

SALIENT

Victoria University Student Newspaper

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On April 10, 1870, in a little Russian town on the banks of the Volga was born a man whose teaching and leadership continue to change the course of world history, V.I. LENIN. Our picture commemorates his birth.



Mould and woodlice - Not fit to live in

by Amanda Russell

A married couple and their baby live in a one bedroom, \$19 per week flat in Hataitai.

When the family first moved in they noticed the flat was damp and smelt mouldy but thought it just needed a good clean-up. However, they soon found that the flat was inadequately ventilated and this caused the dampness. They complained to the landlord and he said he would put a fan in one of the windows. "Leave it to me," said the landlord. But nothing was done.

These are the conditions that the family live in. The only opening window in the bedroom is rusted off its hinges so it can't be opened. The walls of the living room and bedroom are covered with water stains. The fibrous plaster walls have acted as a sponge and absorbed a water leak and consequently the walls are covered with green mould. The bedroom carpet has rotted away with mould. Woodlice crawl through the house. The ceilings are mouldy. The family's food turns mouldy, their clothes and shoes are ruined with mould. Even the baby's mattress is mouldy.

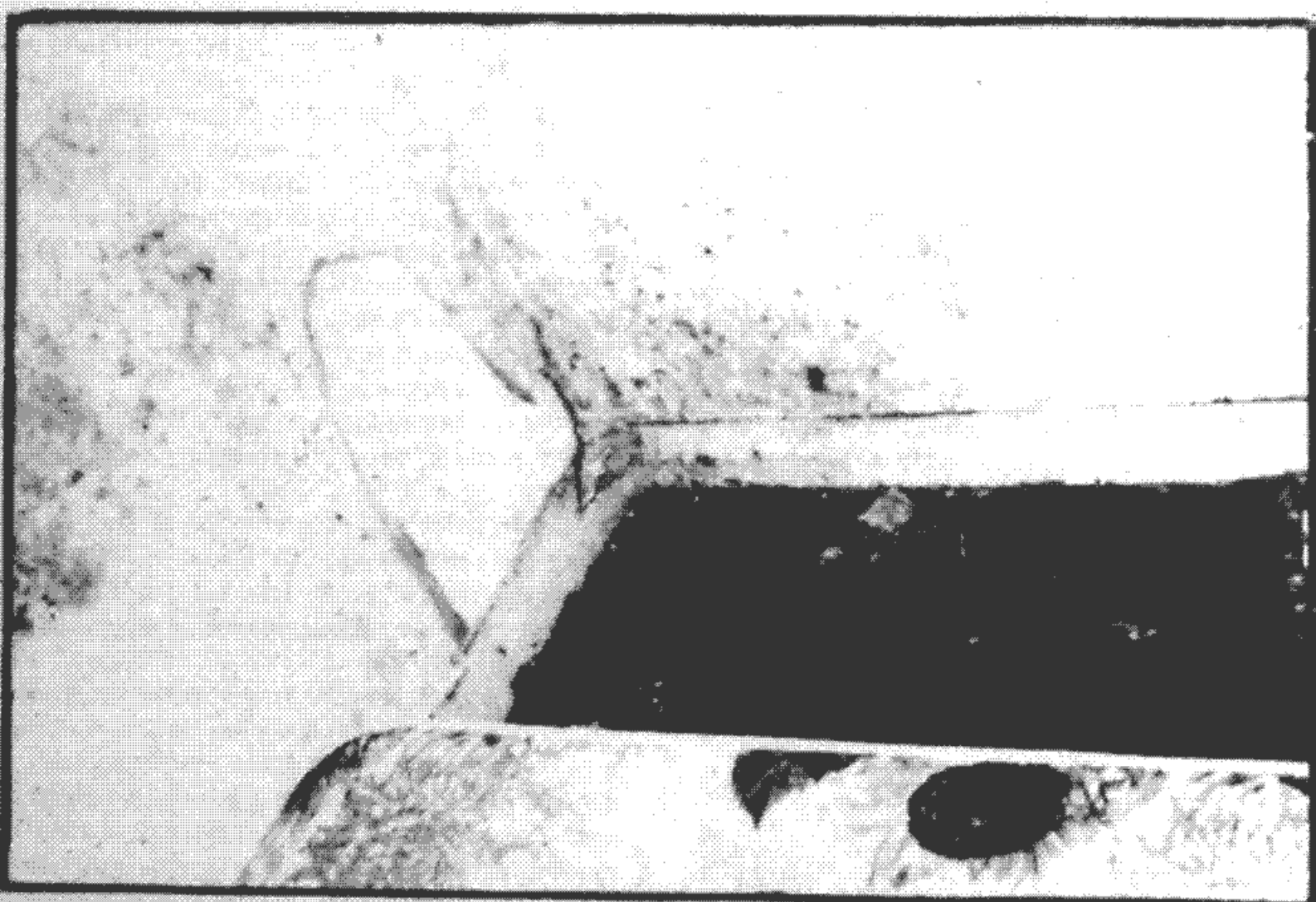
About a fortnight ago the mother could no longer bear to sleep in the bedroom so she and her baby sleep in the living room. Her husband is not so lucky, he works a night shift and has to sleep in the bedroom during the day.

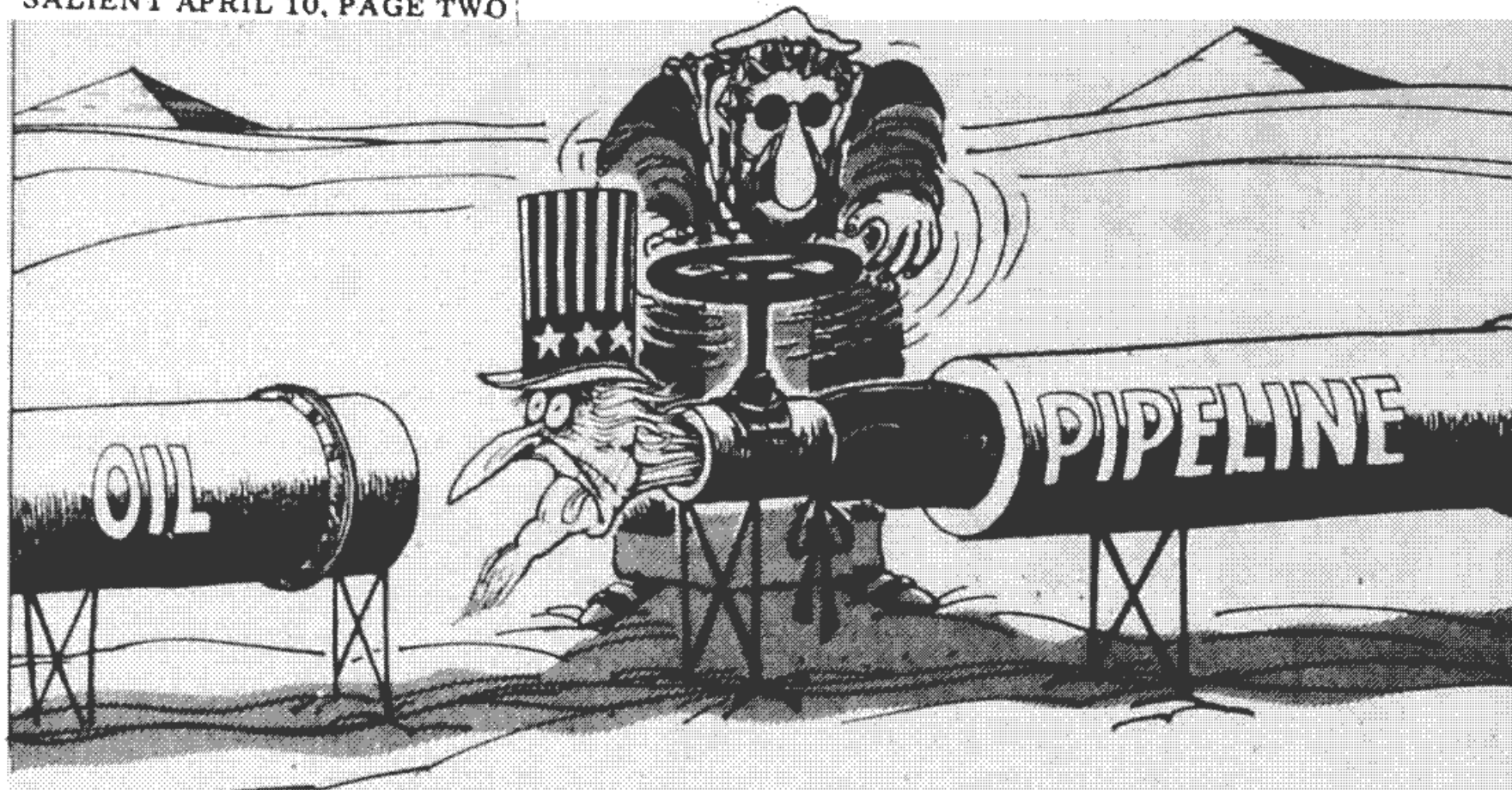
The couple decided that they would go on a rent strike until the landlord made the place habitable. He told them if and when they paid their rent he would repair the flat.

The tenants contacted TPA who advised them to immediately lodge an application with the Rent Appeal Board. They also rang the City Council Building Inspectors who came to look at the flat. When TPA spoke to one of the inspectors he said the flat was not fit to be lived in and the council would be taking action.

When TPA contacted the landlord he admitted that he was aware of the shocking conditions and claimed that the mould had been caused by the tenants leaving the windows shut. He said "I have told the tenants that when they are paid up with the rent the situation will be rectified" He refused to accept any responsibility for the for the flats condition and said TPA had done the tenants a disservice in bringing the flat to the authorities notice as the tenants would now have to leave. His only concern was his five weeks rent the family owed him. It didn't matter to him that hundreds of dollars damage had been done to the tenants' belongings. It is ironic that he charged a \$40 bond, yet it is the tenants who have had their clothes ruined.

It is difficult to describe how unpleasant the living conditions are. Once again tenants are forced to live in rotten conditions because of landlord's negligence. The mother is Indian so it is more difficult for the family to find a decent flat at a rent they can afford. But the landlord has no worries. He lives in one of Wellington's most exclusive areas, subsidised by exploited tenants.





Hot air on the energy crisis

by Mike O'Flaherty

Last Wednesday evening, the Wellington branch of the New Zealand Institute of Chemistry held a panel discussion on the topic "The Energy Situation in New Zealand". You might have thought that a supposedly scientific body as this might have been concerned about the ecological significance of the situation, but this was not to be. In fact, two main causes of the so-called energy crisis emerged from what the experts said: one of these was the Arabs, while the other possible cause of the energy situation appeared to be a failure to carry out proper planning — a consequence of the greed of capitalist society.

The first of the speakers was Mr R.J. Hogg, the Commissioner of Energy Resources. He first of all told the audience that there was no such thing as an energy crisis. There was sufficient oil available to New Zealand thanks to the co-operation of the friendly oil companies, and thanks to measures taken to restrict demand. And so now all motorists know that there is no real need for them to keep to the 50 mph speed limit, and that banning petrol sales at weekends is an unnecessary measure.

The second of the speakers was Mr D.G. Niven, General Manager (Planning) of Shell Oil (NZ) Ltd. He noted that over the last three or six months there had been a sudden change in the oil supply situation. Over the previous 25 years oil companies had planned on the assumption that oil supplies were limitless. Mr Hogg had earlier made similar

points about the generation of hydroelectricity in New Zealand. Capitalist enterprises frequently make the assumption that the resources they use are their unalienable rights, and ignore the possibility that they may be limited, and that there may be people to whom these resources belong whose interests differ from those of the capitalist plunderers.

Hence the point made by the third of the speakers, Mr W.A. Poole, research director of the New Zealand Banker's Association. He said that the blame for the current electricity shortages could be fairly attributed to two sources: one of these was that the long-term planning to estimate future electricity demands had been done in the middle of the 1967-68 recession, resulting in too low an estimate being made (note that it is only capitalist economies which suffer recessions).

But the other reason for the power shortage was a result of the activities of the environmentalists, who had been obstructive for no proper reason whatever. The implication is that the environment is allowed to be considered, but only after the legalised plunder that is capitalism has been taken care of.

But Mr Poole appeared to have difficulty in understanding certain aspects of the current situation. He was most disturbed at the decision of the Arabs to decide to cut oil supplies and to raise prices as a result of a war which they lost anyway. He should have listened to Mr Niven on this particular point. The Arabs realised that they had a scarce resource which they should try to get a better return for, especially as governments

such as the New Zealand one were using low oil prices as a good excuse to impose a heavy sales tax on oil products. That is what in another context, Mr Poole would describe as good economics. But it is unfortunate that after this little bit of understanding for the Arab cause, Mr Niven then had to go ahead and attack them. He launched into a spiel in the possibilities of a combination by the producers of phosphate rock, leading to price rise. This combination was going to be led by the Moroccans, who, strangely enough, happen to be part of the great Arab conspiracy to destroy Western civilisation. And as Mr Poole pointed out, just because the Arabs were great once is no excuse for them to assert their rights to try to make themselves great again.

The Arabs were not to be relied upon in any circumstances, implied Mr Niven. They had removed the opportunities for the oil companies to show that they were one of the better aspects of free competition, by pricing oil somewhere between the cost of production and the price that the market would be prepared to pay. We presume that it is one of the better aspects of free competition that the general trend of returns to crude oil producers was downward throughout the 1950s and 1960s while prices were rising steadily for most finished commodities throughout the world.

As soon as the continued oppression of the Arab countries provoked a response from the oppressed, what happens? The profits of most of the oil companies rise by an average of over 100% a year. It seems that the oil companies still win at the expense of both producers and consumers. And it looks as though they will continue to do so: Mr Poole suggested that governments will have to continue to allow the oil companies to earn high profits so that they will have the funds to be able to carry out the necessary research and development programmes. This argument seems to involve the unwarranted assumption that research and development programmes can only be financed out of profits, but you could nonetheless describe it as a profitable argument for the oil companies.

But perhaps there is something definite and positive that can be said about the energy situation. All the speakers, except for one questioner from Action for Environment, firmly denied the validity of what are usually known as doomsday theories — that the natural resources of the earth are running out. So there can be no real energy shortages, only inefficient distribution procedures. Mr Poole said, however that he doubted whether the government had ever had any energy policy. So we can blame the energy shortage on a lack of planning then, as well. There has not been adequate planning because of the assumption of the capitalist economic system that it will always have someone to oppress and exploit; hence when there are no more sites available for hydro generating, there would be cheap oil to fuel oil-fired power stations. To expose the nature of the system, then, perhaps we could be using as much of the precious energy resources as possible, and as wastefully as possible.

(Good for the image.) They were suitably impressed.

"This building is Old Kirk, which is now mainly disused. (Blank looks all round.) Inside, there is the Computing Services Centre, and...er... a few books, and — er...books..." (Keep talking!)

"...er...disused, — mainly..." (Next building, quick!!)

"Now that is the Rankine Brown building, where you'll find the Departments of Maths, Psychology, Economics, ...and the Library." (Well done!)

"The...er...lifts don't stop at the fourth or fifth — er — floor." (urrrrr!)

"All these buildings, by the way, are named after dead professors." I hurried across the courtyard and up to the motor cycle parking lot, my flock of confused disciples jumbling along behind me.

"This building is called Easterfield, good for Chemistry and suicides." There was a general ripple of amusement. (You did that well.)

I moved quickly along the bikes, then

Physics, Stage I, Stage II...no Stage III here!!"

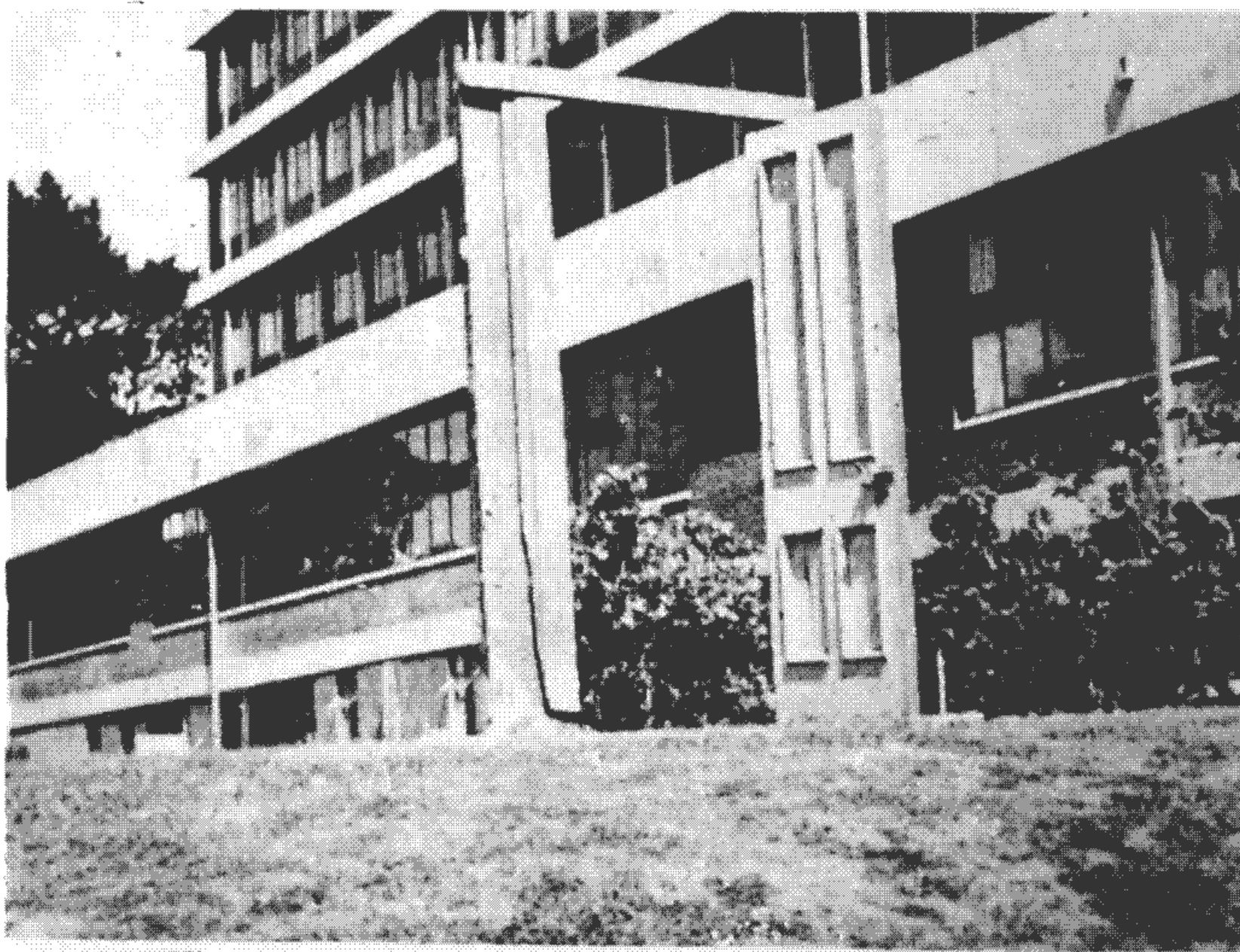
"Put an emergency call through to Subconscious, no record here."

"Subconscious here, no record here either. Use the Triple-B theory."

"The Stage Three Lab? Oh, that's just upstairs," I mumbled, waving my arm vaguely at a concrete pylon, which was too busy holding up New Kirk to notice my predicament.

"Now if you'll just follow me up the stairs here, we'll go up the stairs." (Hmrrrrrrrr!)

"Now that is a very interesting painting once you grasp the deeper significance of it," I lied.



Open Day has come and gone

So open day has come and gone — mainly gone: "We need people to help," was the plaintive cry at the SRC meeting and being somewhat enthusiastic, and fairly stupid, I volunteered. I wasn't sure I knew enough about the university to take a group of potential \$25.50's on a guided tour of the place, but working on the Triple-B theory, (namely "Bullshit Baffles Brains") I figured if I kept talking I'd muddle my way through.

So I arrived at the appointed hour, and immediately had a red label pinned to me — that's right, me — through my parka, T-shirt, and into me. I felt a bit of a prick. Not the best way to start the day, admittedly, but no time to worry about it. Already a few seventh formers were milling about the foyer trying to look like they'd been at varsity for years (an act which fell hilariously flat). So I tried to look official as I rounded up seven or eight of them and headed up the stairs.

(Where to first — past Salient office?)

"That's the Salient office." (So...?)

"That's where Salient is put together."

(No kidding!!!...Don't look around, they'll see how scared you are.)

"And along here is the Smoking Room, and Lounge, where various meetings are held...er... (Keep talking!!)

"...er, yes, various...and - um-" (Groan)

"— and this is the Memorial Theatre...it's the...er...the...Memorial Theatre..." (Get out of here before they ask who it's a memorial to.)

