SALIENT

Victoria University Student Newspaper

Volume 37, Number 1, March 6, 1974

RIOT ON US CAMPUS

Troops fire over students

THAILAND Students topple junta

Students ready for new clash in South Africa

SPECIAL CORRESPONDENT

CAPETOWN. — A new confrontation between the South African Government ... 1600 students at South ... University for ...

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KENT (Ohio) killed at Ken confrontation

Student upsurge in P. R.

Student demonstration outside Rio P. ... University of Puerto ... ce at 13 camp ... campus at ... Students

Police Shoo Indian Protestors

NEW DELHI, Feb 5. — Police opened fire on demonstrators in two Indian States today, killing one person and injuring at least seven.

Clashes with demonstrators, who included many students, occurred in six towns of the troubled State of Gujar... where last month at ... people were k... and G...

MELBOURNE. Sev... wielding police charged ... 200 students here yester... squad car barricades at... street in a ragged battle ... ons of Melbourne's Lat...

Blood streams from the head of an Indonesian student after he was clubbed by a soldier during rioting in Jakarta this week. Soldiers backed by armoured vehicles dispersed rampaging crowds who were protesting against the visit of Japan's Prime Minister (Mr Tanaka).

RIOTING CAMBRIDGE STUDENTS GET JAIL

DEAD STUDENT FACING A FIRING SQUAD

BARCELONA (Spain), Jan 9.—A young Spaniard was sentenced to death by firing squad today ... man.

GREECE

Students Rise Against Papadopoulos

... for the first time since the ... 1967 military co... ...padopoulos an... ... power, tanks ... ...bled through ... week. They we... ...students who, ...ebellion, had ... ...s civil distur...

...uting "Brea... ...housands o... ...arrying clu... ...n Athens. ...ded up in ...

Nixon Acts On Student Deaths

STUDENTS CLASH WITH POLICE IN SEOUL

Govt bungles cost tenants their home

Government Departments have never won prizes for their efficency. The Labour Department's Rent Appeal Authority is no exception as a Lower Hutt tenant found out.

Mr Grant Quinn of 47 Totara Cresent, an AMP Insurance agent, is the landlord of the flat at 18 St. Ronans Avenue, Lower Hutt. Paul Scaife and his wife were the tenants.

They first became tenants of Mr Quinn when Mrs Scaife worked for Quinn in the Salon de Camp, a hairdressing salon he owns. One of the perks of the job was that the Scaifes were allowed to rent the flat for $15 per week.

They moved into the one bedroomed flat in October 1972. In October 1973 Mrs Scaife resigned her job with Quinn. He said that the Scaifes could only stay on in the flat if they paid $22 a week rent from then on. Mr Scaife said that this was too high; he agreed to pay $20 a week. When Quinn would not accept this, Paul Scaife took the lawful course of referring the rent to the Rent Appeal Authority, run by the Labour Department. In the meantime he refused to pay Quinn any rent.

The Rent Appeal Authority was told by Quinn that the tenancy was not an ordinary one, but was part and parcel of Mrs Scaife's employment with him. He claimed that the Authority therefore had no jurisdiction. The Authority refused to make a decision until Paul Scaife could prove that his was not a service tenancy but an ordinary tenancy. Although he produced rent books and cheque butt to prove that he paid the rent as in an ordinary tenancy the Authority would not consider his appeal. Quinn's tactic enabled him to avoid having the excessive rent lowered. If the Authority had just referred the claim to anyone with the slightest knowledge of the law of tenancies, Quinn's claim would have been laughed at and ignored.

Meanwhile, while the Authority bumbled on, a m[illegible]essed, and Mr Scaife had not paid [illegible]. Twice while the Scaife's were out, Quinn moved in with his men and took all their furniture and threw it in the street. He called the police to help him, but was told that it was a civil matter and that the police would not help him. Later, on one cop said "if I had tenants and they were a fortnight behind in their rent, I'd throw them onto the street!"

So the Scaifes were without a home. The law offered them no protection. Landlords are the only group in the com- s munity who are allowed to take the law into their own hands and get away with it

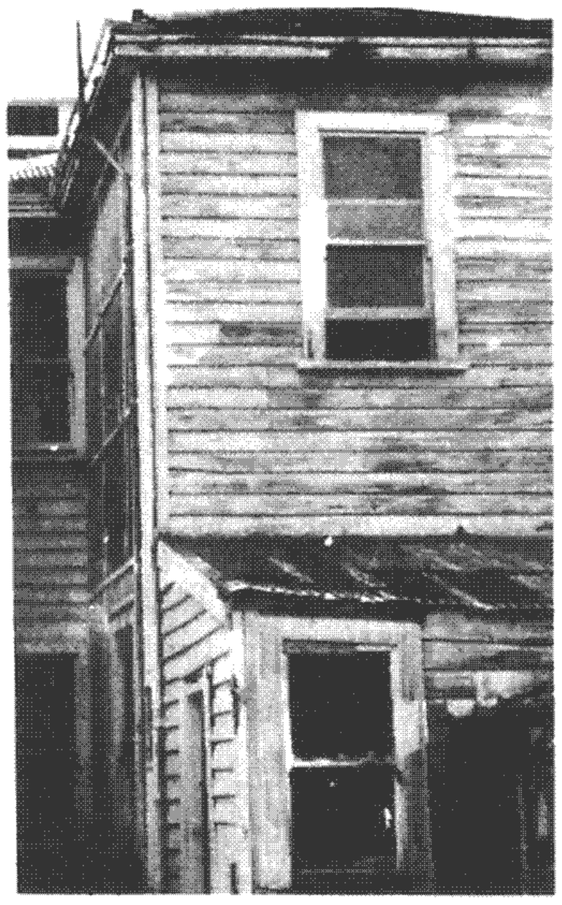
The Tenants Protection Association which picketed Quinn's workplace believes that no tenant should be evicted from his home unless the landlord has provided suitable alternative accommodation at no extra cost. There should be no eviction without a court order given only after the landlord has shown a just reason, like those under the old tenancy act. Decent housing is a social right for every New Zealander. No person should be put on the street, or stay there, because of the whim of a profit-hungry landlord.

At present unless a landlord agrees, tenants have no right to bargain with their landlords. Tenants' Protection believes that just as workers have the right to with-hold their labour, the source of their employer's wealth, tenants should also have the right to with-hold their rent.

A flat fit for mice

The problems of flatting are often more than just those mentioned in the Handbook. Steve, a tenant in a one-bedroom Hataitai flat costing $22 per week, encountered problems with flatting and landlords. He initially paid $66 in bond and rent to the agents, Brailsford Real Estate, who act with a property manager for an absentee owner, Mr J. Merryweather.

After Steve moved in he found the kitchen hot water tap running; the steam and noise level kept him awake. Eventually he managed to turn the tap off. When he decided to cook dinner, the pot he took from the cupboard had mice droppings in it.



The following day he phoned Brailsford Real Estate. Although he specifically asked for the number of the property manager, Mr Prentice, they avoided telling him and said they would pass the message on.

A couple of days later, Steve fixed the tap himself; but it started raining....a broken bed, soaked bedclothes and what Steve describes as a "waterfåll" led to sleeping on the living room floor. When he went to have some supper he found that a thriving family of mice had beaten him to the fresh bread.

He phoned the agents and finally got the property manager's phone number. Together with his other complaints, he also told Mr Prentice about the washing machine which could only be plugged into the kitchen if he wanted any room to work round it. It was a struggle to work it even there.

On February 16 Mr Prentice came up to have a look at the flat. He said he would fix the roof and washing machine. He also collected the rent in advance, and said he would no longer need to come to the flat personally as Steve could deposit the money with the book provided.

That was the last he saw of Mr Prentice, or anyone else from the agency. By February 24 there was still a soaked mattress, wet linen, and a stinking carpet. He tried to phone Mr Prentice several times, with no success. Finally he decided to contact the Tenants' Protection Association. With their support he has now gone on a rent strike. He has appealed to the Rent Appeals Board. Furthermore, a building inspector has inspected the flat, and found it well below council standards, structurally and hygenically.

Action has started with the withholding of rent. This tactic, and using the Rent Appeals Board, may gain for Steve his citizen's right to decent housing.

EDITORIAL

" 'Lifting a rock only to drop it on one's own feet' is a Chinese folk saying to describe the behaviour of certain fools. The reactionaries of all countries are fools of this kind. In the final analysis their persecution of the revolutionary people only serves to accelerate the people's revolutions on a broader and more intense scale."

—Mao Tsetung

The truth of this remark has been proved many times over in New Zealand. In industrial relations this persecution is most evident, for unmistakably the working people of this country have revolutionary potential. Witness the arrogance of bosses in conflict with employees, witness the unfavourable treatment that workers' struggles receive in the media. That is effectively persecution, whether by abuse or by pretending the workers do not have a case, and it is already rebounding upon itself as industrial confrontation heightens.

Many young people in this country have also felt the brunt of reactionary repression. Students, demonstrators, and even gangs (while less directly involved in the class struggle) are learning from a state whose police force denies them the right to demonstrate, uses the latest in American police state technology to control them, and invokes unjust laws like 'unlawful assembly' to punish them.

Universities provide another example of the establishment's tendency to lift a rock only to drop it on its own feet. Universities exist mainly to entrench the status quo and to provide management personnel. Students tend to come from the ruling class in society and tend to end up in prestigious positions in that same class. But it is one of the contradictions of capitalism that the system creates its enemies within itself. Some young people take advantage of the slight amount of intellectual freedom within the university and come to ask basic questions of it and of society. Whose interests does it serve? What is its role in society? Finding that the university provides no satisfactory answers to these questions, they sometimes think and feel the problem through and become revolutionaries.

The cover of this issue highlights the role that students are playing throughout the world in taking the lead and demanding change. It was students who highlighted the massive inequalities and poverty in Ethiopia. It was students that have caused significant eruptions in Thailand, Turkey and South Korea. In Indonesia they are in the forefront of protest against Japanese economic encroachment.

Perhaps in NZ conditions are different. The inequalities in our society are not so obvious to many. The impact of big power imperialism on this country is little appreciated, and the extent of our own imperialism in the South Pacific is carefully disguised.

As well as Salient's duties within the University as a student newspaper, we see one of our main tasks this year in analysing what's going on in the world and making New Zealanders realise that its relevant to them. And perhaps our most important task is to attempt an independent analysis of the structure and the events of everyday life in this country.

By no means does our cover imply that you should rush out onto the streets and attack the nearest policeman or burn down the nearest US base. We stress that action relevant to our particular conditions at this particular point in history needs maturer consideration than that. If the cover merely gets across the possibilities of the students' role, and suggests that at least students have a few questions to ask themselves — and answer — then it is successful.

STAFF

Salient can never have too many helpers. Even if you've only got five minutes a week to spare, drop in and pass a comment, a criticism, a cup of tea Whether or not you've got talents, your newspaper needs your help and your criticism. Come in any time.

This issue of *Salient* was edited by Roger Steele. Photos were taken by Keith Stewart. Among the workers were: Neil Pearce, Graeme Collins, Claire Smith, Bruce Robinson, Lisa Sacksen, Marty Pilott, David Tripe, David Waghorn, Peter Rumble, Debbie Tait, Mark Derby, Ahfo Wong, David Cunningham, Ellen Forsch, Jonathan Hughes, Noel Gledhill, Bryony Hales,Janet X, Gordon Campbell, Graeme Simpson, Allison Mackay, Lloyd Weeber, Brendon Smith, Anthony Ward, Stephen Hall, Jan Stretton, Karen O'Neil, Wiki Oman, Stella Thorp, Tom Proctor, Warwick Flaus, Peter Franks. Our thanks to Mrs Goodall, Gabrielle and Patsy, even though she never got round to cleaning up the office.
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DOWNSTAGE THEATRE
Hannah Playhouse
Cnr Courtenay Place & Cambridge Terrace

Nightly at 8.15pm Dinner 6.45pm

Wait And See... The End Commencing Wednesday, March 6

Written & Directed by John Banas

A writer's projection into the future, using stage, television and film, 'WASTE' is not a documentary but looks at some of the facts that face us and attempts to examine the individual's and society's responses to them.

STUDENT CONCESSIONS ARE AVAILABLE

All reservations: telephone 559-639. Bookings taken for coffee and play.

Piano student requires the use of a piano for about five hours a week. Can pay slightly. Please leave name and address at Contact Office for Geoff Pearce.

DAVID SIMMONDS SPORTS CENTRE
88 The Terrace, Wellington
Phone 41-329
For all your sporting requirements

S.C.M. navel gazing

For eigl.. days over the Christmas-New Year period every year sixty to eighty mainly young people gather at one of New Zealand's pleasant resorts. They have one thing in common; they are interested in the Student Christian Movement and are largely university students. Last Christmas the SCM Summer Conference was held at "The Narrows" Hamilton. The Conference was a failure. Perhaps the organisers of future conferences will learn from the blunders made.

Responsibility for running the conference rested with the Auckland SCM. They ran the conference along the lines which the Camp Commander at Waiouru would have been proud. The Auckland planning committee represented the "feelers" in the movement. They adopted a dictatorial attitude as to what was good for the rest and were toally inflexible in their paternalistic approach. To the surprise of many the main thrust of the conference (and involving about four hours a day) consisted of Group Laboratries. Here one was to learn group dynamics.

Attendance at these groups to which one had been assigned was compulsory. Each group had one or more persons officially called a "Facilitator" but unofficially dubbed manipulators.

These people had, like the planning committee, a daily secret meeting behind closed doors – presumably to discuss "progress". The facilitators were by and large not SCM'ers but mainly ring-in ministers of the therapist ilk. The groups were a frustrating waste of time. Their "task" seemed to be to try to find a purpose – and not doing so. Not quite at the heart of the revolution? Discontent was expressed throughout, but the planning committee remained undaunted. They planned on as before, but resentment grew.

The last night had been set aside for "the people" – to engage in the vital task of evaluation. Strangely the plan was altered. On the last evening everyone was lead outside, not as it turned out for an evaluation but for a "surprise" religious service. All were entreated to sing an Alleluia chant and partake of bread and wine. This attempt to quell the views of many and end as one big happy family was the final blunder.

The dissidents spoke out, the worshippers responded, people collapsed, screamed, took off into the bush...In the battlefield remaining the "facilitiators" were kept busy counselling for many hours.

Many who left the conference the following morning had the feeling that they had experienced Western decadence at its worst: navel gazing, the search for hang-ups, and the wallowing in those found. The conference was without doubt anti-democratic and anti-intellectual.

The experience must never be repeated. A sense of movement and direction must come from future conferences. They must be as they have been in the past, a source of inspiration for the following year for those who attend. They must provide the liberation of taking part in the direction of the conference and not the paternalism of the dictator. SCM must not turn upon itself, with a cloak of oppression for many of its members, and loose sight of the greater needs beyond.

–Peter Cullen
28.2.74

ARMS LIMIT A FRAUD!

The decision of the Soviet Union to test missiles for its nuclear weapons in the South Pacific is condemned by the South Pacific Action Network (SPAN). "For too long the Pacific has been used as the nuclear playground of the major powers," Robert Reid, Secretary of SPAN said.

Since the USA began testing nuclear weapons on Bikini Atoll in 1946, Britain, France and the USSR have used the Pacific for testing different parts of their nuclear weaponry. Even now France tests its weapons on Mururoa, USA stockpiles weapons in Hawaii and Micronesia and the USSR tests its missiles in the Pacific.

"The testing by the USSR of Intercontinental Ballistic Missiles one day before the SALT talks resumed shows what a farce these talks are and also all the treaties on nuclear weapons that the USA and the USSR have concocted," said Robert Reid.

In the ten years since the signing of the Partial Test Ban Treaty, the USSR has conducted more than 100 nuclear tests which average almost as many as before the treaty was signed, and the USSR has tested scores of rockets and missiles by launching them into the Pacific. Likewise the USA has also spared no efforts in the arms race. In the last ten years it has spent $70,000 – $80,000 million on developing new nuclear weapons and has conducted two to three hundred nuclear tests.

"The Partial Nuclear Test Ban Treaty and the Strategic Arms Limitation Talks (SALT) have not only been failures but have been frauds. They have been developed by the USA and the USSR not to promote nuclear disarmament but to keep nuclear weapons in the hands of a few so that they can use them as blackmail against the rest of the world."

SPAN believes in the complete prohibition and total destruction of nuclear weapons. As a step towards this and for the protection of the Pacific against superpower rivalries, SPAN has urged the NZ Government to move for the establishment of a Peace Zone in the Pacific.

"A Peace Zone would mean the end of all foreign military activity and the prohibition of all nuclear weapons in the Pacific," Mr Reid concluded.

Student Anti-Imperialist Front?

Well actually we got a bit carried away when we changed out name from Student Anti War Movement. We are a loose organisation comprised of people who have been, and still are concerned about the Indo-China War, American bases in New Zealand, international monopoly capital, and other concrete forms of imperialism.

We believe that in order to change any social condition we must study society as it actually exists, therefore we are not slavish adherents of any "from the sky" (or Trotskyists) ideology, but students of society who genuinely wish to practice social change.

Most members of the Anti Imperialist Front are also supporters of H.A.R.T. and *The Paper* Co-operative. We welcome the efforts of *The Paper* Co-operative as the beginning of a creative analysis of New Zealand society.

If you wish to join us, please see Dave Cunningham or Gyles Beckford in the Students' Association Executive Workroom.

LATEST FILMS ON CHINA

Ascot Theatre, Newtown, Wellington

See Felix Greene's new films on China in magnificent colour plus Chinese cartoons, documentaries and films on economic, cultural and sporting life.

Sunday March 10, 2pm
Teaching Oil Drilling Team
Self Reliance (by Felix Greene)
2100 Year Old Tomb Excavated
Minister Walding's Visit to China
Friendship First, Competition Second (by Felix Greene)
Peking Amateur Chinese Boxing Class

Sunday March 24, 2pm
Acrobats
One Nation Many People (by Felix Greene)
Colourful Tangshan Pottery and Porcelain
Little Bugler
Eight or Nine in the Morning (by Felix Greene)
Glass Workers put Silica Dust Under Control

Admission each screening – Adults $1, Children 40 cents.
Auspices: NZ–China Society.

UNIVERSITY IGNORES PARENTS' NEEDS

FREE STUDASS CRECHE NO SOLUTION

Last year the Students' Association paid for the operation of a free creche in the Memorial Theatre Foyer. The creche was open in the mornings from 9am to 12pm, and was available to all children over the age of two. The woman in charge of the creche, who was qualified, was paid only a pittance for her enthusiasm and hard work which was the main reason the creche managed to stay in operation.

The creche will be operating again this year; same place, same time, with the same conditions. Which shows that nothing has changed. The University creche in Fairlie Terrace has still not expanded; it is still over-crowded and over-expensive, it still allows parents a maximum of four hours a week, and it is still a long walk from the University.

Apart from the over-crowding, which the University is prepared to ameliorate, the other conditions will remain constant. Four hours a week, one hour at a time (if you have a car) is just long enough to attend lectures for 12 credits. A car is needed because the walk from the creche to the university and back again to the creche can take up a good 20 minutes of your hour. Unless a mother finds some alternative and additional place to put her children she will probably do only 12 credits and not enjoy them because she won't have time to get her library books let alone time to read them.

The whole situation is aggravated by certain other facts. The University claims that the University Grants Committee does not consider the provision or the expansion of creches to be of high priority and is consequently unwilling to spend money on them.

The creche parents have very little solidarity, mostly because they have varying economic resources. Some wouldn't worry if the creche fees were doubled while some can hardly pay them as they are. Also what little solidarity there is is used in pressuring the Students' Association to produce a solution to all the parent's problems.

The Students' Association has produced a short-term solution, but the effects of this can be seen in the change in attitude of the University towards the Students' Association's creche. Last year the attitude of the University creche was one of ill-disguised disapproval and scorn. This year, realising that they need the Students' Association's creche, their attitude has changed to one of friendly helpfulness.

Nothing could do more to show how the 'solution' which has been forced onto the Students' Association is not a solution. As long as we are prepared to run, at our own expense, an over-flow creche, then the university is not being forced to take the problems seriously and to provide the only real solution by providing a creche which can meet the needs of student parents.

by Lisa Sacksen

RACIAL STEREOTYPES IN THE N.Z. PRESS

Every few days on one or other of the talk-back radio programmes a speaker with something to say about race relations is featured. And every day as a result, callers chip in their two cents worth on the topic. Many of them make worthwhile comments, but almost all of them incorporate racial stereotyping in their remarks. In the last few weeks I've heard on the radio and elsewhere Maoris described as lacking ambition and initiative, irresponsible, having a tendency to obesity, having a poor work record, and so on. A few positive stereotypes crop up – Maoris are cheerful, care about their aged relatives, are often courageous, etc.

Where do these and other common stereotypes originate? Partly they come from careless conversational language. People typically try to describe an individual in terms of the group they associate him with, and conversely they describe groups in terms of the individuals they know within the group. But certain agencies in society seem to be actively promoting racial stereotypes. The most glaring example of such an agency in New Zealand is the daily press.

Gone are the days of bold headlines directly linking Maoris with negative news like assaults and murders. Public protest has made daily papers slightly more watchful about including race in headlines of court news. Not so *Truth* – a recent (6.1.73) headline over a rape story for instance had inch high letters saying "STRUGGLE IN THE MUD WITH AMOROUS ISLANDERS." We're all islanders, actually, but usage in conversation and in the press gives negative connotations to people who once came from certain small Pacific islands, and they suffer unnecessarily because of this usage.

While mindful of Maoris the *Evening Post* let slip their bias against Arabs on 24.11.73 with a headline "FIGHT NOT OVER YET, HISS ARABS". Fortunately people complained, and soon after the *Post* printed an apology, going as far as to admit that there was nothing in the actual story to warrant the headline. Of course, they didn't apologise for their basic prejudice and deliberate negative stereotyping of Arabs.

All of our papers still mention Polynesian's race in unfavourable stories, even when the race has nothing to do with it. An example from the *Evening Post*, 3.2.72:

Driver Guilty Of Ticket Box Theft

A SAMOAN bus driver who sold another driver's tickets and pocketed the money was released on two years' probation in the Magistrate's Court yesterday.

Anthony Lakisoe, 25, had previously pleaded guilty to stealing a ticket box and contents, belonging to Wellington City Corporation, valued at $92.75.

He appeared for sentence today and his solicitor (Mr G W Alderdice) told the Court "The cash box came into the defendant's possession purely and simply by an error.

