RICOCHETS FROM THE PORTUGUESE COUP

On April 25–26 a military junta took over the administration in Portugal, displacing the extreme right-wing regime of Dr Caeirano. How and why did this coup come about, and what does this portend for Portugal and for the African territories of Angola, Guinea-Bissau and Mozambique? Portugal has long been the one ‘underdeveloped’ nation in Western Europe; by ‘underdeveloped’ one refers to the low literacy levels (about 40% of the population are illiterate), the low per capita income (about 1,200 pounds sterling per annum), and the massive class of poverty-stricken landless peasants that make up the majority of the population. Alongside this situation there has been a regime that under Salazar and Caeirano has spent about 51% of its annual budget in waging ruthless wars in Africa against freedom movements of African nationalists in the territories of Angola, Guinea-Bissau and Angola. For 12 years a savage war involving the use of napalm, carpet bombing, concentration camps and the torture of prisoners has been carried out in the name of ‘Portuguese civilization’. Thousands of young male Portuguese peasants have been conscripted to fight the African wars, and something like another 100,000 have left Portugal to exile themselves in other parts of Europe rather than be conscripted.

What sparked off the recent coup? For some time elements of the Portuguese army had been dissatisfied with the conduct of the war in Africa, and the publication of a book ‘Portugal in the Future’ in February this year brought matters to a head. The book, the work of the popular soldier, General Spinola, spoke of the drain on Portugal’s resources by the war, of the isolation of Portugal by the rest of the world, and of the fact that it will take 30 years to bring the Portuguese economy into line with the EEC countries, its neighbours.

Spinola called for self-determination for the African territories, and decried the myth of a civilising mission of Portugal in Africa. He called for an end to conscription and a more equitable distribution of Portugal’s wealth and resources. No wonder such a book had such a bombshell effect.

Spinola was dismissed from his post as deputy-chief of the armed forces, and his chief, General Gomes, was also dismissed at the same time. The book caused a furor among right-wing government ministers and among the ruling elites in Portugal’s land-owning and business community. But the message was there and it received support from many dissatisfied members of the armed forces. At the end of December 1973 there was an unsuccessful coup against the Caeirano regime, and it emerged that General Arriaga had led the right-wing group that caused the coup to fail. Arriaga had formerly been commander in chief in Mozambique and was a brutal and ruthless opponent of aspirations for African liberation.

Then with the dismissal of Spinola and Gomes there came another attempt by junior officers in the army to unseat the Caeirano regime. These officers of the 5th Cavalry Regiment marched on Lisbon on March 18 but were intercepted and dispers flushed out of the way by troops of the regime.

Now, again there has been a coup, and this time it appears to have been successful and a military junta led by Spinola has assumed power. Caeirano has been banished to Madeira along with other of his ministers, and the regional commissioners in both internal and African territories have been dismissed from their posts.

The ricochets are already being felt around Africa, and especially in the Republic of South Africa and Rhodesia. Spinola has announced his intention to seek political, not military, solutions to the war in the Portuguese territories, and this means that if he is able to accelerate self-rule for Mozambique and Angola, the longevity of white minority rule in the Republic and Rhodesia will be seriously jeopardised. South Africa has always looked upon the Portuguese territories as buffers which protect her from the bases of the liberation movement in independent Africa. At present these liberation movements have no direct access to the Republic and thus there is no overt struggle being waged in that territory.

If Mozambique should attain independence, then a corridor from Tanzania and Zambia would be opened to give direct access to the Northern Transvaal. And similarly another front would be opened up in Eastern Rhodesia.

If Angola should attain its independence there would be a greater access for liberation movements to cross into Namibia (now occupied by South Africa, illegally), and would expose South Africa to a vastly extended defence line. Vorster and Smith are already reacting to the news of the Portuguese coup and both realise that this could be a major threat to their capability of maintaining their minority regimes and the white supremacy of Southern Africa.

From the point of view of the liberation movements in Mozambique and Angola, (Frelimo in Mozambique, and the MPLA, FNLA and UNITA in Angola), it would seem that only complete internal self-government and independence will satisfy them. They have fought for this for 13 years against a vicious regime that has denied them any human rights and has persecuted every attempt to gain a more just society. They will not accept anything less than complete independence, and whether Spinola will grant or be forced to concede that is not certain. What is certain is that with the present tide of opinion in Portugal and especially in the Portuguese armed forces, Spinola will not be able to carry on the struggle in Mozambique and Angola by armed might. The morale of Portuguese troops and settlers has been low and getting lower for months now, it cannot be re-generated to sustain a prolonged defence of these territories in the future. It may be months or even a year or so from now, but it seems that the gateways to independence in Southern Africa are being opened and unless they are to be sustained by the inursion of outside powers, or the movements of South African and Rhodesian troops in forward defence positions, i.e. in Mozambique and Angola, then perhaps we are witnessing the beginning of the end for liberation of 38 million Africans in Southern Africa.
A 23-year-old man pleaded guilty to a charge of theft and charged his fees from not guilty to guilty on a charge of attempted arson.

For stalking a 17-year-old girl for $25 and his de facto wife had he been convicted and fined $200. The defendant gave no cogent evidence that she went to the pub one night after having numerous arrests at the Queen's Parade Police Station.

Mr McCullum convicted and fined the man $50 and costs.

Again, such cases as this only punish the victims of oppressive laws. Why should someone be punished twice for the same crime? Cases such as this reinforce stereotypes of the police without attempting to solve the justice. Public attitudes towards law-enforcement are affected by such cases in much the same way as citizens' claims against the police. People may come to expect that the police will act in the best interests of the community.

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A 17-year-old youth appeared for stealing 35c worth of petrol. He said he had run out of petrol and had gone to get it home. As the car was parked near a service station he took enough to get him home. He could have taken more but didn't.

The magistrate Mr Hobbs, noted the boy had been released on probation at the beginning of the year and said that the court couldn't really afford to have him carrying on in the same way and sentenced him to four months juvenile detention. One could hardly describe the boy's activities as being criminal or threatening the community.

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John Sutherland pleaded not guilty to disturbing a document without the name of the publishers printed on it.

The leaflet was about the proprietor of a political party, John Sutherland, and alleged that he had been sentenced to six months in a correctional centre. The point of the leaflet was to reach people who were disillusioned with the government and anything could be done about their complaints.

Munro and two others said that they had been in Sutherland distributing the leaflets. One of the witnesses had recognised Sutherland before she had received it. She was a member of the National Party and had not seen a publisher or printer's name on it. The witness, a police constable admitted that the second perpette was produced by the New Zealand Police Department.

Sutherland's lawyer said that the offence was for failing to have a publisher's name on the document. Sutherland was known to the lawyer that there was a requirement of the law. He pointed out that the police had committed the same offence a few times but had not been prosecuted.

The magistrate said that Sutherland's list of offences was not long, and that he had committed this sort of activity for a considerable time. The offence he had committed was that of neglecting his duties.