"Now that building over there is the Hunter Building, named after the first Chancellor..." (wrong again)

"...and in there are the Department of Law, Physics and Music." (Approximately)

"Where is the Stage Three Laboratory?" asked a sweet young girl. I could hear files opening and closing in my brain as the little men ran around looking for information on the Stage Three Lab

"Where the hell do we look?"

"Look under 'LabsL'."

"Law...lavatories...laser beam...labs, labs."

OCTOBER CLUB on Orientation

Orientation:

During Orientation Week a group of students organised a series of discussions in Stage 1 lectures on the university and its social role. From their observations of the nine departments they dealt with they have compiled a series of questions which will be used as a basis for discussion:

- 1) What did they try to achieve?
- 2) Did they take the right approach?
- 3) What is the university's role in NZ society?
- 4) Does the subject matter taught at this university help perpetuate the status quo?
- 5) How far can the university be changed within New Zealand society at present?
- 6) What would university education be like under socialism?

What is the October Club?

In recent years, student political awareness has been primarily directed towards overseas issues such as the Indo-China war. Each issue has been treated separately, largely on a humanitarian basis with little regard to underlying causes. Marxism and socialism have appeared to be abstract dogma, unrelated to us as students. By starting a New Zealand base (and the university in particular), and discussing the theory and practise of socialism in this context, the OCTOBER CLUB hopes to involve more students in problem areas and extent political awareness.

HOW IS IT GOING TO DO THIS?

This can be done through films, forums and discussions on:

The content and approach of university subjects;

The university's effects on students and on society as a whole;

Local and international political issues and the underlying causes of these problems;

Methods of solving these problems.

Thursday, April 11 7.30pm — Smoking Room and Lounge.

declared, "That dilapidated green building through there is our famous gymnasium." A few passing students suddenly looked at me. I was seized by the horrible thought that in my haste to get the tour over, I had left my visitors behind, and was now loudly extolling the virtues of "our famous gymnasium" to a row of bored motor cycles.

"It's your what?" came a girl's voice reassuringly.

"Gymnasium," I mumbled, and moved off towards the Lecture Blocks. Cotton Building.... Lecture Blocks....Extension....out on to the road.

"Yes, they're all ours....we also have some up there, and down on Wai-te-ata Road....heads of Arts Departments mainly...."

"Where are the Language Labs?"

Again a vague wave of the arm, an apparently cool, but actually frantic look at the Open Day Guide.

"30 Kelburn Parade." (Quick, get rid of them!)

"Well, that's about it....I don't think there's much more of the general layout to see..." (Stop talking. Just get rid of it.)

"So I'll leave you here to go where you want to." (Walk — Walk!! Don't run)

And back in the foyer, the political factions were out in force. I hid my red label. At the top of the stairs was Anne Gilbert, holding an armful of 'The Paper', in the standard pose — stack of papers under one arm, title showing (optional), single copy in other hand, with arm slightly extended (elbow bent).

"Paper, ten cents," (click)

"Paper, ten cents," (click)

"Paper, ten cents," (click)

"Ten cents, Paper," (Variety is the spice of life.)

Down in the foyer a few Young Socialists were doing the same thing with 'Socialist Action', while everybody was walking past with an if-I-don't-look-at-them-they'll-go-away expression on their faces.

I just stayed around long enough to hear a bit of minor political sparring between Wilson and Rotherham, which made me laugh, for some reason, before solemnly handing in my red label and striding dramatically off into the sunset, followed by the nagging thought that somewhere, someone's idle brain was already planning the next open day.

—Gary Henderson

SOCIAL CREDIT OR DISASTER?

"Can you hear me? Yeah? Well that's fair enough."

Those were the opening words spoken at last Friday's forum by Les Hunter, the Deputy-Leader of the Social Credit Political League. But he did, despite this introduction, get on to discuss a few topics of rather more substance, and one could even detect a substantial measure of agreement among his audience with many of the criticisms that he made.

First he told everyone that the two main political parties in New Zealand were the same, and this sameness and ineffectiveness was leading to the build-up of social pressures. The system had to be changed, but it must be thoroughly analysed first. All of this is stuff I can agree with — we must have a thorough analysis of the present system before we can smash it and replace it.

Hunter trotted out the good old Social Credit stock arguments — that orthodox economic doctrines are invalid. And when he started to quote Keynes and talked about things being equal I thought: "Good he's attacking the ideas:



of equilibrium and Say's Law, just as Marx did. If this is the orthodox economics that he is attacking, I'm all for him". For certainly the idea of equilibrium is the substance of orthodox economics.

But it was not this that he was attacking. Instead he had developed something else which he pretended was the kingpin of orthodox economic theory, something which is actually quite true: "Provided it is agreed that income is equal to the value of current output, that current investment is equal to the value of that part of current output which is not consumed, and that saving is equal to the excess of income over consumption — all of which is conformable both to common sense and to the traditional usage of the great majority of economists — the equality of saving and investment necessarily follows" (Keynes — General Theory, p. 63). This is not, in general, the most important ordering idea in economic theory, and neither in general, as Mr Hunter said, is macro-economics the study of allocation of resources.

But what did Mr Hunter conclude from this lot? It seemed that he found this to be a justification for the Social Credit policy of private ownership of private property in small units — what might be described as "economic individualism". But what he doesn't see is that such a system automatically leads to inequality, and to a return to the system of monopoly capitalism that he dislikes so much. Certainly monopolies are wrong, but the only way in which they can be overcome is through the social ownership of the means of production, distribution, and exchange (please note, Mr Hunter, not state ownership). The desire for economic individualism, for a return to the older forms of nascent capitalism is very much the political philosophy of the petty-bourgeoisie. Marx himself described the petty-bourgeoisie as behaving in such a way.

But not everything that Mr Hunter said was being complete nonsense. His theory of history is sound, in that he sees stages in an evolutionary process until mankind reaches the post-industrial society, as New Zealand society now has. In an economy, which is structured on the capitalist model, as is the New Zealand economy at present, there is production for its own sake, and this is a bad thing. That is why, in Mr Hunter's eyes, the present system is decaying. Production must, however, be continued, and maybe even increased in some sectors, so that we can combat poverty.

His analysis of capitalist society, or what he termed post-industrial society, went beyond this however. He said that in a developing capitalist society, power flows to the industrialist through a flow of money and other resources. The capitalist earns an economic rent because of the scarcity of capital (students of economics can forget their ideas about the productivity of capital that get fed to them). But Mr Hunter then showed how there was a falling rate of profit in industry nowadays, and said that all the profits were now going to the financiers. The profit of the Commercial Bank of Australia was up 522% and this leads to the Social Credit policy of the socialisation of the creation of credit, to eliminate what Lenin called "the oligarchy of finance capital".

But there would still be a surplus of production available for investment. In the present system, most of this surplus goes into investment for private profit, while social utilities and social necessities like sewage schemes and hospital services are often ignored. Mr Hunter said that this was because of the faulty operation of the monetary system. Social or government control of the creation of credit would make it possible for money to be spent on these social goods, instead of being divided to the creation of private profit.

"Don't stand on the cord! Ha, ha, ha, ha."

After his attempt to sabotage the microphone and to destroy the public address system, Mr Hunter had one more main point to make. He said that New Zealand, by following present policies, was headed for disaster. An economic crisis would be upon us within two years, and then would be the time for Social Credit to get power to remedy the situation. But such a policy as that advocated by Social Credit would only overcome the problems for one time, and would not prevent the situation from ever occurring again. What is needed is a socialist revolution to destroy the cause of economic crises: we cannot cure all by resorting to Social Credit, the political philosophy of the petty-bourgeoisie.

—David Tripe

Salient Notes

We never had time to write no funny jokes this week. Everybody was too busy clambering over each other putting down last minute corrections and finding mistakes faster than we could correct them. We need more proofreaders, we need more writers and informants, students to voice their complaints in a paper so everyone can hear about them. We need more informants to tell us about what's going on — we try to get everywhere and hear everything, but we don't.

Among the fallen this week were Ahfo Wong, Margot Bourke, Gordon Campbell, David Cunningham, Mark Derby, Colin Feslier, Grub, Stephen Hall, Christine Haggart, John Henderson, Paul Jackman, Allison Mackay, Patrick O'Hagen, Marty Pilott, Bruce Robinson, David Rutherford, Graeme Simpson, Brendan Smith, Claire Smith, David Tripe, David Waghorn, Anthony Ward, Lloyd Weeber and Audrey Young.

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Tutoring Scheme Needs Help

For the past two years the Victoria Tutoring Scheme has been operating, on a volunteer basis, two homework centres in the Porirua District, one at Porirua College and the other at the Porirua Library. This year we are going back to both these centres. The Porirua Library centre which is for Mana students is on Mondays and Porirua College on Wednesdays.

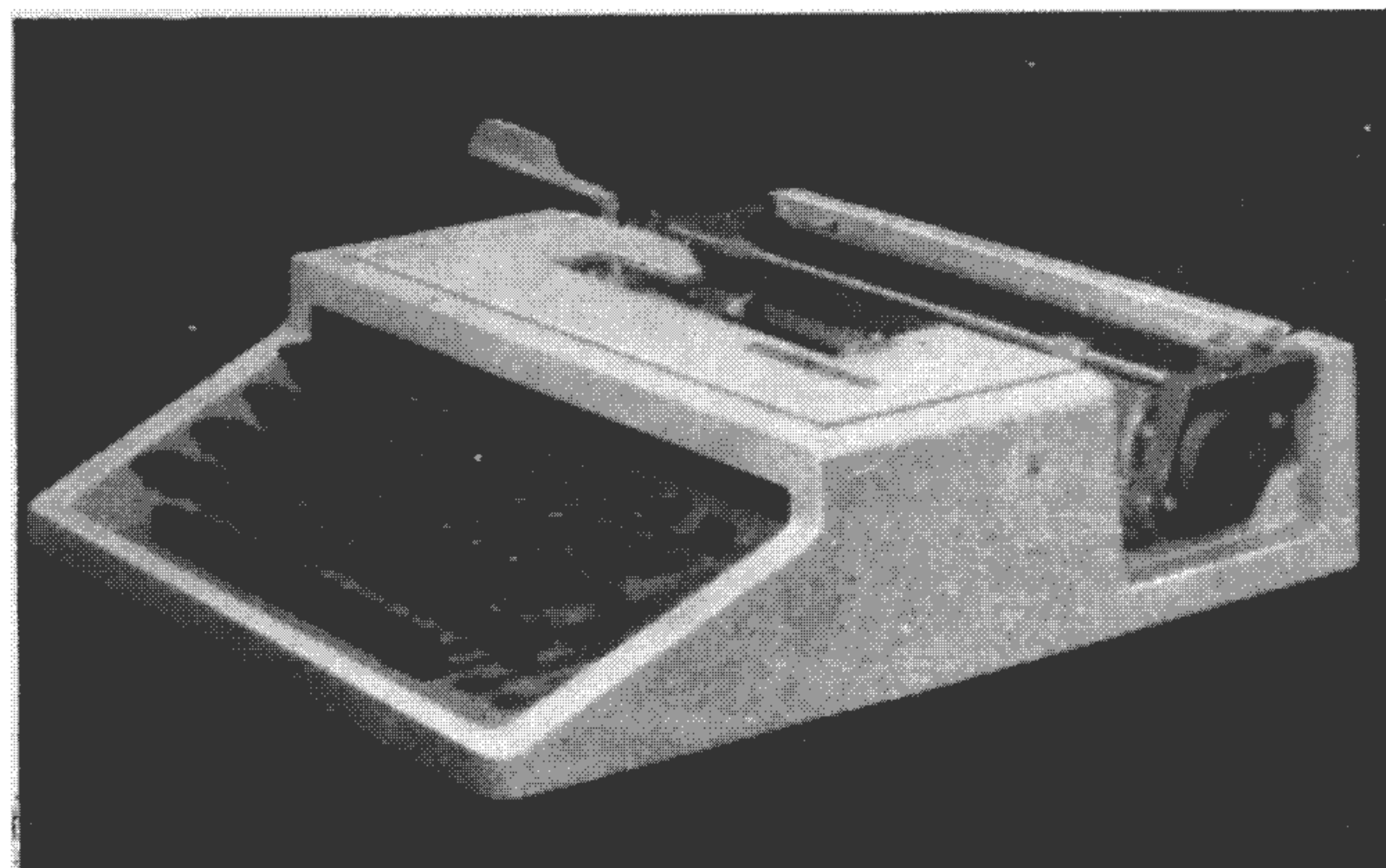
The main aim of the scheme is to help college students with their homework. In a classroom situation where there are thirty to forty pupils to one teacher it is sometimes difficult for the teacher to help everyone. By having students experienced in subjects such as maths, science and english pupils are able to get tuition on an individual basis. The scheme is also for pupils who find it difficult to work among distractions at home.

As well as helping the pupils with their work a lot of the time is spent sitting round and talking about everything from aspects of Maori and Island culture to what horse will win the second leg on Saturday.

This is in brief what the tutoring scheme is all about. But there is another reason for this article — the Tutoring Scheme needs help. We want people who are prepared to come out on a fairly regular basis to tutor in all subjects especially maths and science. But most of all we urgently want people with cars.

If you can help ring Bill Calner 559-462 (evenings).

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FROM THE COURTS

An elderly man pleaded not guilty to being drunk the previous night. The magistrate cut him short by repeating the question "Do you plead guilty or not?", after noting his previous drunken convictions. The defendant replied "Well I'll plead guilty just to get it over with, but it's like this your Honour, I'm an epileptic and I haven't had my pills this morning so I'll plead guilty just so I can get out and take them. (he had been in police custody overnight) and I swear I wasn't drunk last night." (Perhaps police arrested him for having an epileptic fit?)

Mr Hay SM sentenced the defendant to 14 days in prison and told him to expect a maximum sentence if he carried on with this sort of behaviour. The defendant was not represented by a lawyer.

Another undefended middle-aged man appeared who had been found drunk on Alexander Road. Mr Hay looked at his other convictions, also for being drunk, and asked the defendant if he was guilty of this charge. "S'pose I must be if it's written on that paper," he replied, and was sentenced to six weeks in prison.

"Whose interests do the courts serve?" is a question often asked by Salient court reporters. Last week Mr Hay SM was kind enough to give us an answer in his comment to a 55-year-old labourer who had pleaded guilty to stealing a 39c packet of cigarettes from McKenzies.

He said the "commercial sector" wanted the courts to clamp down on "these sort of offences" and so he fined the defendant \$60 and costs.

A 60-year-old social security beneficiary pleaded guilty before Mr Hay SM to being drunk in a public place. He had been convicted twice for the same offence in the last six months.

In his defence, a friend told the court that the offence had occurred on the day of his mother's funeral. The defendant was being looked after up until an hour and a half before the funeral was to take place, but because he was scared to face his family, he had run away.

Mr Hay fined the defendant \$10 and costs and warned him that if he reappeared before the court within the next six months, he would send him to prison for the maximum term.

A 17-year-old truck driver recently appeared before Mr Sullivan SM, pleading guilty to assault.

Prosecution evidence stated that the complainant had been sitting on a seat at Wellington

Railway Station about 11.30pm when the defendant walked up to him and demanded \$20. When the complainant refused to give the money to him, the defendant punched him in the face. In explanation to the police, the defendant said he knew the two girls sitting on either side of the complainant, and didn't want the complainant to pick them up.

Mr Sullivan commented that unprovoked assaults had to be dealt with severely and fined the defendant \$300 and costs.

Obviously in the opinion of Mr Sullivan, this was an "unprovoked assault", and the solution to all unprovoked assaults is to fine the assailants very heavily, or to imprison them. Was this assault unprovoked? Did the magistrate bother going into the background to the act? What sort of society produces people who assault others for no apparent reason? If Mr Sullivan had looked a little deeper he might have found that this simple case of "unprovoked assault", was but a symptom of deeper problems in society.

A 20-year-old man appeared before the court on his first offence. He pleaded guilty to two charges: resisting a constable and using insulting language.

The Police Prosecutor said the defendant had insulted a barman and as a result was asked by the manager to leave the hotel. Police appeared and told the man he was under arrest. He resisted on grounds that he was being victimised by the manager.

Mr Sullivan, SM convicted and fined the defendant \$100 on each charge. He was unrepresented by counsel.

A 19-year-old man pleaded guilty to disorderly behaviour.

On the previous Monday he kicked a beer can which hit a young woman in a group of people, stated police prosecutor. It hit her on the back of her leg but caused no injury.

Mr Sullivan SM asked the defendant if he had anything to say for himself. He said no obviously realising the stupidity of being charged for such a trivial offence. There had been no intention to hit the woman. He was convicted and fined \$40.

Makutu, the Maori concept of witchcraft was introduced into the Wellington Magistrates Court recently. While many Maoris no longer recognise Makutu and many Pakehas have never heard of it, there is still a large number of Maoris who treat makutu with awe and dread.

A report before the court presented by Pat Hohepa, secretary to the Minister of Maori Affairs, said that a person under a makutu curse could lead him into temporary phases of non-customary behaviour. This could drive him to commit offences even though he knew he was breaking the law.

Mr Wicks SM appeared to fail to take into consideration the makutu curse a man was under while committing 24 acts of dishonesty, such as booking in at hotels around the North Island

in regard to its multi-racial population which my case illustrates its practical implications and realities on a minor scale.

I want to point out that because I was tried and convicted by 12 Pakeha jurors I feel I had an unfair trial.

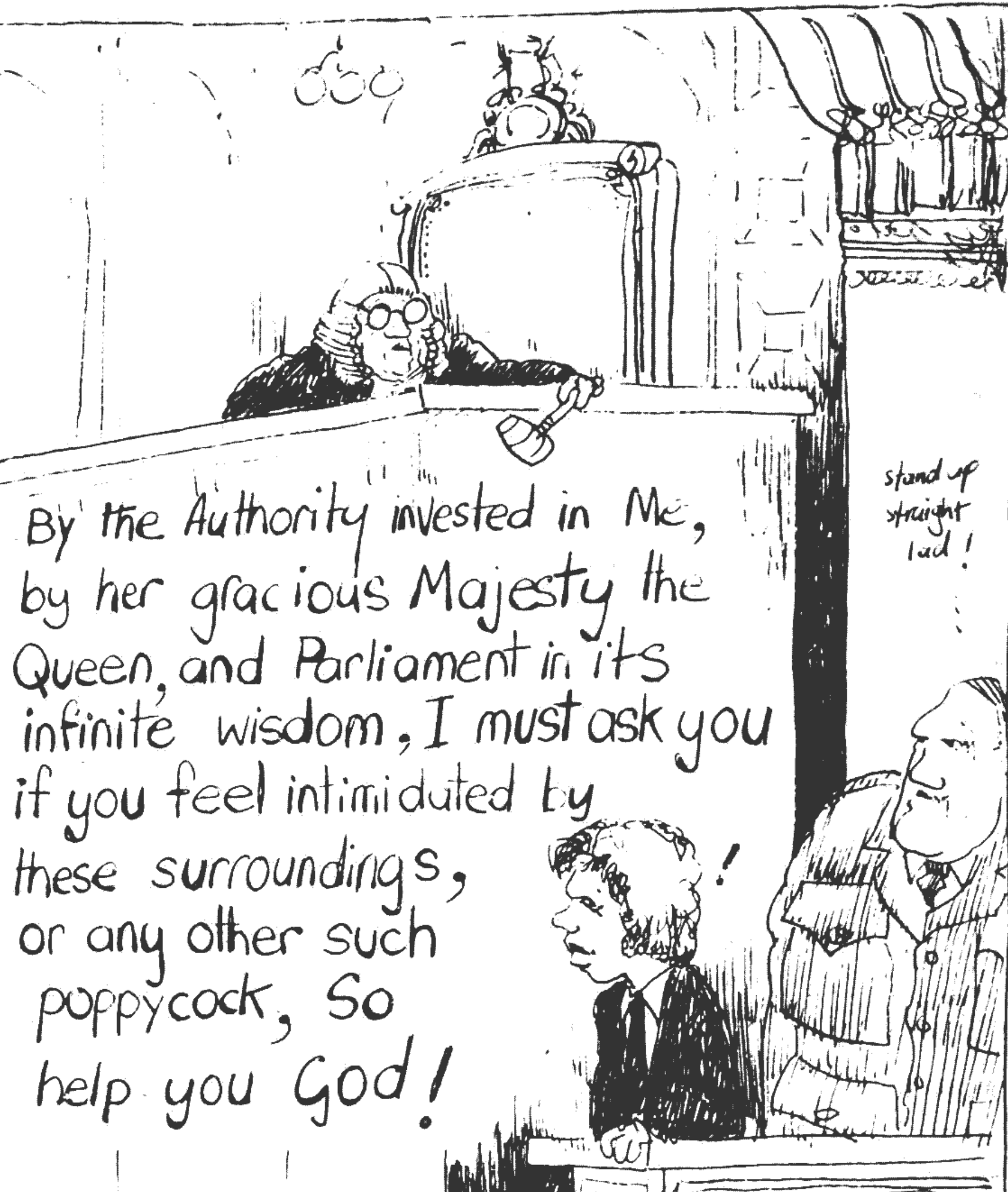
It is ironic that we live in the largest Polynesian city in the world and I'm a citizen of the largest Polynesian country in the world yet I could not have the right to be tried by my own peer group, as outlined in this judicial system. I was tried and convicted by 12 Pakehas who have no understanding of Polynesian culture, heritage and values nor the phenomena of cultural conflict which was a major factor in the events that happened.