"His culpability arises from the fact he misappropriated the money and sold tickets for his own gain."

Mr Alderdice said Lakisoe had largely integrated into New Zealand living standards quite well, but he had far too many hire purchase commitments. Probation was suggested so Lakisoe could have help in sorting this problem out.

Ordering the defendant to pay $92.75 restitution, Mr D B Wilson SM, said: "You have been on the verge of dishonesty for some time. You seem to have a very responsible attitute to everything except handling money.

"You are obviously overcommitted and paying high rent for somewhat inadequate accommodation."

Or another stereotype reinforced by the same paper, 24.2.72:

The Long Sleep

A MAORI boy, new to the Capital, left a local hostelry with some friends latish on Friday night. They offered to drive him to a party a few blocks away—so that he wouldn't get lost.

He climbed into the back seat and settled down cosily.

When he woke the car had stopped and he looked out. It was Saturday morning and they were in Taupo. He had to get a bus back.

The *Sunday Times*, a paper in the vanguard of the advocates of white superiority and domination, has a history of such irresponsibility as old as the paper itself. On June 8, 1969 they published:

Whip out in gang terror

THE little Maori slowly uncurled the long stock-whip from round his shoulders and idly flicked the ground.

The scene could have been any one of a hundred North Island farms.

It was a busy intersection in down-town Auckland on Friday night.

The owner of the stock-whip was leading a leather-jacketed motor-cycle gang —the Hell's Angels—which attacked and bashed the occupants of a car.

The NZ Race Relations Council jumped on them, saying 'Even if it were true the naming of the race of the culprit serves no useful purpose whatever, is quite irrelevant to the news item and can only serve to arouse ill feelings against Maoris in general. But it was false. It was revealed later (but not reported in the *Sunday Times*) that the person referred to in this article was not a Maori at all, but was ¾ European and ¼ Samoan.'

OVERBOARD

In recent months, the *Evening Post* and the *Dominion* have been going overboard with a new and sometimes subtle form of stereotyping. On Waitangi Day, printed underneath some patronising Gabriel David drivel ("Fearsome Warriors in Mighty Canoe taking on Navy"), was forty square inches of photograph of a young Maori man eating a mussel. The headline: "HE'S DOING WHAT COMES NATURALLY".

The *Dominion* also likes characterising Polynesians as happy-go-lucky food gobblers. On 15.1.74 the top of the front page photo was captioned "Workers repast: If eating and drinking abilities are any test Willis St will never cave in. To celebrate the reopening of the street the boys on the job – more than 200 – had themselves a hangi last night. Rangi Kaimoana, Tim Taewa and Brownie Rogers helped lay the water and gas mains for the complex to be built under the street. They had half a day off work on full pay yesterday to cook the hangi.

"Tim said last night he worked 10 to 12 hours a day on the street, but it was great the way everyone worked together, he said."

Apart from the caption's obvious reinforcement of the class position of Maoris, the other stereotypes come through clearly enough. Another example at hand is the top of the front page, 7.12.72, which has a small boy gobbling up ice-cream. Of course, he's a Polynesian again.

Gabby David reached a new low in journalism on 10.1.74 with a back page feature article "Cheerful Trio of Telephonists Make Calling up the Airways a Real Pleasure". Of course, the girls were all Maoris. "They may not earn the handsome salary of NAC management but they certainly deserve every cent they get." crowed Gabriel, unintentionally summing up the whole issue – Maoris are okay so long as they're good and cheerful workers. Of course "they may not earn the handsome salary of management". A far higher proportion of Maoris than pakehas are in unskilled or semi-skilled occupations. The sort of writing that David does and the press encourages will keep them there.

The story about "the happy Maori trio" is almost worth quoting in its entirety, its so full of patronisation and stereotyping. An excerpt:

"The three operators are always helpful, commendably informative and unfailingly courteous. Above all, they are fun.

"The NAC people on the Terrace affectionately dub the three girls, "the Black Power department". The girls love being so called. As Mr Feslier (NAC's Public Relations Officer) puts it: "Black is beautiful."

"A wonderful trait of the Maori race is realism. Someone once noted that bad humour is an evasion of reality; good humour is an acceptance of it. Humour, loads of it, is a quality the three Maoris NAC operators spread."

Recently in the *NZ Heritage* magazine a Maori writer complained that too often newspapers print pictures of Maoris leaning on shovels. As if to prove her right, the *Evening Post* 20.11.73 had a front page photo feature "Walking in the Sunshine" Three flash pakeha office girls were pictured one flash pakeha businessman, and a Maori labourer leaning on a digging tool.

Next day the weather changed. "WEATHER CHANGES WITH A VENGEANCE" headlined the *Post*, with photos of office girls being blown around by the elements. But to remind readers of yesterday's weather, the *Post* re-ran one of yesterday's 'sun' photos... and they had to pick the labourer. "Remember our friend who was caught soaking up the sunshine as he worked yesterday....." went the blurb. To rub the stereotype right in, they had another picture of the same labourer "huddling away out of the weather" in a workmen's caravan" quite happy about playing cards."

In an article entitled "Race and Culture Prejudice" published in *Affairs* magazine, A.C. Walsh summarised various favourable and unfavourable stereotypes. Among the unfavourable he includes categories of (1) child-like (irresponsible and unsophisticated). (2) Primitive (lacking self control, superstitious, lazy, dirty). (3)Degenerated (having a culture inferior to the ancestral culture).

Walsh points out that the unfavourable stereotypes result in patronising attitudes, the belief that Maori culture today is not worth keeping.

Among the favourable categories Walsh mentions (1) Unqualified acceptance (the Maori is all right in his place, or the Maori has special compensating virtues) and (2) Qualified acceptance (the Maoris is all right when he is like us).

These favourable stereotypes result in Maoris being encouraged to live up to them. But as long as any form of colour bar prevails, economic and social discrimination will ensue. The stereotypes create embarassment and hardship to Maoris that happen not to conform to them. Those Maoris who are 'okay when they're like us' ar forced to discard their Maoriness.

Walsh's conclusion is that 'whether favourable or unfavourable, stereotypes lead to prejudice in one form or another.'

OPEN LETTER

In March 1970 the Race Relations Council addressed an open letter to NZ editors inviting them to endorse or to comment on the following proposals:

That editors should agree:–

1) Not to cite race when individuals are charged with or associated with criminal activity, except when mention of race is clearly in the public interest. (Such cases might include escaped prisoners.)

2) To examine any news about minority racial groups to see whether its publication would or would not assist in the strengthening of harmonious relations between races in this country.

3) To actively seek news stories and features that will assist in building racial harmony and friendship.

There was little response to the Council's appeal. In the light of the press's lack of improvement in the reporting of racial matters, it may be time for them to reappraise their policies. It may be time for their readers to call on them to do so.

Roger Steele

HE'S DOING WHAT COMES NATURALLY

Evening Post 6.2.74

It's not very big, but boy, it sure looks tasty. Paul Kimura, on a visit to Wellington from South Auckland, gets ready to sample a freshly-cooked New Zealand Day mussel from the rocks near Point Jerningham this morning.

ABORTION

A POLITICAL ISSUE FOR 1974

Should abortion remain illegal? Is it right that laws which restrict abortion to only those women who may die in childbirth remain in the Crimes Act? These are the questions that more and more New Zealanders are asking themselves as the abortion debate becomes more heated. It is expensive and difficult to get legal abortions in this country because of the restrictive laws. It is often said that there is one law for the rich and one law for the poor on this issue. Those with money can afford psychiatrists fees or overseas trips but those without money invariably see their unwanted pregnancy through because there are no alternatives.

Many can see the contradictions which arise from the laws. These laws are, in thousands of cases, being bypassed and are therefore outdated. Recent surveys show that although many women are successful in obtaining abortions many more are not. It depends entirely on the woman's circumstances. This is obviously unfair and results in tragic situations involving suicide and attempts at self-induced abortion.

Many groups are challenging the Government to legalise abortion by protesting against the unjust laws. Two ways pressure is being applied right now are through the submissions to the Select Committee on Women's Rights and the setting up of a clinic in Auckland to perform legal abortions. As the year progresses this pressure will broaden and increase.

When the Government does concede to recognise the situation we must ensure that the recommendations are in the interests of all women, not just the educated and privileged. To ensure this a public majority must be in favour of the decision resting with the individual woman. She is the person most directly affected by the pregnancy and should therefore be given the right to make a personal decision and the means to effect that decision; whether it be for abortion or bringing the pregnancy to term. This means, in effect, that the abortion laws must be repealed.

As part of the campaign to repeal the abortion laws the Wellington Women's Abortion Action Committee has invited Dr Margaret Sparrow to give her views on the issue and to explain the medical aspects of abortion. Dr Sparrow practices at the Student Health Service and the Family Planning Association. She is the authoritative speaker on questions such as the dangers of legal abortion in comparison to the dangers of bringing a pregnancy to term, what methods are used to induce an abortion and the availability of safe, legal abortions in this country. **The meeting will be held in the Lounge and Smoking Room of the Student Union Building, Thursday March 7, 8pm and everyone is welcome.**

The W.A.A.C. is concerned that this issue, vital to thousands of women, is being avoided as far as possible by the media and by the politicians. In an effort to break this attitude the Committee will be organising a number of discussions and demonstrations this year. When the media is unwilling to publish facts, few statistics are available and neither political party is prepared to mention the word "abortion", a group like W.A.A.C. become essential to rouse public awareness and to confront the politicians. The public meeting mentioned above has been organised with this aim.

Since its foundation in 1972, the Committee has used the slogans Repeal the Abortion Laws, Free and Freely Available Contraception, Voluntary Sterilisation and supports a more realistic sex education programme in schools. Repeal of the laws restricting abortion is viewed as the only solution enabling every woman the right to make a personal decision between termination of a pregnancy and bringing a pregnancy to term. Obviously every unplanned pregnancy is not unwanted but the woman concerned should be free to make this important distinction.

There will always be a demand for unwanted pregnancies to be terminated until contraception, sterilisation and sex education standards are raised one hundred percent. These closely related aspects of reproductive control cannot be raised to the required standard overnight and even if they were the inevitable factor of "human error" will never disappear. So although the Committee is campaigning for women to be in total control of their reproductive lives, the question of abortion is the most immediate.

W.A.A.C.'s are established in all the main centres, including Dunedin, and are co-ordinated by a representative national body, WONAAC. National activities last year included public forums on International Women's Day, a mid-year conference and a demonstration on Women's Suffrage Day. On an international level WONAAC protested the imprisonment of a Canadian doctor for performing abortions in his clinic. A submission has been prepared to present to the parliamentary Select Committee on Women's Rights later this month.

Locally the Committees organise educational forums and public protests whenever possible. This year we hope to be even more active than last year. For further information on the campaign come along to the forum on March 7 and subscribe to the national newsletter by sending $1 to Box 2669, Wellington.

—Jacqueline McCluggage
(Co-ordinator Wgtn W.A.A.C.)

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3) Signature of one of following:* Jane Mulryan, Nicola Chisnall, Gyles Beckford (STB) Mrs Goodall, Patsy Phelps, Lisa Sacksen (Studass Office)
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Thanks to N.Z. students

A letter from one of Thieu's jails.

Letter to all Student Unions in the world from Huynh Tan Mam, President of the South VN National Students' Union, actually detained in Chi Hoa jail. (This letter has been secretly sneaked to the Foreign Relations Committee through the intermediary of the prisoners at Chi Hoa Jail.)

Attention: Mister Alec Shaw
International Vice President
New Zealand University Students' Association.

Dear Friends,

From Chi Hoa jail, the Saigon regime's prison, I am very happy to hear that many student bodies in the world organised movements in support of the South Vietnamese students' struggle for peace, for the realisation of the Paris agreements and against the bellicose politics of the Saigon regime.

As you know, we have been illegally detained and tortured by the government of Saigon, even now, 12 months after the signing of the Paris agreements. Till now no trial has been given. Despite our exhausted health, we are determined to continue our struggle for our freedom and the freedom of the people of South Vietnam.

In protest to the Thieu regime, the most dictatorial and harshest regime in the world, we can do nothing but non-violence means. The Thieu government takes abuse of our non-violence to barbarously repress us. As a result many of our friends are now in agony and they will surely die if the government does not release them and give them medical care.

Even if we die, we believe that the Thieu government cannot continue to repress and destroy the Vietnamese people, cannot dominate the Vietnamese people by torture and imprisonment, cannot continue to violate systematically the Paris agreement.

We, the SVN students, are determined to rise up for our human rights, freedom, democracy and peace, to struggle for the realisation of the Paris agreements with the National Concord and Reconciliation to protest the fascist repression of the Saigon government against the students and against the Vietnamese people.

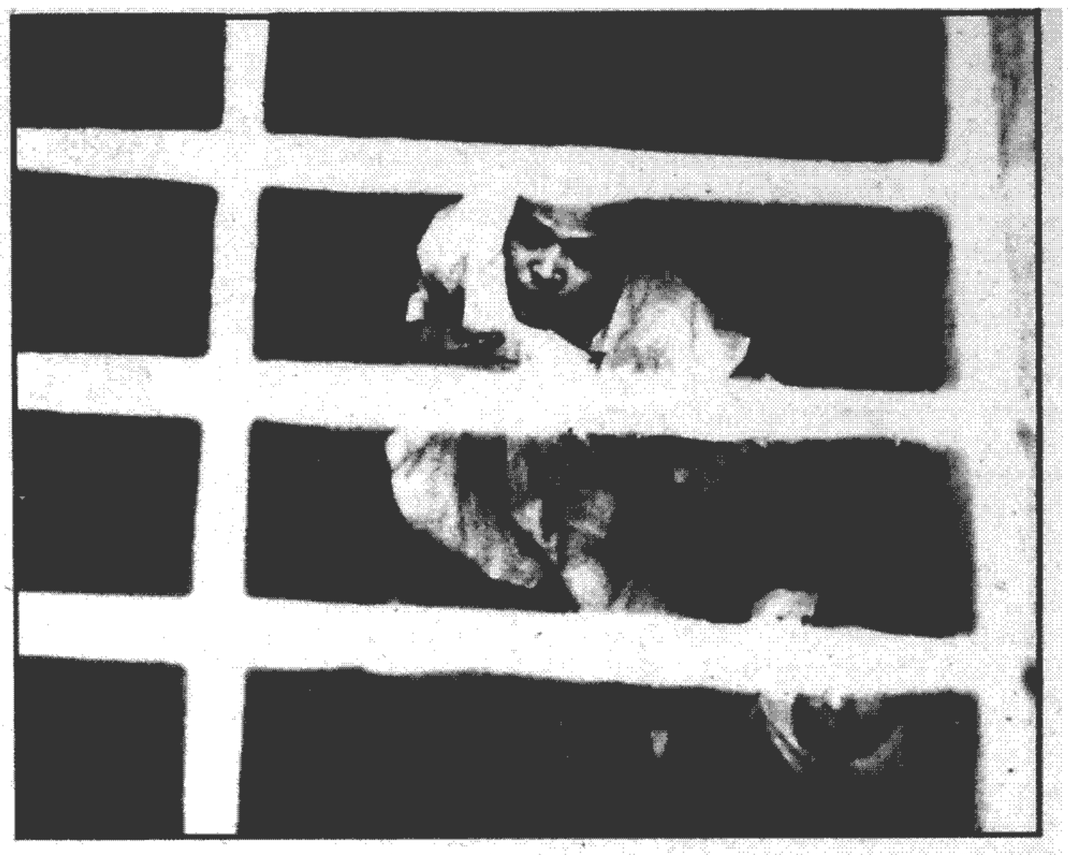
We also believe that the Thieu regime will never succeed in repressing the people and the students of VN if it does not have the backing of the Nixon administration.

On behalf of the South VN National Student Union and all the Vietnamese students, we would like to convey our acknowledgement and admiration to all of your, the courageous, justice- and peace-loving New Zealand students, the most representative of the New Zealand today.

We, the students detained in many jails in the Saigon regime, are convinced if we overcome death, we will continue the struggle for democracy and peace of our nation. If we die, our friends will continue the struggle and take the path of the poor, the oppressed and all the people in South VN to freedom, democracy and peace.

The Vietnamese students will never forget your support.

Yours sincerely
HUYNH TAN MAM
Hoa Binh



A Buddhist monk in Tiger Cages of Con Son in 1970. He has since died from mistreatment.

The Political Widows of Malaysia

H.E. Mr Kurt Waldheim,
Secretary General,
United Nations.

Your Excellency,

We, the undersigned are writing to you on behalf of the families of political prisoners in Malaysia. There are over 300 * of them in the political prisons of Batu Gaja, Muar, Taiping and Seremban as well as in a secret centre near Kuala Lumpur. We are appealing for your good offices to obtain an investigation by the United Nations Commission on Human Rights, and for your support to our demand for an immediate and unconditional release of the political prisoners.

Our loved ones have been in political prisons from between two to ten years. None of them have been charged with any offence or been given a chance to defend themselves in a court of law. The most that the regime in power has alleged against them is that they have organised against the government but there are not even allegations of violent activities. In fact they are patriots who have protested against a corrupt and dictatorial regime that serves the interests of wealthy foreign companies whilst depriving citizens of their basic rights. These political prisoners are prominent political and trade union leaders and intellectuals of our country who are thrown behind bars because of their political belief.

The arbitrary imprisonment of political opponents is a continuation of the policies of the colonial government. Under the notorious "Internal Security Act", every year hundreds are arrested and imprisoned without trial. It is many weeks before relatives are told of their whereabouts. In some cases the prisoner is transported to a secret centre where he is subject to solitary confinement, deprivation and torture.

Some have been released after many years in political prisons but deprived of their fundamental rights. They are restricted to one district for residence and must observe a curfew. They may not take part in trade union and political activities. They are harrassed in their efforts to obtain a livelihood.

Many others are being kept in prisons for deportation. Political prisoners of Chinese racial origin have their citizenship revoked and held in prisons until the Chinese government accepts them for deportation which it never has. This barbarous treatment is being justified on the grounds that when the present regime revokes their citizenship they become Chinese nationals. In fact these political prisoners regard this country as their home.

The political prisons are overcrowded with little space for recreational activities. Political prisoners are behind these huge walls for year after year. Medical attention is very bad and prisoners have died from neglect. Others have gone mad during imprisonment. It is very difficult to get to a hospital for attention and political prisoners are handcuffed even when sick and being taken to hospital.

Food in prisons is of extremely poor quality and is calculated to minimum nutritional levels. Another deprivation that is seriously felt is that of reading materials. Books are heavily censored. Even local newspapers are censored. Books on educational subjects, on languages or on health are amongst those not allowed to prisoners.

Political prisoners are allowed a few censored letters but in practice letters sent by prisoners frequently never reach their destination and many letters sent to them do not get to them. This is particularly painful as few families can afford to make frequent trips to see them for the strictly supervised visits.

Treatment of prisoners by the prison authorities has ranged from indifference to outright brutality. Conditions were especially harsh in 1969-1970, following the racial violence launched by the ruling party. They were treated even worse than criminals. Federal Reserve Units were brought into the camp to brutally assault the political prisoners. Female prisoners were molested. They were confined solitarily in cells of 6ft. by 12ft for 24 hours a day. They were deprived of their rights of visit and correspondence. Even correspondence with and visits by legal advisers were refused. Forced labour was practised.

To use their own words: "During the reign of white terror which lasted for almost one year, detainees in solitary cells were beaten up until they fainted away while others were injured or lost their teeth. Their belongings were stolen. When the assaulted detainees asked to consult the doctor and made any complaints they were subject to even heavier beatings. A sick detainee admitted to the hospital had his hands handcuffed to the ward-bed.

The continued imprisonment and ill treatment of these patriots is causing great anger amongst relatives as well as the people of the country. There have been many hunger strikes and processions by political prisoners and their relatives. We are determined to struggle to obtain their release from prolonged and indefinite incarceration.

We request Your Excellency to our appeal and to request the Commission on Human Rights and other concerned organisations of the United Nations to act on it.

Yours faithfully,

Madam Maimun, wife of
Dzulkifly b. Ismail;
Madam Chuah Saw Heoh,
mother of Tan Hock Hin
Mr M. Sundram, father of
S.N. Rajah.

* This figure does not include many hundreds more political prisoners held by the same regime in the concentration camps of Sabah and Sarawak.

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New Zealand Official Yearbook 1973	$ 2.50

S.L.A.- RIGHT WINGERS OR MISGUIDED ROBIN HOODS?

by Neil Pearce

On the evening of November 6 last year, Californian school superintendent Marcus Foster was murdered in a dark alley behind an Oakland school building. As he and deputy superintendent, Robert Blackburn stepped out of a school board meeting, three masked gunmen shot them in a hail of shotgun and pistol blasts. Foster was killed on the spot. Blackburn was hospitalised with shotgun wounds.

Seventeen hours after the shooting, a local radio station received the first of several copies of a three page letter, "Communique No. 1" from the so-called Symbionese Liberation Army, taking credit for the Foster slaying and announcing a "shoot on sight" order for other school officials. The communique indicted Foster for various offences "against the youth of Oakland". Among these were plans to introduce a political police force into Oakland schools.

In fact, although a voluntary photo identification system had been temporarily introduced in Oakland schools, Foster himself had specifically rejected a proposal for police patrols. Some 3,000 people attended Foster's funeral and a similar number attended a community memorial service at the Oakland Coliseum. There was an air of genuine sadness at the death of the liberal black educator, especially popular among Oakland minority groups. The Black Panther Party denounced the murder as a provocation against the black community.

The objective consequences of the murder raised many questions about the Symbionese Liberation Army (SLA). No one in the Bay Area of San Francisco had ever heard of such an organisation. Suspicion that the murder may have been the work of agent provocateurs (right wing agents attempting to discredit the left) was raised when it was recalled that in the weeks prior to Foster's death, local members of the Nazi Party had been circulating literature in Concorde (a suburb of Oakland) calling for the killing of "race mixmaster principals and superintenddents".

The execution came just a month after four unsolved terrorist killings (including the sniping of a police helicopter in Oakland in which two policemen died) for which another previously unheard of group called the "August 7 Guerilla Movement" claimed credit. The August 7 group linked itself to the demand to "free the San Quentin 6". As a result, the six San Quentin inmates received damaging publicity at a time when they are facing trial. Supporters of the San Quentin 6 say they know nothing about the so-called August 7 group.