The protestor said that Sutherland's activities in the area of homelessness were found to be of assistance, but that there was nothing more to it than that.

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Complaints had been made by people in a coffee shop who saw the defendant shouting at someone else in the shop.

The defendant said he had been kicked out by the owners of the shop.

As this point the magistrate interrupted and asked the defendant if he was pleased to guilty to attempted arson. If you are saying the opposite of what I have just heard.

The lawyer repeated what had been said before. The defendant said to the magistrate that he did not intend to get into the house, he had got into the house and wanted to stay. He did not want to steal the house.

The defendant is now living in relatives with relatives. He was arrested over the last five years. He hadn't appeared in court since his last offence five years ago.

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Apart from women and youth groups who left the Labour Party Conference highly dismated with the party, another group fed up with them is the Tenants' Protection Association. On the final day of the conference TPA held a pocket outside the Town Hall and handed out a leaflet which read as follows:

"Shortly before the last election, the current Minister of Housing, Mr Fraser, made this statement: "

"New Zealanders are about to embark on the most imaginative housing policy this country has ever seen.'"

But what has the Labour Government achieved since its win promises before the last election?

As far as tenants are concerned, rents have continued to skyrocket. The government set up rent appeal boards, which although they appeared at first to give help to tenants, have proved that they are nothing more than rubber stamps for the landlords.

Rents which should be assessed on the basis of a tenant's income and capital tied up in home are instead based on "fair return to the landlord" and on the prevailing level of rack rents in the area. This is from a Labour Government which pledged to end rack renting!

This same government has refused to give tenants any security of tenure by limiting the grounds for eviction; tenants can still be evicted for any and no reason. The iniquitous Distress and Replevin Act of 1908 still allows landlords to seize and sell tenants goods if they are as much as one day behind in their rent. Discrimination against families with children and Polynesian, on the grounds solely of their having children and their race, continues despite complaints to the Labour Department which administers the Rent Appeal Act.

Since the Labour Government was elected, the State Advances Corporation, well known for its callous and inh uman attitudes towards people in need of decent housing, has exceeded its reputation. People have rang TPA after having been told that if they could find an empty State house they could have it; but having found such a house, they are inevitably told that the house is for someone else. When TPA threatened to help people squat empty State houses the Labour Government put a 24 hour guard on these houses to avoid political embarrassment.

What is more, with the encouragement of the State Advances Corporation and the financial rulers of this country, prices of houses, and rents, have risen even more under this government than under previous ones. Prices rises of 40% a year are certainly 'imaginative' housing policy, never occurring before in New Zealand's history.

Throughout its history the Labour Government has betrayed working people in the interest of big business. Its landlord friends have never had anything to fear from this 'Labour' Government.

**Factual Corrections**

An article in Salient of September 5, 1973 on the delegation of Kaimaiaroa forest workers who saw Mr Moyle inferred that this activity was union-orientated. This was reported in good faith on information from the delegation. The Timber Workers Union, through its solicitor, has now sought a retraction and apology as it states it did not know of the delegation. Salient agrees that the imputation that the union supported, condoned, or instigated what it calls "unilateral action" was incorrect.

Salient on March 6, 1974 in describing the actions of a Lower Hutt landlord Mr G.W. Quinn, stated "Quinn moved in with his men and took all their furniture and threw it on the street".

Mr Quinn through his solicitors states that the correct position is that he, with the assistance of one friend, removed the furniture, and placed it on the back lawn of the property under a tarpaulin. Salient has made further enquiries and is satisfied that the furniture was removed twice, and in each case was stacked on the property.

This is published in clarification of the original reference.

Because of all the time you will save by using one of these nifty little numbers, you will be able to read more books.

So have a look at our Penguin stock while you're there.
There are not all that many parents on campus, but the free availability of childcare is not the only reason that students also choose to live here. There are facilities that cater for small children and help to make student life more manageable. The size of the house is not large, but there is enough space for everyone to have their own room. The house is located in a quiet area, which is ideal for those who want to study or work quietly. The house is also well maintained, and the staff are very helpful.

Parents: a student-parent is the only member of the household who cannot attend the university at all. Fairlie Terrace. Extensions are being planned, and have been approved by the local council. They will be completed next year, and will provide more space for students. The house is a sound structure and does not need such a massive expenditure in improvements.

A new extension, Fairlie Terrace, will remain an infallible and free creche for student-parents. From the formulation of course, it can be seen that a certain number of children are permitted to use the facilities for a maximum of one hour. This means that the children are booked in by the hour, which might be a total number of hours per week. It has also been modelled as an infallible and free creche. It is obvious that the Von Zedlitz will be a wasteful and extravagant monstrosity if built. In the meanwhile 26 and 26 Karumba Parade remain vacant in premature anticipation of the Von Zedlitz building. At least one of the vacant houses on Karumba Parade is a new building, and has been approached by two members of the executive as a possible site for the infallible and free creche for a creche but we have been fobbed off with the excuse that there are other "more suitable" areas of priorities in the allocation of space.

The master will be raised at a university council meeting, but the matter must consider whether or not they want a university that serves only the interests of academic and administrative personnel. The movement for profit in society at large, whether it be students, or faculty, and for the demands of the human needs of its students.

In pressing for a feeble free creche in the papers, we must be careful to ensure increased running costs if the house of the student. The university must not be confronted. So far this year the university has made it known that more association must be made available and additional funds must be made available for university welfare services. This is an evasion of the university's responsibilities. The creche must be a public service.

An infallible creche will take place at 1pm this coming Monday (May 27) in the Union Hall to promote and determine the choice of the student (people and children) as possible room. An exciting mass graduation to the University Council will follow. Students must take a positive and concerned stand on such a symbolic event.
Are we really free?

Discussion about the merits of capitalism and socialism often centre around the restrictions placed on individual freedoms enjoyed by people under the different economic systems. New Zealanders, like most people in western societies, cherish what they believe to be their extensive individual freedom. Sympathise as they may with socialist ideals, they nevertheless would not like to live in socialist countries because they believe they would be coerced, brainwashed, coerced, re-educated or otherwise forced to do things that they as individuals, do not want to do.

Such are the misconceptions that surround the whole idea of freedom. Freedom itself, is a key idea that is loosely defined and in reality, unattained in any society that has existed or exists today. Notions of freedom most often find their expression in the ideal of democracy, which although it too has never been existed, has often been aimed at by societies throughout history. It is very much culturally and historically defined in actual practice. Democracy in ancient Athens for instance, was actively practised by a small class of citizens, while the majority of the populace languished in slavery. While the style of democracy practised by the elite was pure and to an admirable degree, the society as a whole would not be considered democratic by today’s standards.