My peer group is the young, the Polynesians and the students. I regret that no one in my peer group is in my jury. It's that I see an unfairness.

On this point I would like to comment on what the Crown prosecutor, Mr Wankel claims that we are all New Zealanders, yet he challenged the only peer representatives I could of had on my jury. The only obvious reason I can confidently say for these challenges is because they were Polynesians.

It is relevant to mention at this point that the activities of a prosecution witness are at present being investigated by the Race Relations Conciliator. The witness placed a notice in his office window specifically advertising for a European employee. This was put up on the second day of my hearing. placed a notice in his Office's window advertising specifically for a European employee only. This was put up on the second day of my hearing.

I mention this because it is relevant to



and using false checks to pay the bills.

The man, aged 23, was convicted and sentenced to nine months periodic detention, 21 months probation and ordered to pay back over \$1000 restitution.

Defence Counsel told the court how his client had been institutionalised since the age of 16. He was released from Mt Eden in July 1973. The night before the defendant left Mt Eden, he dreamt he had been given a canoe, the same one that had brought misfortune to another Maori prisoner. This dream was interpreted as meaning that the defendant would return to an institution or would come into more strife and misfortune.

It is believed that the makutu had been cast upon him for failing to have the correct rituals and karakia (prayers) performed after the death of his father seven years ago. These were not

done because of disputes between the three families at the tangihanga.

Ever since the tangihanga the defendant had been troubled by his father's spirit. Twice he has been admitted to mental institutions but shortly after released because psychiatrists were unable to find any mental disorders.

This sort of case deserves special treatment, as it clearly falls outside the scope of psychiatric institutions and the courts.

It is probably hard for Mr Wicks to understand makutu because he is a Pakeha, but that shouldn't excuse him or any other magistrate from respecting and making concessions for this Maori concept.

As long as the cultural needs of minorities are ignored by the courts because the minorities are part of the repressed working class, there will be no justice practised in this country.

the defence's case of cultural conflict and racial tension which we tried to present.

During your summing up to the jurors sir, you pointed out how difficult a task it is for the jurors to look into the mind of me, the accused to determine whether I intended to injure Ross Stubbings and whether I intended to cause grievous bodily harm. With due respect sir, I think it is an impossible task for older Palagis [Europeans-Ed.] to look into my mind, being a young Polynesian. They do not understand and appreciate the different values and concepts that I have been culturally moulded by.

May I further indulge in your patience and wisdom sir, to say that even the laws of this multi-racial society do not serve and protect all the people of NZ, Palagi or Polynesian. Because these laws are such, that I have been found guilty of an act which to me was instinctively to protect myself and my wife from the aggressive approach of six men.

As a Tongan I feel that I have been convicted by a jury of older Pakehas for doing something which was for me a natural reaction. Having reacted in a way which reflected my culture and upbringing as a Polynesian with traditional concern for the protection of my wife and myself. I have been found guilty by a jury of Palagis.

It would be wrong for me not to acknowledge that as a result of all this Ross Stubbing has lost the sight of an eye. I wish the whole affair had never been. I am not, however, even after much thought and the worry of the trial and the fear of sentence, able to think that I could have reacted differently.

I know I may of said something which in the normal court situation I ought not to have said. I found it necessary to say

because the biggest penalty I could have received on this charge is the penalty of conviction and the destruction because of the confidence the people had in my work for the people. That work for the Party was even acknowledged by an award of the Governor-General. You will see from my family background and the connections with my father has, that the convictions after attaining that award is disastrous which is shared by my family and many Polynesian people.

My personal situation is in my probation report. Many people went to see the probation officer to help him with that report. I'm proud that they should of. I'm grateful to them and to the officer that saw them.

The report shows that I accept my cultural background, that I'm proud of it and I want to spend the rest of my life helping my people be proud of our culture.

I am thankful that Ross Stubbings has been able to continue in the same employment, I am sad that other people connected with me may suffer as well as a result of this sentence.

My plea therefore is a personal one. 1) I have a duty to my wife and child. 2) I consider myself to have a duty to my people. 3) I started University again this year. When you sentence me I know that you will have regard to what I have said, will remember that a man has lost an eye, will think of my wife and child, or think of my parents, will know what the finding of guilt itself has meant to me - and you will remember what is in the probation report.

I hope that you will look upon me as a whole person with all the influence of my culture and tradition, living out my life in a society which I cannot honestly feel part of.

This is Will Illolahia's speech to the jury after his trial for assault with intent to injure. He was sentenced to six months jail.

Your Honour,

With all due respect sir, I have a few things I would like to say which I could not say at the last hearing nor could my lawyers say today on my behalf. Hence I have been forced to dismiss my counsel not because I have little faith in their qualifications or techniques that they use but I feel that what I have to say to my people, to my conscience and for my existence is so important that it is best I say these things myself.

I hope sir that you will not over react or be alienated by what I say but appreciate the value of these few words I use as a direct opportunity for you to hear the voice of a Polynesian, whom I can say is speaking on behalf of his people. Perhaps this is the first opportunity we have to speak to you directly.

Please excuse me sir if I say things which to your mind may be irrelevant or inappropriate - for this is the first time I have had an opportunity to speak to you in putting forward my own plea of mitigation. But most important my plea has some significant to NZ society and laws

After some months of trying, Salient secured an interview with the Minister of Education, Phil Amos. Unfortunately, the most time that he could spare was fifteen minutes, so the interview is somewhat lacking in depth. Peter Franks asked about Labour's general policy and some specific questions that have been burning up the education researchers down at NZUSA.

AMOS INTERVIEW

SALIENT: In 1938 the Minister of Education, Peter Fraser, said "that every person, whatever his level of academic ability, whether he be rich or poor, whether he live in town or country, has a right, as a citizen, to a free education of a kind for which he is best fitted, and the fullest extent of his powers." Does the government still adhere to this principle of education policy and how does it intend to improve on it?

AMOS: It certainly remains part of our approach to education. The improvement of course is under examination at the present time with the Education Development Conference and while government does have a policy, a clearly defined policy, it must be influenced, to some degree at least, by the findings of that conference.

So you see the Education Development Conference as helping to provide a framework from which the government can move on to work out specific policies?

Yes, in conjunction with the government's policy. There is no question that there will be some very important issues raised at a very important recommendations made as a result of the Education Development Conference.

Could we turn to the specific area of tertiary education, especially universities. One example of the many inequalities facing students is the situation of Fine Arts students. At Auckland the students have to pay an estimated \$704 (based on the results of a 1973 survey) on the materials they use during their four year course. This figure is over and above the students' fees and other costs. At Canterbury University, Professor Simpson, the head of the Fine Arts School, has estimated that students need a subsidy of \$150 a year to bring them into line with other students as far as costs go. Has the government any specific policies in relation to this area to overcome the inequalities that Fine Arts students suffer at present?

It is not something that the government is specifically concerned with. I make the point here though that Fine Arts is probably different from any other sphere except perhaps music at the undergraduate level. It is primarily concerned with creativity in the sense that other disciplines are not, and the costs of developing that creativity are largely concerned with the materials and other resources used.

How far does a government go, or does any institution go in providing assistance in order that the creative talent of a person can be developed for his or her own benefit as well as for society's benefit? This is to my mind a very big question. Does a Fine Arts student donate his or her creative efforts to society? Does he or she see the time spent in the school as being of social purpose and any creative production, as it were, in the form of a piece of sculpture or art or what ever, being returned to the institution concerned or returned to society at large?

The central economic issue facing all students is the question of getting enough money to survive on and the question of bursaries. I understand that the Education Department is producing a major position paper on possible changes in the present structure of tertiary bursaries.

The paper is looking at a bursary system, as our manifesto states, which is standard and which satisfies the needs of all those engaged in full-time tertiary education and to some degree part-time students too.

I also understand that when the idea of a position paper on tertiary bursaries was originally mooted, it was promised for August of last year and yet now it's March. Why has it taken so long for the Department to produce this paper?

Well I think the term promised is in error, it was hoped that something would be produced by that time. It's a very, very complex issue, one which affects not only education but a whole range of government agencies and organs outside government as well. These must all be given an opportunity to present their point of view. There must of necessity be liaison with the very large number of agencies so that when a decision is finally arrived at it has at least the concurrence of all concerned.

NZUSA was originally asked to comment on this Education Department position paper, but on March 20 the association received a letter from the Acting Minister of Education, Mr Faulkner, asking it to produce submissions, without seeing the paper. Is it now intended that groups like NZUSA should present their own submissions before the position paper is drawn up, or will they be given the opportunity to comment on it? I don't think there is any doubt that interested

parties will be invited to comment upon the position paper once it is presented, although it won't be in final form.

A small but important controversy sprung up recently over the Education Amendment Bill which empowered the collection of students association fees at technical institutes. Why did you let the Deputy Leader of the Opposition, Mr Muldoon, pre-empt the government by introducing his own bill before your bill reached Parliament?

Well, first of all the government had prepared legislation which encompassed among other things provision for collection of student fees in technical institutes. We were hopeful that the practice which has developed over the last two years would continue without any great difficulty. In the event that was not possible because one student at one institute objected to paying student association fees, which created the problem that arose.

I was still hopeful that this problem could be resolved internally at the institutes and indeed some institutes, the very few which had problems, were able to resolve it. But the Auckland one got out of hand, I think a little unfortunately, and it became quickly apparent then that some legislation would be necessary to ensure that the students association were given protection. There is very considerable pressure on parliamentary counsels and drafting offices and it didn't seem at that stage possible to get a bill prepared. In the event the opposition prepared their bill and I became immediately conscious that it was inadequate, and I exerted some pressure to have the government's bill prepared. So that was the upshot of it.

The main controversy over Mr Muldoon's bill was around the question of how students associations at technical institutes could use their finances, and the way Mr Muldoon drafted it, that provision was dropped in the government's final bill. Do you think that students associations at both technical institutes and at universities, have the right to spend their money, in accordance with their own constitutions without outside interference from the government or parliament, to make donations to political causes? An autonomous body such as a students associa-

tion should be able to run its own affairs. The government or any other agency does not have the responsibility or the right to impose its will.

So the government isn't concerned that students association could "get out of hand" in the way they donate their money?

The government would be concerned that any section of society got out of hand, as it were. But I think the good sense of the majority of students wherever they be would prevail, and I don't think that in a democratic society we need have any fear of things getting out of hand.

The submissions to the Statutes Revision Committee from groups like the New Zealand Technical Institute Students Association and NZUSA, etc. stated that both clause 94B of Muldoon's bill, the clause we have just discussed, and the provision for conscientious objection to students association membership were unnecessary. Yet in the final version of the bill provision for conscientious objection has been made mandatory, at Mr Muldoon's own request during the debate on the bill in the committee stages in Parliament. Why did the government find it necessary to introduce a provision for conscientious objection in the final version of the bill?

Well the first version of the government's bill had provision for conscientious objection. What was done in the final draft was that this was somewhat firmed up so that people had a right to object conscientiously. In the first draft of the bill it was permissive, in the second it was mandatory, but it was no more than that, it was a matter of emphasis.

The provision for conscientious objection has now been given in the case of technical institute students associations. Would you like to see a similar provision being brought in for university students association?

I can't see any harm in people who have a strong conviction being given the right to conscientious objection. To me that seems to be a matter of democratic action. I doubt that students associations, whether they be at universities or any other group, would have rigid objections to people who conscientiously believe that they should not participate in a certain organisation being given the right to opt out. I think we have to recognise that it is not a case of students opting in but rather those who have strong convictions being given the chance to disassociate themselves.

Do you think that people who do have a conscientious objection to belonging to students associations should still have to pay fees? They are after all, almost without exception, going to derive some benefit from the amenities provided. I think therefore that the money which would be provided for membership should be paid into a building fund or some other suitable purpose so that the money is used for that particular purpose for the general benefit of students.

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UP FROM UNDER!

"Women is losers somehow men, always seem to come out on the top." — Janis Joplin

One of the real problems of a university feminist group is that it is forced into a continually defensive stance. Good old male chauvinism is masked behind the liberal attitude of the 'radical' man who insists that he 'agrees with' women's liberation, but spends a lot of time trying to give us good advice. So this manifesto of mine is taking as a starting point a reply to Gordon Campbell's article on 'Salient' on Janis.

Like so many of its type, Campbell's article hinges on an extremely distorted understanding of the dynamics of the women's movement or even the experience of women. This is partly the result of a compulsion to fit feminism into a theoretical framework that is irrelevant in terms of the lives of women. For instance, he talks about "the leadership of the movement" deciding on the correct attitude to Janis. This is absurd; the feeling that some feminists have about Janis springs from their gut-level identification with her, not from ideological or tactical analysis. This is the point that these 'radical' males miss time and time again. The goals of the women's movement are not decided by some elite 'leadership', but result from what women want — from their immediate feelings. This is one of the important bases of the

feminist experience, learning to trust and act on our feelings.

Now, about our beautiful Janis. First, the feeling of women for Janis is not the result of her death. I remember seeing her on the cover of 'Cheap Thrills' long before her death, and before I even thought about feminism. There she was — aggressive, beautiful, sitting not like a "lady" but like a free human being, defiant full of energy, wearing her crazy clothes, I knew nothing about her life, her drugs, even her music, but I felt immediately; wow, I'd like to be like that and I remember planning a long-ago feminist party; we were thinking of maybe playing some American feminist records we had, and someone said "we can play Janis Joplin" — and she was absolutely right. In songs like "Womens is Losers", Janis showed that she felt the same pain we all did — and that she resented it too. Blacks appreciate the Blues because the Blues for them tells it like it is: this doesn't mean they only identify as victims. Anyone with a little understanding of human oppression will realise that only a deeply-felt sense of pain and loss will give the oppressed the sustained energy that is necessary to fight the long struggle for freedom, and to keep that struggle firmly based on the realities of our lives.

Another woman freedom-fighter from way back, similar to Janis in many ways,

is George Sand. About oppression she said "Humanity is outraged in me and with me. We must not dissimulate nor try to forget this indignation which is one of the most passionate forms of love". This is the spirit of angry love that leads to revolutions, and it is a product of shared consciousness of pain and oppression.

In one way, this is where Janis comes in. Like many other women artists, she showed the ravages of the struggle to be a woman, and free and creative. It is our outrage at the struggle experienced by these, and to some extent all women, that makes a revolution; not turning them into fetishes for masochists. Janis' bisexuality is also not unique among women of her type. Virginia Woolf and Gertrude Stein are among other strong women for whom lesbianism or bisexuality was one answer to the near impossibility of being strong and female in a society where the combination is both rare and condemned. But the most important thing about



Janis as far as feminists are concerned is not her status as victim, but her strength and achievements. A recent article in "Ms" by David Getz (who played in her band) and another friend, songwriter Susan Lyndon, says it all. "There was as much reason to admire Janis as to pity her. She was a powerful symbol for women who loved and identified with her as perhaps no performer in our time. She showed the world a blues toughness and, as a performer, a self-determination and an ego and a dedication to music as strong as any man's. The fact that it hid an almost heart-breaking vulnerability just exposed the conflict women felt between the desire to be loved and protected and the need to be free." And especially "in the music lies the mystery that made Janis more than the sum of conflict between her parts, and more than just the most extreme (in her time) example of a particular schizophrenia that victimises so many women performers." ("Ms" Nov 1973, page 39).

So why are most of the stories about Janis about her dope and sexuality not her music? An example is the story about a guy who was playing in a concert with Janis; she fancied him and said 'How about it?' He fled. It seems that a 'liberated' sexually accommodating lady is one thing, but a woman who doesn't play games, who actually comes out front about what she wants, is another.

Unlike most oppressed groups, women have no common culture, and few adequate models. In Janis we see the victim we have all been, but know that we will never be again. We also see in her aspirations and achievements a strong, free womanhood that we demand for ourselves and our sisters.

Maybe Gordon Campbell doesn't see anything in Janis that is worthwhile to 'emulate'. But I feel that few people, women or men, ever reach the heights that she did.

— Deborah Jones

University Feminists meet weekly on Monday at 8pm. See noticeboards and newsletter for location. All women welcome.

The first parliament — the first tragedy

by the Rev. Hemi Potatau B.A.

Ka mutu nei a maua korero ko Dr Pryde mo te Reo Maori, ka whakaaro ake au he pai tonu pea ki te hari i te eia me te mana o to tatau reo ma te tuhituhi i nga korero i roto i tenei reo kia mohiotia ai kei te ora tonu to tatau reo. Na reira mehemea koutou ki te kite iho i roto i aku korero kei te he nga kaupapa, kei te kotiti ranei taku reo Maori me tuhi mai ki a au, te tari o te Aomarama, Wharewananga O Wikitoria me nga whakamarama, A, mehemea he korero a koutou kei to tatau reo, me tuku mai ano hoki ki konei. Engari koi wareware koutou ki te whakapakeha i aua korero.

I korero ra au i roto i te Aomarama o Maehe te 20, i tae au ki Waitangi i te wa i tae ai te Kuini ki reira whakanui ai i te hainatanga o te Tiriti o Waitangi. I korero hoki au kaore i ariarika te tangata. I uru katoa nga iwi kei Aotearoa nei ki roto i nga mahi hou o taua ra. Na reira, ka whakaaro ake au me korero e au etahi whakamarama mo te Tiriti o Waitangi, a ko tetahi o nga tino pukapuka, ahakoa moroiti noa iho, i tikina atu e au ko te pukapuka a to tatau koroua rangatira kua mate, ara a Ta Apirana Ngata, i tuhia tenei pukapuka i roto i o tatau reo e rua.

I korero ia e toru nga tino kaupapa o taua Tiriti. Tuatahi, kua whakaae nga rangatira Maori (neke atu i te 500 ratau) kia riro ratau ki raro i te mana o Kuini Wikitoria o Ingarangi, a ka rite tonu to ratau tika ki o nga Pakeha. Ko te tuarua, ki te tuku ratau i o ratou whenua ki tetahi atu me tuku anake ki te Karauna, kaore ki tetahi atu, ahakoa tuku i runga i te hoko i te riihi ranei. Tuatoru, Ka tukua mai e Kuini Wikitoria ki nga Maori te Mana motuhake o o ratau whenua, ngaherchere o nga one, o nga moana e pa ana ki nga one; nga taunga ika, nga wahi mahinga kai moana. Kaore hoki e kore ka uru ano nga awa e rere ana ki te moana, nga moana wai Maori.

I whakaturia peaina te paremata tuatahi i te tau 1858. Na e ki ana a Apirana Ngata i te pootitanga i nga mema tuatahi ki roto i taua paremata, tokowha ano nga mema Maori i whakaurua ki roto. He tokomaha noa ake nga Pakeha ahakoa te taurite-rite tonu o te tokomaha o nga Pakeha ki o nga Maori. I ki penei nga Pakeha, ko enei mema hei whakamohio ki te paremata i nga whakaaro, i nga hiahia o nga Maori notemea ko ratau nga mea mohio pai ake ki to ratau iwi. Ka ki ano a Apirana, ehara koiane te tino take i whiriwhiria ai kia tokowha

nga mema Maori engari na te matakua o nga Pakeha natemea he rite tonu te tokomaha o nga Maori ki o nga Pakeha. Ki te pooti tikanga, tera tonu e rite te tokomaha o nga Maori ki roto i te paremata ki to nga Pakeha, a kaore hoki nga Pakeha i pai ki tera.

Koiane tonu te timatanga o te takatakahi a te iwi Pakeha i a tatau i te iwi Maori, i o tatou tipuna hoki. (Tokorua oku tipuna i haina i te Tiriti o Waitangi) I haina raua ki Hokiangi. Ki au nei, koiane ano te wa i tipu ai te kino i waenganui i o tatau iwi e rua. Na wai i penei ai? Na te Pakeha. Na konei ka puta te pakanga weriweri rawa atu o nga tau 1860-1870. Tetahi pakanga kore take atu. Moumou rawa atu nga tangata Pakeha, Maori i mate; me te moumou moni, aha, aha, na te kino o nga whakaaro me nga mahi a te Pakeha o aua wa.

Kei te patai au i konei inaiane i hea ke nga kaikawhau o te Rongopai i tenei wa. Ko ratau ra hoki kaha ki te akiaki i nga rangatira Maori kia haina i te Tiriti o Waitangi. He minita tonu au, engari kua eke oku tau mo te whakawatea. Na konei i uaua ai taku whakaputa i tenei patai. E ki ana nga tipuna he ui kaha te ui. Mehemea i reira nga kaikawhau e awhina ana ki te whakauru i nga mema Maori ki roto i taua

paremata tuatahi, kua tika ke nga whakahaere, kua kore e puta te pakanga weriweri i korero ake nei au.