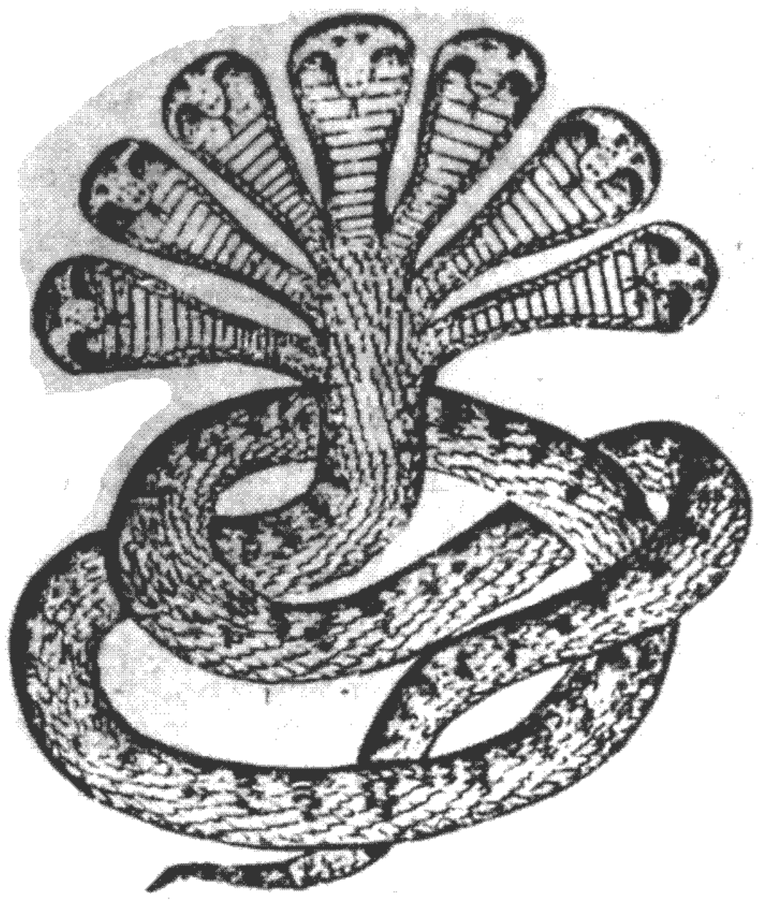
On January 10, Russell Little 24, and Joseph Remiro, 1 27 year old Vietnam veteran were arrested in connection with the murder after allegedly firing at a policeman who stopped their van for a routine check in Concorde. That evening, firemen called to a burning house close to the arrest scene found a cache of weapons including two pipe bombs, some cyanide and a bundle of the original letters from both the S.L.A. and the August 7 Guerilla Movement.

Following the arrest of Remiro and Little, Oakland police and FBI agents conducted a series of raids on the homes of Oakland activists suspected of having links with the two, but nothing was found that could be connected with the slaying of Foster. Nevertheless, the police and government grasped their opportunity to isolate Californian movement groups by publicising Remiro's role as a leading member of the Vietnam Veterans Against the War-Winter Soldier Organisation (VVAW–WSO) – one of the most active of Californian progressive groups.

VVAW-WSO were quick to condemn the killing and counter government attempts to link the VVAW-WSO with it: "We see this as one more attempt by the government to link VVAW-WSO with violent activities. All such attempts in the past have failed....Based on his stated beliefs and his support in practice of third world struggles in the community we have absolutely no reason to believe that Joe Remiro would have killed Marcus Foster." Movement people remained confused about the political motivations behind the Foster murder but many assumed it to be the work of right-wing groups attempting to discredit the left and were unanimous in condemning the slaying.

On February 7, 1974 in a communique sent to a local radio station, the SLA announced that it had kidnapped 19 year old student Patricia Hearst. According to police, Patricia Hearst (daughter of Randolph Hearst, president and editor of the San Francisco Examiner and chairman of the board of the Hearst Corporation) had been abducted on February 4 from her apartment near the university campus by two women and two men.

The first communique was followed five days later by a tape recorded message from Patricia Hearst and a man who identified himself as "General Field Marshal Cin" of the SLA. The two messages set forth the demands of the kidnappers including one that the Hearst family donate more than $350 million in free food to poor people in California (an estimated five million people would qualify for $70 of free food each) as evidence of good faith in seeking the release of their daughter. In the tape recording, Hearst said she had been kidnapped in connection with the arrest of Little and Remiro. She asserted their innocence of the murder but said, obviously on instruction, that the two men were members of the SLA.

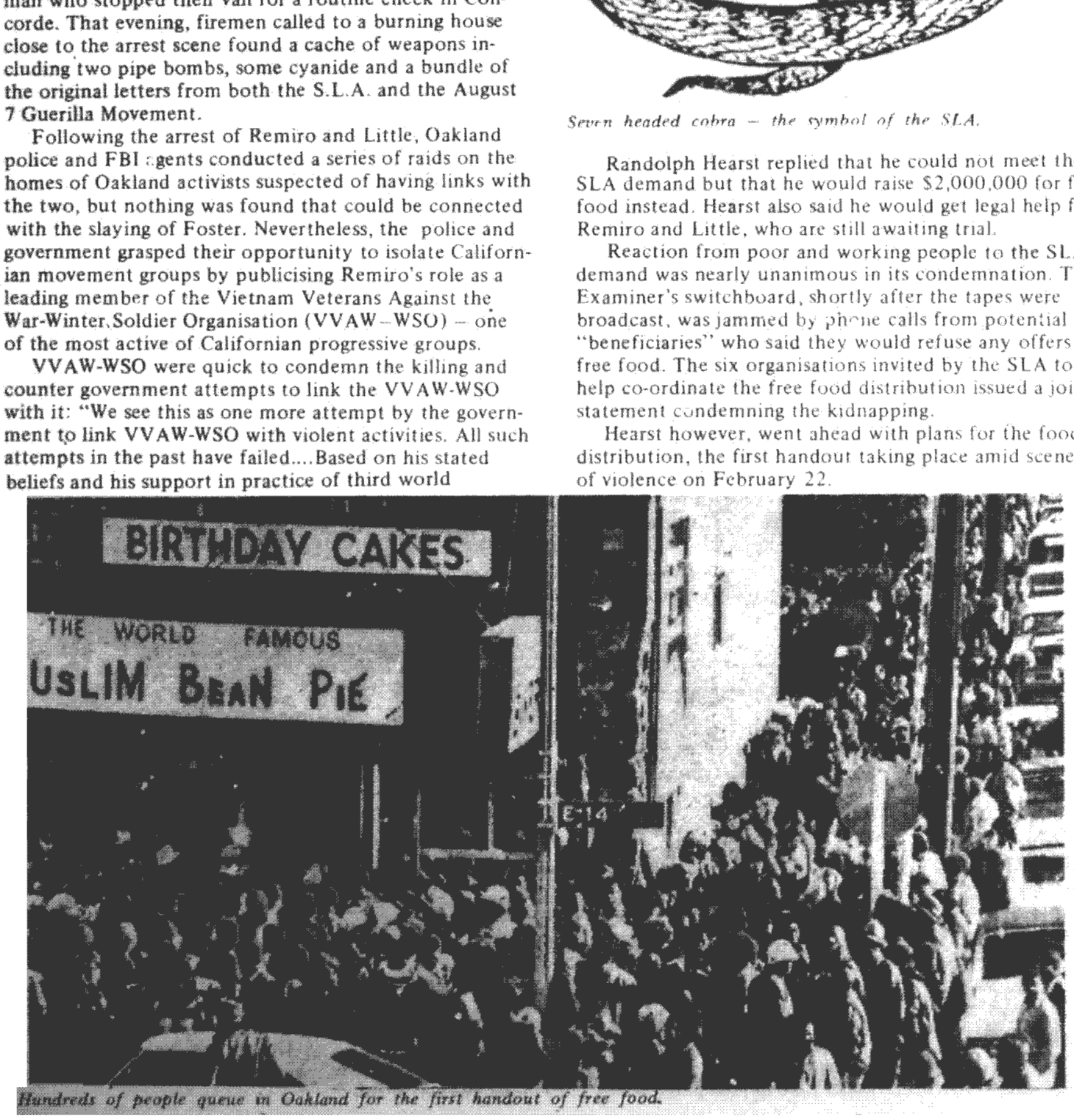


Seven headed cobra – the symbol of the SLA.

Randolph Hearst replied that he could not meet the SLA demand but that he would raise $2,000,000 for free food instead. Hearst also said he would get legal help for Remiro and Little, who are still awaiting trial.

Reaction from poor and working people to the SLA demand was nearly unanimous in its condemnation. The Examiner's switchboard, shortly after the tapes were broadcast, was jammed by phone calls from potential "beneficiaries" who said they would refuse any offers of free food. The six organisations invited by the SLA to help co-ordinate the free food distribution issued a joint statement condemning the kidnapping.

Hearst however, went ahead with plans for the food distribution, the first handout taking place amid scenes of violence on February 22.



Hundreds of people queue in Oakland for the first handout of free food.

Little and Remiro being charged.

Police say their prime suspect in the kidnapping, the man who called himself "General Field Marshal Cin" on the tape, has been identified as Donald D. DeFreeze, an escaped inmate from Soledad State Prison. Following his escape in March 1973, De Freeze approached several Bay Area movement groups and offered his services as a political assassin. No one was interested and many people suspected him of being an agent provocateur.

SLA statements have enabled the government and media to attempt to discredit the left. In their tape recorded message, the SLA claimed to have links with the Irish Republican Army, the revolutionary movement in the Phillipines and the independence forces in Puerto Rico (all the organisations referred to immediately denied any connection with the SLA). The SLA named the American Filipino newspaper, Kalayaan, as a channel for the distribution of food, even though this paper ceased publication last year.

Meanwhile, U.S. Attorney General, William Saxbe, suggested that the SLA was a national organisation for recent killings of white people in Eastern and Southern cities (this view was reinforced when a newspaper editor in Atlanta, Georgia was kidnapped by a group calling itself the "American Revolutionary Liberation Army").

But the SLA's actions are doing the most harm to those it is supposedly trying to help – the poor and working people of California.

Admittedly, a propaganda point may have been scored when it was shown that 5,000,000 people in California were in need of welfare assistance. But the money asked for, even if it was forthcoming, would do nothing substantial to alleviate the actual conditions of life for those people. One left-wing paper in the U.S. has accurately described the SLA as nothing more than a band of strong arm charity fund raisers. At worst it is wrecking and bringing into disrepute by association, the efforts of those who are struggling to expose the corrupt and in adequate welfare system in California.

In recent years, Governor Ronald Reagan's administration has been attempting to deny welfare services to those who need them. Investigations, harassment and red tape have become so heavy that many people have been afraid to apply for welfare. Many more have been threatened or intimidated into dropping off the welfare rolls, (the rolls have declined by 200,000 in the last two years), when they are cut off for some technicality. If Reagan is successful, it is planned to introduce his method into other state and federal welfare programmes.

The diverse nature of some of the events makes it difficult to hypothesize as to the nature of the SLA. There are, however, some threads of evidence that indicate a band of right wing provocateurs:

a) The literature discovered in the burning Concorde house indicates that the SLA and August 7 Movement are one and the same.

b) The SLA would be unlikely to claim Little and Remiro as members if in fact they were. It seems more likely that by soing so, the SLA is trying to blacken the record of the arrested men, and indirectly that of the VVAW-WSO.

c) The naming of the defunct newspaper, Kalayaan, as a food distributer is obviously the work of someone with only a limited knowledge of West Coast movement groups.

d) DeFreeze, the chief suspect in the case, has been suspected as a provocateur on previous occasions and certainly has no connection with any left-wing group in California.

e) The overall nature of the SLA's actions is not that of a group wishing to gain support.

The SLA kidnapping is clearly giving the US government and press the chance they need to isolate the left from the ordinary Americans at the very moment when monopoly capitalism is beset with major economic and political crises. Whatever happens now in the Hearst kidnapping, the left in America has suffered a severely inopportune setback. Even if the SLA are not conscious right wingers but simply adventurists with a liking for revolutionary rhetoric, the effects of their actions will be the same – whenever such individuals engage in violent actions without any popular support they always play into the hands of the right wing.

NEW YEAR: OLD ENEMIES

OPPOSITION TO ANZUS

The Wellington Committee on Vietnam organised opposition to the recent ANZUS meeting in Wellington with a lunch hour picket (pictured) on each of the two days of the meeting (February 26 & 27) and a poster parade through the city centre on the previous Friday night (February 22).

The ANZUS Treaty which links New Zealand and Australia with the United States is this countries major military alliance. Its overall objective is "to strengthen the relationships between the Governments at both the political and military levels." From its very beginning it has served as a channel through which the US can pass orders to NZ and Australia to make them better servants of America's aggressive policies in Asia and the Pacific and it is still effectively serving this role despite some apparent changes in New Zealand foreign policy since the election of the Labour Government.

THE OPENING OF PARLIAMENT

Dun Mihaka handing out leaflets at the opening of Parliament. He had a banner declaring "You are Queen of White New Zealand Only".

The following open letter was distributed among the crowd at parliament to see the Queen arrive for the opening ceremony.

An open letter to Her Majesty the Queen of "England".

We the representatives of all the ethnic minority peoples of the so-called "Commonwealth Family" oppose your visit to the shores of our home for the undermentioned reasons.....

1) You are an imposter elected to your present position by the racist dictators who administrate our affairs, as Queen and Head of the British Commonwealth.

2) "Two races one people" this is only so between the "white English, European, colonizers" and the "white New Zealand offspring colonial majority".

3) At Waitangi many promises were made to us. All but one was broken. You promised to keep our land; and you did.

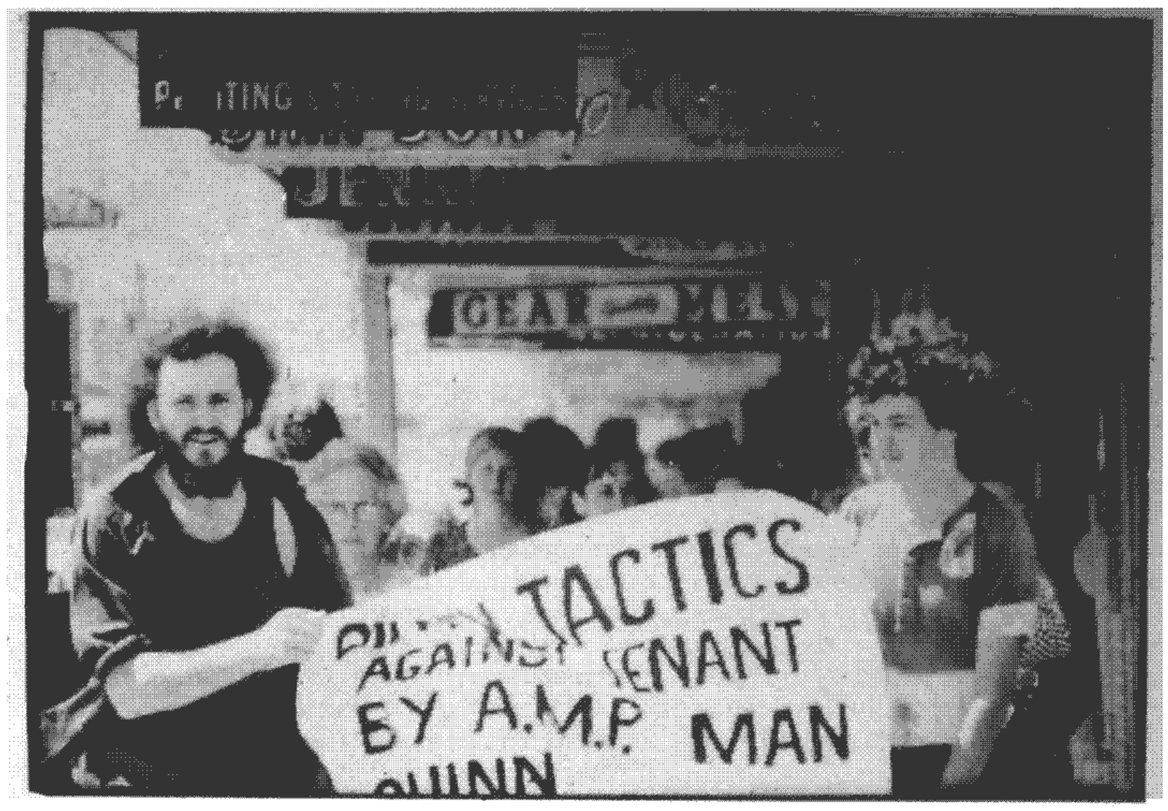
4) Your past visits to our home have always left a bad taste in our mouths, to remember you by. (a) 1953 the Tangiwai disaster; (b) The Waitangi disaster.

And all the contributions you made to the bereaved of the unfortunate was to offer yours and your husbands sympathies and condolances.

Finally because of the dehumanizing, political and economical inequalities that exist today and the skilful deceptive measures, that your administrators go to present this racially equal and harmonious facade, we are compelled to continually oppose you status, and that which you represent.

Yours sincerely,
Na uri o nga tangata whenua:

Ka whawhai tonu matou, ake ake ano.



T.P. ACTION

Tenants Protection Association members demonstrating and handing out leaflets in Lower Hutt city.

(See story on page 2)

ANNIVERSARY OF THE PARIS PEACE AGREEMENT

The Wellington Committee on Vietnam marked the first anniversary of the Paris Agreement on Vietnam with pickets and leaflettings.

Picketting took place on two days, Friday January 26 and the following Monday, between 12 noon and 2 pm outside the DIC building which houses the Thieu "embassy". Special leaflettings were held at the cable car, the railway station and cuba mall.

The leaflet, of which more than 4000 were distributed, called for the thorough implementation of the Paris Agreement and exposed some of the violations by the US and Saigon administrations. It also called on the public to write to the Labour Government urging diplomatic support by New Zealand for the Agreement.

Contact: COV,
Box 534,
Wellington

PETONE RUGBY TEAM IN SOUTH AFRICA

The departure of the Petone rugby team for their tour of South Africa did not pass unnoticed. About twenty demonstrators protested the teams trip at the airport when they left on February 22 – "Petone's day of shame"

Après Heath – le déluge?

Anthony Ward outlines the background of the British Election.

When Britain's Prime Minister Heath announced a General Election for February 28, he put the blame for it, as he has put the blame for most of Britain's recent misfortunes, on the coal miners. However appealing this simple view may appear, and however electorally potent for Heath, it is seriously misleading. To gain a fuller picture of the background to the election, and to Heath's measures such as the three day working week, it is necessary to consider the Conservative record over the last four years.

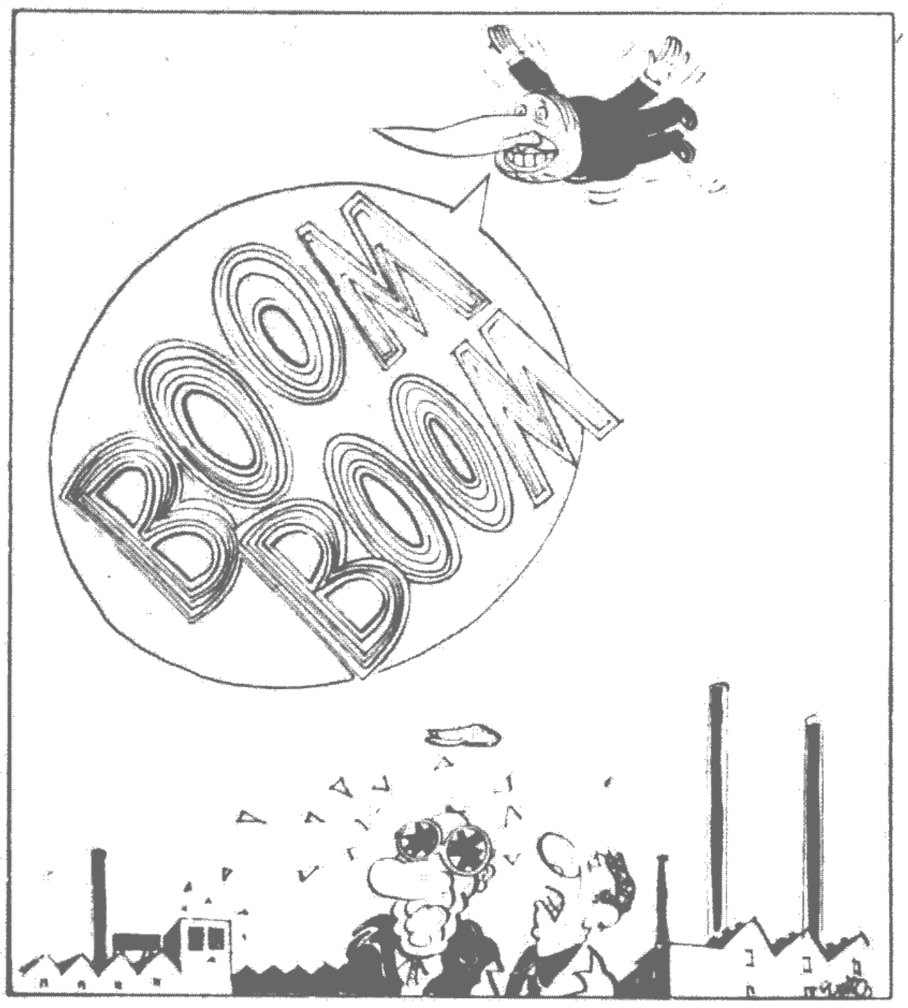
Edward Heath won the 1970 election with a platform preoccupied with economic growth. For his grandiose plan to propel England into a self-sustained yearly real growth of 3½% he borrowed heavily overseas, floated the pound and let inflation run rampant. In late 1971, despite election promises to the contrary, he introduced a statutory incomes policy with more moderate price restraint. Three stages of this policy have occurred since then: Stage 1, 1971–2; Stage 2, 72–3 and; Stage 3, 73–4, each with maximum wage increases of about 8%. Unlike New Zealand where an automatic wage adjustment to the consumer price index change occurs every six months, Heath has never agreed to such a plan, making renegotiation between unions and management necessary each year. With this and inflation at 12% for 1973 (food prices up 18%) it is hardly surprising that unions have become more militant.

