Worker action stalls police state tactics

by Joris de Bres

Last week, Minister of Immigration Colman proclaimed that night raids on Pacific Islanders to check "illegal immigrants" would be stopped forthwith. They were "alert to the NZ character" and "damaging to New Zealand's reputation over-
seas." A few days later, Mr Kirk told the South Pacific Forum that there hadn't been any "down raids," which must have come as a surprise to Tongans who were grabbed out of their beds by police and immigration officials at one and two o'clock in the morning.

Then last Friday night, at about 10.30pm, police arrested two Samoans having a fight and took their addresses. At 2am Saturday morning, two carloads of police rolled up at the address of one of the men in Grey Lynn, surrounded the house and entered from all sides. Seven Samoans inside were roughly woken, lined up and asked to produce their passports. One was found to be an illegal immigrant and he was arrested.

In a statement under pressure three days later, police said that two Samoans had been arrested fighting late, so they went to Grey Lynn in the early hours to check the passport situation. While the police were busy elsewhere, the men escaped. The police's justification for the raid was that Colman had told them that the police should be on the alert to any illegal immigration.

Colman's statement is as meaningless as many suspected, and Government action has been merely to change the name of the evil instead of eliminating it. A shunt by any other name will smell as foul. If two carloads of police forced entry, and a demand on the residents to produce their passports at 2am does not constitute an organised raid, they God help us when the police get organised.

As long as police continue to have the right to demand passports at any time of day or night in the islands, anti-police demonstrations will continue. How can the NZ government condemn the pass laws in South Africa while they let Immigration officials in from all sides as well? The police have been acting as a sort of mini-blackbird, whilst the employer's labour needs are being served by increasing the temporary unskilled Polynesian work force. New Zealand is exploiting the economic situation in the Pacific Islands to its own advantage — no English worker would dream of coming here on a temporary work permit of six months with his fare paid in advance or docked from his wages.

Both the economic and social situation being what it is in Tonga, for example, even the obviously exploitative research permits seem appallingly attractive.

Despite all attempts by the Auckland Harbour Board to stop traffickers being distributed about the deportation of 15 Tongans on the "Queen Mon-
arch" last Sunday, the crew of the ship were informed of the situation and thwarted the de-portation by threatening not to work the ship if the Tongans were carried.

Whenever picketers from Auckland groups were caught distributing leaflets in the passen
gership terminal on the wharf, they were escorted off by security guards. But unknown to the Harbour Board, the supply of 7,000 leaflets was actually on the roof of the terminal and new supplies were constantly available to new picketers. Crew members took bundles of leaflets on board, a crane driver hauled some across to Auckland wharves who distributed them among the crew, and tourist bus drivers passed the leaflets back to their passengers.

A delegation went on board to speak to the crew's union delegate, and by 4.05pm, after eight hours of heckling and hounding out about 4,000 leaflets, representatives of the crew came out to say that a large section of the crew had already decided to walk off the ship when the Tongans were taken on board, and a general meeting of the entire crew was planned before sailing. The threat of the walk off was sufficient to raise the captain's ire among the police and immigration authorities, and after a hurried meeting in Auckland it was announced that the Tongans would not be put on board.

For fear of further worker's action against the deportation, the Tongans were flown out on Monday under conditions of strict secrecy and at short notice. They left New Zealand at 3.45pm on Monday from an airport swimming with police.

The example of British stam will not be forgotten, and it is unlikely that any further deportation will succeed until the immigration law is purged of discrimination and super-
exploitation. The international solidarity with the Tongan workers last Sunday was a victory which cannot be overshadowed by the provincial and secretive actions of the police and the Immigration Department the next day.

---

Pensioners Protest

Over 100 members of the Pensioners and Beneficiaries Association met below the steps of Parliament last Friday afternoon. They were there to protest their dissention over the govern-
ment's funding of pensions and benefits.

President of the Association, Mr McConnich, said that this was the first time that pensioners had found it necessary to demonstrate. They wanted three things: (1) $50 a week for married couples, (2) $20 a week for single persons, (3) Pensioners to get the amount paid to workers in general wage rates. An investiga-
tion committee was set up to investigate the possibility of supplementary benefits being tabled.

Pensioners were unhappy with both political parties. Wellington M.P. Adam Schefiel came out to speak, but was met with a mixed response. He told the pensioners that pensions should be raised, but he was not sure how this was going to happen. The pensioners were disappointed with the government's handling of the situation.

---

Dental Nurses Besiege Parliament

600 dental nurses from all over the country marched on Parliament from a mass meeting in the Town Hall last Friday. Most bystanders thought they had good cause - more wage.

When the nurses reached Parliament they formed up in front of the steps. Muldoon came down, gesting here and there his photographs. The nurses clapped him. What has National ever done for the nurses?

The delegation was invited in Parliament but a further group of nurses tried to take petitions to their individual M.P.'s. They were refused entry by an officious old man and a policeman, both of whom insisted that "organised groups were not allowed in the house." When re-

---

fused entry at the main door, the nurses pro-
ceded to enter by every other possible door.
The AGM of Ecology Action was held on Tuesday, March 10th on the evening.

So what? you ask, what the hell is this Ecology Action business. I’ve never heard of it.

But the thing is, despite their not doing anything last year, they used to be a big noise in this environment business. They used to think they were active and that they used to do a lot of things to protect and defend the environment.

But where are they?

Well, you see, it used to do all these really good things. But then the Management organiser, Radical Minorities, decided it was all go and sending cans back to the brewery and so on.

But what’s a few cans and the old brewery? That’s neither here nor there.

Well, you’ve got to start somewhere—though it’s a good publicité gesture.

But publicité for what? If that was all they ever did, is it any wonder that they crapped out?

Yeah, well that’s actually what some of the members reckoned too. They did a whole lot of moaning about how last year the organisation had been eaten away before it started by dividing it up into a whole lot of irrelevant subgroups and so on. So this year they reckon they should be a bit more issue oriented. No more irrelevant—bit of a movement towards main action instead.

But what issues have they chosen to get excited about?

They reckon they should have a go at seeing if they can do something about urban transport and, perhaps a bit about urban waste disposal. And apparently some jokers want to stand for the Wellington Harbour Board on a policy of filling the harbour in as the logical extention of the present policies of the Wellington City Council.

But isn’t all this sort of stuff a bit rather narrow— I mean, who’s going to get excited about it other than a few environmental cranks?

Well, that’s kind of tricky question, you know. Perhaps some of this ecology stuff is a bit remote. But another thing they think they need to do is to have a go at the whole business of energy resources.

But if they want to be political about it, why don’t they go for something which means something to ordinary people. I mean, it’s all very well to go on about these things, but what does the ordinary sort of working guy care for energy resources or the issues of urban transport? He uses a bus to get to work.

That’s precisely the point. They have to go to work by bus while all the rich from Karori and Khandallah and so on drive to town in their cars and can cause the urban transportation problem. If these Ecology Action people do their stuff right, they might have some issues that matter to people.

But will they do that?

“Away, they might not. If someone doesn’t give them a bootstrap to ruminate what to do, it might be another disaster.”

Mr. D.I. Storr, Chairman of the Board of Directors of the New Zealand Insurance Companies.

Govt. can’t stop insuring apartheid

Government has decided that it cannot take legal action against companies to prevent New Zealand and British Insurers from operating in Rhodesia.

This was made clear in a letter to NZUSA from the acting Prime Minister, Mr. Whitfield. The International Vice President of NZUSA, Mr. Shaw, said that the Association had for some time been considering the possibility of private prosecution against the two companies. It now appeared that it would not be possible for either of the companies to cease their operations even if it were successful. Therefore we have decided that pressure on Government to strengthen UN sanctions and its own regulations should be made more profitable.

Mr Whitfield’s letter made it clear that Government, although unable to stop the companies under present regulations, was not happy with the continued involvement of the companies in Rhodesia. He said, “I would prefer, for so long as the Rhodesian problem remains unsolved, that New Zealand companies refrain from participating in the Rhodesian economy.”

Mr. Shaw said that it was encouraging that Government was willing to go further than the regulations in this matter even though at this stage Government is merely voicing disapproval. “What is needed is an amendment to the regulations that makes continued involvement in Rhodesia impossible for New Zealand companies,” he said.

POLICE & LANDLORDS GET HEAVY

Landlords are getting tough. Last Thursday they threatened to kick one of their tenants in the face if she didn’t stop swearing at them.

His words might be excusable, you may think, in the heat of an argument. But the police had just threatened to set the girl’s sheer if she didn’t get out of his house immediately, so her swearing was understandable. It was a heated case of a landlord bullying and provoking powerless tenants.

The three tenants had been living peacefully in their Devon Street flat. Their rent had been paid on time, everyday without fail. By Saturday, the landlord had given them seven days to pay the rent or they would lose their home. It was a warning to the tenants that they were about to lose their home. It was a warning to the tenants that they were about to lose their home.

The tenants had grieved to the police. They had been living peacefully in their Devon Street flat. Their rent had been paid on time, everyday without fail. By Saturday, the landlord had given them seven days to pay the rent or they would lose their home. It was a warning to the tenants that they were about to lose their home.

The police threatened to kick one of their tenants in the face if she didn’t stop swearing at them.

So the tenants’ term was over on Monday. If they had known their rights, they might have stayed in the flat and not the landlord nor the police could have legally evicted them.

CAPPICADE will soon be here. Make money by selling it. Leave names at Student Office.
OCTOBER CLUB: spreading socialism on campus

People went along to the inaugural AGM of the October Club last Wednesday with a variety of expectations. After all, the discussion and promotion of socialism is a rather general and broad-ranging idea. Ideas ranged from one person's insistence that the club should have a definite coherent political line on all issues, to the suggestion by another person that perhaps the club should have a political line on nothing in case it put people off. Some people had come hoping to join the meeting of an organization which they thought was going to promote Marxist study groups for them to discuss and debate the theory and practice of socialism. There were others who thought last year had been bemoaning the lack of any political group on campus which they could subscribe to. But what emerged from the discussion was a rather different shape for the October Club to that which had been generally anticipated. However, despite criticisms which have been levied at the group as having not fulfilled the objectives which these critics have determined for it, the structure and program of the club are those that the majority of interested students want, and which will probably be the most useful to them in their attempt to reach the desired goal.

So what is the October Club going to do? It was agreed that the primary orientation of a student club should be with the university. In the past, most of the political activity on campus has been directed at activities taking place not only outside the university, but usually outside New Zealand as well. The big interest over the last few years have been those of apartheid and the Indo-China war, but nowadays neither of these attracts the moral attention that they once did.

There is an attitude of political apathy around the campus, which the Socialist Action League attributes to the detente between the United States and the "Stalinist Communist" countries (i.e. their understanding of China, the Soviet Union and the Soviet Empire), but which most people attribute to the influence of the internal movement system. As a wise old man once said, most students are "heads down, hams up" in the library. But the obvious approach is to look at the problem that students face, and the role of the university. Maybe at that point you can relate these problems to other problems in the wider society.

Some of the activities that were suggested for the October Club included some moves towards an examination of the role of students within the university. There was a discussion of possible sit-ins in the library but nothing definite emerged. What did emerge, however, was a determination that university courses should be examined, subject by subject to see why they were taught, what value they had for whom, and to examine the social and political conceptions underlying them. People also wanted to see further encouragement for students within various departments to unite to combat all their problems of workloads, course content, etc. The whole programme is one of encouraging students to look at their surroundings, analysing them, and attempting solutions to their problems.

All this seems rather remote from the supposed aim of the October Club - the discussion and promotion of socialism. And various other activities were discussed, getting Ben Matthews, the dismissed union delegate from the Great Meat Company to come and speak. There are some films available in Wellington which would make interesting discussion material - a film of a strike in New Mexico called "Salt of the Earth", and some of Fritz Genschke's films on China.

And so now there is somewhere for the energies of left-wingers and potential left-wingers to be directed. Instead of a rather nebulous clamour of self-styled "heroes" there is something more definite. The first actual activity as a specific part of the October Club's programme will be on Tuesday, April 9 - a discussion of the orientation programme adopted this year. The approach that was adopted was largely consensual, supporting the role of the university as an elitist institution. But was this the best course of action? Should left people have instead attacked the role of the university?

- David Trigg

At last: an election

Because of the resignation of the VUVSA President, Women Vice President and NZUSA Liaison Officer, there will be an election for these positions on April 23, Tuesday and April 24, Wednesday.

Unfortunately for Easter and vacational requirements, applications for the three positions close on Friday, April 5 (see official notice on students notice board).

Any VUVSA member can apply for one or more positions (but can only be elected to one). Applications must be in writing and placed in the box in the Student Office.

Salient will provide a special election issue and each candidate will be able to contribute. Deadline for copy will be Thursday, April 11.

Various motions at the VUVSA Annual General Meeting relating to unopposed elections and the existence of the NZUSA Liaison Officer may well affect conduct of the election. However this cannot be presumed and any decision will be in the hands of the Electoral Committee.

Any queries regarding any aspect of the election will be directed to the returning officer via the Student Office.

Robert Lithgow 1974 Returning Officer
Menras, who was imprisoned for two and a half years, has just been visiting New Zealand as a guest of RANZAC (Return All Vietnamese Prisoners of Conscience). He quoted an estimate by the chairman of the Committee to Reform the Repression System in Saigon that the number of political prisoners still held in South Vietnam is 4,027,000.

Menras stressed that the best way to work for the release of political prisoners in Thieu's jails was to demand the immediate implementation of the Vietnam Peace Agreement. He pointed out that the continued imprisonment of the prisoners was a gross violation of Article 4 of the agreement which stipulates that all civilian prisoners should be released within 90 days after the agreement was signed, i.e. by the beginning of May 1973.