This immediately leads to the question of just what today’s standards are, which to be meaningful must be looked at in terms of how these standards arose, and what exactly it was that decided democracy was defined and expressed in our society. Democracy as we know it evolved with the rise of the bourgeoisie class, and arose as a guiding set of principles to safeguard and to sanction their rights. For instance, bourgeois claims to private property are reflected in the supposedly democratic idea that a person has a reasonable right to own private property. But of course, it is naive to suggest that everyone has equal access to property and wealth, therefore such ideas merely become apologies for the continued privileged access of one class of people to property and wealth. At the same time, they mask the fact that the majority of people do not have access, and so their freedom is in this sense, quite illusory.

The idea of classes is essential in understanding just who has the real freedom in our society. It is only because of their privileged position that members of the dominant classes can in fact enjoy freedom, a precondition being that such freedom is denied to the majority of people. For instance, students are only “free” to come to university and choose what courses they will do precisely because the mass of people in New Zealand are in one way or another denied that choice.

Our society, a privileged few are at any one time, and there are numerous safeguards and limitations to ensure that only this few exercise what is supposed to be a freedom for all – the right to a free education. Many of the freedoms we enjoy are of this type – they are based on the fact that only a select few can exercise them and the mass of private people are unable to. When this exercise takes the form of petty self-indulgences that prevent the enjoyment of trivial self-indulgences, then we often do, then the situation becomes even more exploitive and more unjust.

Our notions of freedom are usually of a “do your own thing” type, whereas people who have complete freedom in this sense as they do not impinge upon or deny the rights of others. This qualification of being able to go about to do other things carries with it an important implication. It implies that other people are somehow a restriction or hindrance, that they some-how restrict one’s own unbridled pursuit of freedom, happiness or whatever. As such the bourgeois concept of freedom is essentially a negative one, because others are seen as obstructions rather than as necessary means to fulfillment.

It is often supposed that individual freedom can be achieved by direct action, or opposition. However, such an idea is directly opposed. This misconception arises out of the western method of philosophies, but it is important to understand that it is individuality expressed along narrowly defined lines, that one can so completely change the will of the majority. This is where it is important to realise that change is not one thing, that what one person can do can also be done by the majority.

The case is the same with things, and in fact it is not quite so easy to distinguish, that the present system of individuality and democracy being expressed. In China for instance, a dictatorship has indeed been established, but it is unique in history in that for the first time the majority of people control the means of production and hence have the decisive power in the society in which they live. The restrictions that are imposed on people we tend to regard as somehow inimical to freedom. This view is however very ethnocentric, very much a reflection of our own cultural bias towards individualism. In a country such as China, with its stress throughout history on the collectivity and group action, this emphasis on individual rights and freedom is somewhat meaningless.

Our society acknowledges that individuals find their true realisation through others, and seeks to encourage this, hence there is far less emphasis on personal independence needs. Man is a social animal not only in that he needs the company of other men, but that he is so designed that he is created and transformed. Ultimate freedom can only come from an inner and then utilising the potential for self-fulfillment, for liberation, that resides in others. Such a realization with the present image that we tend to have of other people outside of and confronting us, objective and as a threat to our personal status system, such an image, and as such is at sharp variance with one that realises that the only avenues through freedom is through and with others.

Patrick Martin

which means "memories of women die": The thoughts and activities of women of the past are suppressed or overlooked, — her story is neglected by history. Of all the books available for purchase or loan to the reader in the United States in any 1970, less than one-fifth of one per cent were on the subject of women — and most of these (149 titles in all; six pages out of 3,319 in Subject Guide to Books in Print), were written after 1965.

Since the "re-birth of feminism" in the 1960's, women have become both newsworthy and editorially important. Women can now read about themselves as recorded and interpreted by themselves, and they can write about themselves at all sorts of levels. A great deal that is printed (or cyclographed) is ephemeral and trifling. Publishers may get profit before quality of content: women's press may thrive on propagandas; and most women's groups and cells disseminated written material of eras in the past. Even though scholarly work is also being produced; and some valuable neglected writings are being re-issued or edited for the first time. And all the material, whatever the literary or academic standard, is worthy of preservation because it is all part of an historical phenomenon, — a unique phenomenon which is being uniquely interpreted and transformed by participants acting, at varying degree of sophistication, as participants-observers. This momentum of reporting and enquiry cannot be sustained and is not likely to recur. At the same time, interest in this work is a fresh perspective, the value of which should not be underestimated: it is a privilege not offered to many generations — to look out, to look around, and look backwards at societies from a novel look-out point, instead of viewing it only through the fixed window-frames of established and time-honoured edifices.

For this and other reasons "clearing-houses" for women-oriented studies are springing up, for example, in the United States and Australia. Some of us are initiating one in Hamilton — for the storage and retrieval of New Zealand produced material to collect in a central depot and make available all published and unpublished essays, dissertations, parliamentary submissions, reports, speeches, talks and articles. (What happens to all these at present?) Access to what has already been done will help speakers in various groups (women's groups receive many invitations to speak to other groups and to schools); it will be helpful to those who wish to follow up what they have heard in talks and discussions; and, of course, it will be useful to students. Secondly, the potential for good second-generation material cannot be ignored: without a storehouse to make available what has already been done, for collection, comparison, and re-forth. Comparison is a process that not only stimulates arguments and hypotheses, but does much towards creating worthwhile standards, thus spurring the risk of not being able, because of scarcity of material, to distinguish the hackneyed, the peripheral, the shallow and one-sided, and the, discreditable.

Thirdly, the knowledge that essays and speeches can be preserved and made use of should encourage, say, students, to write on women-centred or women-oriented topics. At present many students are deflected from this area by indifference or active discouragement (e.g. women, news, localities). Fortunately, the store of collected data as well as the expressions of emotion, public objectification of rage and faces, should serve to steady emotional reactions, rebut prejudgements and allow a wide and unimpassioned, or not over-impassioned, focus to topics, problems and arguments. Finally, the existence of such a collection should encourage formal implementation of studies of women in schools and universities throughout the country.

A clearing-house for New Zealand is a challenging undertaking, — and a start must be made immediately before the growing mass of material becomes too daunting to tackle.

We are appealing for material, expertise and labour, if you are interested please get in touch (C/ Sociology Department or Psychology Department), with one of the following:

SUSAN DAVEY
LINDSEY CLOOS
PHIL HAMILTON
FLODA MCGAUGHEY
ROSEMARY DEMPSTER

Gleneta Brols
Sarah Calvert
Margaret Fretz
Kay Mason
Margaret Oosten
Dorothy Wales

We aim to preserve the thoughts, activities and achievements of contemporary women and girls, to search out and present what may be known of ourselves in the past — and thus give confidence and encouragement to our contemporary colleagues in the future. Therefore, our name and motto is:

ABOYACOMMONTHACONTINASIA:

— ROSEMARY DEMPSTER, APRIL 1974.
Labour youth soft on Japanese capital

One particularly interesting example of the capitalist order which I happened upon recently was a seminar discussion run by a group called the International Union of Socialist Youth (IUSY). This USY is an international organisation of the youth groups of various socialist, democratic and socialist parties around the world, and is represented in New Zealand by the youth groups of the Labour Party. The topic for this particular discussion to which I refer was "Japanese Economic Expansion in the Pacific".