The Conservative Government's first year saw a large number of industrial troubles – including electricity workers' and teachers' strikes. By the start of Stage 1 workers were on the average somewhat ahead in real (allowing for inflation) terms of previous incomes. That advantage has been steadily whittled away by inflation and wage restraints since then. Despite this, unions during stages 1 and 2 were cooperative with the Government in the belief (long fostered by both major parties) that economic growth would lead to greater social wealth and equality. However, as with most cases, growth led to a redistribution of income towards the wealthy. Heath was not prepared to take severe counter measures against this process – in fact his injection of massive government funds into industry tended to support it and bolster profits. Prices increased and despite Heath's platitudes on "the unacceptable face of capitalism", property speculation ("gazumping") drove up land values some 75% over three years, with rents not far behind.

Not surprisingly, British firms at the end of stage 2 announced some of the largest profits ever – directors fees were often doubled and dividends boomed. In a country where 50% of the wealth is owned by only 2% of the population and much of the country is aware of class stratification (a NOP opinion poll in 1972 showed 90% recognised classes and from a Gallup Dec 1973 poll 60+% saw class struggle) such revelations and actions were hardly likely to make for industrial harmony.

Industrial unrest grew throughout Britain in later 1973 and reached a new peak with electricity workers, railway engineers and coal miners all beginning work-to-rules or overtime bans in November. It is a remarkable comment on the situation of British workers that these actions caused so much disruption while stopping well short of striking. Heath reacted with his fourth national state of emergency (which is still in force) and promptly and predictably started red baiting. Despite support of the aims of industry propaganda Heath's criticism savagely backfired with the 81% miners vote for a strike early this month with wide popular support. Even *The Economist* commented from its right-wing stance that most people seemed to think a higher wage for the miners', appalling conditions was justified (see below). While the Prime Minister has blamed the present situation on the miners, there are five major factors influencing it beyond and partially stemming from the outline above.

1973 saw the end of the "Barber boom" – by July growth rates were slacking as inflation overtook them. To further hamper things, Heath had gambled heavily on his growth policy – to the tune of borrowing thousands of millions from foreign bankers (a tactic that, with all its repercussions for policy 'independence', will be forced upon the 'winner' of the election). There is now little foreign exchange left to pay the interest, let alone repay the loans/Remarkably large trade deficits became common in 1973, each month from May on vying to have the record for the largest monthly deficit ever (December eventually won but became insignificant besides January 1974's $(NZ)600 million). The overall balance of payments deficit for 1973 was some $(NZ)3,800 million, far more than double the worst Wilson with Labour did.



Keith Waite—London Daily Mirror

'No, that's not Concorde, that's Ted Heath'

A third factor was the boom in world commodity prices, helped by intense international specualtion, in 1972–73. On *The Economist* index prices jumped from 138 August 1972 to 270 a year later. This added considerably to the import bill as Britain is heavily dependent on imported primary produce. This year the bill will be up another $(NZ)3,200 million due to increased oil prices. The one bright spot on the horizon was the discovery of North Sea oil off the Scottish coast. In an astute political move Heath signed away two thirds of the profits to foreign oil companies. As Paul Johnson in the *New Statesman* observed in awe: "Mr Heath we can be sure, will somehow contrive to lose the rest." (15.2.74)

The fourth problem arises from the one success Heath has had – taking Britain into the Common Market. This move has led to Britain paying considerable sums to inefficient French farmers through the massive common agricultural policy and little else. Some observers are beginning to see through the rhetoric to the true nature of the EEC – giving protection to French industry and secured markets to French farmers while France goes its own sweet way in politics and finance. 1973 may in future be regarded not as the start of an expanded, reinvigorated EEC but as the start of the end – certainly the vital German enthusiasm is fading.

While not as important as Heath would like them to be, the miners are definitely a catalyst in the movement towards an election. In early 1972 the coal miners went on a seven week strike, complaining about conditions, low pay rates and government attitudes. Heath offered the maximum 8% under stage 1 to the miners who requested 25%. Eventually a special commission awarded 21% wage hikes, inspiring miners hopes that a new era of cooperation was beginning. Such hopes were quashed in the months after April last year when the first representations were made to Government for new rises and better conditions. The wage rates now and the movements requested are subject to considerable diversity from mining area to mining area and so average figures must be treated with caution (the UK Pay Board on Feb 23 announced that the figures Heath had been using for his discussions with the unions had probably been overvalued), but some guide can be given. There are three grades of workers: surface unskilled who get about $(NZ)50 and want $(NZ)65 per 60 hour week; shaf semi-skilled who get about $(NZ)55 and want $(NZ)70; and workers at the three foot high pit face who get about $(NZ)65–$(NZ)70 and want $(NZ)80 (these are basic wages – some, though not many, allowances, can be added). Improvements in conditions are also wanted – such as better washing facilities and more frequent safety checks. Heath attacked the miners as all wanting 33% wage increases and claimed his offer was a general 16%, both of which claims were incorrect.

After frustrating delays in negotiation, the miners announced an overtime ban in November. Despite attempts at conciliation from the Trades Union Congress Executive and the Labour Party, Heath moved into a full scale confrontation with the miners, a confrontation which he worsened by claiming the miners were responsible for most of his woes.

With the state of emergency Heath announced harsh electricity cut backs and warned that if a compromise (i.e. a miners' surrender) was not reached a three day work week would start from the beginning of January. Since then, the three day work week has cost per week about $(NZ)250 million in lost production and some $(NZ)65 million in extra social security payments. The difference between the Government's offer and the miners claims was no more than $(NZ)80 million per year. Most firms predicted heavy losses and many reckoned on failure if the three day week lasts through the spring.

Caught between Christmas goodwill and New Year resolution, Barber, the Chancellor of the Exchequer, presented a heavily deflationary mini-budget, cutting Government expenditure by $(NZ)2,300 million – the biggest cuts of $(NZ)430 million from capital investment in nationalised industries. The expenditure that will be necessary to get Britain out of the slump has been axed by Heath's insistence on getting into it. Even so, the cuts were not harsh enough for the foreign bankers who have been so important in Britain since 1960 and who felt education and health could well be cut back more than a paltry $(NZ)400 million

Undoubtedly realising the enormity of the problems he was facing, and the small chances of the situation improving before his term ran out in spring 1975, Heath called for an election on February 28. *The Mirror* edged its front page in black and postered "And now he has the nerve to ask for a vote of confidence."

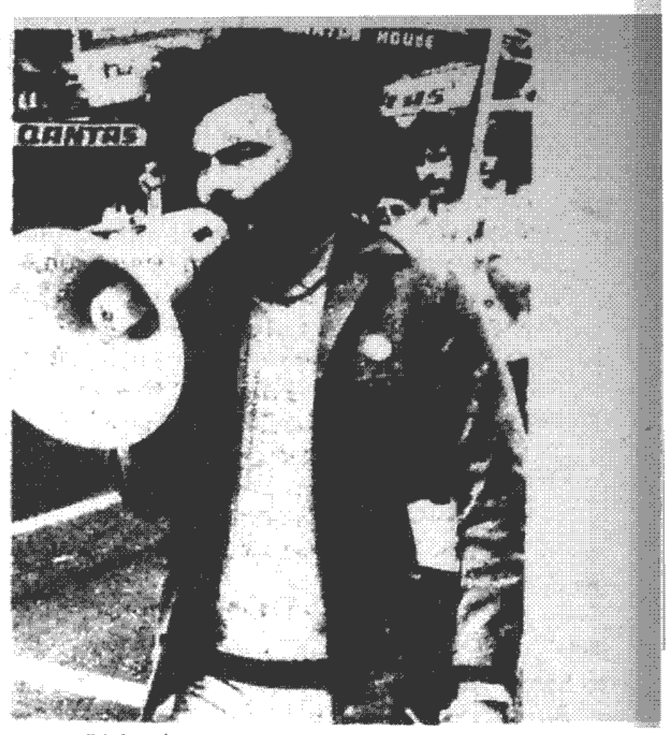
While the election is undoubtedly largely influenced by traditional voting patterns, the Government's record and the effectiveness of party leaders in the media, the party manifestos are of considerable interest. Conservatives, titles "Firm Action for a Fair Britain" made few attempts to cover its class bias, appealing for: "A Britain united in moderation, not divided by extremism" (i.e. do what we say); "A Government that is strong in order to protect the weak" (i.e. we feel threatened); "A people who enjoy freedom with responsibility" (i.e. freedom to do everything except strike). "Let's work together – Labour's way out of the crisis" was a little more hopeful. It pays lip service to nationalising (and bringing increased worker control of) many major industries, more social security, more redistribution of income, and support for South African liberation movements. Specific policies, such as a wealth tax, are not outlined and a charming disarmer – "it's going to take some time and won't be easy" – suggest the old Wilson touch of talking left and acting right is returning. The Liberals' "You can change Britain" pushes the old ideas of humane decentralised government without extensive changes of industrial structure – a seeming contradiction to many, but still a far better alternative (unless one believes that an increasingly fascist Heath is necessary to further the revolutionary situation) to the Conservatives.

In the event, the electorate took neither firm action nor Labour's way out. It did however change Britain dramatically by, in the BBC phrase, "adding a political crisis to the economic and industrial crisis". By acting against the prognostications of the political commenters suggesting a possible Liberal-Conservative or Liberal–Labour coalition, the country has made its government even more difficult. Even with the Liberal's 14 seats, neither Labour (301) nor the Tories (296) could reach the necessary 318 seats for a majority. Which way the independent 23 others will go is anyones guess, but undoubtedly they will be aware – as everyone is aware – that another election by the end of the year is highly likely – and seek to preserve their independence accordingly. In view of this probability it is surprising in the least that both Wilson and Heath seem so eager to form a minority government – a government damned to foster disillusionment in its party by the extent of the mess and its own inability to do anything about it. Possibly their meglomania outweighs their political wisdom – a frightening conclusion many observers of British politics find in no way strange.

In January Heath overeacted to a rumoured Arab terrorist threat at Heathrow Airport by surrounding the area with tanks. If no solution to Britain's economic and political problems is found shortly, those tanks could well be needed in the streets.

African Freedom Fighters Want NZ

The controversy over the donation of $3,000 from the World Council of Churches to the National Anti-Apartheid Committee (NAAC) has given much publicity to the struggles of the African Liberation Movements and the supporting work of the NAAC. Trevor Richards and Toby Truell of the NAAC recently spent six weeks in Africa meeting representatives of the liberation movements and finding out what New Zealanders can do to help them. Peter Franks interviewed them for Salient.



Trevor Richards

Truell: At the moment both the Zimbabwe African National Union (ZANU) and the Zimbabwe African Peoples Union (ZAPU) are engaged in military operations against the white regime. ZANU is attacking mainly from the northeast, ZAPU all along the Zambesi but predominantly in the Matabele speaking areas of the northwest.

Both groups have done a lot to arouse political consciousness inside Zimbabwe. They have been aided by the Smith regime's repressing measures: the declaration of "no go" areas, the herding of Africans into concentration camps and the massive arrests and hangings of prisoners. Both ZANU and ZAPU have sizeable forces inside Rhodesia, and when you bear in mind that in guerrilla warfare one freedom fighter can contain 10 regular troops, the liberation movements' containment of Rhodesian forces and South African troops makes Zimbabwe a major area of the struggle.

It is also an important area geographically because Zimbabwe borders onto Mozambique, South Africa and Botswana. The fall of Zimbabwe would open up one side of Mozambique and provide access for freedom fighters to South Africa. If Zimbabwe falls it will be a major factor in advancing the African people's struggle for liberty.

Richards: Speaking generally, I found that the liberation struggle in Southern Africa is much further advanced than I had thought, and nowhere is this truer than Zimbabwe. You don't have to look further than the speeches and actions of Rhodesian government leaders to find this out.

The "no go" areas and concentration camps, Smith says, are to protect the African rural population from the freedom fighters. But in fact Smith is herding the people into concentration camps to prevent them from aiding and assisting the liberation fighters. Smith insistently refers to the fighting as being a "long, hard, bitter struggle". Now he would hardly concede that if the liberation movements were not hurting his regime.

But there is one matter at present that is particularly disturbing. That is the position of Bishop Abel Muzorewa, the chairman of the African National Congress of Rhodesia, which was formed to fight the Pearce Commission proposals for a political settlement. After the Pearce Commission reported to the British Government that the majority of people in Zimbabwe had rejected these proposals, Muzorewa no longer had a role to play.

Since then Smith has managed to isolate Muzorewa. His advisers have either been imprisoned or have fled the country and he has been banned and confined to a small area in Salisbury. He is a sick man, suffering from duodenal ulcers, and he has very onerous and time-consuming duties as bishop. Given that Muzorewa is isolated, sick and that he is not a politician it is very disturbing that he is being bombarded with settlement proposals from the Rhodesian regime, the British and the South Africans. It is known that if Muzorewa and Smith sign the same piece of paper the British government will give Rhodesia independence.

If Muzorewa does give in it won't mean that ZANU and ZAPU will give up the liberation struggle; because Muzorewa in effect represents nobody. But a settlement will mean that Smith will be able to get diplomatic recognition which he will exploit very effectively in the short-term, although in the long-term it won't make much difference.

I understand that there is considerable military cooperation between ZANU in the northeast of Zimbabwe, and FRELIMO in Mozambique. FRELIMO have created large liberated areas in Mozambique, how successful have these been?

Richards: FRELIMO has liberated more than 20% of Mozambique. Liberated areas are areas which are controlled by FRELIMO and where FRELIMO has built schools and hospitals and has created an administrative infrastructure.

But FRELIMO is also moving rapidly south and east. The three attacks on the Beira-Salisbury railway in the first six weeks of this year are indicative of their movements in one direction though it is important to realise that these attacks are not hit and run affairs. One of the cardinal principles FRELIMO operates on is that before it undertakes military operations in an area it wins the support of the people and politicises them. So the news of Frelimo attacks in the east and south shows that FRELIMO has been working among the people of those areas for several years.

Truell: There has been a noticeable reaction from the Portuguese people in the areas which FRELIMO is not penetrating in large numbers. These people have been sending urgent telegrams to the Portuguese prime minister Caetane, and have been forming vigilante groups and generally panicking. In the past they left it to the military to deal with the situation.

Another point is that the quality of the Portuguese conscripts in Mozambique is deteriorating rapidly, according to South African and Rhodesian newspapers. There's a lot of opposition to conscription in Portugal from the peasants and working people who are being forced into the army.

One disturbing thing is that because FRELIMO has been so successful there may be very brutal countermeasures by the Portuguese and their allies. FRELIMO are now only 200 kilometres from the South African border, and the South Africans are already deploying troops in northern Mozambique around the Cabora Bassa dam. The South Africans have already got about 8,000 troops in Rhodesia and it is likely that they will put more troops into Mozambique.

We can expect a hardening attitude from the United States and South Africa, and more CIA involvement in this part of Southern Africa. There are enormous South African and American investments in Mozambique, the Anglo-American Corporation owns over 50% of all the cashew nut trade in Mozambique, 45% of the Mozambique fishing trade and have large investments in mineral rights in the country. Gulf Oil of the United States has exploration and oil interests in Mozambique. These multinational companies and the western governments won't let those interests go easily.

Richards: The president of FRELIMO was asked a while ago how long it would be before Mozambique was completely free. Given FRELIMO's rapid advance in the last twelve months, you'd think he would have said "two years, three years, four years". But he put it in terms of ten years. FRELIMO has been in existence for fifteen years, its not a hit and run "terrorist" organisation, and it is well aware that before Mozambique is completely liberated there will be a lot more interference from the West and from South Africa.

How far advanced is the liberation struggle in Angola?

Truell: There's tie-up between Angola and the state that borders it to the south, Namibia or South-West Africa as it used to be called. There are freedom fighters in both these territories, the South West African People's Organisation SWAPO in Namibia, and the Popular Movement for the Liberation of Angola, MPLA, a very well organised group operating in Angola itself.

Angola is a huge country and it is probably the richest of the two Portuguese territories in Southern Africa, in terms of mineral resources and particularly oil. Namibia is particularly valuable to South Africa, (which continues to defy United Nations' decisions by illegally occupying the country) because it has the largest open cast uranium mine in the world I think the Portuguese will try and keep control of Angola even longer than Mozambique, because of the rich mineral resources and tropical crops they get from Angola. For similar reasons South Africa is going to hang on to Namibia as long as it can.

Richards: Angola is the other country in Southern Africa where there are liberated areas under the control of the guerrilla forces. The MPLA works in a similar way to FRELIMO. After an area has been liberated it doesn't abandon it but works among the people and develops its own administration, schools and hospitals, etc

One of the things the Portuguese may try to do is to form a Greater Portuguese Commonwealth with Angola. Mozambique, possibly Guinea-Bissau (on the west coast of Africa) and Portugal. Black stooges would be put in control in these areas – people who had the economic interest of the multinational corporations and Portugal at heart. Portugal might rig a plebiscite in its three African territories, in which the people of Angola and Mozambique would vote to join a Portuguese Commonwealth while the people of Guinea-Bissau voted to stay out. Guinea-Bissau is not much more than a bog-land, and given that 75% of its territory has been liberated and that over 70 countries have recognised it since its declaration of independence last September the Portuguese would probably be prepared to cut their losses there.

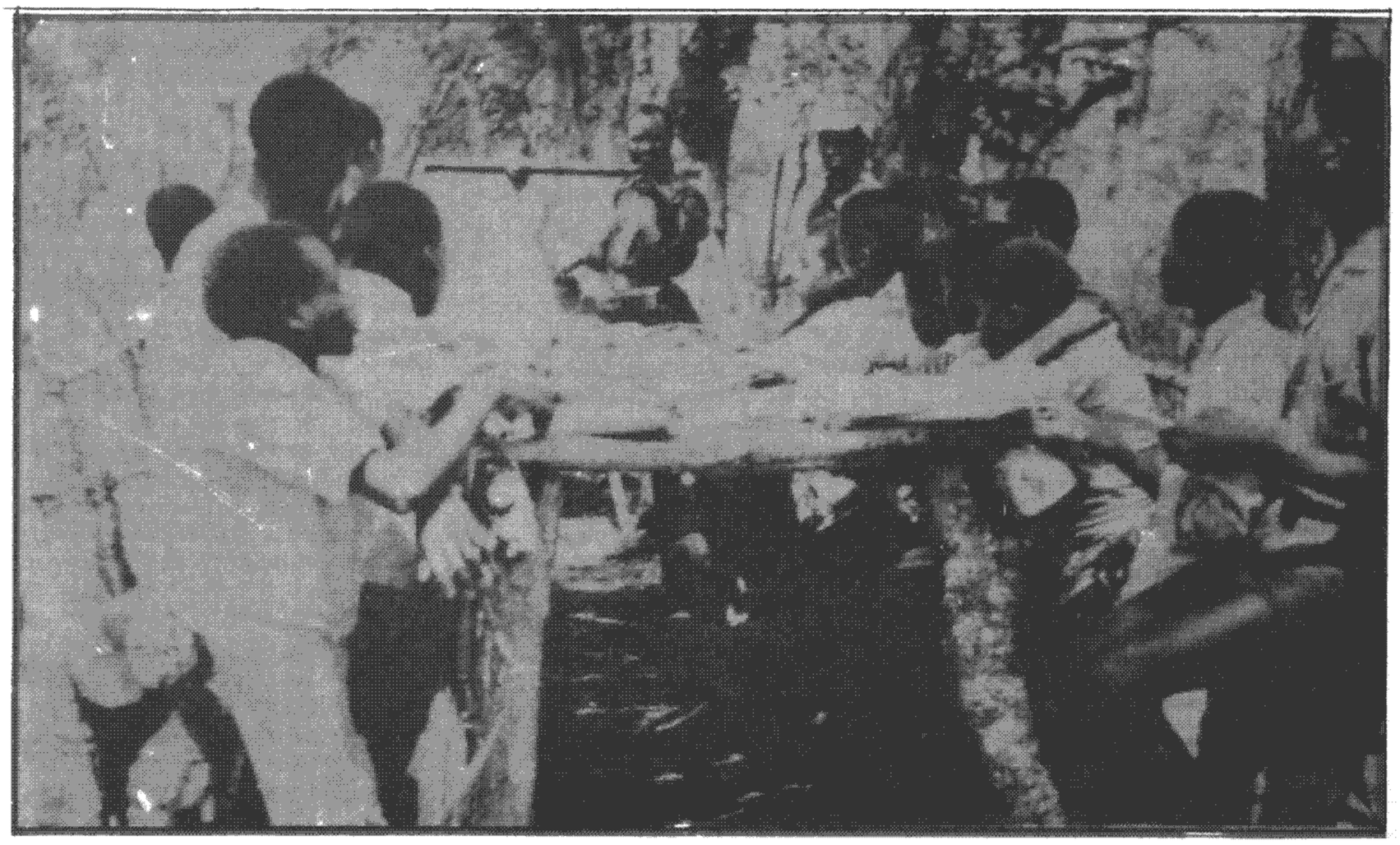
How successful have the liberation forces been in Namibia in winning popular support, and being able to strike at the South African forces?

Truell: From December 1971 to June 1972 there were strikes throughout Namibia, which were some of the most successful strikes there have ever been against white colonialism in Southern Africa. These strikes were partly due to SWAPO's organising, but were also partly a spontaneous revolt against the appalling contract labour system operating in Namibia. Under this system a man can be forced to work for the whites for a number of years for virtually slave wages.

For the first time in Namibia the South Africans are having to use black troops, which is something they have always been adverse to doing. This shows the extent to which the South African forces are stretched logistically: from the Cabora Bassa in northern Mozambique, across Rhodesia to Namibia, and right up to the Cunene dam in the border of Angola. Both Rhodesia and South Africa are scraping the bottom of the barrel as far as recruitment is concerned. And they are using mercenaries as well.

Although there is no armed struggle at present against the fascist regime in South Africa, what strength has the African National Congress got in terms of popular support and organising ability?

Richards: We've already mentioned some of the reasons why there is no armed struggle at present in South Africa. There is no border with an independent African state, a



Support

and South Africa is the most urbanised of all the colonial five ruled countries of Southern Africa with a sophisticated communications system that makes it easier to put down an uprising than, for example in Angola.

Nevertheless the liberation movements in South Africa are doing a lot of underground work to politicise the people so that when it is possible for freedom fighters to enter the Republic they will have contact with the people and the struggle will be possible.

Truell: This is the richest country in Africa; more than 50% of all foreign investment in Africa goes into South Africa, and the Republic is totally allied with the United States and the Western European powers. Britain, the United States and France have all supplied enormous quantities of arms to South Africa.