Obstruction of Peace Agreement

Most of the political prisoners still in jail (and still being detained by the Thieu police) are nationalists, members of the Third Force in South Vietnam. Article 12 of the Peace Agreement states that the Third Force, along with the Provisional Revolutionary Government of South Vietnam and the Saigon administration, shall form a National Council of National Reconciliation and Conversion. This council is meant to organise free and democratic elections in both North and South Vietnam, which will be a crucial stage in determining the country's political future.

By suppressing democratic liberties in the north of South Vietnam it is still in control, and especially by imprisoning members of Third Force groups the Thieu administration is trying to prevent the implementation of the Peace Agreement.

Menras alleged that the Thieu government could not continue its policy of repression without the support of the United States government, and pointed out that the U.S. is financing 80% of the Thieu administration's budget, providing $15,241,000 to the government and $1,845,000 to the Thieu police department, which is spending millions of dollars of military 'aid' (see box).

Some people try to explain away the repression in South Vietnam by saying that Asians are naturally cruel. But when they taught them the techniques of torture, asked Menras — and he answered that it was the American government and the Japanese who occupied Vietnam during World War II, and the French who colonized the country. He mentioned that Chau Hao gao in Saigon where he was imprisoned was mainly built by the French and completed by the Japanese.

Prostitution of Vietnamese Youth

Menras went to South Vietnam in 1966 as a teacher as part of the French government's program of cultural assistance to the Saigon government. He said he was not very politically aware when he arrived, but he was horrified by conditions in Saigon — the presence of hundreds of foreign troops pushing the local people around and the sight of young Vietnamese girls from the country forced into prostitution.

Sent to Da Nang to teach, Menras was able to observe firsthand the way in which the American destroyed villages in the countryside, as part of their policy of trying to isolate the National Liberation Front from people. First he said, the villagers would be told to leave their villages because of an impending 'Vietcong attack'. Then prostitutes would fly over and drop leaflets saying the 'attack' was imminent and they would come again and bomb the village to rubble. The people would be taken away by Saigon troops to barber wire camps around the big U.S. airbase at Da Nang.

Once they had been forced off their land the villagers became totally dependent on the U.S. military and the Saigon government for their livelihood. Menras emphasized that alongside the military destruction of Vietnam there was the bastardisation of the Vietnamese culture. Menras described a visit he made to a wretchedly poor family in Cholon, the Chinese town of Saigon. Outside the house was a brand-new Honda motorcycle, flapping on a wall next to the family's ancestral shrine which was a group from 'Playboy'.

Torture in the "Movie Room"

Menras and another Frenchman, Jean Pierre Deb(attrs), were arrested for distributing leaflets calling for the U.S. to get out of South Vietnam and for raising the N.L.F. flag above a monument in the South Vietnamese capital in Saigon. After being beaten unconscious he was jailed in Chau Hao prison.

Radio Saigon shows how prisoners can walk after years of being shackled.

Menras was not tortured while he was in prison. But he witnessed the torture of others being forced to drink sour water and then being jumped on by prison guards and made to vomit. Other tortures including applying electric shocks to prisoners' genitals and pouring hot cooking oil over their faces. Prisoners were also forced to salute the Saigon flag and to sing songs of the Saigon military. If they refused they were locked up in a special torture room in Chau Hao prison — the "Movie Room".

Up to 300 prisoners were locked in this room at any one time shackled to an iron bar. They were fed meagre rations and forced to stand in their own excrement. Menras knew one prisoner who spent four months locked in this room. The prisoners called it the "Movie Room" because when visitors came to "inspect" the prison the guards went out and used to show visitors movies about the wonderful work the prison authorities were doing in "rehabilitating" their "communist" prisoners. Menras added that when the U.S. ambassador to the Saigon regime, General Thorton, toured some of the prisons he was accompanied by Nguyen Van Be, the director of Chau Hao and nicknamed the "Father of the Tiger Cages", as interpreter.

"The aim of the torture, said Menras, was to break the prisoners' spirits so they would never again be able to play a part in South Vietnamese political life. But despite the repression the prisoners didn't give in."

Unless you Struggle, you Die

Menras recalled that the prisoners in Chau Hao were able to listen to the N.L.F. radio, that very important date in the history of the Vietnamese people's struggle for independence touch as the anniversary of the signing of the Geneva Agreement and the defeat of the French at Dien Bien Phu. It was celebrated 'in spirit' and that at 5 a.m. one hour before the Saigon anthem was played, N.L.F. prisoners would sing the N.L.F. anthem.

Menras said that there was an underground network throughout the prison that was so strong that he and others were able to illegally teach the children in gaol to read and write. They were the best pupils I ever had", he added. "These children had learned at a very young age that if you want to survive you have to struggle, if you don't struggle, you die!"

Menras' visit was important in emphasising to New Zealanders that the Vietnamese people's struggle for national independence and freedom has not diminished. And that the key to the success of this struggle, the Paris Peace Agreement, has not yet been implemented. At his meetings up and down the country resolutions were carried calling on the Labour Government to recognize the Provisional Revolutionary Government of South Vietnam, to organise a boycott of the National Front of Vietnam, to demand that New Zealand politicians investigate the conditions of the political prisoners held by the Thieu regime, and to aid the Vietnamese. Raspov, the organiser of the Menras visit, is stepping up its campaign to work for the release of South Vietnam's political prisoners. Donations are urgently needed to help pay for Menras' tour and to finance Raspov's overall campaign.

Contact Raspov, P.O. Box 9012, Wellington, New Zealand.
Putting screws on student money

STUDENT NEWS SERVICE

Student opposition has helped rebuff a National party attempt to restrict the independence of academic institutions. An attempt by the Opposition to include restrictions that would limit the academic freedom of institutions in an amendment to the Education Act is likely to be rejected by the Labour Government.

At the time of writing the Education Amendment Bill (No. 3) had been reported back to the House of Representatives for second reading by the Universities and Technical Colleges Committee. But there will be a sharp clash over the bills when they are debated on another stage.

According to the Labour Government, there are two amendments to the measure. The first, introduced by the Deputy Leader of the Opposition, R.D. Muldoon, would abolish the Auckland Technical Institute over its legal power of the students association there to collect fees from students.

As a student at the ATI questioned the legality of paying students association fees, the institute administration had to freeze all students association fees, leaving the association without any money to operate on or to pay its staff. To overcome the problem the chairman of the ATI council, Sir Reginald Savory invited the Minister of Education and Auckland members of parliament to an urgent meeting to find out if legislation could be passed to empower the college to collect fees from students.

Muldoon promulgated the meeting that if the Minister of Education was unable to introduce an amendment to the Education Act quickly, he would do so. On March 21 Muldoon introduced an amendment to the Education Act, and the first reading debate on this amendment took place on March 12.

There are three short sections to Muldoon’s amendment bill. Section 8A empowers the governing body of any university or technical college to raise and collect from students the student fees of students association.

Section 8B states “that any fees collected in accordance with this provision shall be applied only for the benefit of the students of the technical institute or any association established by them for the purpose.

Section 8C states: “The payment of any fees collected in accordance with Section 8A shall not imply, or be deemed to imply, mem-

berhip of any association or organization of students.

One of the first reading debates on this bill the Auckland Technical Institute student association was trying to get the bill passed. Muldoon wanted the amendment read a second time on the same day, and when the Attorney General Dr Finlay called for the bill to go to the Select Statutes Committee to run out drafting business, Muldoon called for a division, and the government’s proposal could not be incorporated in “true interests”.

Later in the debate Muldoon stated attempts to railroad the bill through Parliament were referred to the Select Statutes Committee. Butcher: Labour MP R.D. Muldoon was accusing that technical institute students hadn’t had the opportunity to operate on their own. The Auckland Technical Institute Students Association and the National coalition on education have opposed the bill. But Muldoon’s defense of student’s rights to express their views on the bill wasn’t supported by the National Party. The MP for Frankton, Mr Birch, for example, argued that interested students could comment on the bill through their MPs. Would he have adopted such an offhanded approach to the democratic rights of interest groups if organisations like Federation of Farmers or the Employers’ Federation had been concerned about the bill?

In between the first reading debate on Muldoon’s bill and the Select Statutes Committee’s sitting to hear submissions, the Minister of Education, Mr Amor, introduced his own amendment bill. This bill empowered the Governor-General by Order in Council to make regulations enabling the governing body of a technical institute to impose and collect from students of the institute such fees as the governing body considers reasonable. But in any case exceeding a prescribed maximum amount for the benefit of any students association. The regulations may provide for payment for such fees on the grounds of hardship. A student is deemed to be a member of the students association unless he declares himself conscientiously opposed to membership of it. Because Amor’s amendment bill was introduced very late in the piece submissions presented to the Select Statutes Committee concentrated on the Muldoon bill.

The NZ Technical Institute Students’ Association, NZUSA, the Canterbury University Students Association, and Christchurch City Councilor David Godd provided some submissions, despite differences about the additional more technical aspects of the legislation. They welcomed the granting of the power to collect student association fees, but felt that there were other sections of the Muldoon bill, clause 8 was still unsuitable. The main point of contention was:

...the proposed grant on the ways in which technical institutes associate could fund their appeals. Student associations were inequitable to student associations which were under represented by legislation or O.W.

The inclusion of this restrictive clause in Muldoon’s bill implied that university students associations have been inequitable in the ways in which they have spent their money. Such an implication is completely unwarranted. Because the open democratic structure of students associations provides adequate machinery through which students can object to the ways their associations’ funds are spent.


...it is entirely proper that students associations should have the power to grant funds for general charitable works in the community, as well as for political purposes. NZUSA pointed out in its submissions: “Students are traditionally concerned about their community and its environment and are frequently moved to give something for money to various organisations whose sources of finance are often limited. For instance, university students in the recent past have donated money to the Mouri Research Centre at the University of Waikato and the Greenpeace Camp School in Christchurch. Further, it has to be borne in mind that the Student organisations are some of the very few uncorrupted societies in our community which traditionally made a recollection of donations to worthy projects.”

During the Select Statutes Committee hearing John Jameson MP Peter Wilkins argued that it would be no great financial burden on students to come merely voluntarily for non- student purposes. David Craig told that the government had a quirk in its activities in making the point which whether it was correct for student associations to make grants for political or charitable purposes.

4. The provision for conscientious objection to political purposes of student association un- needed, and could best be provided for by students associations themselves. That is all that was needed to give the genuine body of Technical Institutes the power to exempt students from paying fees on the grounds of hardship.

The Auckland Technical Institute Students Association, supported by the chairman of the ATI council, Sir Reginald Savory, argued that technical institutes students associations should be in a position to raise money for educational purposes. Students go to technical institutes to study, said Sir Reginald, not to the “come and go” clubs of the system. But it is not the function of student associations, he said, to provide funds for a political club for Trotsky or for ships in Russia. “I am old enough to vote,” said Sir Reginald, “and I am certainly not prepared to pay up for a socialist or a Communist.”

“...there’s nothing for thing young, Sir Frank,” quipped Labour MP R.D. Muldoon.

“...How about when questioned by Government MP S.G. Smith both Sir Reginald Savory and the secretary of the ATI Students Association, Mr Guest agreed that clause 9B of the

Working for Williams

Williams Development Holdings Ltd is a group which has grown dramatically in the last few years.

This company owned, managed and run by British management, was the first phase development project to take place at Fimmers’ Steps in downtown Wellington. The company has been operating a building on the site and it is in the process of being completed. The building is a complex through one of its related companies, Williams Construction.

The company is also run by Britishers and it differs from other construction firms in that it has few sub-contractors and just about all the work is done by people imported from England.

Williams claimed over 2,000 good wages by Williams. They can afford good accommodation around town and leave whatever is left over to the poorer New Zealanders.

The one group Williams does not pay high wages to is labourers, and since few of them will work under the conditions at Williams they consequently have trouble getting any work. In the last two weeks Williams have taken up full time labourers from a construction site employing more than 50 people that is not many. So they have to refer to employing students on a pastime basis at the weekend, for which they pay a flat rate.

There is possibly an argument here on the basis of the award which provides that the first hour and double time after that Saturday must be paid time and a half for the first hour and double time after that.

The highly enlightened staff of Williams Corporation were advised by the I.R. D. tax your wages for tax you and deduced 1 tax from your tax without your permission or know-ledge and without asking what tax category you come into. This is another infringement of basic human rights. This is the way we do it in England” prevails it is just the same public here.

The main problem with this company is that it was founded in Wellington but by using New Zealand management and skills it tries to push its alien ideas on any and everything that it gets in its way. One very impressive activity arises out of the whole story for the average New Zealander. Are we benefiting in any way by having these foreign system in and take over our industry and our skilled work and our house, are the three any social, economic, political or other benefits.

—by Kevin Wright

Muldoon bill was unnecessary.

One important issue came out during the Select Statutes Committee hearing that was Muldoon had introduced an amendment bill Auckland meeting called by Sir Reginald Savory, and that this clause had not been requested by the students, chairing the NZTSA, Newlands, Sir Reginald said that Muldoon had put clauses 9B & 9C of the

There was also a further objection to the Education Amendment Bill, still an ATI student named R.W. Goldie. Mr. Goldie opposed the principle of compulsory student association fees, in that he proposed to pay student association fees at the ATI for annual subscriptions which were paid four times the equivalent of the student association fee to the RIA. He considered that the Auckland Technical and Wellington College Councils are to be responsible for ensuring that student activities are conducted in a manner compatible with non- Student organizations.