Koiane au ka whakahe ki nga Maori tokoititi i whakamatima huakore nei i a Kuini Riripeti Tuarua i a ia e haereere ana i Oriental Bay.

Ki a au nei, mai i a Kuini Wikitoria heke iho ki ona uri a, tae, mai ki a Kuini Riripeti Tuarua, ko o ratau ahua me nga tikanga ki nga iwi Maori he tino pai, he humarire, whai-whakaaro he ngawari, he atawhai, he aroha. Engari ko te mate ke kei taua paremata tuatahi. Kua puta i a au enei korero i tetahi hui nui i karangahia e te taka Maori o te Wharewananga o Wikitoria whakahorapa, i tu ki te Wharewananga i te timatanga o tenei tau ka mahue ake nei. Ko te putake o taua hui ko te Tiriti o Waitangi.

Te whakamutunga: Me pehea te whakatika i tenei ra. Kotahi te huarahi e kite ana awau. Ko te whakatokomaha i nga mema Maori mo roto i te paremata, pera i ta Rata i rongoi ai au e korero ana i te Irirangi i tetahi rangi.

Now that Dr Pryde and I have not any more to say about the Maori language, I have felt that it would be of some advantage perhaps to continue the influence and prestige of the language by writing articles in our Maori language to indicate that it is very much a living language. Therefore, if you observe that some of the subjects I treat and my knowledge of our language do not meet with your approval, send me your objections, with explanations, care of Salient, Victoria University. If you have any articles in Maori to send in, please do so. Don't forget to send in your translations into English as well.

As I have already mentioned in my article in the Salient of March 20, I went to Waitangi when the Queen visited that place to celebrate the signing of the Treaty of Waitangi. I did mention then that there was a tremendous crowd of people. Every nationality in New Zealand was represented in the new activities of that day. Out of this, I felt I should make some explanations regarding the Treaty of Waitangi, and my main source of information was a booklet on the Treaty of Waitangi written by our elder rangatira since deceased Sir Apirana Ngata. This booklet was printed in both languages.

He said that there were three main clauses in that Treaty. One, the Maori chiefs (over 500) agreed to accept the sovereignty of Queen Victoria of England, and their status would be the same as that of the Pakeha. The second, should they wish to alienate their lands, it must only be to the Crown and to no one else whether it be by sale or by lease. Three, Queen Victoria gives to the Maori people the sole rights to their lands, forests, beaches and the seas touching them; all fishing grounds, all areas of sea foods. No doubt the rivers flowing

into the sea and the fresh-water lakes would be included.

The first parliament probably was formed in 1858. The late Sir Apirana said when the first members were elected to that parliament, only four Maoris were chosen. Far more Pakehas were elected even though there was a parity of population of both Pakehas and Maoris. The Pakehas stated that these members (Maori) would be able to inform parliament of the thoughts and the desires of the Maori people, because they would be in a better position to know their own people. But Sir A.T. Ngata further added that this was not the real reason why four were chosen. Rather they were afraid because of the parity of both Maori and Pakeha population, if elected democratically, in all probability the numbers of Maori members in parliament would be the same as that of the Pakeha, and the latter did not want that to happen.

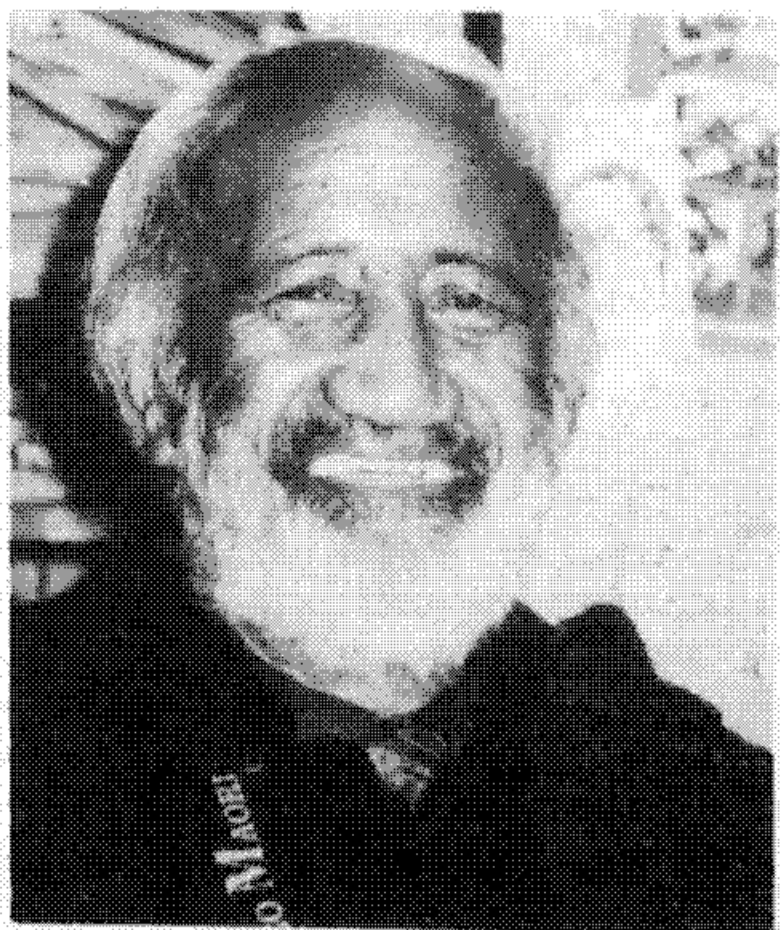
This was the beginning of the trampling down by the Pakehas of the Maori people, and of our ancestors, (two of my ancestors signed the Treaty of Waitangi. This was done at Hokiangi). I maintain that this has been the main cause of ill-feeling between the two peoples. Who was responsible? The Pakeha. They were also responsible for the wicked wars of the years 1860-70. It was a useless war. What a waste of lives both Pakeha and Maori, a waste of money etc all through the evil of the thoughts and actions of the Pakehas of those days.

At this juncture, I now ask the question where were the preachers of the gospel. They were the main ones in strongly urging the Maori chiefs to sign the Treaty of Waitangi. I am a minister in retirement and because of that it has not been easy for me to ask this question. According to our ancestors a strong and necessary question must be asked. If the preachers had been there to assist the Maori people to get their proper representation in that first parliament, everything would have been happy sailing and that terrible war which I referred to would have been averted.

This is why I took exception to the Maori minority group who unsuccessfully tried to cause discomfiture to Queen Elizabeth II while visiting Oriental Bay.

I venture to say, from Queen Victoria through her line of descendants to Queen Elizabeth II their attitudes and behaviour towards all Maori peoples have been of the best — peacefulness, thoughtfulness, tenderness, helpfulness and love. But the tragedy was the first parliament. These same words I spoke at a big seminar called by the Maori section of the Victoria University Extension which was held at the beginning of last year. The subject of that seminar was the Treaty of Waitangi.

Conclusion: How can this day be rectified. There is only one way that I know of — to increase the Maori members in parliament.



Q-B and the P.R.G

by Don Carson

Along with the United States, Australia and Japan, New Zealand took a firm line in opposing the entry of the Provisional Revolutionary Government of South Vietnam delegation into a council last month in Geneva to redraft the Geneva Accords on treatment of prisoners of war and conduct of war.

The New Zealand delegate was Professor R.Q. Quentin-Baxter, number two man of Victoria University's own Department of Jurisprudence and Constitutional Law. He, and the number three man Ken Keith, have been used as roving international lawmen by the Kirk Government, most notably at last year's exercise against the French Bomb Tests at Mururoa.

At Geneva Quentin-Baxter said on behalf of New Zealand that in Vietnam there



Zionism forum

A very lively debate between Zionists and Socialists marked the second Socialist Forum for 1974. Over 50 people were present to hear John Weiss, a local Zionist, outline the historical and religious roots of Zionism and how, looking at the historical treatment of the Jewish people, he saw the need for a Zionist Israel.

George Fyson of the Socialist Action League, explained the role of Zionism as a watch-dog for imperialism in the Middle-East and how the separate Zionist state had been set up for just this purpose. He explained that the answer to anti-semitism and to the fate of the Jewish people in Palestine was an allegiance between the Jewish and Arab masses against capitalism — in other words against the Zionist state of Israel — and that this is what the Palestinian Liberation Movement put forward.

The next topic to be discussed at a Socialist Forum will be the development and aims of the Pensioners Association with the president of the association, Mr McComish, speaking. This forum will be held on April 19 at 8.15pm in the tennis pavilion in Salamanca Road.

—Peter Bradley

was a phenomenon of a divided state being further sub-divided. He was opposed to "an outside influence working against the integrity of a nation's people". He also stated that the PRG was not a "genuinely national movement", and the majority of Asian and Pacific states would probably agree with him. (*News Roundup*, March 1).

Two very serious questions arise from this stand taken by Quentin-Baxter: the exclusion of the PRG as a government immediately concerned with what the accords are about, and the attitude of the Kirk government which claims a "new and independent foreign policy". And of course, what are we to think of Quentin-Baxter the academic?

The PRG estimate that 15,000 of their military personnel are still being held by the Saigon administration (DRV *Vietnam News Bulletin* March 25). Yet the American lobby ensured that the vote went 38-37 with 33 abstentions to prevent the PRG having any say on how these 15,000, and another 200,000 civilian personnel also illegally held are being treated by the Thieu government. Only in the Middle East and Bangladesh in recent times have there been any comparable numbers of prisoners of war. Obviously Saigon's supporters are very embarrassed by the Vietnamese prisoner question.

Though Kirk has "welcomed" the signing of the Paris Agreements of January 27, 1973, stating last week that a "political solution" is the only possible one (*Evening Post* April 3) and was against "meddling" at the last Labour Party Conference, his words are suspect. The Democratic Republic of Vietnam Trade Union delegation to New Zealand in February 1973 was not met by any Labour Party MPs. A joint PRG-DRV delegation was effectively stopped by Kirk from visiting New Zealand in May. It is believed New Zealand's High Commission in Australia has rebuffed attempts of contact by the DRV Ambassador in Canberra.

New Zealand still aids the Thieu Government with finance for military hardware giving \$60,000 to the marine police last year and now Quentin-Baxter says for New Zealand that the PRG is an outside influence working "against the integrity of a nation's people". Such sentiments rank with Dulles' fear of the International Communist Conspiracy.

Finally there is the question of Quentin-Baxter himself. The dignified academic trundled out of the ivory tower, to do battle with the things that Kirk hears going bump in the night. This year Quentin-Baxter has time out to fight the French at The Hague. Victoria has been given \$5,000 by the government to extend the international law library facilities so it is not too unhappy

about letting him go. One wonders whether \$1 of this will go towards purchasing a copy of the Paris Agreement. Professor Quentin-Baxter, for all his qualifications does not appear to have read this simple document or he could not have taken the attitude he did in respect to Vietnam: Chapter 1, Article 1 states:—

"The United States and all other countries respect the independence, sovereignty, unity, and territorial integrity of Vietnam as recognised by the 1954 Geneva Agreements on Vietnam."

Perhaps Quentin-Baxter didn't know about the Geneva Agreement either. Article 9 of the Paris Agreement states:—

a) The South Vietnamese people's right to self-determination is sacred, inalienable, and shall be respected by all countries.

b) The South Vietnamese people shall decide themselves the political future of South Vietnam through genuinely free and democratic general election under international supervision.

c) Foreign countries shall not impose any political tendency or personality on the Vietnamese people."

Article 12 concerns the temporary nature of the present political structure and their negotiated future role and status:

"Immediately after the ceasefire, the two South Vietnamese parties shall hold consultations in a spirit of national reconciliation and concord, mutual respect, and mutual non-elimination to set up a National Council of National Reconciliation and Concord of three equal segments."

By ignoring the Paris Agreements and labelling a signatory administration and one of the abovementioned parties "an outside influence" and therefore unworthy of representation he is doing nothing short of sabotaging the Agreements.

At one stage in the NZBC interview Quentin-Baxter talked of the problems of "guerrilla movements sheltering behind civilian populations". Such loaded comments sound more like they come from a partisan government spokesman than from a supposedly "objective" academic.



Exec. Excitement

Black Budget

The Students Association's budget for 1974 to be presented at the AGM will feature cutbacks in several areas of spending. The drop in the student roll has caused a corresponding drop in income. This will result in cuts to donations, cultural activities and sports activities.

Inflation has caused increases in a number of levies such as New Zealand Students Arts Council. This cost has not been passed on to Studass fees which at \$25.50 are quite high enough already.

Clubs such as the cricket club, which receive more in grants than their members pay in fees, have a bleak future unless some quick work is done to stack the AGM.

Apathetic students who don't care how their money is spent are responsible for this situation. No doubt they will once again vote with their arses.

Yippies Resurrected

Among the other affiliation applications considered by Tuesday's Executive meeting was one from the Loyal Dionysians.

This group seems to have been sucked in by the ravings of Melbourne University's wizard. This character is paid by the University of Melbourne Council to run a Department of Levity to divert student attention from real issues to having a fun-time as the pampered darlings of the bourgeoisie.

The usual scenario is the wizard turning up at a demo and throwing flour bombs. Instead of horrified bureaucrats calling the police they laugh and quietly retreat as the wizard diverts attention to his witty, inane and up-a-blind-alley ideology.

The Loyal Dionysians claimed to be unaware of this aspect of the wizard's activities and promised to engage in metaphysical opposition and debate with him.

Don Carson suggested that a debate be organised between Clarke Titman and the Wizard on the subject of the New Zealand flag.

Young Nats Are Back

A group of reactionary ginger-groupies have formed a clique which styles itself the National Party Club. Ardent Maoist Wilson moved that this group be affiliated and then proceeded to lecture them on how to obtain Studass grants. Current rumours have it that the Young Nats want to move out of cocktails and into politics — real bore eh what. Only member of the Executive to question the wisdom of affiliation was Don Carson who asked why the old National Party Club had not continued with its demands for workers soviets in New Zealand.

Nyerere Grabs £31m On Visit To China

DAR ES SALAAM, April 1. — China is to provide Tanzania with an interest-free loan of about £31,000,000 over the next five years to develop coal and iron ore mines in the south of the country and link them with a railway, the Foreign Minister (Mr Malecela) announced today.

The agreement was signed during the recent visit to China of President Julius Nyerere, who returned to Tanzania last night after three weeks abroad on a 20,000-mile tour which also took him to Mauritius, New Zealand and Australia.

Mr Malecela described the agreement as opening a new era in Tanzania's development, since the exploitation of coal and iron reserves and the creation of a steel industry

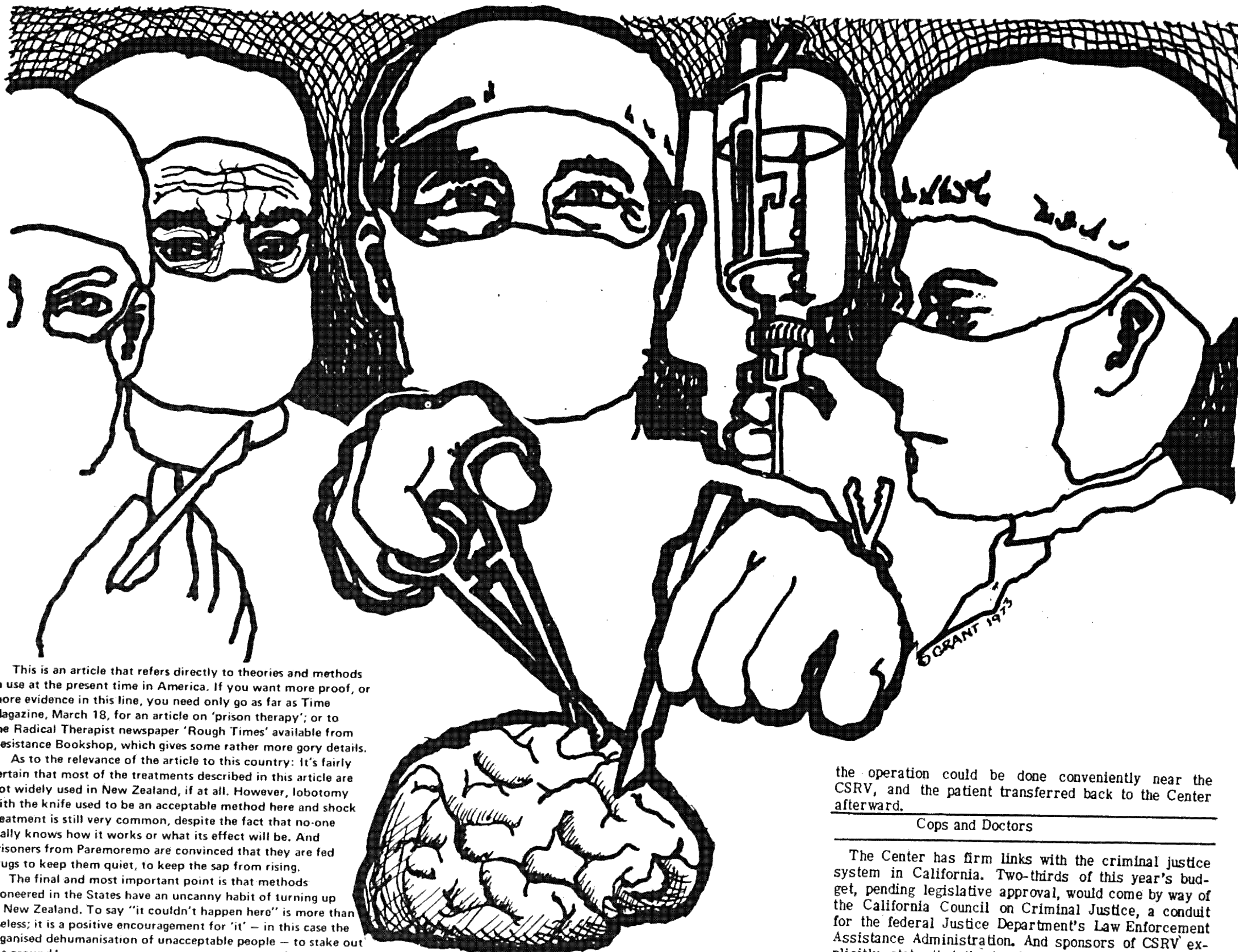
would provide the backbone for industrial development. China is currently building a railway which will eventually be 1860 kilometres long linking the port of Dar es Salaam with the Zambian copper fields.

The construction is being financed by a long-term interest-free loan of some £169,000,000 to the two countries, and is being supervised by about 15,000 Chinese technicians. — NZPA-Reuters.

Emotive and misleading headlines such as this which appeared in the *Evening Post* of 2.4.74 are typical of the bias of our daily newspaper. The implications (how subtle!) that Julius Nyerere, President of Tanzania, is as money-grabbing as most of the other political leaders of our day, is, to put it nicely, quite unjustified. In fact, President Nyerere has very definite views about accepting various forms of so-called "aid" from richer countries — military assistance "has little relevance to the poverty gap"; export credits and commercial loans are no more than "the equivalent of a bank overdraft at high rates of interest"; private investment is "undertaken only in the expectation of a high rate of transferrable profit....it often distorts the economy pushing the emphasis towards the production of goods which cater for only the pleasure of a few". So he told the New Zealand Institute for International Affairs on his recent visit to this country.

The People's Republic of China, on the other hand, has offered Nyerere genuine aid in the form of an interest-free loan of £31 million. This will be used to develop coal and iron ore mines and link them with a railway as a basis for industrial development. Why then the slanted overtones of the headline? It couldn't be an attempt to bring the man himself into question for accepting genuine aid with no strings attached, and in that way justify New Zealand's own lack of response since Nyerere's visit....could it?

— Pip Desmond



This is an article that refers directly to theories and methods in use at the present time in America. If you want more proof, or more evidence in this line, you need only go as far as Time Magazine, March 18, for an article on 'prison therapy'; or to the Radical Therapist newspaper 'Rough Times' available from Resistance Bookshop, which gives some rather more gory details.

As to the relevance of the article to this country: It's fairly certain that most of the treatments described in this article are not widely used in New Zealand, if at all. However, lobotomy with the knife used to be an acceptable method here and shock treatment is still very common, despite the fact that no-one really knows how it works or what its effect will be. And prisoners from Paremoremo are convinced that they are fed drugs to keep them quiet, to keep the sap from rising.

The final and most important point is that methods pioneered in the States have an uncanny habit of turning up in New Zealand. To say "it couldn't happen here" is more than useless; it is a positive encouragement for 'it' — in this case the organised dehumanisation of unacceptable people — to stake out the ground.

BRAIN THERAPY

(Ms. Klein holds a Masters in Criminology from the University of California. She has written for Issues In Criminology.)

LOS ANGELES — Awaiting approval by the California legislature is a \$1 million proposal for a Center for the Study and Reduction of Violence (CSRV). If approved, the Center will provide a "think tank" and testing ground for a growing movement in law enforcement circles that looks primarily to the individual for the cause of violence and to psychological methods, from primal screams to brain operations, for the cure.