But it is significant that in his New Year message the South African Prime Minister Vorster talked about the increasing amount of guerrilla activity, that he has more than doubled the size of his defence forces in the last eighteen months, and that his government has provided for the largest defence budget in the nation's history. South Africa is becoming aware of the increasing sophistication of the liberation movements.

Another sign of growing rebellion in South Africa is the increasing number of strikes and wage demands. These are largely due to the political work of the two liberation movements, the African National Congress and the Pan African Congress, among workers in the mines, the ports and the metal industry.

Do you think Southern Africa could become another Vietnam, and that American or British troops could be brought in to help the colonialists?

Richards: I don't think that's a solution the western countries would favour at the moment. I think they'd rather have other people do their dirty work for them.

I think there are two other possible reactions from the white colonialists to the growing successes of the liberation struggle. The first and most likely possibility is that of a Greater Portuguese Commonwealth, which I have already mentioned. The second is the solution which would be the most effective in the long term, and that is the deliberate subversion of the bases from which the liberation movements operate, i.e. the governments of Tanzania and Zambia. There's plenty of evidence that this "solution" is being planned. BOSS, the South African Bureau of State Security, Red Fox, the Rhodesian security service, and the American Central Intelligence Agency are all involved in Tanzania and Zambia. In 1971 Tanzania was invaded from the south by the Portuguese as part of a drive to wipe out the liberation forces in Mozambique.

Zambia and Tanzania are absolutely crucial and pivotal to the liberation struggle. For example the port of Dar-es-Salam is the port through which all the military supplies and humanitarian assistance goes.

You spent six weeks in both Tanzania and Zambia. The South African government and right-wingers in New Zealand often attempt to make political capital by comparing the "lack of democracy" and "instability" of independent black African states with the "stable" governments of South Africa and Rhodesia.

Richards: Nothing could be further from the truth than the allegation that the people of Tanzania and Zambia are badly governed. From what we saw, the fact that there is only one party in both Zambia and Tanzania doesn't mean that the people have no say in the government. In fact they have a big say in the government because the party organises right down to the grass roots level. Leaders at every level of administration constantly ask the people for their opinions. So to say that a one party state cannot be a democratic state is quite untrue.

Truell: Tanzania is a very egalitarian state with a decentralised form of government right down to grass roots level. The situation of the two countries is different because Zambia is a land locked state and its communications and access to ports etc. has been through the white south.

But with the completion of the Tan Zam railway this year this situation will change and Zambia will have access eastwards to Dar-es-Saalam, and it will then become economically independent of the south.

However the Tanzam railway is very vulnerable to sabotage, and as Zambia moves towards economic independence, Portuguese and Rhodesian sabotage inside Zambia is increasing.

Before you outline the ways in which the New Zealand government and people can assist the liberation movements in Southern Africa, could you comment on the allegations that the World Council of Churches is engaged in gun running through its programme of assistance to the liberation forces?

Truell: The suggestions that the World Council of Churches is engaged in gun running are exactly the same stories that are being put out in Salisbury and Pretoria, and they are totally untrue.

The World Council of Churches is doing a lot to help the liberation movements. But the help it is giving is looking after the refugees, their sick and wounded, and helping to provide education for the children in the liberated areas. This is purely humanitarian, merciful, and I would call it Christian aid. There's nothing to worry anyone who has a conscience about violence or anything like that. The World Council of Churches in any case, believes the liberation struggles to be just struggles.

Richards: It was made quite clear to us in Africa that the liberation movements do not want progressive forces in the west to supply them with guns. As far as they are concerned the most important support New Zealand can give them is political and diplomatic support at an international level; the way we vote at the UN, what we say and how we vote at regional forums, Commonwealth Conferences etc. So first and foremost the support we give the liberation movements will be judged by the support the government gives the liberation movements.

But that is not to say that there is nothing the people of New Zealand and non-governmental organisations can do. The task of the National Anti-Apartheid Committee and people concerned about the situation in Southern Africa is twofold.

Firstly there is the question of giving humanitarian aid and assistance to the liberation movements, and secondly there is the question of educating the New Zealand people about the situation in Southern Africa. Before we can get the desirable level of support for the liberation movements from both the government and the people of New Zealand, the New Zealand people are going to have to be informed about the struggle. And they have been misinformed up to the present.

I understand that in your discussion with the liberation movements you found that people were very appreciative of the Labour Government's stand towards Southern Africa and its changing of New Zealand policy.

Richards: It is true that everyone we spoke to – representatives of Liberation movements, government spokesmen etc. were very impressed with the Labour Government's stand on Southern Africa, especially in view of its predecessor's policies. However it was also felt very strongly that while the government's cancellation of the Springbok tour showed, in the words of a spokesman from SWAPO, that New Zealand had come of age, New Zealand should build on these good beginnings rather than rest on its laurels.

In that connection it is useful to quote from an editorial in the latest publication put out by FRELIMO which roundly criticised New Zealand for abstaining on December 18 on a UN resolution aimed at denying Portugal the right to represent its overseas territories at the UN. FRELIMO's attitude was that up to then New Zealand had acted very well but that this vote had been a lapse or might even be a sign of continuing policy.

It is very important for the anti-apartheid movement to impress on the government the fact that New Zealand's support for the liberation movements is far greater than our economic or military power, and it is also important to supply the government with information about the struggle in Southern Africa in the face of the misinformation they'll be getting from a host of sources.

Would an exchange of diplomatic representatives between New Zealand and Tanzania and Zambia be useful in developing government support for the liberation movements?

Truell: We need to have New Zealanders stationed in independent Africa to provide the government with information about the struggle there, and to tell the African people that not all the New Zealanders who tour Rhodesia and South Africa are not representative of New Zealand attitudes towards Africa.

We also need representatives of the independent African states in New Zealand to counter the propaganda of the South African government and their right-wing allies in the Friends of Rhodesia and the Friends of South Africa etc.

Help Put Polaris Submarines Out of Action! Trans-Australian Tour For Anti-US Base Activists.

In May of this year Australians opposed to US militarism will be crossing their continent from Sydney and Melbourne and converging on the US Navy North West Cape Naval Communication Station, in Western Australia.

North West Cape (NWC) is a gigantic $80 million very-low frequency transmitter which is responsible for sending radio messages to submerged missile submarines throughout the Indian Ocean and South Pacific Ocean. If NWC can be put out of action, this part of the world will be effectively denied to US submarines, since they would have no way of receiving their firing orders.

New Zealanders should be just as concerned as Australians about the existence of this base. CAFMANZ, the Committee Against Foreign Military Activities in New Zealand, is arranging for a group of New Zealanders to participate in the "Long March" on North West Cape.

Buses have been chartered for transport, and these will be accompanied by private transport, including landrovers and motorbikes in case detours have to be made round police road blocks. All transport arrangements for New Zealanders will be handled by CAFMANZ.

Demonstrators will travel in two groups, known as the Long March and the Quick March. Both groups will travel the same route but the Quick March will get there and back in less time by travelling much longer distances each day.

Participants in the Long March will be booked on flights from New Zealand to Sydney on May 2 or 3. Buses will depart Sydney on Saturday, May 4 and will cover the 3000 miles to NWC by May 19, with a two day stop-over in Perth. Participants in the Quick March will be flown to Sydney on May 8 or 9, and their probably much larger group will leave Sydney on May 11 and catch up with the Long March group at Perth. After an overnight demonstration at NWC both groups will return to Sydney by May 26. New Zealanders can book in advance to return to New Zealand on any date they wish after May 26.

The trip will require a good deal of give and take from participants, as the conditions may be fairly spartan and we will have to live in a cooperative rather than individualistic way.

Costs

CAFMANZ will arrange return bookings from Auckland, Wellington or Christchurch to Sydney at $125 for students or $138 if you cannot qualify as a student (contact us for further details). Applications must reach us by March 15 at the very latest, and be accompanied by $40 deposit. ($10 of this will be forwarded to the Sydney Committee for bus bookings). Costs for bus transport within Australia will be held to $100 – which is dirt cheap for a round trip of over 6,500 miles! Food costs are not settled yet, but food will be bought in bulk and costs will be minimal – say about $30. We will be camping so accomodation will cost nix.

Total costs, allowing for a few dollars piss-money etc will definitely be less than $300 per person, particularly for the Quick March.

What's in it for you?

For less than $300 you will be getting a guided bus tour right across Australia – the sort of trip that normally only the middle-aged, middle class tourist can afford. But it won't be just the usual tourist sight you see – besides NWC we will visit several other of the 30 odd US military and aerospace installations in Australia, plus several examples of multinational corporations stripping Australian natural resources. A pamphlet detailing everything to be seen will be available soon. And you will have the satisfaction of opposing America's second most important military base in the southern hemisphere. (the most important is Pine Gap spy satellite base at Alice Springs). On return to Sydney we are hoping that Sydney radicals can jack up a quick tour of the local action, such as the Aboriginal urban community project in Redfern, and Richmond Air Force Base, the terminal for USAF Starlifter flights from Christchurch Airport.

And of course you will have a month of en route dialogue with some of Australia's well-seasoned radical activists.

Why North West Cape?

This rather inaccessible base has been chosen for several important reasons. Firstly it has a particularly obnoxious function – sending firing orders to missile submarines. Secondly NWC is a little bit of American territory, leased off Australia for a peppercorn rental, in which Australians are classed as "foreign nationals" and which they may not enter without US permission.

By treaty Australia has absolutely no control over what the Americans do there, and no right to even know what they are doing. NWC could issue the order to start World War III and Australia would automatically be an unwitting and unwilling accomplice.

NWC is a highly visible and vulnerable target. With its dozens of antennae up to 1300 feet high and dozens of buildings and airfield spread over a total of 30 miles, it will take thousands of troops to keep out demonstrators. The audacity of this demonstration will ensure widespread media coverage of our opposition to US militarism. The Long March will pass through many cities and town where public meetings, photographic displays, leaflet handouts etc will take place.

What will we do at North West Cape?

This will naturally depend on the nature of our reception which is unpredictable, as those who demonstrated at Harewood in '73 or Woodbourne in '71 will know. The group will have much time to discuss plans on the way.

The Australians have suggested that we take possession of the land and pay back the rent to the Yanks. The Melbourne group claims that in a masterful coup they have already gained possession of the original peppercorn. Flog all the American flags. Conduct a guided tour of all the prohibited zones.

Probably the Australian organisers also have lots of better ideas, which for obvious reasons they are not spreading.

The route to North West Cape

The Hume and Sturt Highways are followed for the first three days during which the 894 miles between Sydney and Adelaide are covered. This will take us past the Snowy Mountains, through Wagga Wagga, in the vicinity of which the US Navy wanted to locate Omega, to Hay where the Sydney contingent will rendezvous with the Melbourne contingent, and down the Murray Valley, full of vineyards and wineries. Shortly before Adelaide we will pass Australia's top secret Weapons Research Establishment, and a US Navy Satellite Tracking Station.

More demonstrators will join at Adelaide and from there it will be two days of travel to Ceduna, the start of the Nullabor Desert. Another four days travel gets the mob to Perth, passing a former USAF Woodbourne-type base along the way. There will be two full days at Perth for political activities, etc, then we will push on to Geraldton, then Carnarvon, location of gigantic NASA space tracking antennae, then to North West Cape for an overnight stay. Return trip will be by the same route to Perth, then due east to the Coolgardie/Kalgoorlie goldfields (remember Tim Shadbolt's account of the Kalgoorlie brothels?) and back onto the original route as far as Port Augusta, then straight across central New South Wales, through Broken Hill, to Sydney.

What is North West Cape?

North West Cape is simply a gigantic radio station which relays messages from command posts in the US to submarines, ships and overseas bases throughout the Indian and Pacific Oceans.

Its main feature is the giant VLF transmitter with an antenna which is the highest structure in the southern hemisphere – almost 1300 feet. This two million watt transmitter is mainly concerned with sending commands to missile and other nuclear submarines. Nearby is the diesel generating plant for the transmitters, an 18 megawatt installation consuming 4.8 million tons of oil a year, brought to it by tankers berthing at the bases's own 1100 foot wharf.

About five miles away is the high frequency transmitter area and headquarters and 36 miles away is the high frequency receiver area. These two sites together are a giant size version of the Naval Communication unit at Christchurch–Weedons with dozens of antennae and transmitters relaying voices, teleprinter and facsimile messages. It is known that some Christchurch-Weedons radio traffic is routed through North West Cape. It is believed that some of these antennae are operated on behalf of the US National Security Agency eavesdropping on other countries' radio traffic.

Nearby is the military airfield – nearly two miles long, sealed three feet thick, long enough to take Orion antisubmarine aircraft, F111's, USAF Starlifters from Christchurch Airport, and giant C5A Galixies from Guam.

Altogether the base covers 17,900 acres in three distinct areas, all "restricted" but mostly unfenced – hitherto its isolation has been sufficient to protect it from Australian wrath.

APPLICATION FORM

I,.....
of this address.....
and phone number.....
wish to participate in the Long March..... Quick March.....
I qualify for the $125 STB return fare.....
I'm afraid I might have to pay $138 "Epic" fare.....
I need/don't need somewhere to stay in Sydney
I wish to depart from Auckland/Wellington/Christchurch
I wish to book my return flight from Sydney to Auckland/ Wellington/ Christchurch on.....(date)
I enclose a deposit of $40.

Important

To qualify for cheap rates this application plus deposit must reach CAFMANZ by March 15, and preferably earlier. Balance of airfare plus busfare must be paid before departure from New Zealand.

Send this application to: **CAFMANZ**
P.O. Box 2258,
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The Students' International Meditation Society (SIMS) is established in Wellington (not to mention all other NZ Universities and very many throughout the world) to teach the simple technique of

TRANSCENDENTAL MEDITATION (TM)
as taught by Maharishi Mahesh Yogi

This technique is learned in four one-and-a-half hour sessions on each of four consecutive days (usually Saturday to Tuesday). It is practised twice daily for 15-20 minutes and much scientific research has been carried out on the use of this technique. Just a few results of this research are given below. The regular practice of TM brings about:

increased intelligence growth rate
increased learning ability
improvement in academic performance
improved job performance
decreased anxiety and tension
improved psychology and mental health
improved physiology and bodily health

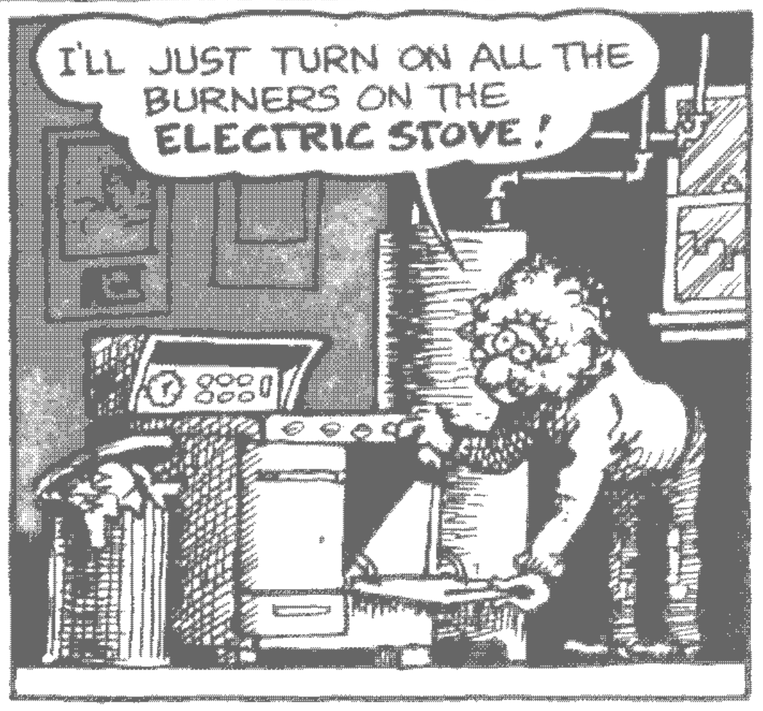
Further research studies on TM are being published at the rate of almost one per week. These beneficial effects of the practice have been noted by nearly half a million people throughout the world who have learned the technique since it was first brought to the West in 1959 by Maharishi Mahesh Yogi. On the basis of this wide range of subjective experience with TM arose the Science of Creative Intelligence (SCI) - a systematic study of the origin, development and application of creative intelligence through the regular practice of Transcendental Meditation.

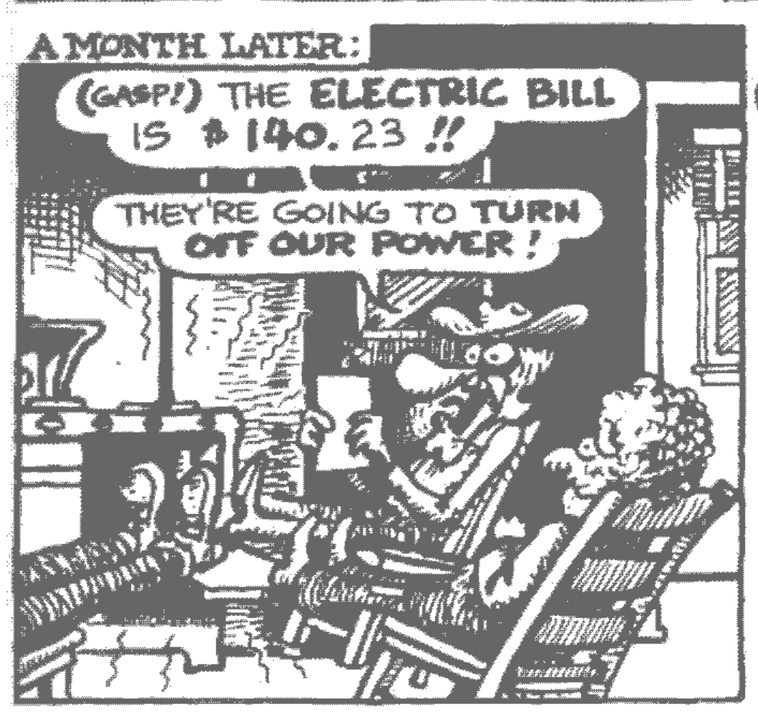
An exhibition on the Science of Creative Intelligence is on view in the Memorial Theatre foyer until the end of this week. Introductory talks on TM and SCI will be held on **Wednesday, March 6 at 12 noon and 1.10pm** in the Memorial Theatre and at **8pm** in LB1. On each occasion a short colour film will be shown and the evening talk will include a review of much of the published research on the beneficial effects of the practice of TM.

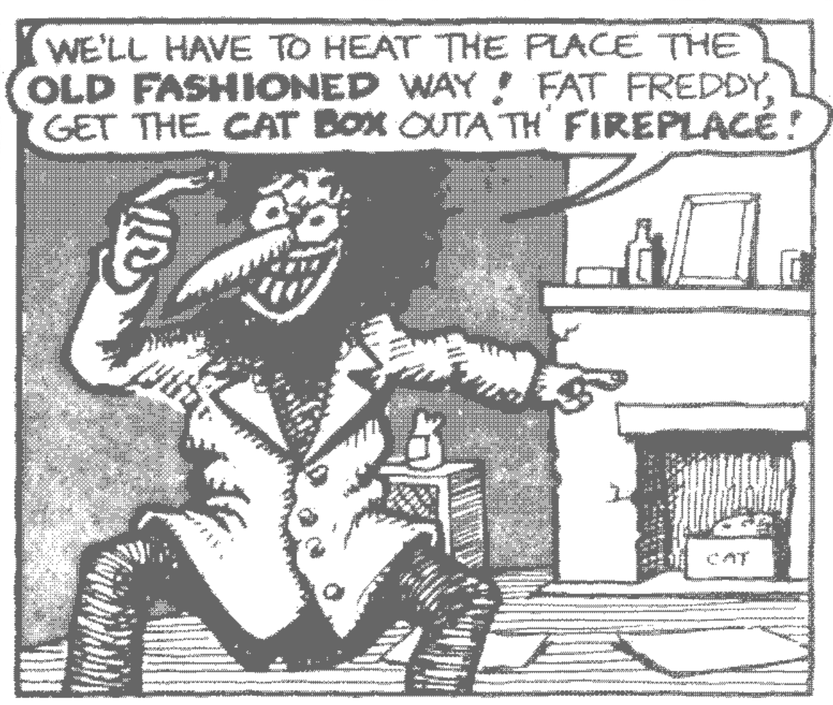
There are currently four teachers in Wellington who have been trained personally by Maharishi to teach this simple technique as well as to offer courses in SCI from time to time. These teachers - Louis Volse, Tony Hall, Andrew Davy and Linda Farruggia - can be contacted at the Wellington teaching centre for SIMS at 233 The Terrace - phone 44-785

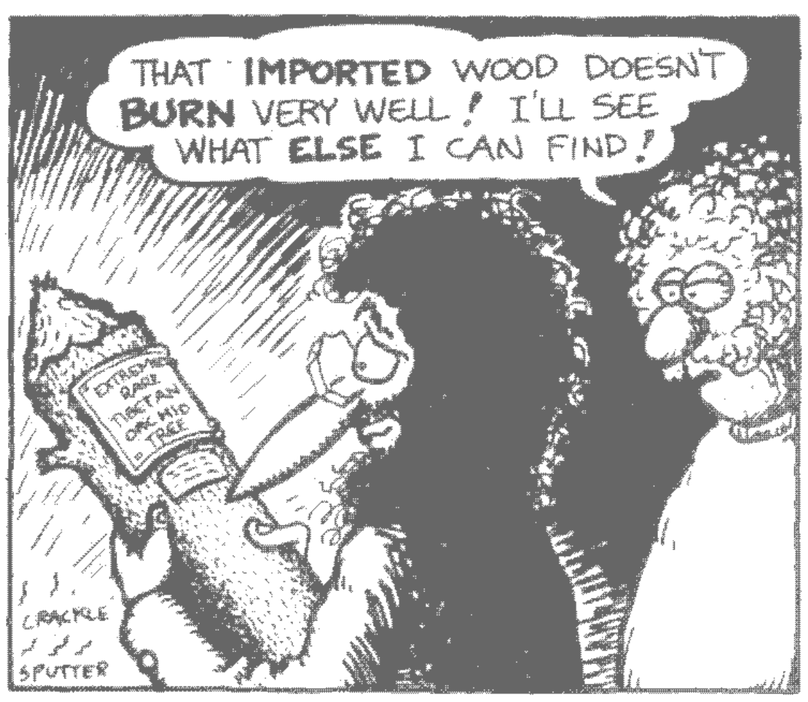
FREAK BROTHERS

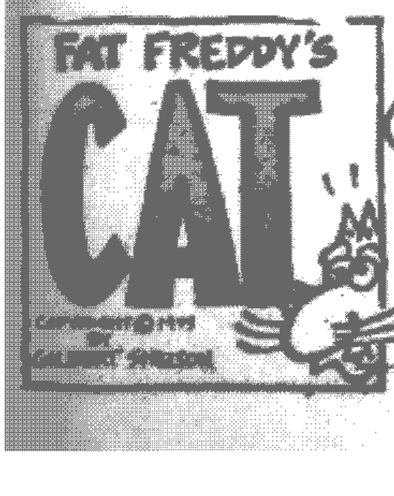
by Gilbert Shelton

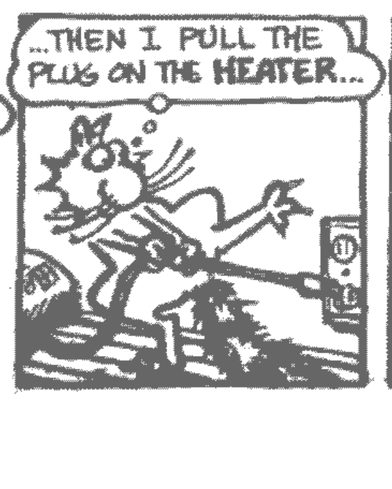


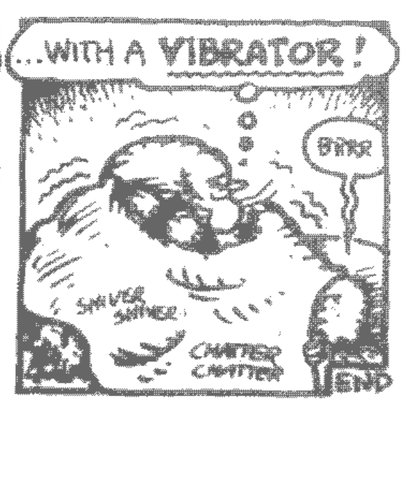


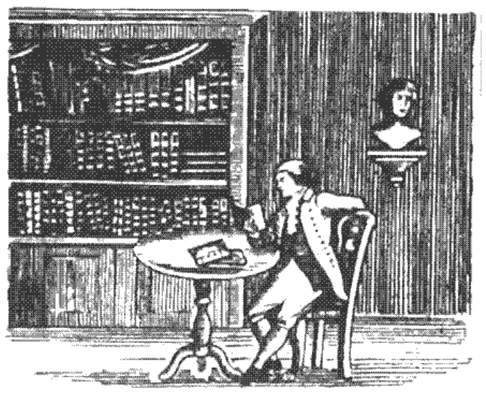












BOOKS

`Tangi´ lacks Maori insight

"Tangi" **by Witi Itimaera; published by Heinmans. Reviewed by Roger Steele.**

Writing is a bit like having a baby. It takes an awful lot out of you," Witi Ihimaera, the celebrated young Maori writer is on record as having declaimed.