The Auckland Technical students association,” charged Mr. Goldie, “have, through the student paper called "Karoer", provided a mouthpiece for which I consider to be nothing more than a short-lived: community organ—"The Voice", "The Harrow", Hani, anti-American, anti-South Africa, pro-black, and anti-capitalist. Like the student groups, like the, the public, misrepresentations, like the, like the what? What we are talking about here is what organizations, pro-"CARE" and "HART-"

This argument that goes on for a few minutes "surprised" Mr. Goldie in another part of his submission, "requires the appreciation of democ- ratic procedures, for you are talking about this in turn to be we are laying the ground- work for the eventual people. A scheme could be a quack idea and perhaps be re- placed by a non-democratic group.”

Mr. Goldie said that his submissions were based on his experience of life. However, persistent questioning from R.M. Jameson MP indicated that Mr. Goldie’s experience was limited to a time as an academic at Oxford and to some involvement with the Boy Scouts.

The Education Amendment Bill was finally re- ported back to Parliament on March 15. The Select Statutes Committee considered clause 1 of Muldoon’s Bill and heard the submission of the education committee on the basis of the obvious clause bulation, on Muldoon’s suggestion.

There was also a sharp clash between Muldoon and Frank D’Flynn about whether Muldoon had consulted Sir Reginald Savory and the Presi- dent of the NZ Technical Institute Students Association, R.D. Muldoon claimed he had consulted them, while D’Flynn rejected Sir Reginald’s evidence to the Select Statutes Committee. Sir Reginald said that Muldoon had put these clauses in the bill after a

In the opinion of the NZTSA, NZUSA and others, who have serious reservations about the obvious objection in the Education Amendment Bill is unnecessary. However the National Party’s statement that the independance of students associations has been affected in any way is nonsense. Student must be vigilant in safeguarding their independence.

THE FOOD CO-OP LIVES!

A public meeting to reform the Food Co-operative was held last Wednesday. It was so successful that the organizers are able to begin planning immediately, and first orders were placed for the following week.

Following the meeting, the market-day has been changed from Thursday, as food is considered to be the best day for Wednesday. So take note, all those involved last year — the day for buying and distribuition.

The co-operative works by taking orders by phone, buying in bulk from the market early on Wednesday morning and distributing from several depots later in the week. Prices are kept low due to the wholesale price. A number of Newtown residents are taking part in the scheme, so it will be interesting to see if people want to be a part of this.

The membership fee is $2.50 and you can receive this from the saying a week or two’s purchases. Phone in to 759111 Thursday night and they can be collected and at 144 1/2 Acre Flat. More depots will be used soon.
Handmaiden of the status quo

The classical manifestos of the purpose of a university tinkle unrealistically against the institution we knew. The great Newman, for instance, saw it as a kind of temple of pure knowledge dedicated to "the sovereignty of Truth", embracing "the loftiest subject of human thought and the richest fields of human inquiry", "pledged to admit, without fear, without prejudice, without compromise, all comers, if they come in the name of Truth...and to give full play to thought and erudition in their most original form, and their most intense expressions, and in their most ampler circuit..."

Looming through the flowery prose there are some attractive ideals. Their deficiency lies in their utter detachment from the world outside the ivory walls. A rather more realistic reconstruction came five years ago from F.R. Leavis.

"The real university is a centre of consciousness and human responsibility for the civilised world; it is a creative centre of civilisation— for the living heritage on which meaning and human intelligence depend can't, in our time, be maintained without a concentrated creativity somewhere..."

The claim Leavis makes for the university may sound as immeasurable as Newman's but it is at once less verbally diffuse and more sensible of the pressures of the society in which the institution has to exist. At the high-flew level, it asserts the university's transcendent commitment to that awkward abstraction: "civilisation", and suggests that this commitment is as much to the past and the future (between which it has certain values to transmit) as to the present. But it is clear-eyed in its implicit recognition that "in our time" society and civilisation are two different things.

The society which has exclusively exerted on the university have been many and various, but overwhelming they have distorted the rich Newman-Leavis vision. "One might perhaps count on the fingers of one hand," says Theodore Roszak, "the era in which the university has been anything better than the handmaiden of official society, the social club of ruling elites, the training school of whatever functionaries the status quo required..."

The "temple of Truth" ideal blinkered the tremendous social fact that the entrance ticket to the temple was an unacceptable index of social privilege. The ideal has been slowly modified by a more democratic tradition of New World origin that demanded from the university a "social responsibility", both to serve society in the sense of returning the benefits of its research, and to maintain a sturdy independence from society which (in the words of Jeffers) outlining his plans for the University of Virgilan imposed an obligation to "unnack... monopolies of honours, wealth, and power..."

The latter role has fallen too often into the hands of shriller student groups, while the "service" bit seems frequently to have degenerated into a combination of vocations on the part of the university and Multidomish prescriptions for university expenditure to be proportionally to a discipline's relevance to the current problems of the national economy.

When the academic world seems to us "irrelevant" to society, we should consider whether perhaps the trouble is not rather that the current ethos of society is deplorably "irrelevant" to more humane values of the academic world. Academic values are (or should be) without fear or favour, whereas society is frequently governed by gangsters and charlatans with particular vested interests. The tension between the two has been continually apparent: why was Socrates put to death? or Galileo imprisoned? in our cottonwool society, the tension tends to be muted, but we could fruitfully ponder in this context the turbulent history of "town-gown" relations in this city.

Our university has a healthy tradition. In the Parliamentary debate on the Act that established this institution in 1897, Premier Seddon talked about "a university college for the sons and daughters of poor men". Figures in the 1974 Student Handbook may make this faintly ironical, but the intention is on record. Since them, despite being wholly dependent on public funds, Victoria has often stood forthrightly for its political independence from the establishment. Beaghele's history of the College's first fifty years relates several such incidents of the stature of the Turlock affair of 1916, the enquiring business of the graduate lady who sold dubious literature in 1921, the censoring of student publications in the late 50s, and the more, never adequately reconned. One recalls senior staff (as well as students) who were prepared to raise their voices effectively on public issues when it was politically important for them to do so. in 1965, in 1969, to name a few significant dates—which has given the university about the same popularity rating in respectable suburbs as that enjoyed by the waterfront. The independence of the university is not merely a matter of politics in this narrower sense. It goes also to the stance of teachers in relation to their subjects. J.G. Beaghele said elsewhere that "the social conscience of the university teacher will be clearly evident when his attitude to learning is at once disinterested, sceptical and devout..."

It sounds paradoxical to be simultaneously sceptical and devout. In fact it is (I think) dialectical. The devotion must be to the discipline (Eng. Lit., maths, the law of torts, or whatever), but as part of that, also to the tradition of questioning that goes back to Socrates and beyond. It shows no partiality in the kind of questions it asks, and demands the same rigour in confronting each. This is what Flaubert meant when he defined the scientific mind as "without hate, without fear, with no pity, without love, and without God". The last two requirements may seem unduly harsh, but less so if one sees the commitment to academic impartiality as an aspect of one's commitment to humanity. And of course, one has permanently to attempt to carry Camilo Torres's warning against "cowardice disguised as objectivity" which he found in such profusion in the universities of Europe and America.

A university where at least a substantial levelling of students and teachers keep such insights firmly in focus should be able to give a worthwhile account of its social role.

—Conrad Bollinger English Department

Hand at the party

Lemon & Gin the crystal bright drink that mixes well
Lively lemonade or Lime Young with Coa
Worldly with icy sparkling tonic
Sophisticated or light on its own if you prefer. There's nothing like Camilo Ginebra Liquid flavoured with Lemon and Gin.

GLENVALE
GLENVALE WINEGRADS LTD. BAY VILLAGE NAPIER

Welcome to ODE

The MUSIC TOP

ODENOTE FOR STUDENTS UP TO 15.90

OPEN DAY SYMPOSIUM

A duty to all taxpayers

The role of a university in society is far too often to provide a finishing school for the elite and to training lawyers, accountants etc. This is not to suggest that such functions can at present be removed — there is precious little chance of Parliament providing any finance without them — but universities can and should exercise and acquire considerable critical awareness.

Such ideas are often countered with the vision of the university as a liberal arts centre, as a haven of academic freedoms. This line would be more acceptable if it were closer to the facts. It is often used as a counter to radical arguments, while being conspicuously silent concerning such issues as NTOC presence on US campuses. Takeovers by fascist regimes such as Germany in the 1930s or in Brazil in the 1960s met with little academic protest — and acquiescence soon followed. Where was the delicate fabric of freedom then? This is not solely a foreign trait either either — Holland's anti-communism and smashing of the wateriders in the early fifties were widely accepted.

Okay, its conceded, such excesses have existed in the past and elsewhere, but the idea is still valid here. That, is not at all clear. The political stance of many on this campus have led to some intolerance of dissent (particularly Marxist) viewpoints. That in itself is perhaps to be expected, but becomes hypocritical when behind a mask of "objectivity". This bias towards consensus is characteristic of the status quo, while less pronounced then in other parts of the education system, and having notable exceptions, can be seen as a continuing attitude to external events and apathy toward social problems. External action, where present, is often conservative in tone and manner.

Such views are not restricted to one section of the campus — for example cries that Salient should be more a "student newspaper" and leave politics behind are from similar background. "No politics" - a point the National Party, among others, has not comprehended is a tacit agreement with the politics of the status quo.

In view of these considerations, it is perhaps asking too much that the university actively involve itself in changing society. Still there should be a responsibility to all taxpayers, not just the ruling strata.

Universities are to a certain extent distanced from the rest of society. They should use this distance to analyse more fully their surrounding and argue solutions to pressing problems, rather than to build better a conservative "ivory tower".

— Anthony Ward Open Day Organiser
AN IMAGINATIVE GRASP ON LIVING KNOWLEDGE

Why do people go to university?...to qualify for a status occupation, for social prestige, because friends are going there, for want of something else to do, to discover, to explore the mind, to learn to think, to find personal meaning, to find a suitable husband? It is seldom any one of these reasons alone but there will usually be a dominant motive. J.J. Small of Canterbury University has found that vocational attitudes are widespread among New Zealand students. However, Mr Small discovered that there are many students who are hoping that the University will be able to help them find some personal meaning.

More than any other institution of learning, a university permits you to choose—in fact, forces you to do just that. Universities themselves are involved in a fairly unbalanced process of choosing, at least in the West, because they are not sure about their purposes, functions and methods. Dr. Metcalfe of Canterbury, writing in 1965, claimed that the aim of a university was to encourage learning and to increase knowledge. However, the study of a fundamental kind to knowledge are rare. The more pressing problem is the encouragement of learning: with the what and the how. Much of the energy of the "student revolt" throughout the world is related to this issue. But always beyond this is the why: the need for purpose above all.

In spite of ferment and criticism, there remains the overriding need to get a degree. A degree is a marketable commodity. While the pursuit of degrees and the process of learning are not mutually exclusive, it is significant that the market for degrees is buoyant and the market for knowledge is rather less so. Dr. Metcalfe suggests that student clubs would be much better attended if every faculty included in its final examination such questions as “Compare and contrast the views freely expressed in the EU, the SCM and the ‘New Woman’ Society” or “Give the essentials of both sides of the argument in a recent university debate”. It is not altogether surprising that Dr. Metcalfe is opposed to the present competitive examination system. He thinks that it defaces the meaning of a university because students tend to concentrate on ends rather than means and to pace their work to the examination rather than to the year. If a major function of a university is the encouragement of learning, the examination system ought to be to that which best achieves this end. As the argument continues universities appear to be moving towards a system of continuous assessment which places less emphasis on a final examination and more on a variety of assessments throughout the year. One of the problems they face is that many students who have been conditioned in their earlier schooling to external examinations and who have some reluctance in accepting responsibility for their own work. Too many students have sponge-memtials, wanting to soak up pre-digested material and being less concerned with what they do with it than with what it does for them. Happily, some students have resisted this conditioning. In 1969, the World Student Christian Federation held a conference at Turku, Finland, on the purposes and means of university education. Amongst many differing opinions, and attitudes represented, the following statement won general support:

"The academic community is a way of organizing a set of personal relationships, of continuing an equilibrium of conflicts, so as to promote an imaginative grasp on living knowledge. Within such a community, learning is a joint and continuous process, ideally embodied in the tutorial or seminar group accompanied by individual study; it presupposes the free-ranging and responsible play of intelligence, informed by passion, and moving always towards a critical comment. Within such a community, assessment should emerge out of self-assessment and self-criticism, through a process of continuous evaluation and controlled change, which may not always be instant change."

This statement was supported by all sections and most strongly by radical students and most senior academics. Students who work in universities where conditions are congenial to this ideal of direct action. When they don’t take such action both students and universities are the losers. Such student action is part of a general search for a sense of commitment. This was what D. W. Roper said in a recent report of the need for commitment rather than objectivity in the face of the “noble but chilling ideal of the academic mind.” This I take to be the significance of the “free-ranging and responsible play of intelligence informed by passion” of the Turku statement. It is also part of the motivation of the most radical and European American students who see themselves as the sole remaining revolutionary element in their societies and go to the point of using University as a base for the transformation of society.

A further justification for radical action was stated at Turku:

"Universities today throughout much of the world have become, or are becoming, the agencies par excellence of Establishment—all present Establishments are but potential instruments with which to move forward to further violence in the last part of this century. . . . Universities are the lead-dogs of the new imperialism. . . . Hard words, but spoken in a world where it is possible to do better. To the extent that this derives from a search for an ethical basis to public and international behaviour, it has much to commend it with the similar ethical basis for education.