Approximately 44 professionals, for the most part psychologists and psychiatrists, at the Center will focus on the identification, diagnosis, and treatment of "violence prone" individuals in 22 projects. Sponsored jointly by the University of California, Los Angeles, and the adjacent Neuropsychiatric Institute, the CSRV has raised the specter of mass lobotomies and brainwashing techniques on prisoners and mental patients since it was first proposed in 1972. Over a year, and half a dozen proposals later, the fears have not been dispelled.

Even if it fails to get legislative approval, many of the individual programs will be implemented without the umbrella of the CSRV. A few have already begun. Critics, coming from such diverse organizations as the California State Committee on Health and Welfare and the Black Panther Party, feel that a study of violence must look to environmental and social factors for causes. In the words of the Director of the Center, Dr. Jolyon West, "Much group violence stems from social oppression, racism, and neglect. But we (at the Center) are primarily concerned with individual violence."

"Early Warning System" on the Move

A champion of the view which holds the individual chiefly responsible for violence is Dr. Frank Ervin, whose name appeared on early drafts of the CSRV proposal. After the 1967 Detroit riots, Ervin gained notoriety when he published in the Journal of the American Medical Association his conviction that the riots were not caused by social conditions, but by a group of people with "low violence thresholds". Ervin

questioned, "Is there something peculiar about the violent slum dweller that differentiates him from his peaceful neighbor?" In a later book Ervin proposed to "pinpoint, diagnose, and treat" such people by an "early warning system".

At the Neuro-Research Foundation in Boston, which he founded, Ervin has done extensive research exploring biological (neural, chromosomal, genetic, hormonal) causes for violence, concentrating on his pet thesis that "minimal brain dysfunction" creates violence. A common "treatment" is psychosurgery, an operation that removes or destroys brain tissue for the purpose of changing behavior. In 1972 Ervin joined the UCLA faculty at the Neuropsychiatric Institute.

One project already underway at the CSRV, reminiscent of Dr. Ervin's "early warning system" approach to individual violence, studies "various violent phenomena" in California. The study takes off from assumptions that "the major correlates of violence are sex (male), age (youthful) ethnicity (black), and urbanicity." Another task force on "Violence in Schools" will study two schools, one in a Chicano area and one in a black area. The American Civil Liberties Union has criticized the project for its racist overtones.

Other projects at the CSRV, similar to those pioneered by Dr. Ervin in Boston, focus on biological and hereditary causes of violence. A study on "Hormonal Aspects of Violence in Women" will observe the relationship of violence and menstruation in women. Another study will compare hormone levels in aggressive and passive boys to discover "constitutional predisposition to violence." In yet another project, sex offenders will be given cyproterone acetate, a drug which effectively castrates by stopping the secretion of androgen, a male sex hormone.

Whether psychosurgery will be done at CSRV is still open to question. In a statement to the San Francisco Examiner, California State Director of Health and Welfare, Dr. J. M. Stubblebine reported on the CSRV, "We are not going in and, you know, do the usual wholesale things. There may be some psychosurgery on a selective basis."

The Center's Dr. West subsequently denied that statement was true, but others have suggested that since psychosurgery takes place on the premises at UCLA,

the operation could be done conveniently near the CSRV, and the patient transferred back to the Center afterward.

Cops and Doctors

The Center has firm links with the criminal justice system in California. Two-thirds of this year's budget, pending legislative approval, would come by way of the California Council on Criminal Justice, a conduit for the federal Justice Department's Law Enforcement Assistance Administration. And sponsors of CSRV explicitly state that the touchstone for evaluation of the projects will be how well they fit the needs of the law enforcement community.

The CSRV, however, is just a piece in the national picture of psychological methods of control used in the penal system. One penologist told me this movement began at a 1962 meeting of prison officials and staff in Washington, D.C. The main speaker, Dr. Edgar Schein, explained techniques of brainwashing he had learned from former Korean War POW's. At the end of the conference, the Director of the U.S. Bureau of Prisons urged those attending to try it out: "Do things on your own; undertake a little experiment with what you can do with the (Black) Muslims."

Marion Federal Prison in Illinois, broke further ground for this movement toward what is called "therapy" by prison officials, and "brainwashing" by prisoners, when in 1968 it implemented an experimental "behavior modification program". The program has since been adopted in more than 20 state and federal prisons.

Dr. Walter Freeman, often called the "father of lobotomy", revealed in 1971 that he had "severed the frontal lobes" of a number of homosexual inmates of California's Atascadero State Prison. In 1972 it was discovered that three prisoners had undergone psychosurgery at Vacaville State Hospital, also in California.

The drugs anectine and prolixin have reportedly been used in "aversion therapy" at Vacaville and Atascadero State Hospitals. Anectine, when injected, paralyzes all voluntary muscles and creates a torturous sensation like suffocation. Prolixin is a depressant which sometimes lasts two weeks, causing recurrent nightmares and mental distortions. Both drugs are used as punishment threats, as in shock treatment.

Among the most "advanced" of these programs is START (Special Treatment and Rehabilitation Training) at the Federal Medical Facility at Springfield, Missouri. Although START is described in its own literature as "discouraging negative behavior and pessimistic attitudes", a prisoner in the START program, Eddie Sanchez, says it is "right out of a science fiction book. The purpose is two-fold," Sanchez notes, "to destroy the minds of the prisoners who refuse to voluntarily submit to dehumanization, and to scare, at the same time, others into submission by the horror inflicted on START inmates."

While some observers here feel that outspoken opponents to the CSRV and the movement it represents will block its passage in the California legislature, others are less optimistic. One told me that, "The Center has a friend in a high place." It was Attorney General Elliot Richardson who years ago acted as Congressional advocate for the initial funding of CSRV's Boston prototype, the Neuro-Research Center.

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The last thing you'd want to be

One night when you haven't got much to do, wander around the Wellington streets. If you wait long enough, chances are that you'll see an old lady wrapped in a long coat rummaging through the rubbish bins. Or go and talk to the friends of a man who developed gangrene in his foot at a Wellington "charitable institution" and died for lack of prompt medical care. Go to a green-grocers in Newtown and watch them come in and ask for "two small potatoes please". Watch the bus stops for them just before four as they queue for 5c bus fares or see them sitting dejectedly in Pigeon Park waiting to die.

These people are the old-age pensioners, the intouchables of the New Zealand class system. Somehow, we have convinced ourselves that this sort of destitution is the "natural state" of old people, that after half a century of labour they deserve no more than a room in Newtown with a one-bar heater and the knowledge that they will never be able to buy another suit or a new coat.

There are over 100,000 old age pensioners in New Zealand and they are expected to live on \$24 a week if single and \$20.35 a week if a married couple. Their savings would

average around \$1200 — \$1500 which over 10 years (their approximate average life expectancy) amounts to under \$3 per week. This means that tens of thousands of pensioners are "surviving" on an income of under \$24 a week.



A student, living in a shared flat can live reasonably well on this amount. This is not true of pensioners. They often need constant and expensive medical care, frequent readjustment of glasses, a warm (read 'expensive') flat, and so on. Often they are still paying off a mortgage on a house they have lived in for 25 years. They have to pay someone to mow the lawns (sometimes a student working for \$5 per hour). All these additional expenses mean that the pension is not enough for a reasonable sort of existence — it is enough to stay alive and no more.

But wait a moment — haven't we got a Labour Government? Isn't Norman Kirk, "the pensioners friend" the Prime Minister? What happened to the new age of social welfare? The answer is that Labour has done little more than National for New Zealand's old people. What it has done is: a) Given two Christmas bonuses; b) Offered a rates rebate; c) Offered a telephone rebate of 50%; d) Given pensioners a 3% increase when everyone else got 2.7% i.e., 60c a week.

Even these few concessions are not what they appear. The rates rebate benefits only those pensioners who can afford their own home and some 55,000 people have applied for this where are the others? Simple — they're still paying rates through their rent. The telephone rebate has been used as an excuse by the Social Welfare Department to severely reduce or cut out altogether any supplementary assistance being given.

The 3% increase is ridiculous; "cost of living" adjustments to an inadequate pension merely mean that the pensioners remain at the same level of poverty.

Finally, the Christmas Bonuses are an affront to the dignity of pensioners and an admission that the pension is inadequate. Kirk described as "one of his most wonderful moments" the time he got a letter from an old age pensioner thanking him for the Christmas Bonus because it let her buy her first pair of shoes in seven years. Santa Kirk strikes again.

The situation of pensioners in New Zealand is a result of their position in our economic system — they exist as an appendage to the system. The Government theory seems to be that because of this they are valueless, and that the best reaction is to encourage them to die soon by forcing them to live in sub-standard conditions.

Pensioners are no longer willing to meekly accept this situation. They have organised themselves into the Pensioners and Beneficiaries Association,

which promises to become a powerful pressure group. They are demanding an initial and immediate raise in pensions to the minimum adult wage rate of \$47, rising in the long term to \$75 per week, the average weekly wage.

Pensioners are tired of being nothing more than targets for the charitable missiles of Rotary and the Churches. They do not want discounts, bonuses, telephone rebates or any other form of dehumanising handout. Rather, they want the sort of income that will enable them to live out their lives as human beings and not as scavengers dependent on others charity.

With almost a quarter of a million people receiving pensions and benefits in New Zealand, they have the power, as one pensioner said "to put any political party in, or out of office". They are just beginning to use this power, but use it they will and so force Kirk's government to stop playing Santa and start fulfilling the spirit of their election promises.

Colin Feslier



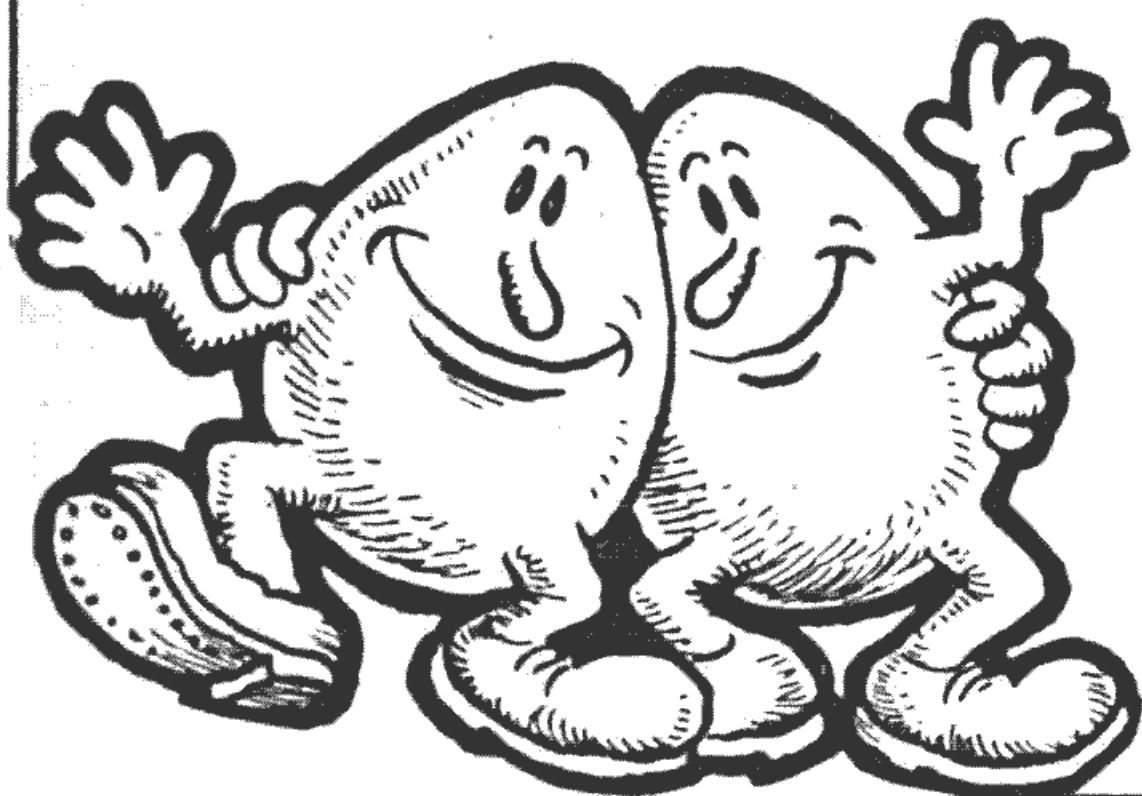
Pensioners march in Auckland a few years ago.....



and protest at parliament last month.

This Thursday 8pm

Also playing — "CHUM"
Light Show.



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UNION HALL

ABRAMS ART PAPERBACKS: Usually \$4, now \$2.
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RESISTANCE

154 Willis street

Institutional racism in Law and Justice — Some Examples



1) Franchise:

New Zealand's first Constitution, under the Act of 1852, conferred the franchise "without distinction of race". And when NZ's first Parliament met in Auckland in mid-1854 the (Pakeha) Acting-Governor congratulated its members (all Pakehas) on their power to exercise a measure of representative self-government "without distinction of race".

How come then that Maoris were reduced to a situation where they received no protection from existing laws and could take no part in the making of new laws? Harold Miller (Race Conflict in NZ -pp xxii-xxiv) has also documented the process — for example:

"In 1847 Sir George Grey advised the British Secretary of State against restricting the franchise to Europeans because "it must be borne in mind that the great majority of the native population can read and write their own language fluently; that they are a people quite equal in natural sense and ability to the mass of the European population; that they are jealous and suspicious; that they own many vessels, horses, and cattle...." and in 1849 ".....that they are well-armed and equal to any European troops, etc" (p. 159)

But in 1850 "It is now proposed to get over the difficulty...by only constituting certain electoral districts in those portions of the province densely inhabited by Europeans, and in those districts a common rate of franchise is fixed for all races, while Europeans or natives who may reside without such districts are equally disfranchised." (p. 164-165)

So in 1852 the British Parliament was told that whenever a native was residing within such districts with the same property qualifications as the European settlers entitled to vote "he should be regarded as a British subject and should be as free to exercise the franchise as any of his European neighbours." (p.165)

"If the qualification be enforced on each individual native applicant I have no fear of any inconvenience" wrote William Fox, who in 1851 had referred to the Maori as a 'nation of Helots' (See Sutch, p.59) and, as principal agent of the New Zealand Company, was noted for his anti-Maori views (See Sinclair, pp 213-214)

In 1856 nevertheless, fear "of a scheme to swap the Europeans at the next elections" and that the Vote Clerk for the Otaki District "Intended to place some hundred natives on the Electoral Rolls" was expressed by the Superintendent of the Province of Wellington (Mr Featherston). (p. 166)

In 1856 Sir T. Gore Browne informed the British Colonial Secretary — "I find (the Maoris) contribute 51,000 out of 112,000 pounds sterling to the customs and that three-quarters of the whole land-fund (excluding Canterbury) is admitted to be profit gained by the legislature on the purchase of waste (Maori) land." p. 158

By 1859 Law Officers of the Crown had ruled that native land titles did not entitle natives to a vote. Only land "held under Title derived from the Crown" would qualify them to become voters.

This would generally mean buying back at a higher price land bought cheaply by the Crown.

2) Land:

Article 2 of the Treaty of Waitangi was never allowed to protect Maori rights. The amalgamation of the Land Purchase Department with the Department of Native Affairs helped them even less.

In 1862 Mr Mantell said "he had himself assisted in the purchase of 20,000,000 acres for...about a farthing an acre....As a Commissioner for the extinguishment of native titles....he soon perceived that it was a very dirty business, which he would never have entered upon had he known the natives beforehand and which was at the bottom of all our unfriendly relations with the natives.." (Miller.)

In 1862 the Crown's exclusive right to purchase Maori land was abolished. Although written into the Treaty as an intended guarantee of fair land prices for the Maori, it had often been waived and its spirit never enforced. The Native Rights Act 1865 was declared by the Supreme Court to be of no effect — "Transactions with the natives for the cession of the title to the Crown are Acts of State and cannot be examined in any Court." Judgement of Pendergast and Richmond in *Wi Parata v. the Bishop of Wellington*, 1878. (Miller, p 167, 124).

The act setting up Native Land Courts in 1865 gave its sanction to grave injustices; the administrators were often corrupt, and in any case it left natives standing on a pure native title without any rights at all against the Colonial Government or its officials. (Miller, p 125)

In 1963 the Court of Appeal case re *Ninety Mile Beach* showed no great change in this situation. Mr Justice North's summing up stated that "Queen Victoria....had an absolute right to disregard the native title to any lands in New Zealand" — this despite Queen Victoria's express assurances to Maori Chiefs in 1846 concerning her regard for Native Land Rights and for the Treaty of Waitangi which "should be most scrupulously and religiously observed" (See Rusden, *History of NZ*); and despite Queen Elizabeth II's assurance to Sir Turi Carroll at Waitangi in 1963 that "the obligations entered into at Waitangi go far deeper than any legal provision in any formal document".



To this day New Zealand lawyers can graduate without any study of NZ Native Land legislation or the manner in which the recognised owners of 66 million acres have been reduced to ownership of little more than 3,000,000 acres.

To this day too many New Zealanders do not understand the importance attached by Maoris to the Treaty of Waitangi and its promises of equal rights and status to Maoris. Utter contempt for the Treaty was expressed (again, as many times before) in the Parliament which on July 14 1880 heard the Maori Prisoners Bill legalising detention of Maoris without trial. And courts of law for nearly a century ruled that "the Treaty had no validity in international law because the Maoris were not a nation and could not make it legally binding."

But today international jurists see this reasoning as "a typical piece of 19th century arrogance — absurd and morally reprehensible" in its reflection on the good faith of colonial governments as well as the capacity of native chiefs. (Prof D.P. O'Connell, quoted Dr Warwick McKean, Victoria University Seminar on the Treaty of Waitangi, February 1972).

Since the passing of the latest "Land Grab" legislation in the teeth of Maori opposition (the Maori Affairs Amendment Act 1967 providing for the final Europeanisation of remnant Maori lands) the government has condoned infringements of the Act by "Maori" incorporations set up by the Crown in line with its policy of Crown development of Maori land outlined in the Hunn Report 1960.

But more Maoris in the cities are able to avail themselves of legal help. And with a Maori Minister of Maori Affairs since December 1972, the picture in this respect may be changing significantly. All New Zealanders should appreciate the significance of Maori initiative and Maori understanding in such matters. Without Maori initiative and understanding the sores in our body politic will continue to fester.

3) The significance of Maori Initiative:

We need quote only a few recent examples which have already impressed increasing numbers of the NZ public.

a) The dramatic reduction in the Maori imprisonment and conviction rate in the report *Justice and Race* by the Belson Race Relations Action group headed by the Chairman and Secretary of the Nelson Maori Committee; the continuing efforts of Nga Tamatoa Tuarua to secure legal representation for young Maoris are recommended in the Hunn Report 1960:

"Although Maoris nowadays start off with a 15.9 per cent of arrests, they get 17.8 per cent of the convictions and end up with 23.3 per cent of the imprisonments..."

"This special problem of representation by counsel has lately been taken up with Police, Justice and Child Welfare...The Magistrates and Probation Officers asserted strongly that there was no problem; and if welfare officers, for example were detailed to appear in Court on

(Continued from page ten)

behalf of offenders, it would be resented as a reflection on the competence of the Bench to see that accused persons received fair trial. This left the matter in a somewhat uneasy state, but it has since been discussed with the Crown Prosecutor and he supports the idea of retaining counsel in Auckland and Wellington, for an experimental period, to appear for Maoris in Court (fees to be recovered from them or their parents if possible). He has seen many Maoris too shy in the dock to speak for themselves....

"The Police and Justice Departments accept a Maori as being anyone who claims to be one, whereas the census definition is a person of at least half Maori blood. This difference in definition is enough to overstate Maori crime statistically...." (pp. 34-35)

In 1971 the Justice Department Report on Violent Offending again referred to this element of definition affecting the high Maori crime rate in a predominantly young population (p. 21) and again recorded that Maoris "were significantly less likely than Europeans to be represented by counsel" (44.3% of Maoris compared to 86.7% of NZ Europeans) and that welfare officers of the Maori and Island Affairs Department who could arrange for legal aid, "depend on the police, to notify them of Maori youth being charged...." (p. 35)

But none of these three government departments took the practical steps to ensure the reduction in the crime and imprisonment rate achieved by the Nelson Action Group during 1972.

On the other hand, on 6.4.73 the Minister of Justice was reported as taking the negative line of publicly denying any "deliberate" racial discrimination by NZ magistrates contributing to the high rate for Maoris (The Nelson report had not suggested deliberate or individual discrimination).