Since Witi is a man, just how much he knows about having a baby is uncertain. After reading Witi's literary efforts, just how much he knows about writing,about Maoritanga and about the real solution of the Maori people today, and just how much he wants to say, is also in doubt. But at least he will be able to find out about some of these things as he goes along.

That's what Witi set out to do. One day he read in a book that there were no Maori novelists. The next day, he decided to become the first. Opportunism, no? It's hard not to be cynical about such an entry in to the writing game, particularly as all Ihimaera's results so far are further evidence of lack of sincerity.

His short stories, many of them published in *Pounamu, Pounamu* and others here and there in *Te Maori, Te Ao Hou*, and the *Listener* magazines amount to a bulky but lightweight collection of bits and pieces, few if any of which can stand on their own as works of literature. Some parts of them are based on real recollections, others are examples of an insubstantial imagination. In the main, the only force inspiring them (apart from opportunism) is sentimentality. If you're looking for any depth of description and comment about Maoris and race relations you'll be disappointed.

Take for example the story "The Makutu and Mrs Jones" published in *Pounamu*. It promises to give some insight into the world of makutu, the Maori equivalent of witchcraft, spells and incantations. If the reader manages to ignore the cheap 'literary' device of the narrator pretending to have flashbacks while trimming his nails (no mention of the old tapu against cutting nails at night), he is lead into a story which builds up to a climax involving the effect of a makutu curse. Now this could be good stuff — even in 1974 people are still dying because they believe they they have been makutu'd. But Ihimaera, instead of touching on the important, chose rather to give the story a 'clever' twist, and the heroine turns out not to be makutu'd but to be lovesick. Ihimaera is witty, but the reader is missing out.

Another story 'My First Ball', published in *Te Maori*, touches on race relations, an important aspect of reality that Ihimaera seems generally to prefer to ignore. Childhood and death are his favourite themes, with only the scantiest treatment of what happens in between. In 'Ball' the hero is a chap called Tutu except that the pakehas in the tale refer to him as Mr Tutae. The reader is expected to know that tutae means 'shit', and is expected to think that this is a comical mistake. I don't.

One of the few, and probably unintentional insights that 'Tangi' affords is also hardly progressive. The narrator now and again refers to his pakeha boss whose employment he leaves to attend the tangihanga. And it just so happens that the relationship has to be of the little brown boy — big white father type.

Most of the rest of Ihimaera's stories are like 'The Makutu on Mrs Jones' or 'My First Ball' — a glib writer cashing in on a few memories and not missing a chance to crack a joke, never mind what sort of taste it is in. They may amuse the reader but do nothing to alter his consciousness. They reflect a people whose culture has changed drastically doing little about the enrichment of their culture. Apart from being inaccurate, the reflection is incomplete, because it ignores the economic and legal difficulties that a trampled-over people get into. Ihimaera ignores contention.

Only his story 'The Whale' really stands out as a work of literature. It goes deeper than superficial recollection, and comes closest to describing the power and beauty of some of the old things. Also, it criticises some of the new. An old man takes an axe to a storehouse door, because the younger people, in defiance of tradition, had refused to feed some visitors and locked the door.

The heralded novel 'Tangi' was published in December 1973. It is 207 pages long so its size alone might warrant an extensive review. But the book doesn't live up to it. It reads as though it was stretched to get over 100 pages and stretched so far it beat the 200 mark. Apart from gross repetition, the bulk of the book is a parade of sentimental overindulgence.Of course, in a book about a protracted funeral ceremony, some sentimentality in the writing is to be welcomed just as the whole emotional experience of the tangihanga is a wonderful thing. But just why a writer has to more than merely recall the past to create a work of literature becomes clear when Ihimaera tries to write about experiences of the emotions and only succeeds in wallowing in maudlin, soppy prose.

I respect and cherish the tangihanga as an institution and as an experience, but found it impossible to relive the experience through the pages of 'Tangi' when my literary sensibility, dim as it is, was being constantly assailed by lines such as: "There are obsidian splinters at my heart, tearing at the greenstone landscape of my mind" and "Mum weeping over dying plants and the maize taking the moisture from her tears to grow again" and "He was a kauri....But lightning has struck the tree", and so on.

I could cite numerous cases of surpassing banality ("This would be my life. Some pain, mostly happiness.") but it is enough to warn any prospective reader that they are there, in their multitudes.

With a book as limited in scope as 'Tangi' it would be tempting to suspend the 'critical faculties' and merely indulge onself in the sentimentality of it all. Certainly, any reader who can do this, and who likes hearty dollops of banality and repetition thrown in, is assured of an enjoyable time. The book is real enough, and tangis are powerful enough for the uninitiated to get a glimpse of a fine thing.

I found myself unable to do this. The various spurious elements in the book were enough to put me off. One quaint memory the central character of the novel has it of when he was a child, giving his sister a sandwich of paraoa rewana, a type of Maori bread, if there were any left over from school. This clashed somewhat with one of my own not so quaint memories of schools with a high percentage of Maoris in them. Poverty among Maoris was so widespread that many of them had neither sandwiches nor money to buy their lunch. So they had to to come begging to us richer pakehas, not asking for 'paraoa rewana' (they had never heard of that) but demanding "Hey you jokers, you got any spare breads for us".

It was hardly quaint then, and the fact that the Maoris are still more poorly off economically than whites, and still widely undernourished, is to me proof of the need for political and educational action, not mawkish indulgence.

There are a number of other parts in 'Tangi' that just don't ring true, and often important Maori concepts such as aroha are introduced or used gratuitously, with only a hint of their real meaning.

Reading Ihimaera's works one is invited to forget reality and to forget politics. But the falsifications of reality in them suits the interests of only a small section of society, the middle and upper classes, rather than serving the interests of the oppressed sections of the Maori people. It is only the entrenched (institutional) white racists who are patting Ihimaera on the head. The *Evening Post* for instance called him 'a living example of his grandfather's wisdom' after he had fed them with an improbable adage from his grandfather: "Intermarriage will create a fair and gladsome people in the land".

A reviewer in a provincial paper described 'Tangi' as a "useful corrective to any sort of racial hysteria". He went on: "Read it and you will understand the Maori as you never understood him before".

Sir Wattie patted Witi on the head and gave him third place in his book awards. During the ceremony Wattie apparently said that he couldn't pronounce Ihimaera's name properly because he didn't have his interpreter handy, adding that he had a lot of Ihimaera's people, meaning Maoris, working for him. Indeed Ihimaera affects to write about working people as if he were one of them. In fact his father has just sold his 2000 acre farm and Witi and his family are all chipping in to buy a bigger one. Hard to ignore, eh?

But Ihimaera's work can be evaluated and condemned on literary standards alone, never mind the class interests it serves. Apart from the lamentable tendencies listed above, perhaps the best criticism of his work comes from simple comparison with the other Maori writers whose thunder he has stolen. *Contemporary Maori Writing* (edited by Margaret Orbell, published by Reeds, $2.95 if the price hasn't gone up) contains an excellent selection of Maori writers who write about Maori things and leave Ihimaera in the dust.

Riki Erihi, Rora Paki, Arapera Blank, S.M. Mead, Hirone Wikiriwhi, Mason Durie, Katarina Mataira, even Rowley Habib, these are potentially or already brilliant writers whose work should be read by all New Zealanders. Unfortunately, many of them are too old to be beginning a writing career, and have spent the better parts of their lives engaged in other things. There isn't a lot of politics in this book either, but I suspect that many of the writers haven't yet said, or haven't been able to say, all they might want to. There must be many young writers too, who are still struggling to get published and who should be encouraged.

Ironically, Ihimaera's short story 'Tangi' which he padded out into novel length is included in *Contemporary Maori Writing* — and the compact version is greatly superior to the long winded one.

The Watergate File: **by Bruce Buschel, Albert Robbins and William Witka. 1973. Flash Books. Price $3.95. Reviewed by John Hales.**

This book was compiled as "a concise, illustrated guide to the people and events." It might be expected, from a book published in the middle of such a complicated mess, that its contents might be a little scrappy, its findings inconclusive, its facts a little bald. I was expecting that. But I was, perhaps, expecting some sort of order in the chaos, some insight into the affair that was missed by our New Zealand newspapers. Perhaps I was expecting too much.

(Continued on opposite page)

(Continued from opposite page)

For those Amerika freaks who cut out of the *Evening Post* every new item related to Tricky Dicky and his saintly crew of nepotic henchmen, to paste in a gilt-edged scrapbook, this book will go down as yet another obtuse (but expensive) piece of news verbiage. What they will find new is the coverage of the systematic sabotage of the Democratic campaign by CREEP (the Committee to Re-elect the President). This is good James Bond stuff, that for some obscure reason was not considered worth reporting by New Zealand papers. But for the readers of *Time* or *Newsweek* even this hat is old.

Another problem with this kind of book is that it is obsolete before written. The Watergate bog has deepened considerably since August 22, 1973, which is the last date mentioned in the book. The surrender of the tapes, the discovery of 'accidental' erasures, the moves to impeach the unimpeachable, the crafty plots to implicate Haig and Kissinger, all these have happened since then. The lamb has gone to slaughter, and the rest of Nixon's staff have been running like a chess side about to be mated. The book misses out on all these. It could be useful for refreshing memories – it does indeed have a checklist of all people who have dirtied their feet, as well as excerpts from vital papers, trial transcripts, etc – but for what you get it is an expensive period piece.

Even so, the book would have been worthwhile, if it had done what it had set out to do – give a systematic chronological account of Watergate. But this it emphatically fails to do. Sloppy journalism and sloppy editing have produced a tome that frequently causes more confusion than it succeeds in clarifying. The style is sensationalist, attempting to metamorphose every little trip to the toilet into an unbelievable, eye-searing, ear-shattering revelation. This quickly becomes unbearable. Irrelevancies are dwelled upon, widely separate encounters are connected by furtive innuendo, while major events are frequently glossed over, leaving me with the impression that the "team of four investigative reporters, with a staff of over 200 researchers, (who) worked intensively for more than two months" have not done their homework.

And they are not the only ones who should have sore behinds. The illustrations lack captions, and the credits for them on the back page give erroneous page numbers. The copy seems to have been put together without being proofread – while paragraphs have been misplaced; in two places making incomprehensible nonsense of the text. Even headings suffer from this (a whole page is devoted to the single, wrongly spelt word 'Appendicies'). The layout itself often interferes with easy reading. The cover of my copy cracked the first time it was opened.

Finally it must be realised that within the next two years there is bound to be 20 or 30 different analyses of Watergate on the market to choose from, most written by people with inside information, such as Mitchener, Capote, Nader, Kissinger, Agnew, Nixon, McCord, all of which, if less accurate, will at least be able to promise more lively reading.

However I do not want to dissuade people from buying this book. If you want bad journalism, bad editing, bad layout, bad proofreading, bad binding on a subject which is already badly out-of-date, then this is the book for you. And I suppose that for people with such unusual tastes any price is cheap enough.

Sons for the Return Home **by Albert Wendt. Published by Longman Paul – $1.95. Review gratefully borrowed from** *Rongo.*

A SIMPLE STYLE of writing and the successful command of everyday language, makes Albert Wendt's first novel easy to read and therefore easy to understand the variety of racial situations which he examines in a direct and straightforward way. In each page of his novel, Wendt rips away the covers of niceties and exposes the reader to the realities of conflicts between the Papalgi and Samoan; the Pakeha and Maori; the Samoan and the Maori; as well as that between the N.Z. Samoan and the Samoan-Samoan. With skilled poetic sensitivity and a moving sense of honesty and realism, which can only be acquired through personal experience, Wendt sets out to completely rubbish the fantasy of N.Z. being a harmonious multi-racial society.

Wendt does not seek to give a pretty picture of N.Z. society. What he reveals in his novel is the views that many Samoan people have of N.Z. society. His book is an expression of what it is like to live on the other side of the fence; that is what it is like to be a stranger in a strange land surrounded by different cultural values. His book is a revealation of the social problems that the Polynesian people suffer in a society which tries to ignore their separate identity. His book is an honest exposition and view of N.Z. society from the other side of the fence.

Although the basic plot of the novel deals with the love between a man and a woman, the undercurrents of racial conflict and the struggle to retain one's separate identity, as well as the blunt comments on the social problems that face the Samoan / and other Polynesian people, transform what would have been a dull typical story of boy-meets-girl, into a dynamic, honest and moving story of the 'fate' that befalls two people who fall in love but belong to different cultures.

Undertones of nostalgia — the grandfather-healer in Samoa, the mother's Samoan-ness; the yearning for the idealised homeland — run beneath a grimy crust of city life which Wendt portrays in his novel. The hideous pictures of a persecuted alcoholic tramp in a rubbish dump, (childhood's wondrous magic city), the ruthless gang pack, sex games of one woman and many drunken men, the shooting of the beautiful, wild hawk makes Wendt's point of view both ruthless and uncompromising. Wendt's graphic honesty, and the pictorial craftsmanship of his novel will make you read until the finish.

'Sons for the Return Home' is a book that should be read by all New Zealanders who want to know what life is like on "the other side of the fence" . . . Buy, Borrow, or Pinch a copy . . . *"Sons For The Return Home"* is a must!

Na Te Morehu

SHRIEK

"ARS EST CELARE ARTEM" (or, 'you know what you can do with your celery').

To those who have long welcomed the supply of toilet paper afforded by these sheets; to those who have taken time to pursue them in the past; above all to those who have brought wrathful imprecation upon the seed of the unfortunates producing them; and furthermore (and heartily) to those for whom such activity is a strange and unknown experience; Welcome! By reading, you have taken the first step to participation in this effort which most of you are paying for; and this welcome is extended particularly to those who intend to take further steps.

Perchance you have indeed read this before, and have thought of commenting, complaining, writing something or even helping. Possibly you have observed its format, and decided that a pretty small group was writing the lot, and there was no space for such as you therein. I shall explain why a pretty small group was writing the lot. It was because in The Beginning (and there must have been one last year) there is only likely to be a small group at work....since when, people have been saying, Look, there is only a small group at work... it must be a Clique!

Thusfully I inform you, we are not a Clique. To tell the truth, we're not even particularly nasty. And we want everyone, huge numbers of everyone, to do something, since this belongs to us meaning you and us, not us meaning us not you. Since you are, therefore, us, we'd like you to give a hand. Every sort sort of ability is required, for periods ranging from five minutes per year to 8,766 hours per year. We want you to criticise if that's all you want to do; write letters and articles – anything.

Such a paper as this is thought of as primarily political. True or not, my aim in this section is to make purely literary opportunities available. I want literature: poetry, political, insane, prose, drivel (in small quantities, I suppose....) in short, I don't want to run it, because you should be. I am not a literary editor because this paper is not run that way. It's run by anyone – you, for instance – who turns up. So I'm helping it along. If you want to know any more about this, any help or suggestions for an article, call me or leave your number at the Salient office. I've started the year off with a review of a recent publication of particular relevance to first year students, but we're interested in anything you want to bring in. Now is the time to make Salient an open Shop. –Marty

Teach Yourself Prune: **E.U.P., Oxford; hardback 267 pp $2.30. By Adrian Stodgewater, M.P. (Cantab) P.D. (Oxon).**

In this day and age it is perhaps felt that a book on Prune is somewhat unnecessary. Stogewater himself, a notable prune for a great many years, would be the first to admit that the present generation of prunes is amongst the best this country has seen. Nevertheless, it would indeed be a shame if the standard should decline through lack of instruction. There have recently been a vast number of radical publications whose philosophies eat away at the very core of the only correct way of living, and it is indeed gratifying that Dr Stodgewater should have accepted the responsibility of producing this volume.

The book commences with Stodgewater's early days as a budding prune, and bids us observe his mistakes with great care. He recalls an incident when, in his first year at Oxford, he had encountered serious difficulty in understanding one of his assignments; in his own words "I didn't have the jolly foggiest what the old guy was getting on at!" He observed due propriety in not bothering his fellows with the question, but mentions with shame one of the most embarrassing blunders in his career as a prune.

"Well, I was fairly young you know. One does these things on impulse, without thinking of the consequences. One minute I was standing there, wondering what the blazes this was all about, and the next I was knocking on the prof's door and asking him! Well of course the old fellow was dreadfully put out. I mean any fool knows you just don't do that sort of thing. Imagine if every halfwit were to go and ask his lecturer what to do when he didn't understand something! Utter chaos! But there was like an idiot , asking him. He should have kicked me out then and there, but no, he explained it and I just sat there. It was only later that I realised just how damn cheeky I had been; and I still haven't got over the mortification of that episode."

Brave words indeed. Stodgewater stresses throughout the book the vast importance a true prune places on appearances. "Let's face it. No-one will ever give a damn what you're really like; no-one will ever know, for that matter. Not unless some traitor knifes you in the back as they did to poor Nixon. What they want is punctuality, a clean appearance, and show some interest in the subject. Now I must make this point quite plain. Of course you're not expected to have any real interest in what's going on. This is what has confused a great many prunes: they tend to confuse reality with the appearance, when of course the latter is infinitely more important. Real interest in a subject is a highly detrimental thing. Any lecturer worth his salt should be able to weed out those who show signs of it, but nevertheless it has got through, sometimes as far as the third year, where it has done untold damage. I have seen magnificently constructed syllabuses crumble into ruins simply because some fool has let himself get really interested in something. The result is obvious. Hours of non-syllabus activity, reduced concentration on examination topics, failure and waste of the taxpayer's money."

There is a lesson for all of us in this. Stodgewater teaches us, in the first ten chapters of this highly detailed work, of the immense value a cultivated appearance may have. If you are one of the unfortunates who have been accused of signs of intelligence, this book is for you. Chapters 11–14 deal exclusively with the problems of subjugating the difficulties of awareness by hard work at punctuality, clean appearance, and, above all, Discipline. With these traits, claims Stodgewater, one should have no difficulty in becoming a fine upstanding prune; and by the end of the volume the reader too will have little doubt of this.

In short, this book is a very timely summary of the attributes demanded by this growing field. Stodgewater deals with each problem from his own experiences wherever possible, but it is easy to see that little has happened to Stodgewater which has not happened to everyone else, and very frequently, and this I feel is one of the most endearing qualities of one of New Zealand's most eminent prunes. His work is above all practical. One cannot doubt the powerful logic of chapter 17, for instance, from which I quote once more:

"I have been approached by numerous persons, engaged in student affairs, who have deplored the loneliness of the average student, especially in his first year, and I have replied to each one, Utter poppycock! The student – especially in his first year – is no more lonely than you or I. I know for a fact that I have no problems whatsoever, but I envy the idyllic state of these youngsters. I know good prunes who have got right through university without speaking to another soul there, and fine upstanding citizens they are now. For instance, it's always a good idea to go private boarding. That's not a solution in itself of course; I've known many failures in the same situation, but it does reduce the danger of human contact which flats and hostels offer. Prunes have survived very well there of course, by spending every possible hour in the library. My God! What fool could claim to be lonely with the wisdom of Socrates for company? The joy of Gibbon's "Decline and Fall"? Why, even those deprived of these masters have often become good solid prunes – engineering, architecture, science – anything requiring good solid hard work, firm attention to surface appearances, logical fact, cleanliness, punctuality and discipline will produce prunes of the first order. Look at the National Party!"

Now that his book has become a set text for the majority of university courses this year there is little doubt that it will achieve the popularity it deserves. With close attention to Stodgewater's simple instructions, one's life may easily be reduced to a suitable routine capable of eliminating all superfluous activity. This (along with punctuality, clean appearance, and Discipline) is surely the highest aim of any prune, and Stodgewater's appreciation of the issues involved renders this book an invaluable investment.