How to be committed to academic objectivity and also to worldly affairs is a nice problem. But if the Universities are to avoid students adopting the political of destruction they must somehow shake themselves, or be shaken out of their present ‘postures to society’. Universities will become an active element in society, a clear ethical purpose or mere factories in the productive chain. Yet, even at their worst, universities encourage and try to live by ideas which have been of value to all societies. To a greater or lesser degree, the following qualities and values infect those who spend time in a university:

- the ability to think clearly;
- the ability to grasp principles and concepts;
- the capacity to assess evidence;
- a certain intellectual curiosity;
- a continuing scepticism;
- a concern for accuracy;
- a regard for imagination;
- a sense of taste and discrimination.

Of these, the most important in my opinion are the ability to think clearly and to discriminate: in other words, the test is the degree to which a student learns to command his own mind— to know himself. A further test is the degree to which he uses his skills and learning for something other than the choosing of an income.

Should this be your wish you will no doubt find your way and also to add the quality of university and community life. If, however, you feel that a degree as a qualification, you must be on your guard less the dangerous viriuses carried in a university campus in fact to protect you from what the leaders of the staff who treat you as sentient beings rather than as sponges; keep clear of student clubs and societies; don’t go to political meetings; avoid optimistic demonstrations; avoid visiting speakers; read only the set books. The University is a dangerous place.

You can, however, take comfort from the fact that many students have managed to graduate without becoming committed to anything but themselves. They, having avoided the action and passion of their times, are in the words of Oliver Wendell Holmes be judged ‘not having lived’.

— By Jack Shallcross, Senior Lecturer in Education at Victoria University of Wellington.

LIVING ON A TIGHT BUDGET IS NO BED OF ROSES

We've Taken Too Much For Too Long!

Forum on Homosexuality by Dienne Hooper

Four knowledgeable and concerned speakers were present at last Wednesday’s Gay Life Forum. So also were a gathering of restless and uninterested students. It was like the converted reverted to the already converted, lacking a good gritty conflict, but also sadly lacking in substance.

Professor Robb spoke too briefly but managed to convey to perhaps a small audience the audience who had listened instead of their mouths flapping, that the present law is unfair and unreasonable.

In his report, he said, was also sexist. Homosexual behaviour is legal for women, but not for men. Robb stressed that people needed change. The ruling which makes homosexual activity illegal should be changed.

David Swan, university chaplain, informed the multitudes that there were only two factors which amount to homosexuality in the Bible. The church, he said, was concerned about the quality of life (homozygous). Further, it is the only leading bank sought- owned by the people of New Zealand.

Call at the BNZ on-campus office and fix up a time for a chat with Ernst Hanna at phone 663 1220 or at the BNZ Wellington branch.

Cra Landon and Lothar Kuske, photo 64 071 44 82 35.

BANK OF NEW ZEALAND

So if you need a little help or advice on money matters while you're at varsity, see Errol Hanna at the Wellington Branch of the BNZ.

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 any help and advice that's possible.

BNZ Educational Loans

The great thing about these is that they're flexible. You can take out a loan to cover your expenses, to buy books, to buy a car, and you can borrow on the long-term, and plan things out far the time you're at varsity.

BNZ Consulting Services

Free, helpful advice on practically any financial matter, from people who understand more than you'll ever imagine.

And just by the way, there's another good reason for banking with the BNZ. In fact, have a look at the BNZ Wellington branch.

Call at the BNZ on-campus office and fix up a time for a chat with Ernst Hanna at phone 663 1220 or at the BNZ Wellington branch.

Cra Landon and Lothar Kuske, photo 64 071 44 82 35.

BNZ Educational Loans

Free, helpful advice on practically any financial matter, from people who understand more than you'll ever imagine.

And just by the way, there's another good reason for banking with the BNZ. In fact, have a look at the BNZ Wellington branch.

Call at the BNZ on-campus office and fix up a time for a chat with Ernst Hanna at phone 663 1220 or at the BNZ Wellington branch.

Cra Landon and Lothar Kuske, photo 64 071 44 82 35.
"Fluent speakers of Maori and English"...
The struggle for liberty

by Toby Truell

In Southern Africa there are about 38 million Africans who live under white minority governments. They are to be found in the five countries of Southern Africa that have not yet attained independence, and in which the ruling colonial administrations steadfastly refuse to give political rights to the African majorities.

In these countries of the Republic of South Africa, Rhodesia, Namibia, Mozambique and Angola, there are now wars of liberation in progress, for despite every endeavour by the Africans for basic human and political rights, every petition, every demonstration and every strike has been met with ruthless oppression by the ruling authorities. For instance at Sharpeville in 1960 over 60 Africans were shot down when protesting. At Murela, in Mozambique where Africans outnumber white Portuguese by 40 to 1, there was a massacre in 1961 when 600 Africans were shot by Portuguese troops. And so one could go on in each of the five territories.

Napalm, etc

Recently a writer visited Tanzania and Zambia, two independent African countries where exiled Africans, refugees from the oppression of the white regimes, are fighting back, fighting wars of national liberation to try to free their people as at all their other efforts have been rejected. These Liberation Movements are facing some of the best equipped armies in the world. The Portuguese in Angola and Mozambique are using military supplies that are obtained by them under their NATO treaty; and the Africans have come up against the use of napalm, phosphorous, aerial bombing and chemical defoliants.

The South Africans who are sending troops to assist the Portuguese in Mozambique, and to help Smith in Rhodesia are also supplied with aircraft and equipment given to them by Britain, France, and the USA. Only Sweden and the socialist countries have seen the moral justification of the war and aided the African liberation movements. Some western countries have however sent medical aid, notably Holland, and others have aided with food, clothing and funds for refugees and in the areas liberated by the freedom fighters, especially the Scandinavian countries and Canada.

The fact that over 50% of its borders are fronted by hostile regimes has placed Zambia a land-locked country, in a difficult position. Under colonialism all its trade was directed in a southerly orientation through Rhodesia and Mozambique. Since Smith closed the border in January 1973, Zambia has had to re-orient her trade and is receiving help in this from many United Nations countries. But until the Tanzan railway now under construction from the Zambian copper belt to Dar Es Salaam in Tanzania, is completed, Zambia’s economic position is in jeopardy.

found there shortages of many commodities which we accept as everyday shopping items, for example coffee was quite unobtainable when I was there prior to Christmas.

A worse problem concerning Zambia’s border was the sabotage that is occurring. White South African and Rhodesian guerillas cross the border and plant landmines inside Zambia and last year something like 53 Africans were killed by these inside their own country. What makes the Africans bitter, is that the whole world sees news headlines about two Canadians who were killed at Victoria Falls, but do not hear of the Zambians who are being killed every month. While I was in Zambia, two miners exploded killing and maiming a number of Zambian villagers.

White Terrorists

I visited refugee camps, for Angolans and Mozambiquans, driven out by war, and I saw children whose parents had been killed by massive Portuguese carpet-bombing of rural areas – bombing that is indiscriminate and aimed at terrorising the rural African population. I saw too many who had been imprisoned in Rhodesia, South Africa or in the Portuguese territories, simply because they had refused to yield to pressures to betray friends who had belonged to ’illegal’ political parties. I remember vividly the face of a woman of my own age, who had been confined to solitary isolation in a cell six foot long, with no bed, for over six years. At night she was given a blanket, and then buckets of water were thrown on the floor so that she could not lie down. She now permanently suffers from swollen feet and ankles, and she had to flee quickly from her homeland after her release, leaving two of her children behind, so avoiding being re-arrested. There were many others, but I do not think that stories of humanity are really the answer to the problem.

The struggle for liberty in Southern Africa is one for the whole world, and it is a struggle between vested interests and cheap labour supplies for the white races in the one hand, and the dignity, liberty and human rights of Africans who desire self-determination, on the other. New Zealand can assist the Africans in so many ways, but above all by making it absolutely clear, without any reservations whatever, that we stand for human dignity, for the African right to self-determination, and that until such time as that is achieved, we will have nothing to do, neither in sport, nor in diplomacy with the racist regimes who are the cause of suffering to so many black Africans.
In his New Year’s message, Ian Smith told the white (people) of Rhodesia (Zimbabwe) that their country “presented an inescapable dilemma for the world”: how to resolve the situation in Africa’s two countries.

This was not just an exercise in flag-waving. Neither was it merely an attempt to boost the flagging morale of the rebel cause. More than 10,000 of the whites’ supporters have been killed, but the estimates of bodies speak only of those who have died in the last few years. The actual number of dead is undoubtedly much lower, but the estimates also represented the opening shots in the Rhodesian Front’s attempt to bring about a million white settlers to emigrate to Rhodesia since 1974.

The future for Ian Smith and his regime is bleak, and furthermore, Smith knows it. Over the past year, Smith has lost a number of factors which has put pressure on Smith. None of these factors gives the slightest suggestion of improving in the near future. Among these factors must be included the political and military operations of the Zimbabwe liberation movements, the effects of the oil boycott, and the international aid which has been given to the liberation movements. The effects of these will be felt by the Zimbabwean community and have a direct impact on the regime.”

The increasing effectiveness of the military operations of the liberation movements must be of paramount concern to Smith. Military operations against the forces that have been deployed dramatically in 1973, especially in the North East of the country, where FRELIMO has seized ZANU outposts. The latter’s penetration deep into Rhodesia, where FRELIMO has taken ZANU freedom fighters into Mozambique and across the Mozambique border that ZANU’s most effective military incursions have been launched.

In the north and north-west of the country, ZAPU has been quite active. It is difficult to estimate how much of the country has been liberation, but it is certainly accurate to say that the effectiveness of the military operations of the freedom fighters has forced Ian Smith to withdraw north into an armed camp. This has produced serious problems for Smith, and these shall be discussed later.

Perhaps the most important single factor in the military campaign has been the vacuum created by the withdrawal of FRELIMO and ZANU. There are many observers who argue that overall, the activities of FRELIMO in Rhodesia have not been as effective as might have been expected. In this respect, the present military campaign is to force Ian Smith to recognize the vacuum created by the withdrawal of FRELIMO and ZANU.

The present military campaign is not the only concern of Smith. The military operations of the freedom fighters have led to an increase in the number of repatriated Zimbabweans. This has led to an increase in the number of refugees who are seeking asylum.

The closure of the border with Zambia was a major diplomatic faux pas. The Chinese can use its currency to obtain economic benefits. This is not yet in sight. Other than being hamstrung and also suffering a loss of prestige when the border was closed, the southern states lost a large economic benefit.

Without the vacuum of the South African military machine (which at present has, at a conservative estimate, 10,000 troops in the country) Smith would have found the military situation beyond his capacity. This is a major concern to Zimbabweans.

FRELIMO launched their first attack on New Year’s Eve with the railway line which links the north of Zambia with the border. This is a serious setback to Smith, as the railway line is a major line of supply for the southern states.

The situation in Mozambique is becoming more serious. Rhodesia may find her international trade seriously disrupted. The vacuum created by the withdrawal of FRELIMO and ZANU may be more difficult to control than the present situation.

The closure of the border with Zambia was a major diplomatic faux pas. The Chinese can use its currency to obtain economic benefits. This is not yet in sight. Other than being hamstrung and also suffering a loss of prestige when the border was closed, the southern states lost a large economic benefit.

The closure of the border with Zambia was a major diplomatic faux pas. The Chinese can use its currency to obtain economic benefits. This is not yet in sight. Other than being hamstrung and also suffering a loss of prestige when the border was closed, the southern states lost a large economic benefit.

The closure of the border with Zambia was a major diplomatic faux pas. The Chinese can use its currency to obtain economic benefits. This is not yet in sight. Other than being hamstrung and also suffering a loss of prestige when the border was closed, the southern states lost a large economic benefit.
Zambia hardening its line

by Toby Truill

Lusaka is the capital city of Zambia, a city of some 300,000 in a landlocked independent African State of 1.4 million square miles. It is a western type city with its broad avenues lined with jacarandas and modern concrete and glass office blocks. Here is in this fusion of African and European cultures the plains of Central Africa, there is one: unifying point: the south.

Over 50% of Zambia's borders are bounded by hostile regimes of the white minority powers of Southern African states: Rhodesia, Namibia, Angola and Mozambique. Under the legacies of colonial rule when Zambia was North Rhodesia, all its trade was orientated to the South through Rhodesia, South Africa and Mozambique. Since the border closure of early 1973 by Ian Smith, a new orientation of trade is taking place, and from the Eastern Rhodesian war also the eastern flow of goods along the Tanzam railway to Dar es Salaam will radically alter the independence of Zambia with its neighbours.

Aid from China

What are they saying about this in Lusaka? This will mark a new line in the illegal regime in Zimbabwe (Rhodesia), 'this will allow the free flow of our copper exports to the world markets without putting freight rates into the pockets of our enemies, this will ease the shortages with Smith's border. It is the only way we can get our aid and we can only get it from China. This will end up of remote areas that have without communication. There will be no new railway. Perhaps the most significant effects of the railway and the border closure will be the change of attitudes that will emerge from this re-orientation of trade. Zambia will become more independent and thus perhaps take a harder line with the white regimes to the south - certainly this is what Zambia is saying. What forms will a 'harder line' take? More support to the Liberation Movements that struggle for the liberation of their homelands, one possible demonstration of harder line action, another might be the imposition of further economic embargoes on Portuguese's colonial territories and the white settler regimes; Zambia after all is a major copper producer and a member of CEPAC (the association of copper exporting countries). With 97% of its exports being copper it may follow the example of the oil producing states to put pressure on South Africa and her allies. To put pressure for example on those regimes which sell arms to South Africa and Portugal, which sell napalm and chemical defoliants to Portugal for use in Angola and Mozambique.

But there are other aspects of the situation which may change the picture when the 'Uchina' railway is completed. Frelimo, the movement for the liberation of Mozambique, has deliberately stayed their hand in attacks on the Beira-Umbali railway that links Mozambique to Rhodesia, so that imports to Zambia can percolate through Beira and up through Malawi. This will not be necessary when the new route is available and Lusakans say that then Frelimo will step up its attacks and smash Mozambique's communications. Also by moving into these regions along the Mozambique-Umbali railway, the power lines that carry electricity from the Cahora Bassa Dam to the Republic of South Africa will be exposed to Frelimo's demolition teams.