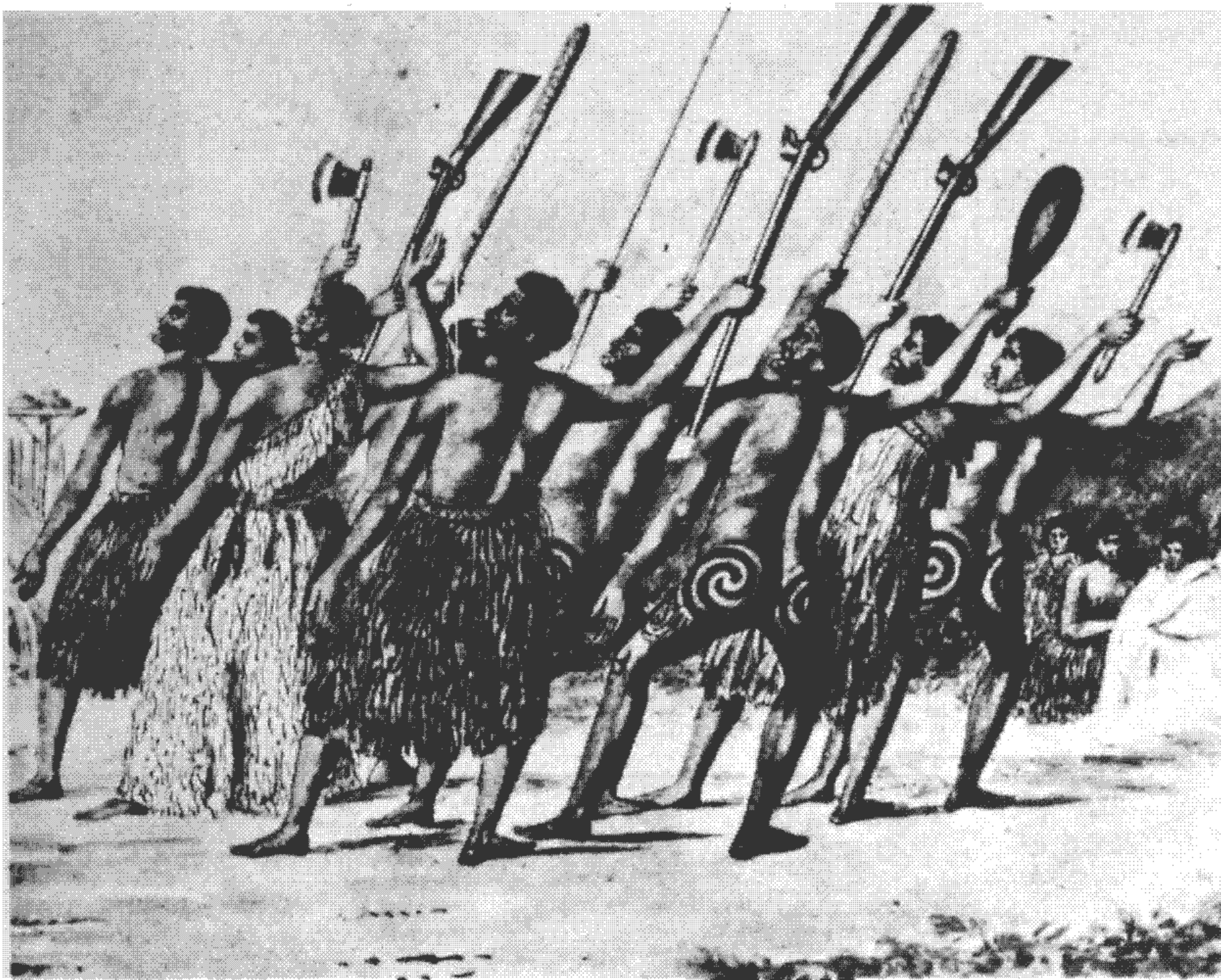
And on 25.6.73 the President of the Nelson District Law Society made headlines: **Charge that Non-Pakehas are Unfavourably Treated by Court is Unfounded** *Evening Post* with statements defending Magistrates on much the same lines as the Minister of Justice.

But the co-author of the report Justice and Race (Dr Oliver Sutherland) in his reply pointed out that the Law Society president had jumped to mistaken conclusions, by among other things, basing his defence on the numbers of Maoris convicted (relatively small) rather than the rate (relatively high in relation to 8-10% of the population).

On 18.8.73 the Minister of Justice, in spite of his positive attitude generally to improving prevention of crime by measures less negative than imprisonment, again maintained in a published letter to the *Dominion* that while he did not dispute the fact that Maoris were over-represented statistically among New Zealand offenders and was also disturbed by it: "What I do not accept is that this is the result of some kind of racial policy adopted knowingly or unknowingly by the Courts".

But he continued: "One reason why more Maori offenders are put into custody instead of being released back into the community may well be that the sentencing Court has decided that home conditions are so unsatisfactory that the offender may better be dealt with in custody and away from them."

So again we have the vicious circle of "assistance" from Pakeha paternalism which has never cured the root causes of Maori disproportionate poverty (the failure of the law to protect Maori rights and interests) but, while offering its custody as preferable to Maori homes (much as it offered compulsory English in schools as the road to success instead of the Maori language), still — as in the *NZ Herald* education feature, 10.8.73 — talks of



the "confused values of Maori parents" giving rise to "double standards" among young Maoris....

If this is the best our society can offer at present, we must recognise that, as with Lord Stanely's Instruction to Governor Grey in 1845, it is for Maoris at most a second-best.

The danger of making such "assistance" permanent under the Race Relations Act 1971 should surely be recognised — when in 1973 the Social Welfare Department's report (p 16) expects over 50% of Maori youngsters to appear before the courts before they are 17, but government stresses the importance of promoting respect for the family unit and encouraging good family relationships.

b) On the significance of Maori initiative in the education system.

4) Intent and Defamation:

Intent has key significance in the laws on defamation (libel etc) and racial defamation (discrimination).

The laws on defamation protecting citizens in general might also be expected to protect the reputation of racial groups, especially as it can be summarised thus (*Dominion*, 27.6.73):

"The law accepts that every man is entitled to his reputation. A catch-all definition of libel is 'to disparage or degrade a person in the opinion of others; to expose him to ridicule, hatred or contempt; to prejudice him in his office, profession or trade' — 'in short, to lower his reputation in the eyes of others'.

So an ordinary citizen can claim damaged for the publication of erroneous information damaging to his reputation. And newspapers in particular have complained of their liability to pay damages to people "we have accidentally misreported, who are not so much concerned to have their names cleared, the record set straight, as to get money from a newspaper" (*Dominion*, 29.6.73)

(Note in passing: If the Maori people could claim such damages for the publication of disparaging statements in history books, and consequently in the news

media and elsewhere, they would have no more need to beg for money from government and by public fund-raising campaigns to finance Maori schools, maraes, land development and similar welfare needs.)

Of course we realise that from the government's point of view this could create an 'impossible' situation. If offenders publicly reported as "part-Maori" (as at Kaikohe this year) could claim damages to the extent that they are not recognised as "part-Pakeha" this would not only reduce the Maori crime rate (but increase the European crime rate); it could probably also provide more than sufficient funds for Maori legal aid and other welfare necessities, because such damages arising from government reports and publications could well bring in millions of dollars.

And the same criterion could well apply to official omissions to remind the NZ public how far institutions set up by government (Maori Education Foundation, Maori Purposes Fund, Maori Affairs Department etc), have been built on and dispose of Maori monies. Such official omissions have led to the situation where too many New Zealanders regard government control of Maori affairs and Maori monies as "government assistance in favour of the Maori".

But the Race Relations Act (Section 25 — see Conciliator's Report, p11) protect Maori reputation from the publication of insulting material inciting racial disharmony only if the victims can prove "intent to...bring into contempt or ridicule" etc.

So in NZ those who publish matter defamatory to a racial group are protected; they are free to do so as long as they can disclaim intent to disparage etc. And intent is notoriously hard to prove in a court of law.

Suggestions that the freedom of the press would be better protected if citizens had to prove intent to justify their claims for payment of damages have apparently been rejected by the Minister of Justice who reportedly (*Dominion* 29.6.73) does not want a situation "where the law renders a man in a public position powerless unless he can prove malicious intent on the part of the newspaper". (This was described as the situation in the United States, where greater freedom of the press was instrument in exposing the Watergate Affair as damaging to the public interest.)

It will be clear to all who wish for positive promotion of racial harmony that the Maori people and Polynesian people generally, are "in a public position" in NZ just as much as any "man in a public position", but that NZ law at present renders them "powerless" in the manner which the Minister of Justice reportedly rejects for NZ citizens in general.

It is also clear that a century of racial defamation would have to be overcome before the "uninhibited, robust and wide-open debate of public issues" advocated by the Minister of Justice and the press in the public interest could include properly informed debate on the public issue of institutional racism.



Shona Laing



Whispering Afraid is Shona Laing's first album. It was released late in 1973 following the success of *1905*, *Show Your Love* and *Masquerade*. During an interview at her home she talked about the album and her art:

SALIENT: What is the importance of the title track?

SHONA LAING: Well I can't make definite statements but...with things like: "I see them sitting around talking about politics and the weather"....you've got my attitudes to politics. I don't know much about it and I don't really want to because personally I think that politicians and people just sit down and rave, and never get anywhere. And *You Are The One* is sort of my political statement, ah.... "I'm too young to reminisce", that's (from) *Like Days Gone Before*, and I suppose "life where are you taking me/ why hold back when there's not time to wait" is like *Is Anything Ever Everlasting*....

I can't really sit down and do this, but I feel that every song on the album is a branch from *Whispering Afraid*....it wasn't consciously done, it just happened that way.

I've noticed that there are two types of songs on the album, your 'political' ones and those which are more 'personal': I'm thinking of *You Are The One*, with lines like: "when all the voices unite on this earth/ the revolution will be called rebirth" and the opposite of this, say *If Only*. Are you aware of these differences when you begin writing?

No, not really....I can just sit down and feel in the mood, and write words down and half the time, after the first verse I won't even know what the rest is going to be about. It just develops as an almost subconscious thing....like last night I sat down and wrote this thing, it was quite late and I felt like it. It started off....I didn't know how it was starting....it just progressed and the final two verses fitted in. I didn't even know it was the theme, it just happened....and that's how all of them happened.

O.K. Do you have a personal philosophy?
Yes.....well I really am an idealist. I see things

happening that are pointless; I know they're pointless and the people doing them know they're pointless. And it seems so pathetic that no-one is doing anything about it....and that's just the feeling I have. I can sit down and write a song like *You Are The One* and it's almost anger.... but I realise at the same time that it's only a very, very small statement and it's not going to change the world....but maybe I can make some people feel this way.

What about the personal songs...Lady Dipton?
Well I'd been thinking about writing it for quite a while, and one night I'd been sitting and talking to her....she's just a brilliant person, that's all....I'd just got home and was thinking of her....and it was a conscious effort to write about a person. I actually wrote it as a poem first. (Lady Dipton is the album's "Your Song", a simple tribute to 'a person that I admire a lot': There's a slow kind of air/that surrounds her/ as she blinks or slips back her hair/ And her head's slightly tilted/as she listens/to the music so easy to share/We've talked about poetry and people/We've laughed about all kinds of things/ She's unique in her own kind of fashion/Lady Dipton/its your song I sing....)

How do you usually write your songs?
Usually the melody comes first....I just build up the words, and later I might change the tune.

Do you just sit down with a guitar?
Yes.

Do you play the piano?
No, not really. I've never written with a piano.

What about influences. Were you interested in literature at college?
Not really. English used to be my worst subject, I absolutely hated it.

What, then, was your best subject?
Science. It's funny really, I became disillusioned

with science later on. It really bugged me that people couldn't sit down to look at something like a rainbow or anything without saying: 'well that happens because of....' and a great scientific explanation. It was for that reason that I turned to English in the 6th and 7th form and I really came to like it. But I don't know that it influenced what I write, so much as how I write it.

When did you first begin writing songs?
I wrote my first song when I was ten, and I started learning the ukelele when I was eight or nine.

When were the songs on this album written?
I think *You Are The One* was written first, at the beginning of 1972. And *1905* was written close after that. All the others were written early last year.

How was the album made?
Well it wasn't done in the sense of: "right, we're gonna sit down and make it over ten days". The album actually took about fifteen months, we'd do a song, leave it for a couple of months, then we'd finish it off. This wasn't such a good idea because things like strings were added at the same time and the sound is basically similar, there is no difference in feel. *Lady Dipton* and *Is Anything Everlasting* are two completely different songs but the strings sound the same.

At an earlier meeting in her manager's office she explained that *Masquerade* and *Show Your Love* applied as much to herself as to others: "on the album I'm just singing my own songs, telling my own feelings. *Whispering Afraid* (the song) is a memory in parts but still an idea and a worry. *Cliff-top Castles* (from the verse - "I've been thinking hard about my time/Where I'm gonna go and what I'll find/ And my cliff top castles fade away/To a suburban home on a winter's day....") can still fade but I don't think it will worry me so much now. It embarrasses me in some ways, yet in other ways I am very proud of it....as a whole song and as a sequence of ideas."

DRAMA

The critic's problem

If you go to plays fairly often, its inevitable that you will occasionally walk in on something that is so bad you can hardly believe it. Usually, you walk straight out again and dismiss it from your mind. It has simply been a waste of time and money, there's nothing more to be said. But when the play attempted is 'one of the greats' - when the text is rich in dramatic possibilities and none of these are exploited, your reaction is going to be slightly more complex. As it happens, I did finally walk out of the Drama Society's production of Beckett's *Waiting for Godot* - but not before anger and disgust had succeeded irritation and boredom. I'm not going to talk about the production at all. Thankfully, its run has now finished and anyway there's nothing to say, its nothing more than insulting when the actors don't know their lines - so carry their texts on stage. What does concern me is my feeling, after such a production, that no theatre is

better than bad theatre; the question, why bother? 'Waiting for Godot' was particularly incompetent, but the faults there demonstrated are not isolated phenomena. They are characteristic, to a greater or lesser extent, of most of the theatre you see in this country. Probably the faults can be summarised here as a simple lack of elementary techniques.

Sometime, if you're working as a critic, you have to confront this question of what to do, how to react, when the badness confronts you. You have to ask yourself what the function of a critic is and how you can best exercise that function. They're not by any means new questions, which only means there are no answers apart from those that can be arrived at from a consideration of the immediate context of the things that are happening or not happening here, New Zealand, now, 1974.

First off, I don't think a reviewer ever persuades many people to go to a play they would not have otherwise seen. This can perhaps happen if there is a wide choice of things to see and a large body of people accustomed to attending a variety of types of theatre. Audiences here are smaller, more habitual. Its possible to see everything put on in Wellington without much demand on your time. Second, if you're writing for a paper like *Salient*, most of the time you don't even reach a large body of those who do go to the theatre. So I can't and don't feel that my immediate responsibility is to the public, whatever the public may be. If anyone reads this column, they'll be reading it because they're already involved in the theatre in some capacity - either they've seen the play or had something to do with putting it on or the theatre is one of their interests. In a review you give an opinion/response/judgement against which they measure their own. It would be foolish to think that by such means you can arrive at some decision as to the plays merit and meaning. That is not the point and should never be thought to be the point. Criticism is activity, is feedback, it must be open-ended.

From that it follows that the critic himself must be open to whatever a play is doing or trying to do. Ideally, you go along without any particular expectations. What you try to cultivate is a certain readiness for experience, a desire and an ability to participate in what happens (by which I do not mean you must be ready to shout, weep and dance about the theatre - there are many responses, appropriate to many situations. Leaping on to the stage may be one; silence is just as surely another.) Side by side with this readiness there must be somewhere an awareness of the possibilities inherent in the medium. I mean, you must have some idea of what the theatre could be, what it should be, perhaps what it must be. When you recognise that theatre is almost always going to be a disappointment, you must have recourse to the idea of an ideal theatre. Ideal in the sense that it answers ones highest conception of what is possible. The hardest thing is to maintain your belief that this can happen when faced with so much that is dull or merely proficient or just incompetent. Peter Brook has this to say of the critic: 'If he spends most of his time grumbling, he is almost always right,' (in a Pelican Book, *The Empty Space*). Many of the ideas I'm expressing here can be found in this book - and a great deal more as well). If you can imagine, however fitfully, how good it could be, your obvious

duty is to do all you can to bring about the conditions in which the theatre can best work. Equally, you must try and identify what in any particular production, is working towards this end, and what is obstructing it. This necessarily involves a great deal of 'grumbling', a great deal of negative criticism. I would much rather be nice about the things I see. But it is too easy to end up protecting your own need for theatre by pretending there is something on the stage to hang onto. The only honesty is in saying yes to those things that will push the theatre in the direction it must go.

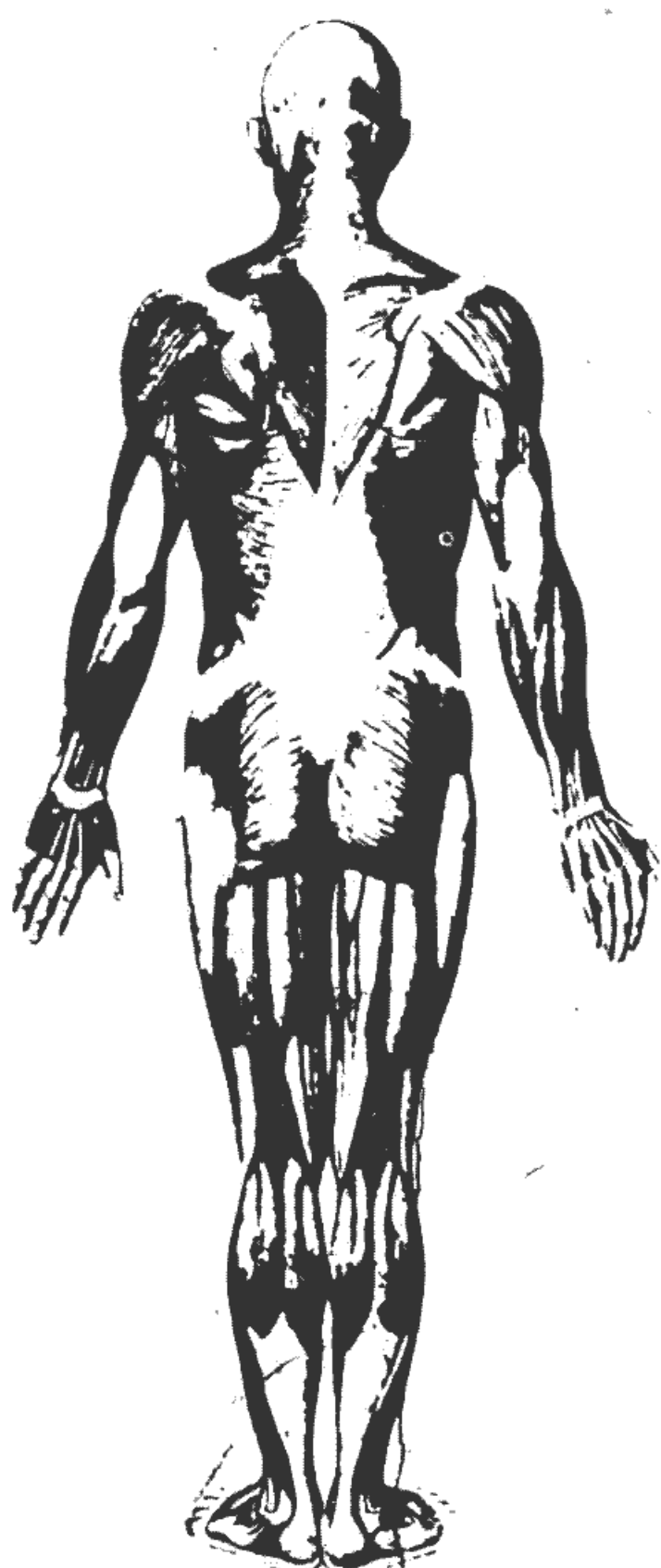
As to what I call the ideal theatre - what would it be like? Well, I have never seen it manifested, perhaps I never will. In some obscure way I would expect it to define itself through the act of theatre, of performance. I don't think it's my place to outline its characteristics. I'm not sure that I could; and anyway I don't see much use in talking of rigour and intensity and shared experience. Something of what I mean was there every time I saw Theatre Action play. Certainly, it cannot begin to exist without a working

command of, a continual striving after, the techniques the theatre has as its disposal - in terms of writing, directing, design etc, as well as acting.

Just as crucial is the activity of the audience. Their responsibility is as great; they are as necessary a part of the theatre as those more obviously involved in production. In a way, everything I have said about the critic, the characteristics and abilities he must cultivate, apply to every member of an audience. While the performance is on, while the theatre is happening, every person should be as attuned and responsible and as intelligent in his responses, as the critic must be. The only difference between them, is that the critic will be writing something down afterwards. That's all.

I suppose the effort involved, the effort necessary is stupendous, almost overwhelming. Peter Brook again: 'To play needs much work. But when we experience the work as play, then it is no work any more.'

-Martin Edmond



Living on a tight budget is no bed of roses



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

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The great thing about these is their flexibility. You can take one out for a few days, to tide you over a rough spot till the end of term, or you can borrow on the long-term, and plan things out over the years you're at varsity.