The speaker was a Mr Loo Choon Yong of Singapore, who started off with a reasonably fair description of the pattern of economic relations between Japan and the countries of South East Asia and the Pacific. He told his audience of the importation by Japan of raw materials, while Japan exports were mainly of manufactured capital goods - a typical pattern of trading relationships between colonies and their metropolitan, although this Social-Democratic, of course, would not think of describing the relationship in this way. Loo Choon Yong proceeded to point out that figures on the precise nature of Japanese investment in the area, how it was increasing and so on. 35% of all Japanese foreign investment is directed to S E A, especially to provide raw materials. The Japanese needed these for their industry but now, as a result of tariff barriers, there is increased diversification into manufacturing.

We were also told about the foreign aid that the Japanese provide. In 1976, 82% of Japanese official development aid went to S E A, but this was partly a gift to the countries concerned. In fact, the use of the word "aid" is very misleading, because what in fact this aid consists of is export supply credits - the recipient governments are obliged to pay the money back to the Japanese, and the money lent must be spent on Japanese goods. This hardly allows for the kind of foreign aid to assert independence from the Japanese neo-colonial economic dominance. And what is more, the aid is directed to specific purposes in the complementary economies - building railways to make the supplies of mineral ores for the Japanese cheaper, or constructing oil pipelines so that the Japanese can get their oil at less cost. The aid is directed in such a way as to assist the Japanese to better exploit the people and natural resources of these S E A countries. But Loo Choon Yong did not ask for an end to Japanese exploitation of S E A, but only that it be done in a slightly less crude manner - he wanted more united aid, and more technological assistance.

In continuation of his theme that the Japanese should be rather less crude in their approach to S E A, Mr Loo went on to outline a programme for reforming the behaviour of the Japanese business. Criticisms have been leveled at Japanese businessmen because they cut themselves off from local communities, ignored local customs, and could not communicate with the local people. The same ideas were expressed by Mr Tanaka, the Japanese Prime Minister, after he had been subjected to massive riots in Djakarta. But the point is that, regardless of how Japanese business handled towards the local communities, the exploitation of these people continues in the same way. The colonial dominance in the international economic relations continues.

One of the current problems in S E A that Loo observed was that there was very little improvement in the standard of living taking place. The solution to this problem, as he saw it, was to encourage increased foreign investment, especially in a country's export industries. The poor man was apparently unaware that the concentration of expansion of the export industries of an underdeveloped country usually makes it worse off than before, rather than better off, because of the fall in price of the country's export commodity as a result of the increased supply of it. Loo has also advocated the development by host countries of an effective "countervailing power". The practical possibility of this when a country's economy is tied to the Japanese would appear to be virtually nil. But Loo Choon Yong finally displayed his concern for the continued exploitation of the people of S E A when he assured his audience that the Japanese had a bright future in the area (if they change their business executives more carefully).

The person invited to comment on Loo's paper was Tony Haas, who insisted that the important thing to emphasise in respect of economic relations with Japan was the "mutuality of interest (with vigilance)". The precise meaning of this term is unclear, but it might mean that the ruling classes in the Japanese neo-colonies in S E A and the Pacific have the same interest in the exploitation of the working classes of these countries as do the Japanese multinational corporations. The other important arguments that Tony Haas emphasised was that the people such as New Zealanders who called for more control over the Japanese must not be too stringent; it might deter Japanese investment. Moreover, if the Japanese were thwarted in their attempts to freely exploit the peoples of the region, they might once again turn to military methods, as they did in the 1930s and 1940s.

The point I want to make in respect of all this is that the options offered by Loo Choon Yong and Tony Haas for the development of S E A are no real solutions at all. For as long as the Japanese have investments in the region, it is in their interests to keep these countries poor, so that they are more readily exploitable. It is not to apply the formal propositions of the economic theory of international trade to situations in which there is a colonial dominance - that is, the countries participating are grossly unequal. The real solutions to the development problems of S E A does not lie in a slight alteration of the form and shape of Japanese investment. The solution lies in allowing these countries to develop in such a way that the technology is relevant to their own experience. The countries of S E A must concentrate on producing the goods which they themselves need, and they must produce them according to their own production process which is not beyond their understanding, and for which they are able to provide their own raw materials. Only in such a way can a country become independent and self-reliant. Loo Choon Yong argued that foreign investment introduced the people of S E A to technology, but as Mao Tse-tung pointed out: "There are two different attitudes towards learning from others. One is the dogmatic attitude of transplanting every- thing, whether or not it is suited to our conditions. This is no good. The other attitude is to use our heads and learn those things which suit our conditions, that is, to show wisdom. This is useful to us. That is the attitude we should adopt." But perhaps the best indication of where the speakers lacked appreciation was in the question of Loo Choon Yong as to what would happen if there was a left-wing government elected in Japan. He did not attempt to answer the question. My answer to the question is that nothing would happen - one cannot divorce a government from the economic base underlying it.

- by David Topley

Two officers from the Audit Department will be visiting university as part of the employes visits programme on Thursday, May 30.

If you wish to find out about career prospects etc please phone the Careers Advisory Board at 44-447 and make an appointment.

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The following is the first in a series of three articles on Portugal by Tom Appleton. The second will deal with the socio-political and historical situation of the country while the third will take a closer look at its colonial empire and the African liberation movements. This first installment tries to shed some light on the line of development that is most recent developments.

The place: Lisbon, Portugal.
The scene: Thousands of devout people gathering on Lisbon's central Rossio Plaza to host the Portuguese flag and sing the national anthem. The entire populace of the city seems to be gathering in the streets. Voices are singing and shouting, scanning the most beautiful verses: "Victory, victory, Freedom. Down with Fascism. Free the political prisoners. Close the Fascist concentration camps."

The times: May 8, 1945, Victory Day.

But Portugal was not to shed its dictatorial, Salazar and the Falange were known to have maintained a moderate Fascist system, even if fully re-established Salazar in power and allowed his country to join their ranks in NATO. In 1956 Salazar celebrated his fortieth year in power, but only two years later he died of a brain hemorrhage. The man who took his place was Marcelino Caetano. His name was almost logical, even obligatory. A Catholic and originally a Monarchist, an embittered critic of democracy and parliamentarism, he was ideologically equally well prepared, to understand, assimilate and ally the military dictatorship.

He was a political economist and travelled extensively to Mussolini's Italy to receive his intellectual education there. Initially dedicated advocate of "Lusitanian Internationalism" - a kind of right-wing fascism over the Portuguese African, Indian and Brazilian sphere of influence - he later abandoned these and other beliefs and ties, such as with the Monarchists. Hanging on to Salazar's bend he maneuvered himself into the top leadership of the party. Salazar solved the problem by depose them both. From this time, 1956, date Caetano's career in the political underground. Taking up a professorship at the University of Lisbon, he soon became its chancellor and returned in 1962. His image, which he worked at, was that of a being a liberal.