Smith - a white egg

Other talking points concern prospects for the Smith regime in Salisbury. There is a great deal of hope that the government in Salisbury may withdraw the invasion, and take the situation into which their 'brothers' are being herded. The White Rhodesian officers are finding that it's not like world war two, and the 'good old days' of the Almein campaign. Many whites are territorial and insufficiently trained or motivated to cope with the dedication of ZANU's and ZAPU's forces. There is also disaffection between the South African troops and the Rhodesians. Rhodesians are less professional as soldiers, but it is the South Africans who are suffering most of the casualties along the borders. The arrogance of the Africanier does not go down well with the arrogance of the white Rhodesian settlers, the Rhodesians considering themselves a cut above the Boer settlement.

Sanctions too are hurting the Smith regime, say the Lusakans. Rhodesia is in need of new agricultural machinery and its mining equipment is worn out and outdated. The Smith government is having a difficult effect on the economy. Smith must compromise. He is being pressured by all sides for compromise with Bishop Muzorewa. The British have a catastrophic economic problem on their hands and do not wish to bolster Smith any more: the South African has not forgiven him for the border closure without prior consultation with them, the Portuguese have many reservations about the operations of guerrilla parties from free-dom fighters from inside South Africa. All the white regimes resent the fact that the border closure focused on Southern Africa, and on Kenneth Kaunda's methods to alleviate the situation. A calm face was a major effort of the South African Publicity and Propaganda Department.

Black faces in Parliament

What about compromise with Muzorewa? Even the Rhodesian press is speculating on the necessity to reach a seat of agreement and 'to put some more black faces in Parliament'. But whereas this might have worked three or four years ago, the situation is different now and political awareness and conscience has grown to a stage where the African will not be caught napping. Too much hardship, and inflation must have been caused to him and his brothers since the Parere Commission episode for him to trust the white regime at all. Muzorewa will seek talks, but those talks will be aimed at creating a real policy of self-determination, not a facade to appease some white consciences.

REFUGEES' TALES OF HORROR

by Trevor Richards

Two hundred and twenty-five miles to the east of Lusaka and fifteen miles west of the 'Uchina' border, lies the small Zambian township of Nyimba. In 1965, the town exploded dramatically as a result of the Zambian Government's decision to establish the country's first refugee settlement there. Today Nyimba is one of three refugee settlements established by the Zambian Government, a deal with the displaced created by the people who have fled to Zambia to escape the racial oppression of the regime in Zambia's southern, east and west - Rhodesia, South Africa, Mozambique and Angola.

The refugees have provided the Zambian Government with a major headache. They arrive from the border, and demanding means of support - no money, no food, no clothes, no possessions. In many instances they arrive with one or two items of clothing and need to be taken back to the whole family. As a developing country which has been a victim to ten years of independence, the strain which such an influx creates is not inconsiderable.

Thousands flee racist terror

But the Zambian Government has long made it clear that it is prepared to put principles before expediency or economic interests, and as a result it refuses to return the refugees to the countries from which they came. The Zambian government is assisted by the United Nations High Commission for Refugees and several Christian agencies within the country. The only thousand refugees in these settlements - 3,700 at Nyimba, 11,28 at Mayakwakwakwa and 73 at Mupang'ing in northern, Zaire and Angolan borders. Added to this the Zambian Government estimates that there are 25,000 refugees living inside Zambia close to the borders.

The settlement is not open to inspection by any local people or tourists who feel like having a look. Permission has to be granted by the Commissioner of Refugees (a Zambian Government Civil Servant attached to the Ministry for Home Affairs) before the settlement becomes open to visitors or photographed. This is no exercise in bureaucracy, and neither is it because the Zambian Government has anything to hide. It is chiefly because under a system where anybody could visit the settlements, open run risk. It is also to prevent the settlement from becoming a proving ground for a side show.

Nothing hidden from NZers

Mr R. Munkuni, the Commissioner for Refugees viewed our request to visit the settlement with sympathy, stating that he hoped that such a visit would be informative, not only to us, but to our fellow New Zealanders.

For practical reasons (mainly concerned with time and finance) it was decided that we should visit Nyimba. Mr Munkuni explained that this settlement was different from the others at Mayakwakwakwa because at Nyimba all the refugees live in the settlement, with farming done as a sideline. Since the Nyimba settlement was created, Zambian Government policy has changed. Instead of all the refugees living close together within a confined space as they do at Nyimba, the other two settlements provide each refugee family with ten - twelve acres on which they build their dwellings, and on which they farm. As a result, population density is much lower at the two more recently established settlements. This is a relatively new policy for any country to adopt, and in many respects it is regarded as a model of how refugee settlements should be run.

The Refugee Officer at Nyimba is Mr R. Mwanza, a civil servant attached to the Refugee section of the Ministry for Home Affairs. Although we arrived on a Saturday he was most co-operative, and for over two hours he discussed the life of the settlement with us. There was nowhere where we were not allowed to go, and no talking that he told us we were not allowed to photograph.

Brutal oppression by Portuguese

The refugees all had tales of hardship, brutality and suffering to tell. We spoke to several, and the stories were very similar.

Selfish Banda. Banda is a 50-year-old subsistence farmer from the Tete province of Mozambique. We asked him why he had become a refugee. He replied, 'I fled Mozambique because of the suffering caused by the Portuguese soldiers. A lot of my friends were killed by (continued on next page)
Children of the Struggle
by Trevor Richards

In New Zealand, 12-year-old boys, go to school, join the Boy Scouts, build tree houses, and play cops and robbers. In Angola, ten thousand miles away on the southwest coast of the African continent, Angolan children do the same. The New Zealand children play at.

They join the Young Pioneers, the Young Communist League (YCL), which was founded as a liberation movement in Angola struggling to free their country from oppressive Portuguese rule.

If they are lucky, they will go to a Mozambique (CMPLA) School. The only tree that they know are those that are used by their parents to spot the location of the Angolan garrisons. The game of cops and robbers is real in Angola. While the Mozambican Scouts in New Zealand learn for fun, Young Pioneers need to know to survive.

It discussed the work of the Young Pioneers with Paulo Jorge, the MPLA Secretary for information, in his offices at the UN headquarters in Lusaka – building provided free of charge by the Zambian Government for the MPLA's use during his visit. Paulo Jorge is a slight, sensitive, man, with a delicate face and slender body who is not so much a leader as he is an intellectual. His capacity for hard work over an extended period of time is phenomenal. He speaks about the work of the Young Pioneers with obvious pride.

I asked him how committed the Young Pioneers are to their work. For me, whose natural tendency is not to exaggerate but rather to play down, the example he gave me was a wonderful lesson. I have to forget. What follows is the story of Pioneer Augusto Nganga as told by Paulo Jorge.

"The Center of Revolutionary Information (CIRI) schools in the third political-Military region were about to re-organize for the new season. Like all others, Augusto Angola was sent back to his village. He had to walk barefoot from his village to return to his school which was in one of the zones of the third region.

"The Portuguese colonialists' troops were using the touch-me-not method to round up the whereabouts of the MPLA schools and bases, trying to take them by surprise, catching many of the teachers and the freedom fighters. But their attempts to get this information had failed.

"On December 1, 1968, Augusto Nganga, carrying his books, was cautiously covering the ten or so kilometers to his school. He was pleased to be returning to the MPLA school, where he had learned to read, knowing his country.

"However, helicopter troops had just landed in the area of the school Augusto was attending and they saw him making his way to school. Taken by surprise by the hidden enemy, he was unable to escape from the Portuguese and he was captured.

"They immediately started to interrogate him, asking him under threat of death to reveal the whereabouts of the CIRI schools and the MPLA base. He refused to give any of the information demanded.

"His attitudes exasperated the Portuguese, who began to beat him brutally. Then the Young Pioneer tried to throw the enemy off the track and led them towards some cultivated plots in the hope of meeting up with one of the MPLA detachments.

"Later realizing that they had been tricked, the Portuguese soldiers murdered Augusto as they burned. Augusto was only twelve years old.

"Paulo Jorge has heard of and knows the barbarity of the Portuguese soldiers in Angola. The consequence of this year of the massacres in Mozambique by Portuguese soldiers at Mwamba surprises no one in the Angola. People are used to it.

"The reality of returning their overseas provinces in peaceful transition to Portugal. Over half the Portuguese state budget is allocated to the armed forces. But even that is not enough. Portugal also gets aid from the United States and from NATO.

Paulo Jorge produced photos of weapons captured by the MPLA from Portuguese soldiers. These include US helmets and parachutes, Belgian machine guns and British mortars.

In the months and years ahead, crucial to Portugal will be the amount of military aid the United States. Up until the present most of the aid has come from the US via NATO, but these are signs that NATO will not tolerate this for much longer – the Governments of several NATO powers, including those of Holland and Norway have long opposed Portugal's colonial wars, and it is thought likely that they will be able to force the issue within NATO and cut off the supply to Portugal.

That leaves the US in a position to help Portugal on a direct bilateral basis – and there is every indication that that type of assistance will be forthcoming. Already the two countries have come to a deal. In exchange for US rights to use the Azores as a military base, Portugal has promised a supply of military hardware by the US.

The extent of US involvement could well be part of the immediate future of the Portuguese colonies.

The MPLA has been waging armed struggle against the Portuguese for almost 14 years. But MPLA is more than an organization which fights. In the words of Paulo Jorge:

"A revolution is a complex process involving many factors – education and construction. While on the one hand the colonial enemy and his economy must be defeated and the latter destroyed on the other hand a start must be made on building a new life. Along side guerrilla activity – which was forced upon us by the complete absence of any genuine desire to give Angola her independence – there are three major tasks demanding the attention and efforts of nationalists: agrarian reform, industrialization, and public health.

"The National Union of Angolan Workers (UPA), the Angolan Women and the political activists help action committees mobilize the people for production. Medical care and hygiene are the responsibility of the Medical Assistance Service, which already has three doctors, nurses and nurses' assistants in the country working with the people. Finally, it is the Portuguese who must be made militarily and militarily, and gives guidance to the primary schools. Textbooks have been prepared to view an launching an assault on illiteracy.

"Vast regions where a doctor or a teacher never set foot in five centuries of colonialism can now see the extent of what a mass movement can do. MPLA!"

Of the future Paulo Jorge says simply: "We will keep on struggling until victory is ours. Even if victory comes in part, victory will come, it is just a question of time."

For the Portuguese in Africa, time is running out.

(continued from previous page)

The Mozambican situation is typical of the situation in the Angolan, where the Portuguese have been engaged in a bitter war for nearly 14 years. The MPLA has been waging a war for independence, and has been supported by a number of African countries, including Cuba, Tanzania and Mozambique.

Refugees are a major problem in the region, with more than one million people displaced as a result of the conflict. The refugees face a number of challenges, including food shortages, lack of medical care, and displacement of their homes.

The MPLA has been active in the region, and has been able to establish itself as a major political force in the region. However, the conflict continues to be a major source of instability, and the region remains largely neglected by the international community.

Sarried for the most part by hostile powers, young and under-developed, Zamb is showing the world that she will not run away from her commitments and her principles. Whatever the cost.
The importance of understanding institutional racism

The submissions of the Maori Organisation on Human Rights to the Education Development Conference
Part III: Continued from issue 3.

In 1973 the NZ Prime Minister, Mr Kirk, in his speech to the United Nations Association of NZ described as "one of the great international issues — perhaps the greatest — of our time..." the fact that a vast gap exists between the rich nations and the poor and that it is widening, not narrowing. "Gulp it with the fact that the poverty line coincides largely with a colour line and you have a highly explosive situation..." (Evening Post, 2.4.73)

Some six months earlier, in October 1972, a NZ aspect of this issue was referred to by the Chairman of the Auckland District Maori Council — "For many Polynesians the statements that "we are one people" and "we are becoming more and more hallowed as the gap between them and the Pakeha widens in the economic, educational, housing and welfare major issue..." (Dr Pat Hohepa of the Auckland University Anthropology Department, speaking at a Victoria University Seminar on "Crime in a Multi-Racial Society")

In mid-1973 the Social Welfare Department's Report on Juvenile Crime in NZ confirmed Dr Hohepa's fears — "Crime seems to increase with an increase in affluence..." (p.17) "...recorder crime is most prevalent amongst lower socio-economic groups in the community and... these groups contain disproportionate numbers of Maoris. In other words, proportionately more Maoris than non-Maoris have low incomes, inadequate housing, unskilled jobs, and lower levels of education, and it is important to know the extent to which the high Maori offending rate is simply a consequence of these differences. (pp.39-40)"

If we found that an increase in "Maorisness" paralleled an increase in the rate of crime, it would be reasonable to conclude that we indeed had a Maori crime problem. While the available evidence suggests that this is so, it is based on social workers' evaluation of the degree of "Maorisness" and without more precise research we cannot be completely confident about this conclusion." (p.39)

This report concludes with a criticism of present (Pakeha) methods: "We are not holding delinquency in check, or rehabilitating delinquent Pakehas, by our present methods. (p.39). It opens with an introduction referring to what might be called "confused values" or double standards of parents and adults, and points out that "some of these offences are clearly more serious than a good deal of juvenile crime..." (p.10.8.73) NZ Prime Minister's education feature arising from this report dealt only with Polynesians and unfortunately (however well-intentioned) gave its readers to understand that "Maori" crime is due to the "confused... values of their parents resulting in "double standards" among the young: "There has been a recent resurgence of Maorstanga; a strengthening of Polynesians as a whole to identify more closely with their culture. The energy behind this movement is largely from young Polynesians, particularly young Maoris. "From their parents they have received a confused set of values. But they should understand that the confused values of their parents were caused by an almost overnight transition from a rural to an urban environment. "Confused values have led to double standards among the young..."