–Reviewed by Marty

SONIC CIRCUS

The SONIC CIRCUS began as an invitation to design a musical 'event' which would become part of the 1973 November Proms in Wellington. A festive Sunday afternoon (or evening) that would explore the knooks and crannies of the Wellington Town Hall. Variously permutated performances of Gabrieli antiphonal music, brass band music, dance music, music for solo instruments, sound environments, closed circuit television, helium filled balloons. But the scale was just too large, and time was too short and so the performance date was put forward to February or March. But the Town Hall was simply not available at any convenient time and it seemed as if the whole idea might have to be abandoned.

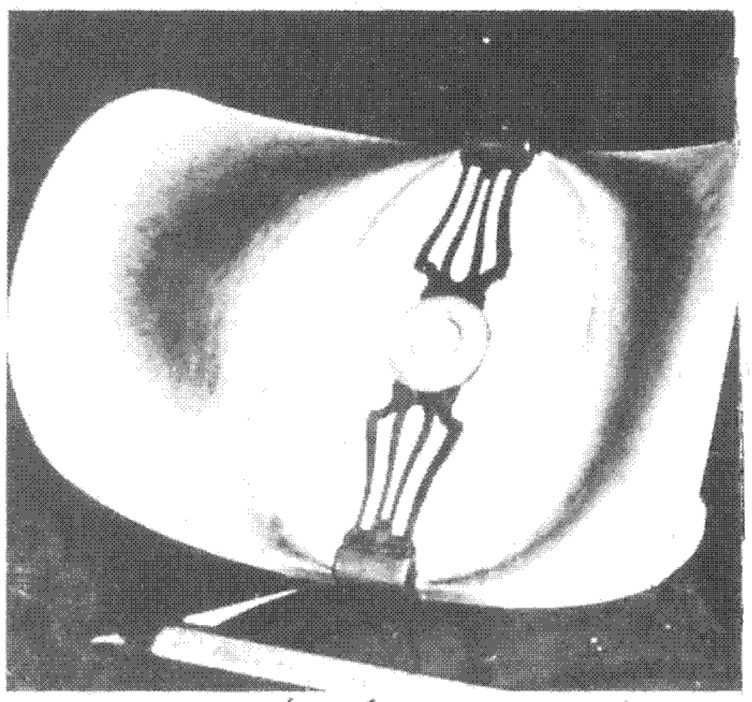
A NEW VENUE? Why not the University? Politically the idea was sound; on the one hand it could provide a considerable and generous contribution from The Establishment to the Students' Orientation Week, and on the other hand it might bring onto campus many people who, for one reason or another, would never otherwise have ventured onto such hallowed ground.

Artisitically it offered new solutions to some basic problems; whereas before musics would have intruded upon (destroyed?) each other, here were numerous venues, all seperate and isolated acoustically, yet in close proximity, each with a different and individual character.

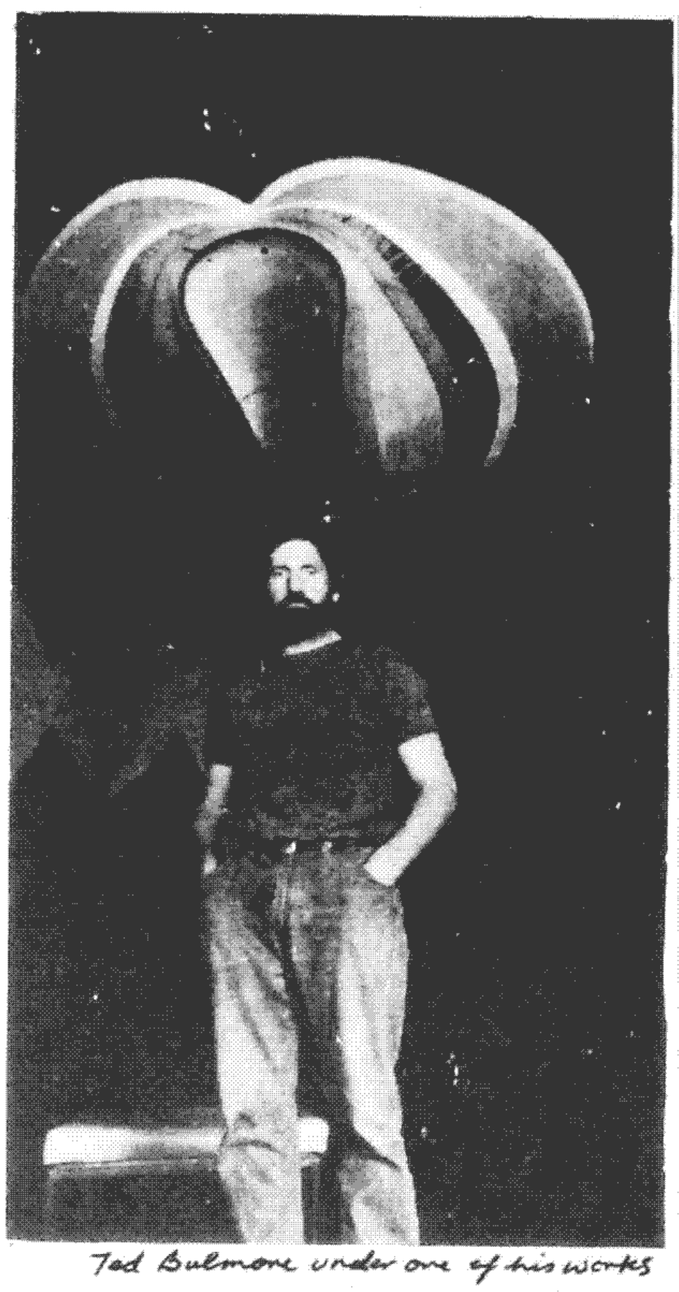
In choosing suitable works I was mindful of NZ music. IDEA: WHY NOT A FESTIVAL EXCLUSIVELY OF NZ MUSIC? A showcase (vested interests). Too much concert music becomes expensive and too heavy. Concentrate rather on environments.

IDEA: Six hours of continuous events simultaneously on eight different venues. With their timetable programmes the participants may select and structure their own programmes. If something bores then there are at least six alternatives....listen to music, watch a film, have a drink.

Jack Body



another Bulmore sculpture



Ted Bulmore under one of his works

VENUES....

MUSIC & ENVIRONMENTS

OPUS ONE (Caf & Restaurant 6–7pm) are concerts of music written and performed by secondary school pupils.

SCRATCH ORCHESTRA is a group of four performers led by Philip Dadson who will perform NZ Scratch Orchestra compositions (i.e. music written for non-skilled performers). Caf.

Concert music in the Caf will comprise a work for solo cello, and a work for cello and tape (Lyell Cresswell), works for harp solo and harp and tape (John Rimmer), and a Trio for harp, viola and flute by Ross Harris.

Music in the Restaurant from 7 p.m. on will comprise works using piano – piano solo, songs and chamber works using the piano....THIS CONCERT WILL BE RECORDED.

9 MARCH

C.A.P. in the Hall is a progressive music-theatre work by three musicians led by John Cousins of Christchurch using tape-recorders and building materials. The exploration will continue over the six hours uninterrupted.

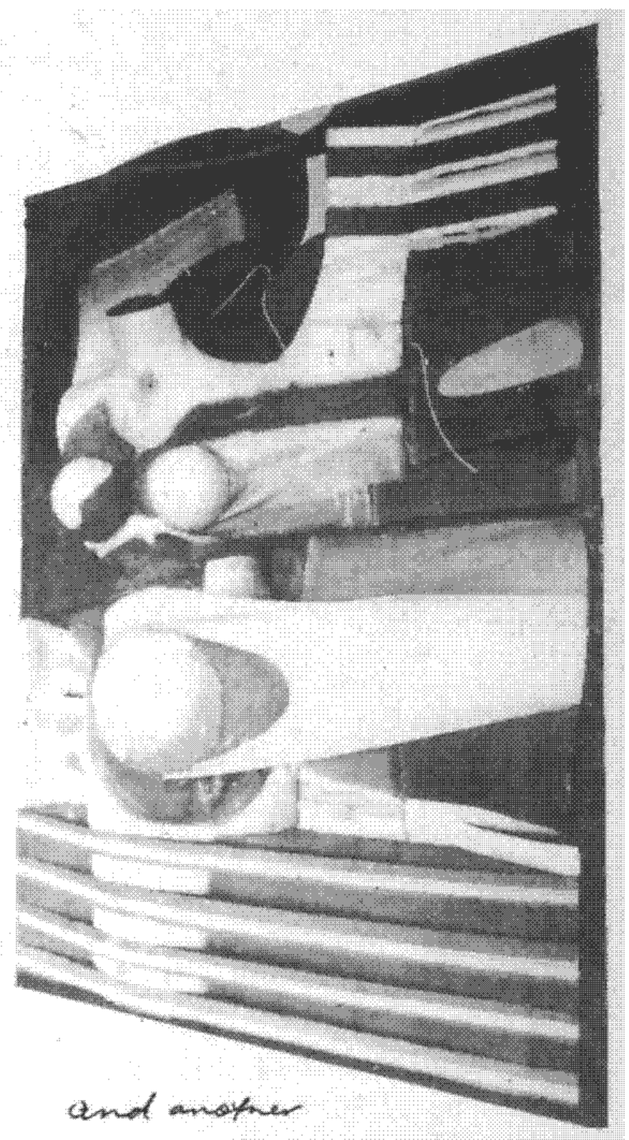
The Theatre performance will consist of the showing of films (NZBC and Film Unit) that have musical scores by NZ composers, interspersed by the performance of chamber works.

In the Law Library there will be a continuous cycle of two concerts of electronic music (Douglas Lilburn and NZ Composers) – two or three repetitions.

SYNTHESIZER MUSIC is an experiment by Ross Harris using microphones linked through a synthesizer system. Music Room.

THE DREAM ROOM is a music-sculpture environment, idea by Jack Body, sculpture by Ted Bulmore, music by Lockwood, Cousins and Body co-ordinated by Jeanne Mac-Caskell. Sculptures will cover the walls, ceiling and music will play continually.

The RESONANCE ROOM is a room of bells; idea by Jack Body, co-ordinated by Judith White with the students of Wellington Training College.



and another

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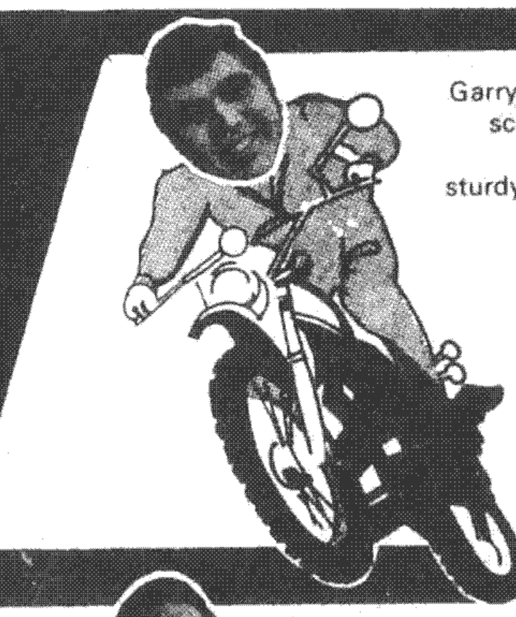
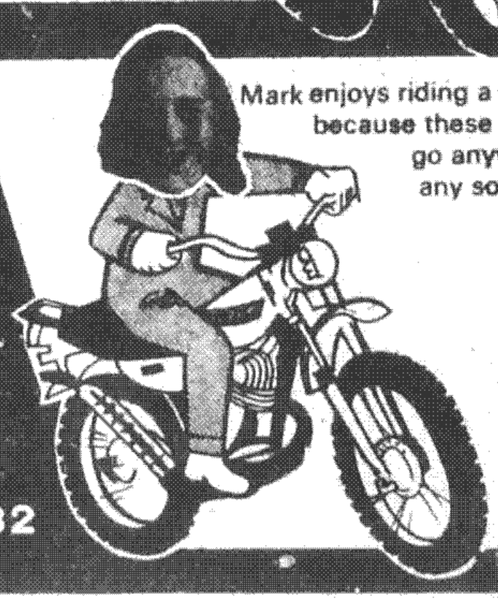


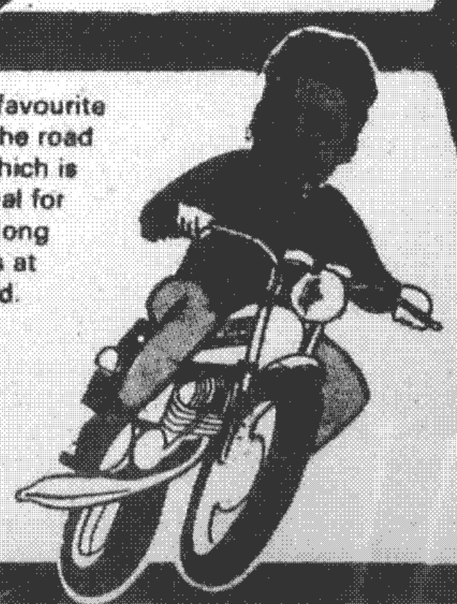
Garry prefers a scrambler as these are sturdy dependable motorcycles.

Steve likes streamlined racing machines because they are modified to produce fast movement.



Mark enjoys riding a trail bike because these machines go anywhere over any sort of terrain.

Ted's favourite is the road bike which is ideal for long rides at easy speed.



SUZUKI

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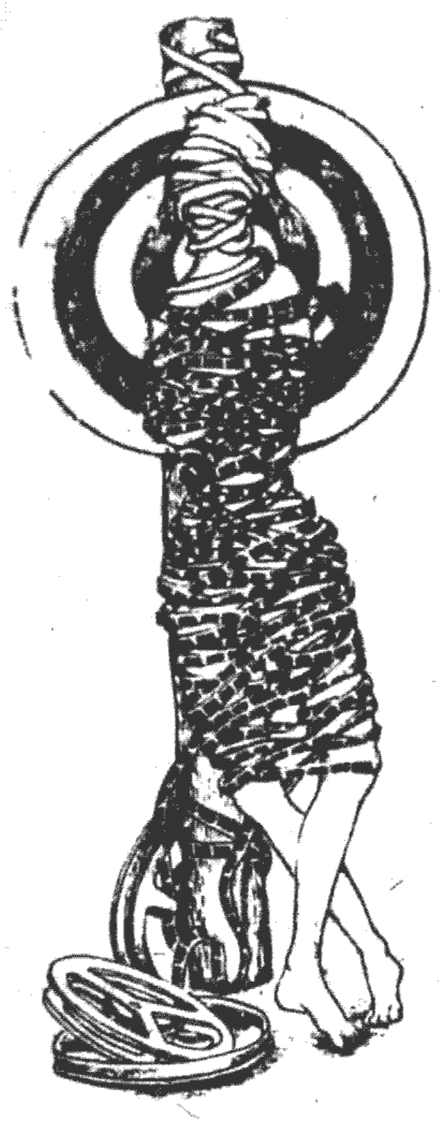
FLICKS

from Jeremy Littlejohn



Full length feature films from Canada are few and far between, but if 'Going Down the Road' is any indication, quality and not quantity is a phrase still in use somewhere on the earth. Although its season at the St James was inexplicably short, its modest trappings (tatty billboard posters and minimal advertising) belie a terse, moving and intelligent film well worth seeing if it is ever re-run.

A shoestring budget allows for a singularly modest plot. Two aging Nova Scotians, Dan and George, with their near derelict V8 convertible, go in search of the big money in Toronto only to find that there is no love lost between country boys and opportunity. One job follows another, each worse than the last, until the winter comes and casual labour is the last thing on an employers mind. Desperate folly drives the two men to commit what amounts to aggravated robbery, and leaving George's seven day city bride behind them, they head futher west.

To some viewers, no doubt, this tale of two lovable illiterates might be a little too reminiscent of John Schlesinger's 'Midnight Cowboy'. But, without being as emotionally engaging, 'Going Down the Road' has far greater respect for its subjects, and is prepared to venture inside its characters and record the changes undergone by them before the assault of the urban monster. And, although it shares with Schlesinger's film, a prevailing attitude of despair, arising from an inability to escape from repeated acts of self prostitution, the eventual refusal to acquiesce reveals a surer grasp of human behaviour and a better understanding of that bitter process so innocuously called urbanisation.

An indication of the strength of Donald Shehib's films is the ease with which his three principals (Doug McGraw, Paul Bradley, Jayne Eastwood) handle their parts. None of them gifted actors, but relishing an excellent script, they build their stereotyped personalities into frail individuals with memorable poignancy, effecting a pathos that even Voight and Hoffman would be hard put to match. The photography is within the long tradition of Canadian National Film Unit austerity.....space, cold and often harsh, the unsentimental images match the unsentimental script with rewarding patience.

But the most heartening thing about this film is the way in which it has travelled. Far from a local expose, the circumstances it relates are circumstances seen all too frequently in Newtown. Which brings me to the thought that if New Zealand is to one day realise the dream of its own film industry, this is the material of which it could be made, and – in view of our rather platitudinous cinematic history – should be made.

Brother Sun, Sister Moon: Reviewed by David Tripe.

The first effect of a film like Brother Sun, Sister Moon is to make you want to give away all your possessions. You get the feeling that it is really good to have no belongings to worry about. It seems like a really good life – simple practical Christianity without any need to go the whole hog and completely abdicate one's common sense to some supernatural being.

But then, with a little careful thought, you start to realise that that whole thing is a bit of a have. You remember the words spoken to the monks at the harvest that they should go back to their rich parents for a meal, and leave the working people to enjoy what little they have. It is all very well to get a nice Christian feeling from giving away all your possessions, provided of course, that you have got some possessions to give away. University students, however, generally don't have to worry about such things, since 95% of them are of middle class upbringings. If you are poor though, all this talk is only so much rubbish.

The realisation of this is half of the recognition of the distinction between Christianity and a more realistic code of behaviour. By giving away all their wealth, and impoverishing themselves so that they are better able to love God, Francesco and his friends are successfully solving their own problems. But they are not doing anything about the problems faced by other people. What has happened, for example, in the meantime, to the 200 people employed in the factory beneath Francesco's father's house? Are they still imprisoned in wage slavery, and praying to God to bless the master of their house? What vile degradation!

Zeffirelli goes to considerable lengths to build up a myriad of beautiful impressions. By capturing on film a lot of dreamy, pretty, graceful movements and backgrounds, with happy smiles the sham which is the basis of the film is carefully masked. Because all of this director's art is aimed at producing the one effect of beauty it serves to accentuate the impression of beautiful Christianity.

And when he is not discussing beautiful Christianity and original innocence, Zeffirelli shows us, through Alec Guiness as Pope Inocent III, his other aims in the film. Not only does he wish to glorify the hippie form of Christianity with its consequent abrogation of social responsibility, but he also wishes to draw people's attention to the greatness and resilience of the Catholic Church. The non-innocent Pope in all his finery wants to see Francesco lead the poor back to the church, so that he may become a great pope. If he is the best the church can offer, it is scarcely any wonder that the poor find it unattractive. Yet Zeffirelli's options for the ordinary working masses seem to be a choice between being ripped off by the pope, or being ripped off by the sons of the rich who tell you that wealth is useless. They might be better off if they got rid of the whole system.

RECORDS RECORDS RECORDS RECORDS

Takin' My Time: Bonnie Raitt. Warners WBS 2729. Reviewed by Verandah Porche.

Once an album was just the hit single plus eleven B-sides. In those days an artist lived and died by his Top 40 ratings. Then, as middle class dropouts took over the music, the LP came into its own as a piece of merchandise and means of expression. But the record companies OD'd on the LP; too many were released, especially in New Zealand where radio stations still haven't discovered the difference between rock and pop. So now once again a hit 45 or some other form of notoriety is necessary for the new LP artist to break clear of the pack. Caught in the middle are some fine artists who will never crack the Top Twenty nor be dated by Henry Kissinger. I'm thinking of people like Hot Tuna, Joan Armatrading, Little Feat, Judee Sill, and Bonnie Raitt. Only you, o my brothers and sisters can save them from the usual fate; to record once, twice, regroup and disappear.

On this LP you get a bonus, Bonnie Raitt and Little Feat together, with some help from Taj Mahal. The sound is a lot more polished than on her marvellous first LP (recorded in a very ethnic garage in a fishing village in Minnesota!) but the basic ingredients have not been diluted. Bonnie shows the same expert nose for good material; among them an early Motown track, a calypso, a Fred McDowell medley, a song from Furry Lewis and a fifties romp through the Sensations' "Let Me In". Bonnie has been travelling the folk circuit since 1968, and there's a certain folkie self consciousness in the way she does the blues, but that's minor criticism for quite important artist. If you've only got $5.75 try the first LP, but both are worth your time. Who knows, maybe next time Warners will let her do more with her fine Mississippi National steel guitar. If there is a next time.

Planet Waves: Bob Dylan. Special pre-release review by Brian King.

"Sarah, this one's for you.....

On the back cover is a piece of autobiography: "Back to the starting point....I dropped a double brandy and tried to recall the events...." and at last, he says: "....the ole days are gone forever...." And what has taken their place? Well according to Planet Waves, nothing less than the joys of matrimony. Altogether there are at least six 'torch ballads': e.g. "...there's new frost on the window glass/ with each new tender Kiss..." (On a Night Like This).

It's plain that marriage ("you gave me babies one, two, three...") has cooled his fire: "I was in a whirlwind/now I'm in some better place..." and given new inspiration: "...suddenly I found you/and the spirit in me sings." (Something there is about you).

In places Dylan is still bitching, only now he is able to confess: "...there are those who worship loneliness/I'm not one of them/ in this age of fibreglass/I'm searching for a gem..." and it's pretty obvious that he's found it. The songs on this album document his emotional development and the corresponding changes to his music since, possibly 'John Wesley Harding'.

Through all this he still writes mighty fine lyrics: "You're beautiful beyond words/you're beautiful to me/ you could make me cry/never say goodbye....because my dreams are made of iron and steel/with a big bouquet of roses hanging down/from the heavens to the ground..." (Never Say Goodbye).

In fact the more I listen I'm convinced that this is Dylan's finest and faultless hour.

Together Dylan and the Band have put down ten great songs, all musically superb. Planet Waves is a positive and mature expression of love; an affirmation of Bob Dylan's present peace.