In his time he reported to the secret ministry suggesting a reappraisal and new regeneration of the party. In this report Caetano stated that under the Salazarian anachronism the Salazarian program had to fulfill three conditions: 1) To allow the Portuguese diplomacy to embrace an international concept, especially towards friendly governments, favourably. 2) To overcome the political fragmentation of the country, particularly the lives and possessions of the Portuguese in Africa. 3) To be effective administratively.

He goes on to say that "the only constitutional democratic pattern of the rule had been led to the present national unity state into a federal state." In the time of the Community the country would then comprise three federal states, Portugal, Mozambique, and the islands of Guinea-Bissau, Sao Tome, Principe and Timor. The Cape Verde islands would receive the status of an autonomous region. In the international context of 1962 -

General de Gaulle was about to grant Algeria independence, and other European African colonies were rapidly gaining a similar status - this attempt of liberalization was Caetano's main political trump.

His argumentation goes on to show (just how far he was willing to go): "Finally, this is a considerable step forward on the way to the two provinces' self-government. Second, this change gives the anthem a larger say in the administration and assures a sense of responsibility. Thirdly, it demonstrates not only the government's dedication to evolution. Fourthly, it reconciles the desire for self-government in the provinces and the pressures from outside in the direction of autonomy, with the necessity to have the new provinces in the Portuguese Empire. Finally, this new framework brings them to the point where they could be faced by massive international commitments and to hold them all at bay means. Finally, this change within the frame of a federal constitution allows for strengthening of the financial autonomy so that the provinces would need no more than the senate's permission for foreign investment."

This means, in fact, by keeping as small a necessary a political and military instrument in the colonies, to allow for as great as possible a financial exploitation. In other words, all that was new, was to invite foreign capital from the western North allies, into the colonies so that there would be a massive common interest at stake. If the question of independence was raised, Salazar was not the man to venture this twelve year project. He hoped to solve the problem by holding up the light and hoping in the dark.

As far back as 1951 Caetano had offered to replace Salazar. He learned to wait during those 17 years prior to his accession to power, in 1968.

Forty years of Salazarism, political demagogy, chauvinism, and complete totalitarian stagnation had shifted and crushed all political opposition. There was no mobilization, no global strategy, and except for Parque Hipolito "the country's Unions and Action League" is a kind of political. The unfortunately organization of "the left left" Caetano had to do no more than observe the movement of the political world's death and take over. The ineffectiveness of the left can be seen from the fact that for ten days after the old dictator's self-appointed hammorughe until his death, the government was all in disarray and completely ineffective.

In October 1969, just after Caetano had taken over the government with the blessing of the military, the church and the ruling oligarchy, he invited the exiled leader of the socialist opposition, Dr. Joaquim Serrate back to Portugal, a move that was interpreted by the international press as a first tentative step towards liberal reform.

In the following year, it was announced, without anything to hold. There were two, but no opposition member managed to win a seat in the national assembly. Caetano's victory was one complete constitutional reform of his regime, an intelligent way to demonstrate even a semblance of democracy.

After that, the experiment at liberalism came to an end. Even the 1962 draft change or the colonies' status was not implemented. Caetano was forced to imitate Salazar, with the difference of having less influence (power) and having to be more hypocrysical.

Under his dictatorship, the main issue of 1972 Portugal's political involvement in Africa grew-

in enormous dimensions: 250,000 conscripts, 50 percent of the government budget put into defence, 190,000 draft dodgers and their families, 35 million workers looking for work in other European countries lost of a population of 9.5 million, this is one third of the active population, more even, when one considers that these two million are predominantly male.

After the 1971 opposition began to reorganize. In October of last year, further elections were held. By decree it was forbidden to even mention the colonial. Those who dared to vote for opposition parties had to use ballots made of different paper. Opposition members were not allowed to take the exact number of times or when the they were not allowed to make public statements on the election posters. They were harassed, the police, etc.

It is very obvious, that with the incursion of government inside and the victorious liberation movements in Africa the end of Caetano's government was drawing nearer.

Ironically, it was not brought about by the left, which had by now organized itself, but by the coup d'état of an insider: General Antonio de Spinola.

A year ago, another general was close to ousting Caetano: Kauliz de Arrago, a nuclear physicist and leader of the science ministry. He believed that a short and triumphant stint in power would boost his chances to catapult his political career rapidly upward. His underlying feeling of guilt gradually evolved into, "I'm guilt is like a fish in the water...if you can't take the heat, get out of the fire..."

The coup was a success, discarding the statement's popular

Not celebrating, but demanding freedom.

And not only do they control the press, radio and tv, but also books, films, plays, even exhibitions of classical poetry and the lyrics of the famous Fado-wongs. Also small, oral, folklore, everything. The final decision lies with the "Prime Minister".

The education of the civilians is generally of average and below average standard. Most are not in schools, peasants...

Certain books are banned, certain "subversive" words have been eliminated from the language, the names of certain persons may not be quoted under any circumstances. Speeches by the Pope, encyclicals, even certain interviews of the dictator himself did not escape the censors' scissors.

It remains a mystery how under such circumstances, Spinola could have published "a slim new volume entitled "Portugal and the Future". In his report he wrote that Portugal put an end to its costly colonial war by granting the Africans partial independence." (Isthmian, March 19).

Is it anywhere near surprising that "right-wingers immediately began to lobby for Spinola's "dissolution"? (Isthmian 20) "Marcelino Caetano has ventured no reaction beyond a discreet silence" (Isthmian 20).

Indeed, only with Caetano's previous permission, Spinola's book could have been published, and only with extent of deposing Spinola. Perhaps then, Caetano's speculation might have gone, he could himself have introduced some measure of change somewhere along Spinola's lines.

After the conservatives' demand that Spinola be fired, Caetano was only too happy to oblige. But Caetano obviously did not take into account that what had worked against him fifteen years ago might work against him almost 20 years earlier, the firm implement of the government, was no longer operational now to keep him in power. The government was now divided, and the only one that could have thrown the match himself.

Spinola's popularity is not the equivalent in terms of a fascist totalitarian state, of an expression to power of a "progressive" party in a parliamentarian society. It is the only way the ruling oligarchy can retain its power and won't be losing its hold. And this is understandable. There will be more bloodshed and unrest, because Spinola's proposals will only go so far. It's the same light cellar with iron spikes inside, only one side bigger.

As for Portugal's colonies, Spinola's programme has left no doubt: "The country would be reduced to a "regarded country of Europe" and perhaps indeed occupied by Spain," to add to that country's strange problem yet another one. In effect, Spinola's suggestions are almost identical to those of our own nation.