To counteract the negative effect of such public statements by this form of Pakeha paternalism, it is necessary to show that in addition to the confused values and double standards (mostly urban) referred to in the Introduction to the Report, institutional racism itself breeds a whole set of double standards and confused values which too many New Zealanders are at present dangerously unaware of. (Compare Words, pp.390-393 on the effect of Sir George Grey's "policy of trickery and deceit", augmenting Maori resentment and reducing European understanding so that the latter were finally "faced with problems which, by precept and training were beyond their powers of understanding."

A. Definition by the Race Relations Conciliator

On 3.8.72 the Race Relations Conciliator wrote as follows to MOHOR: "I do not believe that the NZ public is sufficiently understanding as yet to give objective consideration to what is meant or conveyed by the word 'racism'. Consequently, I am deliberately refraining from using this word.

Most people believe that it has implications of malice and ill-will and that to be a racist one must have an evil intent. In my view this is not a correct interpretation of the word, but until it can be successfully removed from its emotional overtones, I do not propose to use it.

'Your letter is an indication that in New Zealand we suffer from institutional racism which represents a largely unconscious development of institutions and practices which in fact operate to prevent the full development of a multi-racial and multi-cultural society. In his Annual Report (dated 30.4.73) the Conciliator states: "The expression 'white racism' and 'white institutional racism' have also been used with reference to the NZ scene. I think this is a mistake. I think there is no or little racist intent in NZ, either among the citizens, or in the system, or in the way of life. I do not think a citizen can prove racial discrimination and defend his reputation against racial defamation or insult. But NZ law on libel or defamation generally does not require the ordinary citizen to prove intent in order to defend his reputation."

The Conciliator's report (p.7) distinguishes between "stereotyping", "racialism", 'racism' etc. But for the victims of racial discrimination the results are much the same whatever you call it (just as the results are much the same in what you may call the WC, lavatory, jail, toilet etc.

From the standpoint of the victims, or of those wishing to cure the outdated 19th century 'racism' disease, there is no basic difference between 'institutional racism' and 'white institutional racism'; between 'collaborate discrimination' and 'unconscious discrimination'; the difference is one of emotional overtones.

The School Certificate English Class at Plain Sailing, Ch. 3. B. 10, 12 &c, instructs pupils how to deal with emotionalism in words and arguments, how to distinguish logical from faulty reasoning, how to test the difference 'between good and bad propaganda or advertising etc.

But secondary school pupils are shown that they cannot do this merely by juggling words. They must have facts on which to base their arguments. In this sense, they see that facts can give objective consideration to emotive or reference meaning of words (pp.34-30, emotive appeal, responsible or irresponsible, and facts or unfair advertisements etc (pp.102-104); clear thinking, faulty syllogisms, dishonest devices in argument etc (pp.131-125).

In the 1970s it is high time to include objective consideration of the term 'racism' in these studies — which means that it is also high time to equip teachers and..."

Continued on page 15
The Kingdom, The Power, and The Glory


There was a time not very long ago when this little island of only 224 square miles (227 when the tides ebbed) was no more than a tiny tropical colony that embodied the very quintessence of the mysterious and exotic Orient. And, like the Hong Kong of Somewhat Naughtly novels, Singapore conjured up visions of intense rising from the altars of temples, mosques, of bustling markets and multicoloured streets and delicate oriental buildings glowing past.

Today, little remains of the substance of these romantic visions. The visitor to Singapore would probably be impressed. Most Singaporeans in the republic would appear to be very much happy and prosperous. All but the island on which it sits is man’s creation. Despite the few natural resources and limited space, Singapore has become one of South East Asia’s main manufacturing centres and may soon be the world’s third biggest port. And as Singaporeans are fond of noting, the city is perhaps the greenest and cleanest in Asia.

The spectacular achievements of Singapore has, among other things, meant for its 2.1 million citizens, the region’s highest standard of living. In the galaxy of third world countries, all newly independent ex-colonies, where many make their homes in tin huts or grass sheds, most Singaporeans reside in modern, government built high rise apartments and new ones are being built every half-hour.

Criticism of any sort, radical or otherwise is largely confined to a small group of students, journalists, and left-wingers many of whom reside in Lee’s highly effective political opposition centres. However, occasionally, a few dissenting views have been coming forth from abroad. It is the belief of T.J.S. George who is the political editor of the Far Eastern Economic Review, presents a well argued, polemical and damming picture that raises profoundly pertinent questions which bear thinking.

A toothy, translucent triangle

Although the book appears to have the epistolary format of a novel at times, there’s nothing fictional about its subject. The author crosses through plots, and sub-plots, up one cil de sac after another until the hero finally emerges cut off, as it were, from the ebb and flow of ideology. George holds back little, and his questions are to the point. "Is what is known and cherished about Lee in the West seen in the perspective of present conditions in Singapore and of the geopolitical realities of South East Asia as a whole? Is Lee’s subordination to the concept of their own Chinese heritage or ideological reformation or are there features in which he raises doubts about their ultimate worth? Is the political philosophy on which Lee has built stable? What are the ultimate values he holds up for his people and what are their long term implications?"

Most emerge from the pages of the book as an arrogant, charismatic, puritanical and omnipotent figure. George describes Lee as a man very illuminating except perhaps to the eyes of his ideologists and as exact as they are concise. As George puts it, when reduced, Lee is haunted. When thinking time comes, and when he smiles, he transforms his forbidding countenance into a toothy, translucent triangle of character. From the eyewaters to "Mind," the author cites several opinions of Lee. In one instance Prof. N. Parkinson, then lecturing at the University of Singapore wrote Lee. "Utterly without charm, his expression is one of barely concealed contempt for his opponents, for his followers, perhaps for himself,—one cannot imagine that he is even capable of friendship.

A religion of anti-communism

In short, George describes Lee as a man "marked by the fact that he does not go about being anyone and has had to produce himself,—his style and his attitudes,—out of his own deep mind." Inevitably, his concept of 'Singaporeanism' and of the 'ruled society' is partly a political device 'to ensure Singapore's separate identity,—partly it is a way of compensating for his alienation by making a society in his own image—the projection on to the national scene of an individual's complex psychology."

A graduate of Cambridge, Lee's youthful idealism took root and found expression under the banners of the Malayan Forum in London. Even then, Lee had already begun to see his own path when he emphasised that in all the Asian countries which had achieved independence since the war, the returned students had led the nationalist movements. Lee was making clear too at this point, his own ideological base: "Communism, in the biggest threat to the newly established governments of Asia, How far these governments can counter the appeal and force of communism will depend on how far they are bold enough to carry out social reforms in the teeth of their own vested interests—whether they can with the allegiance of the population, do all that a communist state can do for the masses." Years later, Lee was to become Prime Minister of Singapore and he set about to do exactly that, and in the process making a religion of anti-communism.

In the '50's when Lee formed the People's Action Party, he boldly entered into an anticommunist alliance with the communists. One point of significance is the immense advantage this gave him from British attempts to check local communist movements. At many points in this he had to win control over the Singapore political arena. Lee came very close to losing to the communists within his own ranks. As soon as he was safely enrobed in power, he proceeded to crush his former allies with a vengeance.

Soon after coming into power, Lee proceeded to make it clear that he would have no second thoughts on abrogating democratic rights, and of his reasons for doing so. From the very start, he made it clear that he believed in 'the power necessary to translate his ideals into reality.' And the PAP's emergence as a dominant party was initiated on the basis of the integrity and efficiency of Lee's administration. Lee's method of getting popular support was achieved through providing a 'palpably achievement-oriented government.'

1965

In referring to Singapore's highly creditable growth in GNP during the last few years, George cites Ian Buchanan's first ever Marxist analysis of Singapore's economic situation in his book 'Singapore in South Asia.' The thesis quite simply showed that the kind of prosperity Singapore had achieved was strictly within colonial terms of reference, leaving the exploitative character and the serious imbalances in the economic system basically unaltered. Buchanan referred to Singapore as 'a colonial metropolis' and as a corollary the 'Singapore leadership has to impose a certain political form on the island state...the establishment of a garrison state in which it is considered essential to regiment society and for the PAP to assume an authoritarian stance in domestic politics.'

The spectacular achievements of the PAP in providing cheap housing flats for a large number of the population were also, as George points out, a means of providing the government the means of destroying the slums which had been the bastions of strife and the breeding ground of dissatisfaction. In this regard George cites an Economist report on a British businessman who was quoted as saying that the Toa Payoh estate (the largest housing estate) was '1984 in concrete steel.'

Perhaps the most revealing aspect of the policies of Singapore is the one titled 'Strategy for Repression.' The author asserts that 'the rapidity of Singapore's apparent progress was matched equally by its development in the political organisation of society' and Singapore was soon to become one of the most shining examples of 'capitalist totalitarianism' as opposed to communist totalitarianism. There was a time when Lee was the champion of the students in London, a nationalist, a champion of the workers. But today, Lee is repressive. Lee believes that causes evil. Things changed drastically however when Lee came into power. So much so that his speeches may prove particularly illuminating.

Speaking in London in 1962, 'At a time when you work harder with less. With some capital investment, one man one vote produces just the opposite.'

The government is to be effective must at least give the impression of ending, and a government which is open to the vagaries of the ballot box when the people who put their crises in the ballot box are illiterate, although semi-literate, which is worse, is a government which is already weakened before it starts to govern...If I were in authority in Singapore at this time, I would be the first to ask those who are being governed whether they like what is being done, then I would administer the government with doubt that I could govern much more effectively in their own interests. This is a fact which the educated Western world but we are all referring to the Western world in which the British export all over the place hoping that somewhere it will take root.'

And, perhaps, even more startling, "We have over a hundred political detainees, men against whom we are unable to place even an iota of evidence," but as George states, Lee claimed that arrest was necessary to maintain normal standards of society.

Putting out fire

Among other things, the details of which are too harrowing and embarrassing to reiterate, Lee has introduced several bills in Parliament and these included the most fearsome of all, the Internal Security Act which gave the government power to detain anyone it liked, to hold him without trial initially for a period of two years, without any law and without the total subjugation of the trade union movement which were often the base of powerful left-wing leaders in the past.

George often seems to me to write like a man trying to put out a fire with a hose that is too powerful for both the flames and the water. He remarks, "Power did not make Lee Kuan Yew an autocrat. He was an autocrat who invariably got what he wanted; a schoolboy who never has an idea. He is genuinely believing he was someone apart from the crowd; an understanding of the people he is governing and dominating: a qualified barrister whose ability fostered an overwhelming contempt for others; a Coexist with instinctive and logical, and the theory that some are born to rule while others are born to be ruled; a man alienated by his upbring; driven by a need to make a place for himself.— Lee Kuan Yew was a natural authoritarian."

Intellecutal wheelchair

The book is certainly provocative to say the least. George's style is trenchant and he is not afraid to tread on corns. In a chapter titled 'Mould of Conformism' he skillfully builds a case deploring the intensive campaign of indoctrination in Singapore in an attempt to create a new kind of Singaporean who shuns Lee's conviction that education is the surest and the most lasting and mentally) in order to maintain and ensure Singapore's pre-eminent position in South East Asia. Inevitably, Lee has lost this state in Parliament to the communists who have been taken to be taken toward 'correcting a trend which can leave our society with a large number of the physically, intellecutally and culturally asana.'

The other chapters in the book titled 'From Athens to Israel' and "Under the Banyan Tree" provided a fascinating glimpse into the whole methodology of Lee's benevolent dictatorship and are of particular interest to

(continued on next page)


Maori song is more than “Boki boki tonu mai” and the school board. In Barry Mitcalfe’s new book, the singing word is represented by one hundred varied waiata from a wide range of sources. Each song is followed by a translation and notes on the background of the waiata, which often throws new light on questions of source or purpose.

This book is more than a collection of waiata. There is a broad informative introduction entitled “The Singing Word”. Song composition is illustrated with songs with music. The book is concluded with an essay “Changing Styles”, a collection of photographs, and a glossary.

The proverb which heads the essay on changing styles: “Kim ni khi mi moa, mai na” — “Adapt or Perish” is a theme that occurs throughout the book. Not only is the continuity of waiata or Maori song-poetry important but so is the change which the book amply shows.

The changes with the growth of Pakeha domination can be seen from the early references in song to missionaries through to the Hau I’a’s mixture of Christianity and Maori nationalism. The growth of the maori movement show the attempts to reconcile the increasing dominancy European power with Maoritanga. Unfortunately, as is quoted from Te Whiti, “The ghouls didn’t need to enter the pumpkin itself, but it ate the root and killed the plant.”

Later, some waiata were used to advocate Pakeha means as a tool for economic survival in the twentieth century. Waiata based musically on popular songs became more current. A song with vastly different sentiments from the popular “waiaata aroha” originated in Nuhuaka in the 1940’s and spread by word of mouth. This adaption of “kaiora” or cursion song was directed against Hitler. So waiata related to what was going on and yet had its roots in the past. Modern waiaata tango which are the past and the present conclude the waiaata section of the book.

Waiata tango has continued as a thread in the cloth of Maoritanga. The author has collected many waiata of sadness. There is expression of pain and suffering in the last stanza of He Tangi Na Te Tuoro no Hine Tangikuku.