Wake of the Flood: Grateful Dead. Warners Recording. Reviewed by Chuck Wagon.

In which our counter-cultural heroes do a zonked out impersonation of Abbey Road. That's right, they've learned to sing like the Beatles. Which is one better than singing like the Grateful Dead but still.....Alternatively, it's what you'd expect if American Beauty had been recorded by Paul McCartney. Awful.

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Salient letters' columns are generally lively forums reflecting current topics on the minds of students. At one stage last year it threatened to envelop the rest of the paper. Hopefully this year it will develop in the same way. A healthy letters column means that Salient can get a better idea of student opinion and YOU can see in print your very own literary contributions. We emphasize the word literary as we are unable to print letters that break the libel or obscenity laws (or not very often). All hedonists are welcome to write on the topic of their choice at reasonable length and they are guaranteed to be published. So don't wrap up your troubles in your head, put them down on paper and put them in the box just inside the door to the Salient Office on the middle floor of the Union Building, or give them to the Editor, or mail them to P.O. Box 1347 Wellington.

LETTERS

Towards the end of last year we devoted a lot of space to discussion of the place of the Maori Language in contemporary society. The Rev. Hemi Potatau, a student at this university, began the discussion with a letter, which was followed in later issues with a number of articles. A reply to Hemi's letter took a long time coming, and arrived after we ceased publication last year. Because we feel this issue is of considerable importance, we reprint here Hemi's original letter, a reply to it, and Hemi's response to the reply.

Dear Sir,

The Maori language can be regarded as a vernacular language. It is not a pidgin language. Why? Because it is the indigenous language of New Zealand spoken by many as a first language; whereas a pidgin language is not an indigenous one. Pidgin language is formed by the mixing up of two or more languages within an area. It is no one's first language. One country in which Pidgin English is widely used is New Guinea. It seems to me that it is due to the fact that the local peoples in order to combat the intrusion of the English language, much preferred at the time a language of their own manufacture. They were not too happy about the Australian introduction of colonisation. Their pidgin English was a compromise, and it has become very popular. When pidgin English is adopted in New Guinea as the first language of some children it could be called a creole language.

How can Maori as a vernacular language justify its existance from a sociolinguistic point of view? And in relationship to English, which is our standard and the second language in New Zealand? Historically, due to British colonisation, the Maori language suffered a terrible setback during the second half of the nineteenth century, There has to be only one language in New Zealand, and that was the English language. It is a hundred years since this policy was initiated, and the Maori language is still persisting. This year 1973, there is a greater upsurge among the Maori and the Pakeha people of interest in the perpetuation of the Maori language by its introduction into the primary schools as well as in the Secondary and Universities. A great chief who died in Wellington recently had said while he was still alive: "My Maori language is of highest importance to me. I firmly believe it is a treasure given to me or any Maori as a wonderful gift from God." Here in these words some sociolinguistic aspects can be clearly observed. His Maori language was sacred to him and so he expresses his loyalty and pride in it. It was a traditional language, it was a language of prestige, of mana and of *mauri ora* (life-principle.) Dare anyone take it away from him even in these modern days! As a Maori, I also hold these aspects and concepts very dearly.

The question is asked, can the Maori language survive for any length of time? To me, the answer is yes, but how? It must, from a sociolinguistic point of view, keep in step with the English language. Sociolinguistics is the study of the relationship between the structure of language and its use in a social and cultural context. It deals with the full relationship between language and society.

First of all, let me discuss the language part of our New Zealand society, to try and weave it into that society. There are two languages in use in New Zealand society: the Maori vernacular language and the English standard language. Let us look briefly at the vocabulary, the lexicon. Yes, Maori in the modern setting is lacking in technical and technological terms. Some of the major languages of the world lack technical terms. They have had to borrow, and have been borrowing for some time. English itself has had to borrow many words in the past from Latin and Greek. If it had not borrowed it would not have survived to this day. Since all Americans speak English, and the populations of the British Isles, and most of the Commonwealth of Nations, it certainly appears to be a formidable language today even alongside Mandarin and Russian.

Maori today is borrowing quite a few words from English, even in everyday uses. For example, the words machine (mihini), party (paati), beer (pia), hotel (hotera), Christian (Karaitiana, England (Ingarangi), Scotland (Kotarani), Irish (Airihi) and so on.

Just as there are different varieties of English, Arabic and French, so there are different varieties of Maori just as there is classical Arabic and colloquial Arabic, so there is classical Maori and colloquial Maori. Classical Maori is most appropriate for ceremonial purposes on the marae; colloquial Maori is used for more everyday conversational purposes.

So we see that the Maori language is worthy of study from a linguistic and sociolinguistic point of view. And perhaps research will contribute to the mana or prestige of our language and encourage the pride and loyalty it will need to survive in New Zealand society.

Hemi Potatau

Dear Sir,

I've not been a student for forty years, but I still read "Salient". Odd, isn't it?

Hemi Potatau, in August 29 issue, writing about the Maori language, is well off the beam. Maori is indeed a vernacular language, but only to Maoris. It is spoken by a small proportion as a first language (less than 25% of Maori children speak it); I have no doubt it has cultural value, but only to Maoris, surely.

Hemi says the language "suffered a terrible setback" due to British colonisation. What nonsense! That colonisation transformed it from a purely spoken language into a written one, with dictionaries, translations and the capacity for teaching, and being taught , in Maori. Admittedly, later the speaking of Maori was banned from the school grounds, but this was part of then then education policy, and was not designed to destroy the language.

He goes on about pidgin English. This does not seem to have any relevance, surely no-one has described Maori as a pidgin language. At any rate his theory about the creation of pidgin English is plainly in error.

My experience in West Africa where pidgin is widely spoken, but not, repeat not, taught in schools, is that it amounts to a basic English adapted to the indigenous patterns of thought. It can be concise and even attractive. When an African says "Master he go come", he means "The boss is out and we expect him back soon". One expression I liked was "wait small" the local equivalent of "hang on a minute mate" In Africa, pidgin is a lingua franca used not only for communicating with whites but across dozens of verncaulars.

On borrowing. English cannot be said to borrow, except in very minor ways (mufti, pariah, monsoon, algebra). It is constantly developing and new words are created from the original sources, particularly in the scientific and technical fields (ergonomics, cybernetics, cryogens) I don't say English will not hesitate to lift useful and descriptive words from other languages, but there these are the exceptions, and not part of the normal enrichment process.

Maori has no similar sources. It cannot reach back to its roots and come up with a phrase for "computer-assisted systems engineering". It can only, as Hemi Potatau admits, Maori-ise English words. Isn't this getting dangerously near pidgin?

The current preoccupation with the teaching of Maori is, I believe, emotionarlly based and cannot be rationalised. If there is a demand, by all means let it be satisfied. However, there is no justification for it to be included in the school curriculum. Let it be an "extra", like learning the violin or ballet-dancing.

John Brooke-White

Dear Sir.

I was very pleased to read Mr Brooke-White's letter of October 17 criticising my letter of August 29. I had mentioned to you that I was hoping there would be a critical reply to mine forthcoming so that one would be able to balance my statement and that of the critic for the right or otherwise of the Maori language and culture to exist in this modern world. Mr Brooke-White says that he has not been a student for 40 years. Does this mean that he has made a special study of my language; of linguistics and sociolinguistics during his youthful and university days? Well, I do not pretend to be an authority on these subjects except Maori as I have only taken them this year. But I became so fascinated with them, especially sociolinguistics, that I gave my whole heart and mind to the subject of Maori language and culture. Sociolinguistics in our seminar classes has been such a living subject to me that I have tried to bring my own Maori language – my impudence, n'est-ce pas? – alongside such world languages as Arabic, French, English.

In the third paragraph of your letter you say that my statement "suffers a terrible setback due to colonisation" was nonsense. I want to point out here, e hoa John, that I was referring to an article by Dr Bruce Biggs in Eric Schwimmer's symposium "The Maori People of the 1960's" page 65 ff with the heading 'Maori language, Past and Present'. I remember being present at a Maori Teachers' language conference held in Rotorua just before WW II. The late very Reverent J.G. Laughton CMG was Chairman at the course, A senior inspector of Maori schools was accused by some-of those present of having deliberately stopped the Maori children from speaking Maori. It was part of the Government policy of that day with regard to Maori education. Of course, when I went to the Maori school at Nuhaka, as soon as we spoke Maori in the school grounds, (in about 1910) we would be strapped or caned because the headmaster and some of the pakeha teachers thought that we were being rude about them What an excuse! Why didn't they learn Maori? The education policy of compelling us to forget our Maori language was a fact all right. It was not nonsense, as you have said. If you read the article by Dr Biggs in Schwimmer's symposium you will realise that I was not telling falsehoods. Besides, I and my people were the sufferers, not you.

Right the facts you mention, such as the rendering of the English Bible into Maori; the compilation of dictionaries, grammar books, written literature and so on I heartily agree to. The missionaries did a great job. They always do in this connection when they start missionary work in new lands and among new people. Professor Lees, the Williams', Samuel Marsden, Bishop Maunsel and so on, as well as the missionaries of the Methodist and Roman Catholic churches, all did an excellent job, and I take my hat off to them and all the others as well. That is why today I am able to write the article which you have been criticising.

Now in your paragraph on pidgin English. What you have said is true up to a point. I might have been sensitive on this matter. Somehow and somewhere I have felt that some pakeha people have been trying to inculcate into the minds of my people and children that our Maori language is not a language at all, but a pidgin language, hence my reaction and defence. I have tried to understand pidgin language from the lectures and seminars we have been receiving this year, and have tried to understand also from the reading of our textbooks such as "The pidginisation and Creolisation of Language" edited by Dell Hymes, 1971, Cambridge University press. Then in J.B. Pride and J. Holmes' book "Sociolinguistics" on page 142 we have the definition of a pidgin language, which is "one whose structure and lexicon have been drastically reduced, and which is native to none of those who use it." And this is how I have tried to explain it. The points you make in paragraph five are no doubt correct. My point was an attempt to refute accusations that Maori is such a drastically reduced language unfit for use in schools.

On borrowing: Your paragraph 6 is, I must say, definitely wrong. I am not changing my explanation for yours, and this is universally accepted by those who have made a proper study of the English language. I have explained fully in my article that our Maori language is indigenous. It belongs to the people who owned this land before you pakeha people came. The English and European people have made a great impact with their civilisation on our peoples, just as the Scandinavians, French and Romans did on the people of England and many centuries ago, with a similar linguistic effect. I was watching on a TV programme the other night of the same kind of impact on the New Guinean people and Papuan people. The anthropologists came to the rescue of the native people and on December 1 they will have self government preparatory to independence. They will have a standard or a national language, whichever it might be – a language of their own choosing, not by compulsion from outsiders or foreigners. I am sure the anthropologists, the sociolinguists and the missionaries will be there to help.

In my second article published in Salient on September 5, which, it appears you have not read, you would see the practical example which my people can speak our Maori language with the exception, I must say, of our Maori children. But many of them want to learn their indigenous language and not only that, many pakeha children also want to learn it at school. If they so desire it, are you going to deprive them of it? Our trip to Nuhaka – Anthropology 304, Maori Society and Culture, (adv) – was a huge success according to our heads as well as the group, not only anthropologically but sociolinguistically. You read my second article on the Maori language, and after you have read it you would not compare it with the violin and ballet dancing.

According to Dr Rangi Walker, the future of New Zealand lies in the development of it its potential bilingualism and biculturalism – English and Maori. The late Sir A.T. Ngata M.A., LL.B., B. Litt. D., wrote into a diary of a pakeha high school girl these words:

"E tipu, e rea, i nga ra o tou ao
Ko o ringaringa ki nga taonga a o tipuna
Hei tikitiki mo to mahunga;
Ko to ngakau ki te Atua
Nana nei nga mea katoa.

"Grow thou, youth, for the days of your world
Your hands to grasp the tool of the pakeha,
For your bodily sustenance
Your heart to cling to the treasures of your ancestors
As a means of retaining your identity;
Your heart to God,
The Creator of all things."

This is biculturalism and bilingualism. See also Richard Benton, (1972) "Should bilingualism be fostered in New Zealand schools?" He definitely thinks it should be.

Hemi Potatau

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Dear Sir,

Thoughts on wandering through the corridors of Victoria University and sipping coffee in the cafeteria.

Three months on the road, three months away from exams and a decision not to return and finish a degree at my Australian University, the doubts of an upbringing that said schooling was education and was good and necessary were starting to nag at me. Could it really have been that bad? that stuffy? that cliquey? were the lectures really so boring?

This was my first visit to Victoria Varsity but two very familiar men in suits (obviously professors or lecturers) walked by discussing in cultured tones course content and the number of students. The familiar bewildered faces of first year students as they walked from desk to desk trying to cope with enrolment procedure and the hordes of clubs (mainly religious) looking for members.

Old hands greeting friends over coffee then staking out their seat in the library.

I looked at the handbook with its usual radical blurbs and critiques and then at the students – so many of whom will argue that much of varsity, its aims and courses are ratshit but will still sit up to have assignment in in time, sit the exams and play the university game in the rarified air above Wellington harbour or anywhere else.

It seems to come down to this – an atmosphere of unreality, of half people, of unbalanced studies – I can tell you about Shakespeare but not how to grow a garden; write a chemical treatise but am not willing or able to reorganise my life style to make maximum use of resources; study sociology yet can sit in lectures for a year, greet two or three people and then race off at lunchtime to small groups of firends, too afraid or pressured by assignments and classes just without the time for wider contact. So busy turning out essays, experiments, exams there is no time to learn an absolute anything! Or even wonder why.

And from a general impression of Victoria University it is the same there as at home. Anyway, my doubts vanished and my sympathy goes out, especially to those first year students who have come straight from school.

Maybe if I had a degree and knew something I could give you advice and say get out of the education system at least for one year. Give yourself time to look at it more objectively and assess whether it really has anything to offer you. Take time to find out, when you have no one structuring your life for you, who you are, how you like to spend your time – perhaps travel, work a little, take time to meet different people, to sit around and talk.

But anyway, if you're smart enought to be at university you'll know better than to take these thoughts seriously.

Al Genn

Last Years Argument Continued:

(i) Marxist Knowledge

30/9/73

Dear Sir,

In a letter published in "Salient" on September 19, Peter Wilson states that the Marxist theory of knowledge "asserts that things can only be known in the degree to which they are changed or altered," a statement which invoked in me some unease.

Peter quotes by way of example: "To know the taste of a pear one must change the pear by biting it." But I ask him whether it is necessary to change the pear in order to know its colour, or even its smell?

I have found that the dilemma is well resolved by Mao Tsetung ("Four Essays on Philosophy", p 134, the essay "Where do correct ideas come from?") Knowledge has essentially two aspects: perceptual, that is the information or knowledge accummulated by observation of the real world by means of our five sense organs, and conceptual, or theoretical knowledge.

"The leap to conceptual knowledge, i.e., to ideas, occurs when sufficient perceptual knowledge is accumulated." But we cannot yet say that the idea is correct. It must be tested in practice, i.e., that conceptual knowledge must be compared with a new selection of perceptual knowledge.

"Often a correct idea can be arrived at only after many repetitions of the process leading from matter to consciousness and then back to matter. Such is the Marxist theory of knowledge." (p 135)

The next sentence seems singularly appropriate: "Among our comrades there are many who do not yet understand this theory of knowledge. When asked the source of their ideas, opinions, policies, methods, plans and conclusions, eloquent speeches and long articles, they consider the question strange and cannot answer it."

I present this to you as a fraternal criticism, in the hope that it will aid in the process of understanding and transforming this present society.

Yours fraternally,
John Christie.

(ii) Menstrual Extraction

Dear Comrades,

This is my last word on the subject of the Lorraine Rothman visit. It seems that Comrade Wilson and I must agree to differ as his priorities are different from mine. I am concerned with what women want whereas he is concerned with tactics and strategy. To me all this talk about strategy is alien to my ideas of socialism. Woman want to find out about selfhelp centres and this has been proved by the tremendous response shown to the tour. I found her work both interesting and exciting as for too long women's needs in the field of health and welfare have been disregarded as trivial or the result of neurosis. Lorraine Rothman throughout her tour emphasised the need for doctors and qualified personnel and categorically stated that the menstrual extractor is not an abortion causing device. Finally I would like to thank o all those sisters who wrote in expressing similar views to mine. Most so-called revolutionaries would do well to heed the desires of their women comrades as they will need them when the revolution comes more than they'll need perfect tactics or strategies.

Yours in the revolution,
Jill Basher

(iii) Omega

12/10/73

Dear Sirs,

On the basis of the cliche "A picture is worth a thousand words" I enclose a "letter" on the subject of Israeli militarism which I feel is worth a few hundred, at least.

My second letter is of more conventional form and was provoked by the item "Omega Story Corrections" of the October 3 edition. I read the letter of B. Jones and, as you imply, his claims are not wholly true.

In the highly reputable McGraw-Hill publication, "Electronics", a periodical concerned with the US electronics industry, the December 1967 edition, in the section "Washington Newsletter" is an article headed – "Pentagon Anchors Navy's Omega". The entire article reads as follows:–

"Navy officials seeking the Pentagon's go-ahead for full-scale deployment of the Omega navigation system got the answer they were afraid of getting: approval, but no funding to implement it. As expected (Electronics, Oct. 16, p 69), the Defence Department's reasons were based on the crackdown on non-Vietnam military spending. And the Navy is pessimistic about getting any funds in the fiscal 1969 budget to turn its limited research and development system into an operation worldwide navigation network.

"The Pentagon told the Navy it could give Omega's four present transmitters "operational status" – whatever that means. As one Navy project officer put it: "Your guess is as good as mine". They very low-frequency transmitters, though officially listed as R & D installations, actually have been operational for more than a year.

"Had the Pentagon gone along with full-scale deployment, the Navy planned to double the power of the transmitters and add other equipment at these four sites. It also would have built four more transmitters. The way things stand now, the Navysays it would welcome an offer by any other nation to build the transmitters."

I submit that this article clearly and authoritatively shows that Omega is military.

I make one further quotation from the same publication, though I am unable to judge its significance.

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Yours sincerely
Pete Mackey

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Errol knows the sort of money problems you're going to be involved with as a student, and he'll be pleased to give you all the assistance and advice that's possible.

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The concerts will only be small and will be followed by a time when people can talk about their music to those interested, have a jam, give a lesson, take a lesson. If you have any ideas or can contribute in any way, use this opportunity. To those musicians who play only to themselves or a few friends, come and give us a song or a few – you may learn something, you may teach something – if you have the right attitude it will help you enjoy your music.

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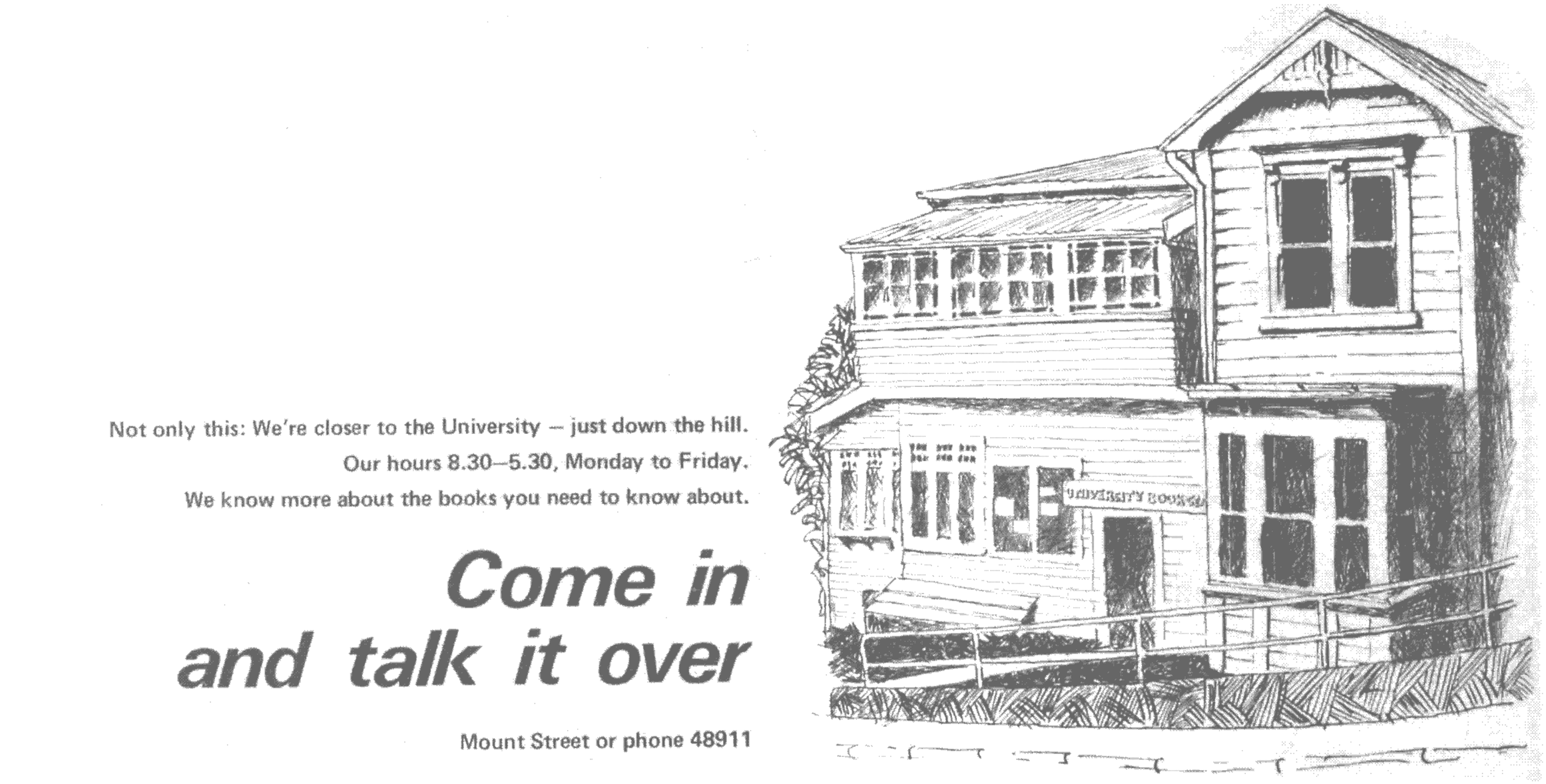

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