But what was already a political straight jacket then is not likely to be accepted by the Africans. Those who have had a taste of freedom and won't rest until after 500 years of the Portuguese yoke has been shaken off.

Caoetano

Spinola in the jungle of Guinea-Bissau, shortly before the death of Amilcar Cabral.
THE LONG MARCH AGAINST THE U.S.

by Ian Henderson, formerly a student at this university, now living in Perth.

It may be of interest to Salient readers to know more of the anti-war movement in Western Australia and the current controversy surrounding the establishment of an allied naval base on Garden Island, just south of Perth.

North West Cape

The Harold E. Holt US naval communications station is located just outside the town of Exmouth, 850 miles north of Perth. The establishment of this station caused considerable controversy in Western Australia and the Australian government had to take the following steps to prevent the station from becoming, in the words of a local newspaper, a "naval base for anti-war forces.

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Over the May vacation the Young Socialists held a successful educational conference in the Lounge and Staying Rooms of the Student Union Building. The Young Socialists plan to hold such conferences as an annual event at Victoria.

Sixty-five people gathered to discuss important political issues ranging from Watergate to Women’s Liberation and Abortion to a critique of the Labour Governments in both New Zealand and Australia.

It was generally agreed that the highlights of the conference were the addresses by two women from overseas (Dave Holms from the USA and Marie McConkey from the UK). Dave Holms spoke on the Labour Government in Australia – in which she has had and does not have – and Little gave an extremely interesting account of the implications of the Watergate scandal and how this has shown the influence of a Hegemony in American politics.

Little spoke of the police-state methods used against government authorities in trying to suppress anti-war activities and demonstrations: the planting of “agent provocateurs” in the ranks of the anti-war movement who tried to get activists to go beyond the laws and then they could be arrested. Little effectively outlined the delaying tactics of the city administrators in the granting of demonstration permits – and the general harassment by the F.B.I., C.S.A. and local police of persons opposed to the war in Vietnam.

Little explained that this harassment and the legal red tape was not confined to the Nixon administration. The Johnson and the March West Cape West were also lock-in with anti-war demonstrators. In saying, “American politicians have utter contempt for democracy,” Little effectively summed up the situation.

Many of us, as Ian Henderson’s talk proceeded, were wondering how Watergate was going to be used by one or more government authorities but that “the system itself leads directly to (events like) Watergate.”

It was of his opinion that “despite the police-state tactics used by the authorities the radicalism of Cambodian American people will fight for democracy which only true socialism can give.”

Dave Holms exposed the myth of the Australian Labour Government being a true socialist government. Although within itself being the most democratic administration, Cambodian American people will fight for democracy which only true socialism can give.

AGM met Wednesday, 12-2. You must come!
Students in the heart of Ngati Porou

by Roger Steele

About 18 members of Te Reo Maori Society, the Victoria University language and culture group, spent a week of the May vacation at Tikitiki, a village about a hundred miles north of Gisborne on the East Coast. They stayed on the central marae in Tikitiki, but spent most of their time at Kawakawa marae, about two miles north of the village. The purpose of their stay was to do renovation work on the Kawakawa wharenui (meeting house) and wharekai (dining hall), not to mention the ramahakake wharenpu (grot).

Kawakawa has been given over by the local Ngati Porou people to the students of New Zealand. The offer was first made by master carver Pine Taipa a few years ago, before he died. The paint mixer, organiser of the project and go-between of the students and local people in Victoria's senior lecturer in Maori language, Koro Dewar, who is from Ngati Porou.

The marae has been little used in recent years, but has a long history and is the heart of one of the richest areas of Maori- tangata in the country. It was originally a Ringatu church marae, and while the buildings are distinctively mase-style, the only ornamentation in the wharenui is a carved upraised hand (ringa tu) on the postokomasana, the main support pole. The wharenui could comfortably sleep 60 people if not a hundred, in mase style with mattresses jammed together on the floor, and people jammed together on the mattresses. The wharekai, which has a large kitchen attached, could equally cope with such numbers. More than an acre of flat land surrounds the buildings. A stream runs behind the kitchen, and across the road is the Porororo river. Not far away is the sea. The nearest shop is two miles away, in Tikitiki.

What is a marae but a river? When Pine Taipa wrote to the Vice-Chancellor of this university, he said: "I am confident that the students will respond to take pride in having a marae they can call their own, while pursuing their studies. We will have teaching obstacles, we will help them and overcome them, for we will be in the field of pooling our knowledge to make our country a happy multiracial one.

Those words give a clue to the spirit behind the gift. Already an appy of Ngati Porou are being received. A work party in Easter of 1973, and this latest party (more like an oho than any of Kirk's hibitters, no reckons have cleared and painted and fixed and painted so that the marae is just about ready for regular use. Two or three electric stoves are still required, as are cutlery, crockery, utensils, a fridge, a washing machine, and dozens of mattresses. Any donations would be welcomed and put to good use — see Salen or the Department of Anthropology and Maori.

It is envisaged that groups will find Kawakawa ideal for conferences, seminars, teachers and the like. Obviously with the wealth of Ngati Porou living culture so close, it is likely that the use will be Maori-oriented, but it need not be exclusively so. Workshops on aspects of Maori Art such as kowhaiwhai (rattier patterns) or tukutuku (reed paneling wall decoration) are obvious possibilities, with the extra incentive that the buildings could be adapted at the same time.

Another possibility for music students and people who like singing is that they could stay at Kawakawa and hear the songs of Ngati Porou, possibly the most musical people in New Zealand. One of the most pleasant aspects of the May work-party was the session in the front of the fire every night, learning, learning, and joining in to the incredible range of modern songs and waiata, a great number of them locally composed.

It was an honour to be taught songs by the widow of one of Ngati Porou's greatest composers, Henare Waitoa. Auntie Minnie, Kuia, Rewiri, Paul, and all the others, your voices are with us still. I could get very sentimental describing the stay in Tikitiki, and the pain we all felt when we had to leave. Our 'keeping the marae warm' gave some pleasure to the local people who showed their feelings with gifts of Maori bread, puha, and most important, their company. What we experienced and gained in our stay, and what the students of New Zealand stand to gain from Ngati Porou through the gift of Kawakawa and through being accepted into the heart of Ngati Porou, we will take a long time paying back.

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.

Errol knows the sort of money problems you're likely to be facing, either as a student, and he'll be pleased to give you all the information and advice that's possible.

BNZ Educational Loans

The great thing about these is their flexibility. You can take them out through the end of your studies or repay them at any time in as much or as little as you can afford. This is the Sangoma plan, which makes it easy to plan your repayments.

BNZ Consulting Service

The bank that you can talk to for all financial matters. From advice on the state retirement plan to advice on how to plan your savings.

BNZ Educational Loans

Call at the BNZ on campus office and ask for a loan officer who will be able to help you. The branches at BNZ Wellington Bank, 37 Lambton and Customhouse Quay, phone 200 70 22 3.
Life under screws at Witzako prison

The following article was compiled from notes by Stephen Gerald Smith, who recently completed a two year sentence for narcotics offences. Most of his lag was spent in Witzako Prison, Trentham.