Tiro iho ai ki a i a
Rino re te uessa
Te koko koane o te kai a kia
He wai a te kia o kia
Wai a kia ahia kia
He iho nga nga
Ke i a kia
A Song of Singing

I see myself, twisted sinew
Wasted flesh, the body I once knew
Has no substance, unsustained
Is itself the sustenance of pain
I am dead cast upon the shore.

Flowing throughout the waiaata are the expressions of Maoritanga. There is the beginning: He Karakia: Tihe Maori Ora
Tihe Maori ora
Ki te o marama
Kia marama
Ma kia rara ki uta
Kia marama
Ma kia rara ki tau
Kia marama
Ma kia rara ki atu
Ki marama
Ma a kei atu.
Tihe, tohe ora.
An Incantation of the Snatch of Life.
The first breath, snatch of life
Greet the world of light
There is plenty inland
Plenty in the sea
Food for a chief and for thee —
Snatch living soul.
Waiata express many emotions. In this book there is depth in the variety of waiata. “He waiaata Whaiapiu” a song of yearning; “Negri”, a song of division; “ Mặcakiane”, a vini and “Waiaata Aroha”, love songs the existence of racial discrimination and thus blocking the channels for opposing consideration with two-way communication on race relations.

One in a while Maori frustration hits the headlines — as when the President of the NZ Maori Council this year declared that Maori Pakeha integration in NZ has failed and “Pakeha cared little about it. If they did care about it, they would think about it and do something about it” he said. He added that Maori might do more about it if they were allowed to realise how many young Maoris today say “All Pakehas are racist” — and how many are no longer prepared to just live and accept this.

The dangers of the old official negative policies can probably best be seen in historical perspective, for example:

“Except when he wished to terrify the colonial office into agree with him by holding forth the prospect of a national revolt, a prospect which (in 1847), Grey never ceased to represent the racial harmony, and the great increase by civilised habits among the Maoris.”

“True too, that by posing as a friend, by the judicious distribution of gifts by the ostensible admission of power- ful chiefs to the councils of government, he successfully persuaded the Maoris that he was acting in their per- apt interests. Yet he was not proceeding upon fixed principles of education, but upon opportunism. His goal was the steady accumulation of land for European settlement. Unfortunately, he did not give his sincere attention to the advance in civilisation, to the creation of a bi-racial society, that might have made such a policy successful.” (Wards, pp 392-392)
ART


Jeffrey Harris is a young painter at present living out on Banks Peninsula near Christchurch. I first came across his drawings some years ago when he was working in Dunedin. A few works in various isolated places — group shows and the like — were all I'd seen. But each time I was impressed by the intensity of his work. Often I was reminded of Munch, seeing the faces staring out, the isolated, at times wildly distorted figures, the tilted landscapes. There seemed to be some kind of religious obsession — it's not too strong a word — running through it all, the crucified man, though I got no further than that. I wasn't quite prepared for what I found in this show. There is a greater variety both of subject and of presentation and overall, a gentler tone. Not that the intensity is gone; it's as it was. Behind that obsessive quality is held somewhat in abeyance while the painter explores different ways of talking; or perhaps that as his control of medium and style grows, he can say more and different things in more satisfying ways.

There are only six paintings in the exhibition apparently selected by Peter McLeavy out of 25 or so. How representative the selection is I don't know. Those chosen are arranged chronologically around the room to give a summary of development over the period of a year; one man's view of the development. All the talk about experimentation, progress and so on shouldn't obscure the fact that all these paintings stand up, as paintings, in their own right. Even a quick glance at the first will show you that. Its a fairly large painting, immediately striking in its bold brushwork. Two figures, a woman, a young girl and a boy on a swing, stare out of the painting together yet isolated, behind a field of grass, behind that a cardboard-like landscape blocked out in pastel colours. So much could be said of this — the red of the boy, the green emerald-green grass, they way the grass is painted in thick regular strokes contrasting with the flatter colours in the background, and the faces themselves, particularly the pain of the younger woman.... The second painting also is figures in a landscape, two faces between which we see a Guislain-like Christ on cross. Again the faces look out with a disconcerting, slightly appealing air. The colours are more muted, more diffuse; the left face, perhaps garlanded, I found very beautiful.

Van Gogh's "Crows across a Wheatfield", the one he died painting, provides the impetus for the two landscapes. The first, which I prefer, is perhaps only six inches high, eighteen inches long; richly painted, the paint squinted from the tube rather than applied to the brush. To me it has more freedom, its power escapes outwards more than that of the other does. "Homage to Van Gogh" also has the incredibly bright spiroed yellows and blues and reds. Above all it is a painting about paint. Van Gogh's roads going nowhere desperately fast here become more rounded, more symmetrical; they wind back on themselves in figures of eight and it seems you never get off, spiralling round and round around those glistering colours. The paint is itself a landscape, at least an inch thick in parts, behind which the colour can change.

I bracket the last two paintings together also, the final terms in a series tending from the figurative to the non-figurative. The smaller one, 'A piece of myself', is quite simply delightful — a little cartoon-strip, with umbrellas and moon and people and landscapes and much more, wound into frames with lines of colour. There's a lovely humour here. Jeffrey Harris takes a whimsical, an ironical look at himself and his work.

Finally, another large work, "The other day I saw...", which remains something of a mystery to me. It seems as if the frames seen in the last painting are breaking and dissolving under some stress, that the inside world and the outside world are merging into a chaos of forms and colours and backgrounds — but I may be intellectualising. It's just that when I saw it the second time, there was a suggesion of a frame, like a window frame or the frame of a news paper, photograph, with the ribbons of colour twisting through it and around it. But it can keep its mystery, as they all do. That is a characteristic of good paintings; it lets you lead back to them.

I don't see the varying styles as necessarily mutually exclusive. Certain basic concerns are evident in all six paintings — it would be tedious to spell these out: the concern with paint, with the materials and the medium is an obvious example. And I haven't been talking much about 'meaning' or 'response' simply because, if the works are accessible, that side of things is up to the person who goes and looks. Jeffrey Harris has the energy, the ability, the dedication which means he works hard and consistently to paint more and better. His paintings are exciting things to come across. And they don't fad when you leave.

SAlient: What's your course all about? HOPKINS: Basically the school of music is part of a general concept. The tuition is free and the students are all full-time. This year the students are mainly instrumentalists. However, the policy is to give the students a broad training in as many aspects of music as possible. Alto we want to train people who will in the end teach or lead music within the community. The school aims to prepare them for community leadership in music.

Do you feel a similar situation — with a separate school for performers — would be suited to New Zealand? Yes, I think New Zealand needs something like this to help in the training of young performers. So do you think New Zealand should have its own conservatorium? That is maybe too isolated a situation. What is needed is a similar concept of a college of arts because the inter-relation of the arts is tremendously important.

Do you see this as a way of increasing musical appreciation? Yes — when sending people into the community — the trend has got to be towards more people participating in or making music. Audiences are also very important, but we also need a lot more musical activity within the community.

Do you think the previous remoteness of musicians from the lives of our community is solely because there aren't enough musicians? Definitely. In music education, for example, there is an enormous amount of music taught in state schools — but if you go into an Asian country you are more aware of the music in that community — and it is obvious the important part music does play in people's lives. This did happen long ago but now we are really just sitting in rows and rows of seats — it's just a piece of living on top of the cake instead of part of the whole slice of the cake of the community. You said that music is now separate from the community. Do you think that is the result of getting down this separation? Yes — I think that we are in the classical area of music and that we can learn a lot from what is happening in the pop field. In the Sydney and Melbourne prom series, I used to program, either on their own or in the orchestra, in a protagonist called "Love 2000". It is necessary to bring the various forms of music together. To me all music. I don't view classical as being distinct from pop.

Would you like to see these forms closer still? Yes — certainly such as Peter Maxwell Davies are blinding the two. The 101st of things Jenny McLeod has done in "Earth and Sky" and "Children of the Sun" impressed me greatly. Music which is really an extension of which the community was involved — the community who doesn't discuss participation is only part of it rather it's the ideal of using all sorts of different areas of the community. Music has got to be able to play in this way.

I don't think the future is necessarily in want and more cytokines — I think we've got to devise new ways of performance, doing different things. I've done workshops where I opened the orchestra right out and let the children who play an instrument sit in among the same sections and watch what's happening. Also when young people are involved, I like to see the whole hall, pulling bars in one particular string in another, so that the audience participation is not static.

So all the schools would be encouraged to have this active type of participation? Yes, that's not the direct aim of the school. Rather we have planned a course that is in three parts. The first part is classical, then there is a music craft, which includes theory, all types of percussion, a wide scope in music knowledge and also areas such as voice production. Thirdly there is a broad enrichment area in which the students can do courses in the other arts such as painting, sculpture, drama, dance. So that we aim to produce students of all whom can go out to the community and only by this sort of giving do we get a wider audience.

Do you feel that artists should be in direct contact with the community? Yes — I think all students would be eventually finding with a "revel" to a few working gates, speaking to the community. Rather the students must learn to do and do not just to the pupils and give.
Adventures in the Skin Trade: Andrew Sinclair (adapted from the novel by Dylan Thomas) by Victoria University Drama Society. Reviewed by Martin Edmond.

It's been said to me several times since I saw this production, it's been said many times before and I doubt if now I have heard the last of it, "The language is too lovely...the language..." Which of course, is it. What I object to is the implication that such appreciation is reserved for ignoring or discounting or refusing to criticize whatever else is going on and that the appreciation of the beauty of sound is in some realm for which words cannot touch.

The premise is as often as Daniel Thomas is found – in this play as elsewhere. Although the text is adapted by Andrew Sinclair, I would say (by the speed) much of it is Thomas himself. Also at various times throughout, Thomas' poems are read from the stage, and read rather well and not simply for sound value. I mean, there are other and better reasons for going along: if you are one of the sound and fury school, you're better off sitting in your room all misty-eyed over a book.

But the novel and the play is autobiographical. The story is of the young Sam Benet from Cardiff who goes to London to seek his fortune. He arranges three years there, loosely structured in seven episodes, each representing one of the seven deadly sins of life. As the sin trade is in business, various familiar Thomas motifs--the scoundrel and the teller, the birth of the beginning of the end--port as lost and naked and so on--are apparent in Sam's metamorphosis from an innocent young hopeful to the weary and tattered singer we see at the end. The play is no less suggestive metaphor as any Thomas poem but, thankfully, this is fixed widely enough to the ordinary event to make it comprehensible less than necessary. In a way, a production like this can only succeed to the extent that it escapes the Thomas myth, to allow the humour, the self-parody and the satire through.

Much of the credit for the play's achievement must go to John Scorsco, who played Sam Benet. The part is extremely difficult, I'd say, to play the man who spars his whole life having to play himself. He coped with this by underplaying the role, refusing to dramatize, refusing great rhetorical flights, being as ordinary as possible - and paradoxically he won himself some authority by the play's end. Of course, Sam Benet is acted on by events and people, he is not a monolith. His actions, when they are not poems, are refusals - 'Leave me alone, why won't you leave me alone?' Those who act upon him are a strange and motley collection. First, his family, in the film sequence which begins the play - when the poor quality of sound and of film gave a rather pleasant period flavour. All these people desire up in Sam's London 'family', living dislocated lives among piles of old furniture and assorted broken bits. Peter White goes a fine, if not entirely consistent portrayal of the judgemental Mr. Allington; Anne Build is rather more lively (perverse) as Folly; she has one lovely line, 'Oh! I was only doing a depiction!' Also in this household is George Ring, played by Jim McFadden, outrageously camp, disarmingly sentimental. He had more stage presence, let want of a better term, than anyone else, and it was good to see the way he abdicated himself when the presence was unnecessary. One other character stands out, not so much for her acting as for her ability to command attention. This was Lucille (Gillian Lynam) Sam's ideal and actual mistress - she was desirable.

I felt all the characters were somewhat undeveloped however, this may have been intentional. There's a great deal that is very funny in the play, which did not always come across. And some of the humour was overwritten - the battle that got stuck on Sam's finger takes three too long, the joke gets tedious. I got the feeling too that the play was cut off much better than if it was paced somewhat. Her extravagant and witty self, one good as they were, stood in the way of the progress and the adventure. They also restricted the area of stage that could be used, particularly, the depth of space. In fact, a play like this, with its wit, its heavy literary overtones, its tendency toward melodrama.
Dear Sir,

I want to offer my support to Diane Hind from the Saltire Scottish students. They are coming under attack from the students who are trying to stop them from coming to the social services department in their halls of residence to offer a free meal.

I am sure that your support is welcome and appreciated by the students.

Yours sincerely,

[Name]

---

**SUPER SCHEME: a mass ripoff**

Jim Delahunty, in his article on the New Zealand Superannuation Scheme, claims that the scheme is 'mass ripoff'. Blinded by the Labour Government to deprive the old rather than tax cheat the rich, he says that the underlying feature of the scheme may be to accumulate vast sums of money cannot be controlled or implied that the scheme is going to be run on theoretically sound bases. The scheme is described as being a ripoff, not a ripoff, not a ripoff, and so on. The authorities are not only in the stock market, the stock market, the stock market, and so on. It is a ripoff, not a ripoff, and so on. The authorities are not only in the stock market, the stock market, the stock market, and so on.

The principles are adhered to in the government, where the income, as contribu-
tions to the fund will be in a contribu-
tion's account.

In other words, reiterates, his contribution plus interest will be used to purchase an annuity from the pension account.

Annuities are calculated as being the purchase amount, divided by the value of all the units of the annuity at the time of purchase and adjusted by some factor to allow for inflation.

Once the pension has been determined, it may be possible to reduce the sum of the purchase amount by the annuity payment. If the fund only allowed 6% inflation over the remaining years of the recipient's life, and inflation next year is 13%, the pension must increase by 16%.