BNZ Consulting Service

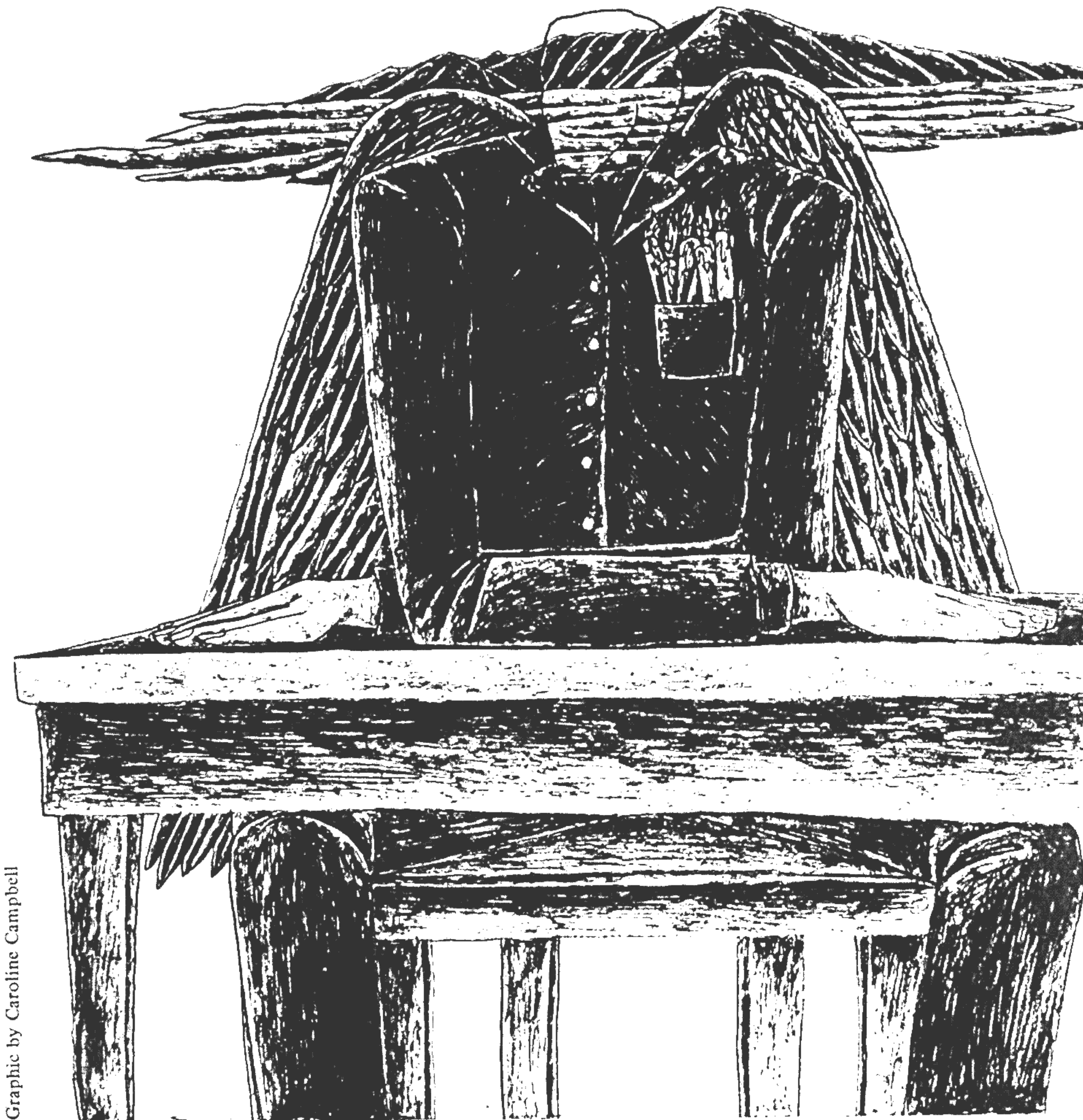
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BANK OF NEW ZEALAND



Graphic by Caroline Campbell

LETTERS

The learning process

Dear Sir,

It was good to see an article from a member of the Education faculty of our own University published in Salient. Namely that of Jack Shallcrass. Considering we students are concerned with the process of education by the very fact that we are involved in it, I feel students should be more aware and more critical of the process that is shaping our lives. I feel the Education faculty, by its very nature, should get down from its academic cloud and take a more active public interest in the education debate of the when, how, and why of education. This faculty, instead of being one of the duller on campus, should be one of the most vital, so how about it, you lot in Hunter?

Education theory and terminology has a habit of being vague and ambiguous, like too many politicians statements. Take the concept of a university's function as the encouragement of learning (para 5, "An Imaginative Grasp on Living Knowledge" Vol 37, no5). This begs the questions — learning for what and how. People learn things for many reasons many of them negative e.g. "I've got to learn this junk because I've got to get a degree, because I want a high paid job". This is an example of intrinsic negative motivation, and takes all the fun out of learning. Society encourages students to learn because it needs professional people, and offers attractive material rewards to encourage this learning with the results that a university too often serves as a finishing school for the elite, and for the training of lawyers, accountants etc. There are many negative qualities evident here. Our examination system is largely a negative goal because it encourages learning for the wrong reasons. And as for the method of the learning exchange! Our over-emphasis on the lecture routine with its one way communication, utterly defeats any theory on the 'true learning situation' so thoroughly expounded by the Education faculty, which should be practising what it preaches. I fully agree that the most important quality to be gained from the learning process is the ability to think clearly and to discriminate, but how the hell can this be adequately achieved when the teaching system practised by the university is so contrary to a true learning situation? Just how many staff treat you as sentient beings rather than as sponges? How can they when a lecture situation is so often only one-way communication? How many students find

the work load too great to play an active part in student affairs? In-term assessment is still in the teething stages and there is still no satisfactory balance between in-term, and end-of-term assessment, with the result that negative learning still predominates over positive learning.

What's my problem then? My problem is that somehow I have the idea that education is meant to be a positive process where one is motivated to pursue the task of learning for its own sake, but in our present teacher-learner system, this sought of idea sounds like verbal diarrhoea. If the ideal of education is a positive learning process, then ambiguous statements like 'the encouragement of learning' are completely useless and misleading. The list of qualities and values give by Jack Shallcrass are positive in that they are desirable skills, but somewhere, somehow, the total learning situation at university must be made more positive so that these qualities are fostered rather than squashed. Then perhaps, students will be more prepared to commit themselves to others, rather than self.

B.Cook

Madrigals in the cafe

Dear Sir,

Last Thursday lunchtime, I and some friends were sitting in the downstairs cafe when a group of students entered and began singing some strange but not unpleasant songs. Then they were rudely interrupted by an officious woman, whom I overheard telling them to bugger off, which they did. Why did they leave? They were causing no obstruction, but merely providing pleasant entertainment. Who was this pushy creature?

Yours sincerely
Sue Bennett.

[Enquiries indicate that the pushy woman was Ms Lindsay J. Rea, Deputy Managing Secretary of this building. When I asked her why she had kicked the madrigal singers out, she told me it was "none of my business." "I'm not going to have to justify myself to you," she said. "It is not permitted for such things to happen unless it is organised." When I suggested to her that such an officious, bureaucratic attitude was defeating the purpose of the Union, a screaming fit began, and I took my leave. — Ed.]

Biological aptitude

Dear Sir,

It is indeed unfortunate that "M.A. Graduate" (Salient April 3) should feel it inadvisable to submit his name; it is a sad comment on the intolerance of this society, and presumably his resultant insecurity. For it is noteworthy that no-where in his letter does he say he is a homosexual; he only implies that he is a temperamentally 'female' man, thereby missing the point. This is a difference between a male who acts in a way thought of as 'feminine' because it is feminine, and a male who acts in this way because he wants to irrespective of cultural pressures. Sexual roles are stereotyped from birth, certain things demanded of each sex. It is inevitable that some people should have the ability to see above this socially conditioned morass and realise that there is, in fact, very little which is innately "feminine" or "masculine". For instance, women are generally less competent mechanics than men. This is cited as proof of biological aptitude, or lack of it. But how many girls were given a Meccano set, or encouraged to learn about technical things? There may be other features, but the only really "feminine" thing I know of is motherhood — and a lot of that can be shared.

So when M.A. Graduate wishes to apply for jobs which we are conditioned to think of as female, he has come to some higher understanding. When he is able to accept this without being ashamed of it, and realise that he is quite "normal" (excepting that he has been able to resist more of his conditioning than usual), then he will have progressed even further.

Ian Pilott

THIRD GAY LIBERATION NATIONAL CONFERENCE

Wellington April 12–15 1974, Union Hall VUW.
Programme includes:
workshops
addresses
public forum on homosexuality and the law
Speakers from NZ Homosexual Law Reform Society and Gay Liberation.
Monday, April 15, 1.30pm Union Hall
Easter Dance — Saturday April 13, 9pm–1am
Admission only \$1. Music by Sound Circus.
All welcome.

For further information telephone — 49-468.

Student Humour....

Dear Sir,

There should be installed, on the fourth floor of Rankine Brown, an enclosed cubicle so that people can stand in it and pick their nose in private while watching the ferry go out.

Up Yours,
N.O. Strill

Herpiece

Dear Sir,

As one who has never had an epistle printed in the publication of all publications (i.e Salient) I would like to say my piece. To all the Salers, Trotskysts, Marxists, Stalinists, Communists, Fascists, Leftists, Rightists, Middlers, Labourites, Nationals, Young Turks, Federated Farmers, RSA'ers, Mickeys, Prods, Hindus, Yanks, Viets, P.S. and people — the Milky Bars are on me!

Yours Superbly,
Mother of Seventy Three
(Still in)

Staff-student relationships

Dear Sir,

In the last issue of Salient (27.3.74) an article was included about the formation of the Economics Society which you heralded as a breakthrough for liaison between staff and students and hoped that it would foster an improvement in staff-student relationships within the Economics Department.

However this type of society is by no means a new phenomena within the university as the Geology Society has been an affiliated society with within the university structure, the primary aim of the Geology Society is to foster staff-student interrelationships. Indeed the Geology Department has a very good staff-student relationship and this is highlighted by the many wine and cheeses, field-trips and other functions the society holds each year. At these functions staff and students inter-relate as equals in a common search for enjoyment.

Enclosed is an article being circulated to all students and staff within the Geology Department informing them of activities of the society. Other society's may find ideas within this hand-out to help them run inter-staff student activities.

Jim Patchett
President, Geology Society
[Anyone wanting to see this article should go to Salient or to the Geology Department. — Ed.]

Moral invasion

Dear Sir,

I refer to your article, "Christian Anti-Communism" of March 27, where Moral Re-Armament was criticised. I make the following points.

1) MRA is not making its first appearance in the University. In September 1970, a Moral Re-Armament group was invited to speak in the University by the then President of VUWSA. At a later occasion Conrad Hunte, West Indian cricketer and spokesman for MRA, addressed another University meeting.

2) Your inference that MRA is financed by US bankers is incorrect. It is financed by ordinary people like myself, (and by the writer of the article "Christian Anti-Communism", if he so desires).

3) As an Asian, I resent the paternalistic reference that MRA is "designed for the Oriental market". The fact is that the impetus for moral re-armament comes equally from Asia as from the West.

MRA is an idea that both East and West can, and need, to take on together. In my experience, MRA does unite people of different creeds, races and backgrounds in bringing about the needed changes in the world.

The above points are just some of the answers to the inaccuracies in your article. Could we hope for a little more fact and a little less bias in the future?

P. Aron

Sallies are okay

Dear Sir,

To David Cunningham — irresponsibly the originator of that flatulent verbal outburst concerned with the Salvation Army — crap!

To castigate a charitable body for accepting monies from an organisation, in this case a nationwide brewery chain, whatever the supposed motives of the latter, when, we, the people of the bloody country support such an organisation in the whole-hearted manner we do, is to display at best incredible naivety or else sensation worthy of our fine Sunday papers.

The Salvation Army is possibly one of the most worthy charitable groups at work in the country today. If you're going to head'shit — knock the head off before you plaster the hand attempting to repair the ravages of the overeating.

Cam Calder

Underage

Dear Sir,

Late in 1972 Norm and Co, in their election campaign, promised the vote to 18-year-olds. Where is it?

John Henderson

The revealing debate continues...

Dear Sir,

As could be expected, the debate around the exile of Solzhenitsyn from the Soviet Union has inevitably ranged into a number of broader issues. The two letters by Terry Auld and Don Franks in the March 27 issue of Salient give ample evidence of this.

Auld and Franks both comment on how revealing this debate is, and on that point I couldn't agree more. In this letter I wish to take up only three of the issues they raise, and in doing so point to how much they reveal about their sick brand of politics.

1) In my article I explain how in Stalinist Russia and China a system of monolithism has been established. There is one line — that of the leaders — and any divergence from it is labelled as "bourgeois" and crushed. It is interesting that neither Auld nor Franks seriously challenge this charge; and in fact Auld, with his customary clumsiness, gives us further evidence of its correctness. When admitting that dissidents will inevitably emerge in China and in the future, he blandly claims "They will be the bearers of bourgeois ideology, as the Soviet dissidents are". How convenient. Regardless of their political ideas and programme, Auld knows in advance that these people "will be bearers of bourgeois ideology". This kind of "logic" has a practical usefulness, of course; it is much easier to crush political opponents who have been tried and convicted in advance.

2) As a justification for the repression of dissidents in the Soviet Union and China, Auld and Franks attempt to hide behind "the dictatorship of the proletariat". As Mao or Brezhnev might say to the masses: "We are the dictatorship; and you are the proletariat".

But the term "dictatorship of the proletariat" refers simply to the working class having power in a society, as opposed to capitalist rule or the dictatorship of the bourgeoisie. And while socialists strive to preserve and strengthen working class power by any means necessary, this does not mean that opposition viewpoints should inevitably be suppressed. At times of intense crisis, such as during the civil war following the Russian revolution, it may be necessary to suppress opposition viewpoints; but Lenin and the Bolsheviks always saw this as a last resort, a necessary measure in order to ensure victory in the civil war.

In general, however, as Don Franks correctly quotes Lenin: "proletarian democracy is a million times more democratic than any bourgeois democracy". This means that different working class tendencies should have full freedom to publicise and win adherents to their views, and that there should be free debate and discussion of ideas. Slander and vilification of dissidents is, of course, incompatible with this.

Moreover, in today's Russia and China the stifling of dissent actually serves to weaken the dictatorship of the proletariat. Socialism cannot be built around the suppression of all critical thought, around a system where the masses must adhere to one line which is set "for them", or else risk being labelled "reactionary".

3) In my article I explained that "when faced with critics, the Stalinist system does not debate with those critics ideas, and engage in open discussion". Auld seems to take exception to this point, declaring that "Readers will judge for themselves the validity of his assertion", so I think the time opportune for a few specific examples. I refer readers to the slaughter of thousands of Trotskyist Left Oppositionists (indeed, any oppositionists!) in the Soviet Union during the late 1920s and into the 1930s; to the Chinese Trotskyists who are in exile or rotting in Mao's jails; and, no less significantly, to the fact that people like Auld and Franks proudly boast that if they have any say in the New Zealand revolution the "Trots" will be among the first to go to the wall. After all, Trotskyists are "counter-revolutionaries" and "agents of the CIA", aren't they?

In this debate we have seen again how those who choose to defend the Stalinist systems in the Soviet Union and China are reduced to mindlessly apologising for the outrages which have been committed in the name of socialism by Stalin, Mao, and company. People need large doses of blind faith in order even to attempt such an impossible task; but faith has never yet managed to overthrow oppression and build a socialist society. It only stands in the way.

Yours,
Peter Rotherham,
for the Young Socialists.

Handed in

A directive from our masters. CSC sessional assistants: do NOT give advice to INFO 201 students.

A conversation....

"Can you help me?"

"Are you an INFO 201 student?"

"Yeah, so what?"

"Hard luck. Ask the INFO Science department."

Subsequent events....

1) Ted not found (as usual)

2) Tutor not found

3) Secretary has no ideas

4) Student quietly self-destructs to the sound of maniacal laughter.

Mindless Me

Dear Sir,

My sympathies to the reporter of the MSA curry evening. To have it inferred that he is without a mind is not flattering. Yet I am finding it difficult to disagree with this charge. For Salient continues its mindless attack on Moral Re-Armament under the heading 'Christian Anticommunism' (March 27).

Why can't Salient give us the truth instead of digging up the old-hat criticisms and inaccuracies, e.g. 'the influence of MR's influential American bankers.' For the information of the writer, the Keswick referred to is in the UK and not the US.

It's hardly imaginative either to try to reform supposed anti-communism with anti-Moral Re-Armament.

I would like to see a greater number of positive articles in Salient. Newspaper should not only expose society's wrongs but report the hopeful changes that are occurring.

Yours,
David Porteous

The can business?

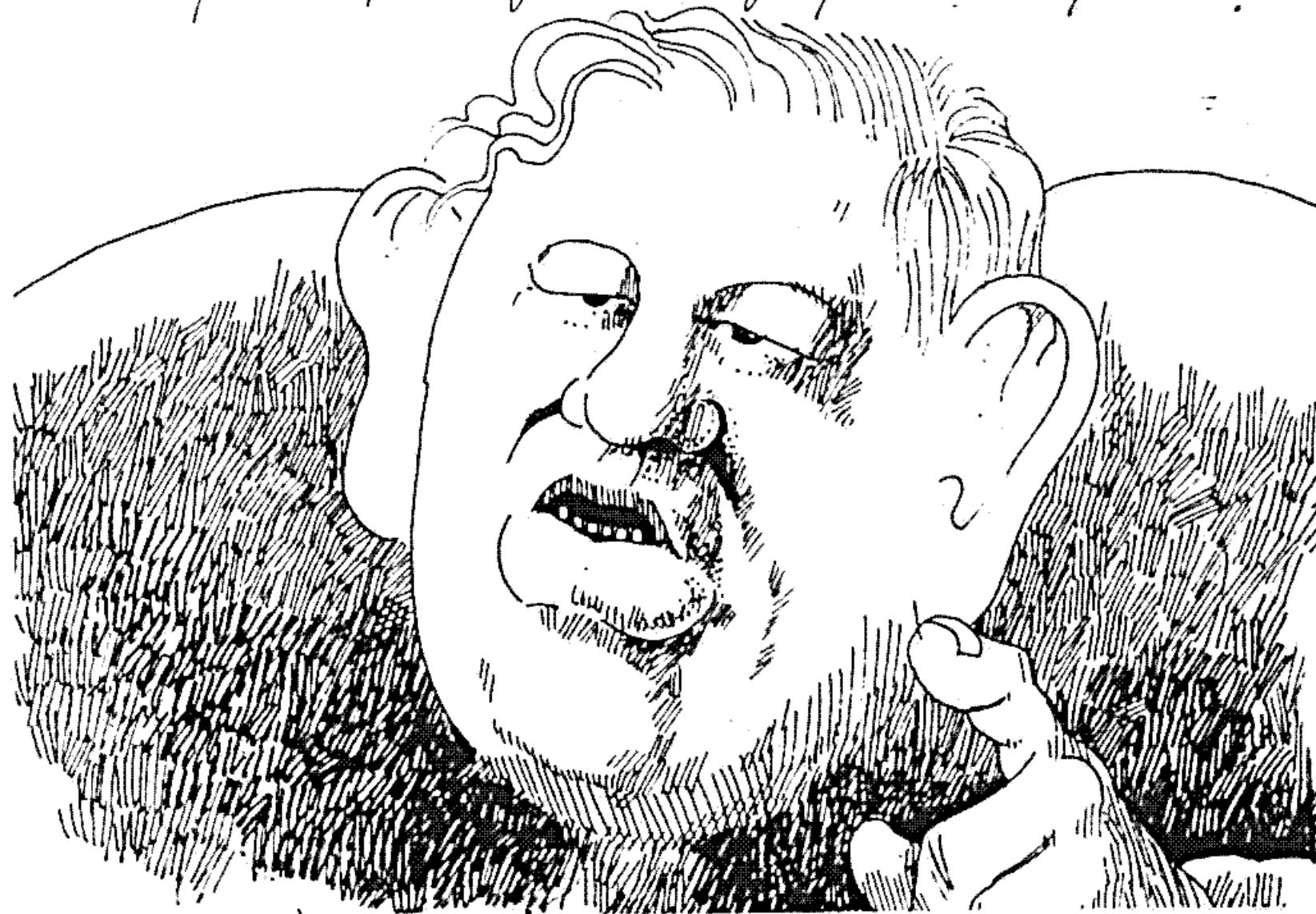
Dear Sir,

It is immensely encouraging to see a bright new spirit of student involvement in various facets of social interactions within the University environment. Gone are the days of student apathy. We are in the 'can' business.

A perfect example of student participation, co-operation and good-will was evidently shown recently by a small group of overseas students. It was most pleasing to come across such an enterprising, friendly and interesting group of people who had organised a dance evening in the student union. I am referring to the Fijian students. In my opinion these students deserve a closer recognition from we Kiwis whose support is essential to enable a much better understanding between our fellow students.

J. Ajnup

The trouble with freedom of speech is that a tiny minority will spoil it for the rest, abusing the privilege and saying what they like!