Witzako is a prison in the style of a farm, situated at the back of Trentham, secreted among the pinetrees. Home for between 130 and 180 convicts and their keepers, of which there are 40, including administration staff. An island that few know about and fewer visit.

Firstly, who are the inmates, the so-called criminals? I define criminal as one whose way of life is devoted to crime and into this category some compulsive rapists and murderers, professional burglars, compulsive fraudsters, kleptomaniacs, and persistent drug pushers (if there are any such people in NZ). These are people who do not care to conform to society and repeatedly commit offences against the law. This is often the only way of life known to them.

There are many who commit offences who are not like the above but are people who have been arrested to extremes of passion and have committed murders or rapes. Then there are those who perhaps before one or twice with friends for the sake of conformity, or who are brought on by the undulating pleasures of alcohol or other drugs. Or quiet drug lovers who are persistently hassled by undercover cops to supply dope and then arrested (the crime this having been investigated by the police).

Inmates are generally poor people who could not afford lawyers to provide them with a good defence. Inmates tend not to have many genuinely caring friends. They are often people sick of being slaves to the capitalist entrepreneurs. They have found the long term effects of trying to raise their standard of living from the poor to the well off much too arduous and a waste of life. The only way open to them as far as they're concerned is to raise money in some fast easy manner.

This is especially so when they see the riches some people have and how easy life is for them. The only way to achieve wealth when you are an uneducated poor person sick of being a slave to the wealthy is through crime. The only way to rid society of crime is to distribute wealth and power equally and to devalue the worth of material possessions. Admittedly this is incredibly hard. Crimes of passion (murder, rape etc) may always be with us.

The biggest injustice in the courts today is the status of the criminal. While collar criminals (such as accountants, crooked cops, embezzlers) are invariably given lighter sentences than a poor Maori or Islander. They are able to afford the best lawyers, the court looks upon them as having made a slight mistake or error of judgement and usually convicts and dismisses the criminal or lets him pay a fine which however substantial never hurts the guy. This happens mainly because they are of the same social status as the judges and magistrates.

Crooked justice is what it amounts to. We have a so-called democracy with so-called equality before the law, but since justice was first handed out by the kings or lords of the court, a blind eye was turned to the crime of the wealthy and powerful. Judges are on an equal footing with the higher echelons in society and being sometimes extremely dependent upon them for survival they do not wish to punish them. Would you punish your brother or best friend in such a manner? This is not true justice then and needs to be rectified. Many members of the poorer classes should sit in judgement of the rich. Admittedly this system would have its disadvantages but I feel it would be more just than what we have at present. The magistrates courts are police courts and weigh heavily against the poorer people.

Now to deal with emotional crimes. Murder is generally due to a person being over-wrought, an anger usually associated with psychological frustrations. Treatment should involve pacifying the person through education. Imprisonment just adds to the frustrations which on release might induce another murder or result in a maladjusted person.

Rape is similar to murder, in being a symptom of frustration, except the frustrations are sexual. Isolating people for five to ten years without female company doesn't seem to decrease these frustrations. Nor does confinement with a total male population do anything to help sort out the child molesters.

For homosexuals confinement with a bunch of randy males is an absurd punishment. Prisons then serve only as a place of isolation or exile. A place where people go through so much anxiety that on release they feel vengeful and very frustrated. Is it surprising then that such people often offend again and indeed many very soon after release? During 18 months in jail I've seen and heard of many people returning. The sad part is that it is usually their friends who instigate the crimes, they being dragged along conforming to their friends actions and because they know no better.

Prison teaches very few lessons. The ones who don't reoffend are intelligent or have been imprisoned on their first occasion for such a long time that further offences would mean the rest of their life behind bars. Prison is just a living hell of frustrations and not being able to do what comes naturally. The result then is a lot of frustrated people released out into a bustling bustling society. Although Witzako is meant to be a reformatory prison very little reform in showing the inmates how to live an alternative way of life is given. Education, which is voluntary, is the only aid in this direction. Otherwise jail means wasted years or months of life.

Upon release you find your friends hard to talk to (especially with younger people who are changing constantly). They're in a different scene, doing and living different things - while you still feel the same as you were 18 months or however long ago when you first went in. This means the released inmate (especially unmarried youth) must start their lives anew, building up new friendships, building a career, etc.

This is a very hard task; many opt out and go back to crime, something which to them is continuous. Friends are hard to find for anyone in this world today, and with the psychological regression bought about by prison living, socialising becomes increasingly difficult as the leg grows longer.

"A robot factory run by robots"
No wonder then that a long termer who makes good friends behind the walls either allows with them on release, perhaps getting into trouble again. Or he just can’t handle society and commits a crime so as to be back inside with his old buddies again.

This actually happens! And very often! A classic case came before my eyes just before my own sentence was up.

A 72-year-old man who had been in and out of jail more or less continuously since the 1930s was in on seventh jail sentence - losing 2 yrs for using fraudulent cheques. The longest he had stayed out of prison for one time was two and a half months. He is a compulsive fraud and life on the outside means nothing to him. He has no friends, nothing to interest him except booze and horses, and no reason for being out there. Inside he is a good cook (by prison standards) and is highly respected by all the inmates, both young and old, and by the screws. He has security in the form of regular meals and a bed to sleep in which on the outside he would have had to keep, being easily attracted to booze. Jail then has done nothing for him but destroy his life as a free willed human being.

The screws was called for was psychiatric help on his second or third sentencing if not on his first offence. To recondite continuing this surely show something lacking in stability and to offer him no help is inhumane. Judges and magistrates destroy souls willingly. Perhaps judges and magistrates should live for a month or so as inmates in prisons around the country as part of their training prior to their being sworn in. They have never felt the humiliation of being behind bars yet with great pomp and circumstance all the screws commit people to a situation they know nothing about. And they do this with the belief that they are doing the right thing. The average inmate needs help by way of communication and friendship and help to get a footing in life. Prisons do exactly the opposite.

Next we regresses to the screws. The bully boys of the place. Most (if not all) of the screws are uneducated. They have rarely been outside the Wellington or (even the Trentham area) area, have childish dispositions (constantly "smacking" the inmates on the back of the hand in a dehumanising, demoralising and embarrassing fashion) and are just plain out of touch with the world. The kings of a repressive, oppressive island territory.

Often the inmate is more mature and intelligent than his jailer. All prisoners are restricted in their thoughts and actions by screws standing over them. This often causes neurotic withdrawal and in some cases, results in a breakdown of constructive thought because no outlet is available.

Criticism of the prison structure and system is frowned upon and can have severe repercussions in regard to the release date of an inmate and the special privileges he receives while inside. The prison aims to manufacture thought patterns parallel to those of the superintendent and his busy little workers who often arrive at work horribly drunk. What fine examples...A robot factory run by robots.