It must be emphasized that the Act specifies that pensions may be paid from incoming contributions, contributions to a fund account which communicates all the purchasing

---

**Mens Liberation**

"This time it is inevitable to submit to the inevitable. It is a pity that NZ women suffer from sex stereotyping like a particular kind of form. For thirty years, women have been going to work in a library and a science technician job and a spinster. All in vain. That is to say, there is no room for the NZ women who have experienced before."

"We are going to submit more important, one which I have discussed with your President many times before, is whether armed revolution is the only means to achieve social justice in a developing country."

"Without doubt, much will have to depend on the Government in power. It seems there's not much point in the situation of revolution when the Government is power is already committed to social justice and progress. Short of taxation alternative, the Government must consider putting force by force to stop with such issues as poverty, hunger, illiteracy and so forth."

"Paradoxically, if you like the Sarawak government at the moment is indicating a resolution in British-protected area, later on, the cries of democracy in South East Asia- who and what should we be fighting for? Against foreign domination or for social progress and justice, are the two objectives inseparable?"

Kengi Kim,
Kuching,
Sarawak,
Malaysia.

---

**An expert opinion**

**Dear Sir,**

**On coming to this university from Australia, I was shocked by the existing standards of women in university union. I do not propose to mean to burn but to light a fire.**

The upstairs coffee lounge is my first complaint. At least once a week, we are asked to rile a good cup of coffee, the providing of Nescafe and hot water in a sugar cube is anything. The students can, in addition, read the papers, and I was told to bring my own, and I was told to bring my own, and I was told to bring my own. Among those who came out from the shopping (four men and women have with their own hands (a few few) were Messrs Bong Kee, Chau Lai, Man Yee, Pui Man Tui, Lee Tse Lai, Lam Tong and Huh Kee Lui, La Loo Tong, Cheong Soon Chang and Men Yew Chee, Lai Sai and Tai Swee Lee, ages 46 years. Such a number is im-
possible, familiar to some students at Vic, especially to those from Narang, Bhu and Barrieck. The

---

**Cable Car to the Cafe**

Dear Salient,

Considering the number of Vic students who use the cable car scheme, we would like to point out that if the cable-car terminus was the Vic cafe, instead of the centre outside the library, the extra link might perhaps be a little too costly to build, just think of the benefits to students, and especially to the vendors who would be free to buy their auctions at the cafe's reduced prices.

Yours,

S. Grig.

---

**Monomers**

People,

I have just finished reading "Letters to the Editor as a question" on Page 2, "SCGaply".

Many of the letters contained various complaints of bad food in the cafe, dirty windows in the library, the dictator of the left (what-ever the left is) and even that Kevin Mooner is a Moronic isy person. There was nothing to complain about which is why they don't do anything.

---

**They Shoot Deputy-Managing Secrets, don't they?**

Dear Sir,

Why can't Virginia students pay $50 to see a film here, while at Canterbury, students pay 40c and their guests, or they can make a voluntary subcription of $45 if doing so, to see a film once a week. What is the catch that we haven't got any? F. O'Segan

P.S. Are you listening Lindsey Bray?

---

**The milk shakes**

Sir,

For so far I have been spending 50c in the Union snack bar for an unchilled mixture of milk and sugar. A friend told me of the Auckland Uni last year our milkshakes cost 15c with the milk in the Union. I was sure.

Imagine my delight when on Monday I was asked to pay only 15c for my milk shake — same price.

But on Wednesday the price was back to 20c — always the price to which you are supposed to be. When I informed the girl serving me about their previous price, she said, "Are you kidding? The only way they they are going to do this is one for free and you get the other half for free," she said.

---

**Sincerely,**

Ms Nuclear Power

---

*J. Benjamin*
Making the beast with two backs
dar sir,

williams maa. clearly shows his age for he robust coloration on a bucking bronc is much more a practical proposition than it is on the backed variety.

lum, unbeatable, b. (pending)

Art for asks

Dear sir,

As at last Salient has printed something that has no direct political meaning, namely, a comment on 'Far Left' in 'last week's issue, I feel, it would greatly improve the appeal of Salient if there was a little literary section, as, suspicious though it may seem, not all comments are only intended for propagating war between the various political parties.

Surely it would be possible for a couple of pages to be set aside each week where 'art for asks' would have a place.

Phil

Amnesty International

Amnesty International works for the release of all prisoners of conscience they are found in the Eastern Block, in pre-War or post-Nazi Germany.

Each of the organizations work for the same purpose and the betterment of prisoners while seeking their release.

The Kelburn Group of Amnesty, one of several in New Zealand, is currently seeking membership.

The groups are concerned about the plight of people imprisoned for non-violent political beliefs.

The next meeting of the Kelburn Group at 7:30 p.m. on Wednesday, April 3.

Today (Wednesday, April 3) Professor
taylor will make an address onTrans-


sialism in RS 821 (Stage 1 Psych.

Lab.) 12–1pm.

An evening of French cuisine – escargots to vins – Venus Pavilion 8pm, Tuesday, April 9.

Tickets from Secretary, 3110 wing.

Tomorrow evening, the Psychology Society Wine and Stein.

Monday, April 8, 7.30–11.30am.

Lounge and Smoking Rooms.

Poems

I still think there is plenty of room for expansion as far as literature in Salient is concerned: more width and depth. The major issues are certainly the functional equivalent of this paper, but I would like to see a regular and even spread of all of article. Also, the increased amount of original work presented in Salient this year could perhaps lead to develop further into art works which are more well known. But all this it totally useless if it doesn't come in, in the first place; and at the rate of contributions we'll be back on the diet of political and social articles. There's six thousand of us I hear, most with access to paper and some at home.

Salient wants short stories, poems, or any sort of original article you think of.

Now, for instance,

Still on the same subject, it's always useful to be able to tell good writing from crap. That, after all, is what could be termed "literary appreciation." Isn't it? You know, like they teach at school, or in literature courses here? 1 if. You'll be lucky to come across anything like "appreciation" — most of it is "literary adulation." They give you a piece that they think is good, that they think is good, and that you also know you won't get much in the mail from them if you tell them it's bad. I have only ever been in one literature paper (English, stage 1), and, indeed, where the lecturer had the gumption to go over some bad poetry with us. I hear there's been some very bad poetry. It's all very well teaching people how to understand literature, but when only stuff you're given is from the all-time greats, you're not given any means of comparison when you're faced with the lesser works produced by us mere mortals.

— Marti

Soliloquy 1

Poor Mischievous Mischief no word is a jester among words I carp and for want of space I'll lay it down in ale alliteration, and since my muse is light my words will bite bolder and brighter in the following that fogs of smutty students He flatters freely by a self-chosen work to the lagerous moments of a toast

B. Cook

Today (Wednesday, April 3) Professor taylor will make an address on Trans-sialism in RS 821 (Stage 1 Psych. Lab.) 12–1pm.

An evening of French cuisine – escargots to vins – Venus Pavilion 8pm, Tuesday, April 9.

Tickets from Secretary, 3110 wing.

Tomorrow evening, the Psychology Society Wine and Stein.

Monday, April 8, 7.30–11.30am.

Lounge and Smoking Rooms.

Today (Wednesday, April 3) Professor taylor will make an address on Trans-sialism in RS 821 (Stage 1 Psych. Lab.) 12–1pm.

An evening of French cuisine – escargots to vins – Venus Pavilion 8pm, Tuesday, April 9.

Tickets from Secretary, 3110 wing.

Tomorrow evening, the Psychology Society Wine and Stein.

Monday, April 8, 7.30–11.30am.

Lounge and Smoking Rooms.

I still think there is plenty of room for expansion as far as literature in Salient is concerned: more width and depth. The major issues are certainly the functional equivalent of this paper, but I would like to see a regular and even spread of all of article. Also, the increased amount of original work presented in Salient this year could perhaps lead to develop further into art works which are more well known. But all this it totally useless if it doesn't come in, in the first place; and at the rate of contributions we'll be back on the diet of political and social articles. There's six thousand of us I hear, most with access to paper and some at home.

Salient wants short stories, poems, or any sort of original article you think of.

Now, for instance,

Still on the same subject, it's always useful to be able to tell good writing from crap. That, after all, is what could be termed "literary appreciation." Isn't it? You know, like they teach at school, or in literature courses here? 1 if. You'll be lucky to come across anything like "appreciation" — most of it is "literary adulation." They give you a piece that they think is good, that they think is good, and that you also know you won't get much in the mail from them if you tell them it's bad. I have only ever been in one literature paper (English, stage 1), and, indeed, where the lecturer had the gumption to go over some bad poetry with us. I hear there's been some very bad poetry. It's all very well teaching people how to understand literature, but when only stuff you're given is from the all-time greats, you're not given any means of comparison when you're faced with the lesser works produced by us mere mortals.

— Marti

Soliloquy 1

Poor Mischievous Mischief no word is a jester among words I carp and for want of space I'll lay it down in ale alliteration, and since my muse is light my words will bite bolder and brighter in the following that fogs of smutty students He flatters freely by a self-chosen work to the lagerous moments of a toast

B. Cook

I still think there is plenty of room for expansion as far as literature in Salient is concerned: more width and depth. The major issues are certainly the functional equivalent of this paper, but I would like to see a regular and even spread of all of article. Also, the increased amount of original work presented in Salient this year could perhaps lead to develop further into art works which are more well known. But all this it totally useless if it doesn't come in, in the first place; and at the rate of contributions we'll be back on the diet of political and social articles. There's six thousand of us I hear, most with access to paper and some at home.

Salient wants short stories, poems, or any sort of original article you think of.

Now, for instance,

Still on the same subject, it's always useful to be able to tell good writing from crap. That, after all, is what could be termed "literary appreciation." Isn't it? You know, like they teach at school, or in literature courses here? 1 if. You'll be lucky to come across anything like "appreciation" — most of it is "literary adulation." They give you a piece that they think is good, that they think is good, and that you also know you won't get much in the mail from them if you tell them it's bad. I have only ever been in one literature paper (English, stage 1), and, indeed, where the lecturer had the gumption to go over some bad poetry with us. I hear there's been some very bad poetry. It's all very well teaching people how to understand literature, but when only stuff you're given is from the all-time greats, you're not given any means of comparison when you're faced with the lesser works produced by us mere mortals.

— Marti

Soliloquy 1

Poor Mischievous Mischief no word is a jester among words I carp and for want of space I'll lay it down in ale alliteration, and since my muse is light my words will bite bolder and brighter in the following that fogs of smutty students He flatters freely by a self-chosen work to the lagerous moments of a toast

B. Cook

I still think there is plenty of room for expansion as far as literature in Salient is concerned: more width and depth. The major issues are certainly the functional equivalent of this paper, but I would like to see a regular and even spread of all of article. Also, the increased amount of original work presented in Salient this year could perhaps lead to develop further into art works which are more well known. But all this it totally useless if it doesn't come in, in the first place; and at the rate of contributions we'll be back on the diet of political and social articles. There's six thousand of us I hear, most with access to paper and some at home.

Salient wants short stories, poems, or any sort of original article you think of.

Now, for instance,

Still on the same subject, it's always useful to be able to tell good writing from crap. That, after all, is what could be termed "literary appreciation." Isn't it? You know, like they teach at school, or in literature courses here? 1 if. You'll be lucky to come across anything like "appreciation" — most of it is "literary adulation." They give you a piece that they think is good, that they think is good, and that you also know you won't get much in the mail from them if you tell them it's bad. I have only ever been in one literature paper (English, stage 1), and, indeed, where the lecturer had the gumption to go over some bad poetry with us. I hear there's been some very bad poetry. It's all very well teaching people how to understand literature, but when only stuff you're given is from the all-time greats, you're not given any means of comparison when you're faced with the lesser works produced by us mere mortals.

— Marti

Soliloquy 1

Poor Mischievous Mischief no word is a jester among words I carp and for want of space I'll lay it down in ale alliteration, and since my muse is light my words will bite bolder and brighter in the following that fogs of smutty students He flatters freely by a self-chosen work to the lagerous moments of a toast

B. Cook
RAISING THE SPIRITS OF THE DEAD

There will be a unique concert in the Memorial Theatre this Monday, April 7, at 5:30pm and 8:15pm. The New Zealand Students’ Arts Council is presenting the Aboriginal Dance Group. This group is on a Pacific tour, commencing in New Zealand and ending in Hawaii. The Wellington concerts will be the first of the tour. This group enthralled audiences at the South Pacific Festival of the Arts in Savo (1972) and recently at the opening of the Sydney Opera House. Their dancing is considered to be the most dynamic in the world.

The tour is being sponsored by the Australian Department of Foreign Affairs and the Australian Council for the Arts. Through the Australian High Commission in New Zealand, the New Zealand Students’ Arts Council has been asked to manage the concerts. Director Bruce Kirkland said he is pleased to present the group as a positive contribution to cultural enlightenment. “The group are under the auspices of the Aboriginal Theatre Foundation in Darwin, which is a bona fide aboriginal body working for aboriginals,” he said.

“Dance is at the very roots of their culture traditionally, and is also a contemporary medium for their current social situation. With this in mind, I can’t see how we can ignore the statements that they have to make while in New Zealand. It is certainly not tourist brochure stuff.”

The dancers come from two distinct cultural areas—the Yirrikala and Milingimbi in North-east Arnhem Land, and the Barmill in the South. The southern group concentrate on the narrative approach while the northern aboriginals use a more stylistic method. They will present a cycle of dances about the Mukari (Spirits of the Dead).

The group will be accompanied by a Didgeridoo and Clapsticks (percussion). Intricate body painting is also a feature of their performances. Aboriginals rarely perform outside of Australia. The opportunity to see them should not be missed. Because of the demand for seats, students are recommended to book early at the DIC—special price of $1.60.