Does SRC condone the Red peril?

Dear Sir,

I feel I must write and query the article in Salient (March 27 issue) about the SRC. Of the four students from Vic I asked nobody knew what the hell SRC stood for, so please excuse this apparent lack of 'home work' on my part.

Does SRC in fact condone the spread of communism and the most horrible violence that Africa has seen since the Mau Mau?

It appears so in their 'first major project' which as the article states will be 'fund-raising for the Zimbabwe freedom-fighters'.

How much does this SRC actually know about the freedom-fighters, their aims and methods?

If their fund-raising goes ahead they will be contributing to the deaths and horrible injuries of innocent people, both black and white. Some of these people are totally apathetic as to the government or policies of their leaders, or should I say, to whoever may be in control of their area at the time.

As the 'Zimbabwe Freedom-Fighters' are communist backed, and provided for by the communist countries, it appears that either the SRC is pro-communist and condones the deaths and maiming of innocent people or are so bloody arrogant as to go into a situation and problem area, without doing their homework on the topic.

I do realise the fact, that the parties concerned in the conflict, are not 'innocent people'; but the African villagers and local white population mainly women and young children have little say in what happens, and, so are innocent to the whims of the Smith regime or the Zimbabwe

freedom-fighters.

All I can say is that the SRC is moving into an area where they are out of their depth, to use light terms, and will, like small children who play with fire, get their fingers burnt.

All I ask is that they take a good bloody hard look at the whole situation in Rhodesia, on both sides of the conflict and then if they still feel that they are in the same league as the big boys, act accordingly.

With respect of your views,

Mike Wood

Wellington Polytechnic

P.S. Print whole script or nothing.

P.P.S. A friend just said "tell the SRC to look at the true facts, not propaganda, instead of jumping on the African bandwagon like every other stupid sheep in New Zealand."

Crumbs from the table of the rich

Dear Sir,

This is a reply to an article entitled "Leftovers" in March 27 edition. As a member of the elite of the university students (i.e. those living off the profits of capitalism) I accept the thanks of 'well fed and read' and I assure him of our continued generosity and indirect financial support.

Better fed and read

Long live indifference?

Dear Roger,

It is because there are doubtless freshers this year, who inspired by the prospect of liberty on campus (as opposed to classroom confinement), except more of university than that the only genuine cry be 'Long live indifference' that this reply is written. Dianne's point of view in her report last week of the gay forum is that of reaction to indifference, whereas true radical renewing passes through that stage and comes out on the other side — to offer what we cannot be indifferent to. I do not think people here are necessarily indifferent or otherwise. It is that people have potentialities for care and/or indifference, and people who are conditioned by their

thinks of the Chemistry Society, Physics Society etc, all of which to the uninitiated seem esoteric and to the self-centred and uninitiated, seem boring. Also the Car Club and Motor Bike Club offer a wider range of interest, which in due consideration to Women's Liberation one sees, are not limited to men but to drivers.

Now the central thing about all these groups is that they call the individual to sacrifice time and energy, to pursue some concern external to his or her needs, and to promote inevitably, good feelings and harmony. These are the fruits of such trees. The choice of one's group involves the choice of one's identity. In this last respect it is surely the less-personally centred, more abstract, ideal and consequently far reaching causes that appeal, for they are a path of politics and a means to peace. The desire to end apathy, the hope to be free of both personal and political alienation, are the hope and desire of the peace-makers. And whatever one declares as ones means to promote world-peace it will not come until each individual knows peace in the inner self and outer world of which and in which each self is a vital part, conscious or not. Therefore the fact that we are indifferent, is merely because our eyes have not been opened to the possibilities of involvement, and involvement at VUW offers itself on a very wide scale.

Those interested in the organisations mentioned above go to Contact on the second floor of the Student Union Building. Those who disagree with this letter please express their point of view not only to their neighbours, but to their brothers and sisters per Salient.

Janet Middlemiss

Poisoning the people

Dear Roger,

I would like to reply to the other critics of my article on Solzhenitsyn.

1) Anthony Skipper (publish whole or not at all) is evidently a clever chap. I am sure that if he had a single fact to confirm his phrasemongering he would not have hesitated to use it.

With a sense of irony entirely his own, Skipper asks me: "Does accomplishment, quality, make a person 'bourgeois'?"

No, but this argument is bourgeois. In a class-divided society all literature and art belongs to definite classes and are geared to definite political lines. There is no abstract criterion for "accomplishment" and "quality". From the proletarian point of view literature and art should serve the interests of the masses, particularly the working class. Form and content are not separated from each other.

"Some works which politically are downright reactionary may have a certain artistic quality. The more reactionary their content and the higher their artistic quality, the more poisonous they are to the people, and the more necessary it is to reject them." (Mao Tsetung, Talks at the Yan Forum on Literature and Art)

That sums up the Marxist attitude to literature and art. What is at issue with Solzhenitsyn is not his technical abilities — but the reactionary character of his politics which is reflected in his writings.

Skipper may believe that Solzhenitsyn is "a far better communist, in the spirit of Marx and Lenin...than 'recognised' Soviet writers", but I believe that anyone who denounces revolutionary and national liberation movements, particularly the Vietnamese revolution, who defends the South African racists, who advocates a return to peasant life, etc, is a thoroughgoing reactionary who has absolutely nothing in common with Marxism-Leninism.

Skipper asks: "What is Mao? What was Fanon? Was Lenin more 'proletarian' than Solzhenitsyn? Compare the experience of his life with that of the man you are classing as bourgeois."

Like the Trotskyists, Skipper cannot understand that whether they are aware of it or not, people can express bourgeois and petty bourgeois ideas while picturing themselves as proletarian revolutionaries. While in class society all kinds of thinking are stamped with the brand of a class, it does not follow that a person expresses the ideas of the class of which he is a member. Both Lenin and Mao, like Marx, Engels and Stalin, came from non-working class origins, nevertheless their teachings express proletarian ideology in concentrated form.

Skipper asks: "If Solzhenitsyn is fascist, what was Stalin — democratic? What was Hitler — pseudo-fascist? What is Kossygin? Book-based man, go back to your books and think again."

This kind of thinking would get Skipper good marks in political "science" at the University of Waikato, but it has nothing to do with reality.

Fascism is the open, terroristic dictatorship of monopoly capital. Those who support this dictatorship are fascists. When Stalin carried out the purges of the thirties, about which the Trotskyists never cease bleating, he was concerned with rooting out the counter-revolution. Whether the Trotskyists and Skipper recognise it or not, the Trotskyists, Bukharinites and Zinovievites executed by the Soviet state in the thirties were all counter-revolutionaries. Stalin's concern was the consolidation of the dictatorship of the proletariat in the Soviet Union. Any mistakes made during this period, and Stalin himself admitted that some had been made in his speech to the 18th Congress of the CPSU (B), were made in the process of protecting socialism.

Louis Armstrong is alleged to have remarked: "All music's folk music; leastways I never heard of no horse making it." Antony Skipper uses this kind of thinking when he throws at me the following (to him ironical) charge: "Perhaps you class 'proletarian' alone as 'people'? What are the 'bourgeois' — sub-human?"

Wrong again! The "people" is made up of different social classes and layers according to the nature of the society. In a society in which the overwhelming majority are oppressed and exploited, these layers constitute the masses of the people. In bourgeois society the working class and other labouring sections, who are oppressed and exploited by the bourgeoisie, constitute the "people". In socialist society the working class and its allies are the masses of the people.

Skipper quotes at length, but to no good purpose, from Solzhenitsyn. For example, "on war (p 26). 'Violence can only be concealed by the lie, and the lie can only be maintained by violence.' Is that pro-imperialist? fascist?"

No. Precisely because it is abstract, it can mean all things to all men addicted to phrasemongering, it is meaningless.

2) John Wilson says: "In China though, all decisions are made in secret, as at the 10th Party Congress last August." This is a standard assertion which has no validity. If it means that the Chinese take many of their decisions without bringing Mr Wilson, myself and other foreigners into their confidence, then he might be right. But the 10th Party Congress proceedings were no secret for the Chinese people. The main documents were discussed at great length before its convention. Delegates were chosen on the basis of mass discussion.

While I would like to know what was discussed at that congress in great detail, I do not think that the Chinese are doing anything reprehensible in not bringing me into their confidence. It is their party and their decision.

Terry Auld

DOWNSTAGE THEATRE

Hannah Playhouse
Corner Courtenay Place & Cambridge Tce.
Nightly at 8.15pm
Dinner at 6.45 pm

The Sea
by Edward Bond

Directed by Sunny Amey
Designed by Raymond Boyce
Student concessions
Bookings taken for coffee and play
All reservations 559-639
Watch papers for details
of late night theatre.

C.O.V.

The Annual Meeting of the Wellington Committee on Vietnam will be held on: **Wednesday, April 10 at 8pm** in Library Lecture Hall (Mercer Street). The Agenda will include: Apologies, Minutes of the last Annual Meeting, Annual Report, Annual Balance Sheet, Report on Vietnam Aid Appeal, Election of Officer, Election of Auditor, Deferred Business from last General Meeting, Future activities, General.



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What creates inflation

Dear Sir,

As moves seem to be afoot to try to get me excluded from the use of the University Union facilities because of what I wrote about the caf, I think I will write a few last words on what I have wanted to say for a long time.

Two press extracts interested me. One was to the effect that the Singaporean Government or the Port Commission in Singapore had banned the wearing of collars and ties in that state, for its Government employees because it was felt "ties created a mood of keeping up with the Jones" and scrambling for power. This was just a little news entry tucked away on the back page of the Evening Post sometime last year.

Another press entry that caught my eye was some billboard stating by the Women's Weekly "Does your husband suffer from impotence? and what you can do about it".

With things as they are, the caf manager's employees wearing their collars and ties, parade around the campus, and it is not possible to communicate with any of them on any but harsh, threatening terms. "a collar and tie creates sides" and most students literally cringe before authority.

One cannot even squeak out an inquiry about the costs of the various items. On my first meal I was charged 5 cents for a bottle of milk and I protested until the cashier non-chantly admitted it was only 3c and gave me back my correct change. Without apology.

I think the article on impotence in the NZ Women's Weekly is connected with the stranglehold women have on jobs that were once male, or could be male jobs if there were not such tight male job stereo types in this country. As all should know the first thing a man should have is self esteem of holding down a creative worthwhile job, and the women are taking the creative jobs away from us men.

Our friend from across the Tasman is still evidently blind to the fact that the pressure on the lower cafeteria could be eased by the simple process of opening the upper privileged class cafeteria to the rank and file students who have paid their \$25 union fees.

Whether these fees go to the university/NZUSA or whatever — I have not the time to research on. All I know is that they have to be paid along with tuition fees.

"Cash register education or graceful living, Kiwi style": Sorry, Mr Catering manager, I cannot quite master the great NZ art of merging into the background, faceless, uncomplaining, like a sponge or jellyfish. Do you think Mr Catering Manager you might, on these hot humid days, provide us with a little cheap water (or H2O) arranged in carafes or water jugs on each table in the caf so that we may slake our thirst like decent human beings, washing down the system after our three course midday meal, as Nature intended. If you wish, one of us shall, to save

expense even collect up the water jugs at the end of mealtimes, but even Christ could not do without water. Of course watered down coffee or milk which you offer is an expensive substitute, but we prefer cheaper wholesome water. Please Mr Catering Manager, if one of us should venture meekly to ask at the queue for a glass of water, don't snap his head off for "holding up the almighty queue of willing cash-suppliers". We ourselves of course will volunteer to open the glass caf windows when the stifling humid atmosphere becomes unbearable. In fact if we ran the cafe ourselves we might do a better job all round.

Staggering up the almost vertical hill of the University doing about umteen foot-pounds or joules of energy, sweating — you realise that, carrying all your own heavy bags of books without a single locker near the cafe to deposit one's books and bags in, that it is all a plot to make you replenish thirst and food at the cafe.

R. Wilkes

Dear Sir,

Do the Catering Manager and 'students committee' work in collusions?

I am relieved to think that I might not be hung drawn and quartered for my comments on the cafe seeing as how the visitor from NSW added his voice to mine. But no one ever knows...

I myself have eaten at the campus cafeteria at the NSW University at Kensington and agree that their meals are better than Victorias.

Perhaps that is because Australia has a vociferous migrant population determined for their rights.

Our NSW visitor's comments appear to have been edited unless he was blind and did not visit the privileged class cafe on the second floor. I suspect he may have been bribed to say nothing in his article about the class and money distinction between the upper cafe which is reserved for the big shots with money (and which is invariably half empty) and the grossly crowded lower cafe.

By the way I suggest as a further economy measure that the Cafeteria Manager dispense with knives, forks and spoons and simply serve up a really proletarian dinner for the lower class poorer students wrapping the fish and chips (without vegetables of course, by courtesy of Watties) in old newspaper. The students then can just throw the wrapper in waste bins and this will save paying staff to clear up.

The money thus saved together with the students Union contributions each student has to make, can then be accumulated to give a really fine dinner in the upper floor class cafe for the university's own employees and visitors and big shots....

I think the Asian students especially will like eating the rice-based meals which have been put on especially for their benefit with their fingers or perhaps with disposable pohutukawa leaves to save expense.

With the stashed up ten dollar bills, the Catering Manager and the President of the students committee can go into a huddle and divide the proceeds undisturbed.

It is sickening that while a character regularly gets up on a chair with a loud hailer in the lower caf (never in the upper caf of course) to harangue the lower class students about landlords rents and marching on Parliament, they are being exploited and diddled by their own University union in their own backyard. This is too much; like Orwell's 1984 — double talk and double thinking.

R. Wilkes

P.S. Why all the bilge about Solzhenitsyn — all we need to know is that Kirk himself said that Solzhenitsyn declined to live in NZ as he found New Zealanders morally cowardly. That should go into banner headlines.

Friendly NZ girls

Dear Sir,

The stories of gang rape on an assembly line principle do not surprise me. In 13 years no girl in NZ has ever spoken to me. I sat my exam in medical biology a few years ago in a lecture room full of medical ancillary staff students, nearly all females. For the whole year they sat away from me, in front of me, behind me, anything but beside me. At the end of the year as we were going into the exam hall, one of them talked in a loud whisper to her female companion, about me, "He won't get through, he'll fail." As it happened I passed, no doubt to her disappointment.

If I was looking for encouragement or a boost to my self esteem, I would rather talk to a pet dog...as for love, out of the question. The girls set the tone by the character assassination behind a blokes back they can make him or break him. I am past caring.... They set the tone by their ingrown lack of vision, imagination, they control the mores. As for intelligent conversation, I would rather talk to a pet canary....

Bikies, homosexuals and Hells Angels are only a start. In the 1930s Germany was full of homosexuals and we all know what that led to, even after the Roen purges of the Night of Long Knives. A brutal stormtrooper type who set their miasma throughout Europe. That will happen when male creativity is throttled.

R. Wilkes

P.S. For publication next issue, in case I am banned from the university meantime. Malayan, Chinese and Asian students generally do not seem to have any sexual hangups. They gain their MScs and PhDs in apparently effortless succession. Their sex customs cannot be so repressive as ours, where often to talk to a girl makes one feel that they may call the police. I do not think that performing endless slide rule and calculator computations, and endless tinkering with cars and motor cycles will satisfy the male ego indefinitely.

SEMINAR

Indian Music

Professor Shrikhande directs seminar in Indian traditional music and dance.
Sessions 10am — 4pm Saturday, April 13, Sunday, April 14 and Monday April 15.
For full application forms plus details apply Students Association Office or NZUSA.

CONCERT

Wednesday, April 10, 8pm University gym and
Thursday April 11, 8pm Concert Chamber.



Heard at the party..

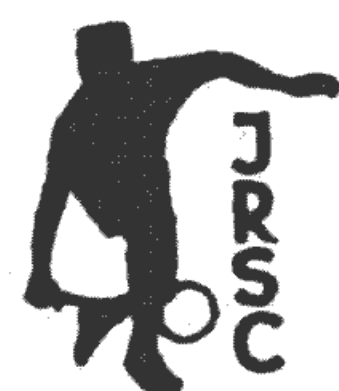
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- ☐ Worldly with icy sparkling tonic
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Weekdays

To play Hamlet was my ambition-but there were other things on my mind-enough to make me forget my lines.....

"To shave, or not to shave; that is the question:
Whether 'tis nobler in the mind to suffer
The nicks and cuts of careless razors,
Or to take up arms against a sea of troubles,
And go thickly hirsute - to grow a beard?
And by a beard to end the heartache
And the thousand natural shocks that flesh is heir to
'Tis a consummation devoutly to be wished.

To give up; give in;
Perchance to dream of clean-shaven days;
aye there's the rub;

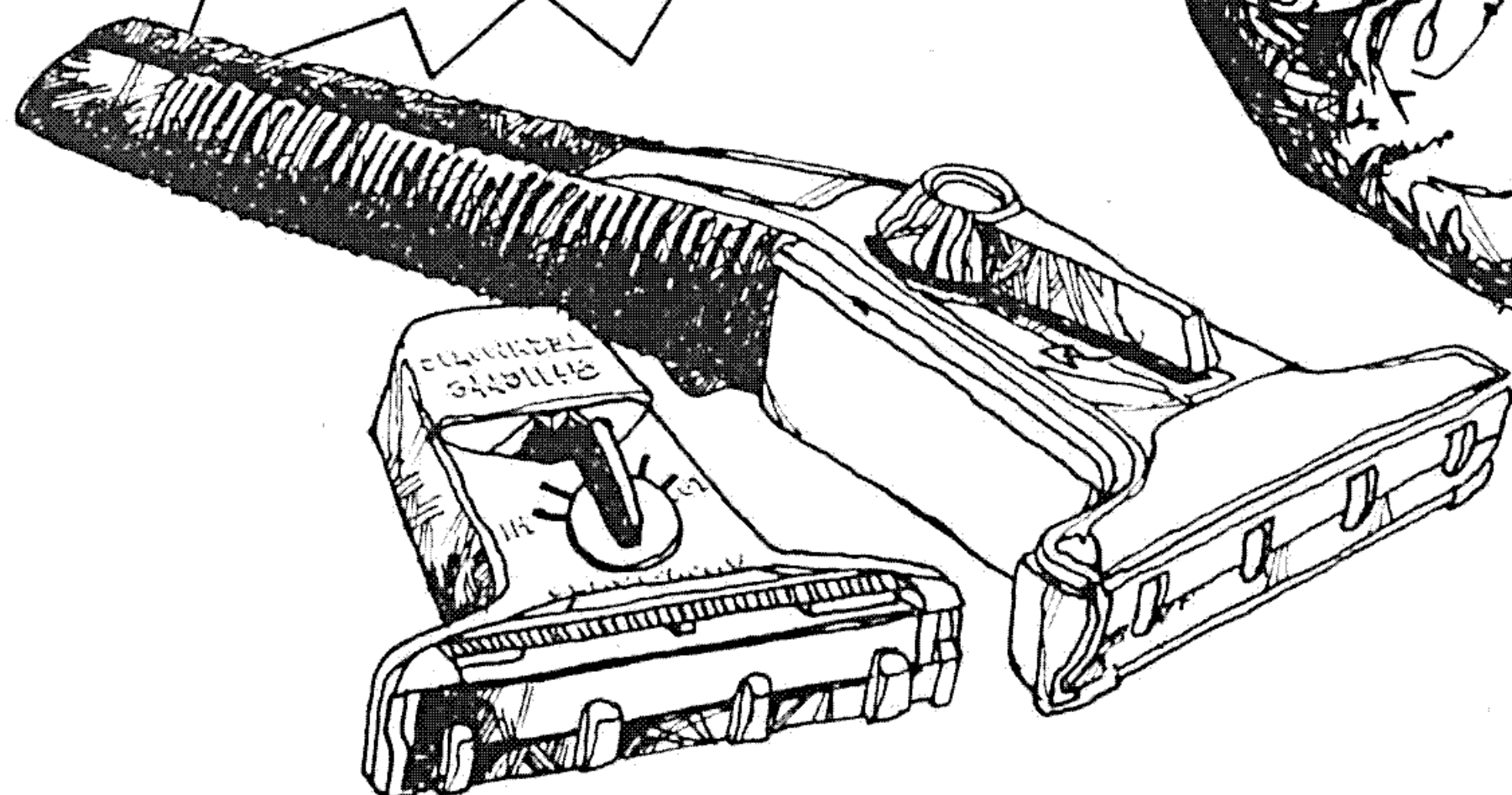
Who knows what dreams may come . . .
Gadzooks - what is the line - to shuffle off
This mortal coil? cover? beard? . . . "

Wake up Nick, the play's over, you're off the stage. Hamlet would never have known - he took his anguish to the bitter end - but you and other tormented shavers can be saved from disaster by the Gillette Techmatic, a razor that comes with an adjustable razor band cartridge. No corners to cut or nick the face, and adjustable to give as close a shave as you need.

All the world's a stage, Nick, but don't let it go to your chin. It's 1974 - not 1574. You're a new Elizabethan.

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