This is one of the biggest psychological hardships induced by prisons - the regulation of behaviour and thought. An individual who has a different (and to jailers a weird and undignified) approach to life has difficulty in expressing himself due to the scorn heaped upon him by the guards who do not understand his motivation. The goons often interrupt people in their studies or activities, thinking it is a joke. Often I would be trying to meditate and a screw would rattle the wooden doors of the cell to disturb me. People doing yoga wanted a quiet atmosphere and would be subject to the laughs and insolent comments of passing guards. Sometimes screws sneak hawaves among once tidy cells in search of "contraband" like coffee or biscuits.

The random odour of repression hangs over the prison. In a childish way the goons tease, belittle, and make the object of sarcasm and laughter anyone who is

"Prison teaches very few lessons"
### Questions for Commerce Students

Commercie students come in for a considerable amount of criticism simply because they have enrolled in a course that revolves around business studies. New Zealand is not a country where the business men enjoy the professional prestige that they do in America, for example. But there is nothing wrong with studying business practices as such — even many social scientists need business managers, marketers and production managers and economists of a certain type. To a certain extent management and production practice depend on the principles underlying the system within which they operate. But there are certain concepts in economics, mathematics, work-flow control etc. that apply in all production systems, So to some extent criticize the study of commerce because its commerce, is not enough.

Students should understand the principles underlying the system which they are studying and must be given an opportunity to evaluate these principles in the light of various alternatives or reforms. Students and indeed everyone should be given the opportunity to understand the role of status-quo and also to themselves. Very few commerce students are attempting to relate theories on the nature of man and society to the present orientation of business and associated business studies. As if that isn’t bad enough, many students have not felt a real need to analyze their motivation in terms of their own situations and therefore consequences not only for themselves but for others who have different motivation and different opportunities. The quality of instruction of commerce students, but a large number are motivated by the monetary rewards and even status, but not from the study of business itself. This idea of what business community sees as good very often conflicts with the general view of what commerce is.

One cannot be sure whether the system of knowledge is itself desirable, we may then be asked whether there is some sort of organizational structure and this persists even a community, which is going to benefit the individuals and society. Certainly, in formulating a national plan for commerce, there is some question as to the future as well, or the students who want to have their time and initiative to seriously reflect on certain points.

Yet one can be naive when one actually reads a book on commerce or economics. One cannot change the education system which is independent, it can change the relationships between the community. Equally, it is not wholly related to the knowledge that will be of benefit to the individuals and society. One can, in formulating a national plan or even a community, will be highly influenced by the system, for example, students who want to have time and initiative to seriously reflect on certain points.

Students are not always ready to accept that some sort of system is itself desirable, we may then be asked whether there is some sort of organizational structure and this persists even a community, which is going to benefit the individuals and society. Certainly, in formulating a national plan for commerce, there is some question as to the future as well, or the students who want to have their time and initiative to seriously reflect on certain points.

Commerce students should have some sensitivity to the fact that the system they are studying may be a response to the system of knowledge which is independent, it can change the relationships between the community. Equally, it is not wholly related to the knowledge that will be of benefit to the individuals and society. One can, in formulating a national plan or even a community, will be highly influenced by the system, for example, students who want to have time and initiative to seriously reflect on certain points.

There are many more specific questions. What is the commerce faculty paying to the new commerce students? Is it becoming increasingly realistic? How can the faculty encourage more women to take the BCA? What is the commerce degree course be in line with ACA requirements?

### A courtesy call on the Singapore High Commissioner

On April 15 the President (David Tan), Vice-President (Kelvin Ramaiah) and Secretary (Ben Yew Seng) of the Malaysian—Singapore Students’ Association called on the newly-appointed High Commissioner for Singapore to New Zealand, Mr Chee Keng Hoo. Owing to misunderstanding on the part of certain students, an appointment was made to have an interview with the High Commissioner to discuss the views on various topics related to student politics in NZ and the position of the student community in Singapore. In general, failed because the High Commissioner would entertain only causal conversation.

Mr Chan was miffed at first...
FLUSH

Notwithstanding its unqualified commercial success, Arthur Hiller's "Love Story" managed to attract almost every epistle of scorn known to the modern film critic; rather surprisingly, the film industry has spared more重要 than the other films in this year's Oscar race. The director, Arthur Hiller, has managed to capture the essence of the story through his sensitive direction and the performances of his actors. The film tells the story of a young couple's love, set against the backdrop of the 1950s. Despite the criticism, the film managed to connect with audiences and earned critical acclaim.

Basketball Club

The varsity basketball club is having its best season in years. After winning most of the first round in league and participating in three national tournaments, the team has emerged with an impressive 18-4 record and the opportunity to play for the national club championship in Christchurch. The team qualified for the club championship by defeating Wellington College, which gave them a clean sweep of all their qualifying matches. All last week, the team played a series of hard-fought games, earning them the right to compete in the final tournament. The match against Christchurch College is expected to be a thrilling contest, with both teams vying for the title.

I'm Lost

I'm lost. My friends are all long gone, the rain is pouring down, I feel so helpless. With a big storm over me, I'm just a little wave. Compared to the thunder - Thunder and big raindrops - Then all of a sudden, Everything stops, And is quiet again.

Freedom

It is a cold and windy night. In my room, stories are making their raindrops. That are rolling down my window. Pitter - patter - pitter - patter - I feel all lonely inside And I think and think, Of the outside world, Wondering when I'll get out. Of the place - That has been a prison to me. Since my stay.

I long for freedom But what is freedom? Do we honestly know what it is? Is it just to be by yourself? Or out of locked doors? No...

Freedom is something that we can individually enjoy.

Freedom is my wish.

Voice from an Empty Room

Wellington
Wednesday, May 1

I'm Lonely

I sit alone,
In an empty room,
Listening to different sounds
That echo beyond these walls,
A lonely feeling rushes through me,
The echoing noises start to fade,
I look around me,
See nothing but a prison wall.
The shadow of darkness,
Crepes up on me,
My soul rests in peace
But as the dawn breaks
I wake and I find
Myself alone again.

Lockout

I sit alone,
All day,
With nothing on my mind,
But the thought
Of locked doors.
Why do they lock us up?
Does it satisfy them?
To see someone locked up?
All day.
And every day,
Sometimes I wonder.

Why

Why is it
That people have to fight
In this world?
Why can't there be peace?
What we need in this society,
Is more love,
And less hate.
But I suppose there would be no world
If there was nothing just love.
It would do you good
If some people paid more attention.
To others than themselves.

John Hull

SALIENT MAY 22, PAGE THIRTEEN
Tubular Bells: Mike Oldfield. 
Reviewed by Ken George.

First, a bit of background info. Mike Oldfield is an English musician (b. 1958), best known for his 1970s albums Tubular Bells and Mud Slide. Oldfield is known for his experimental and eclectic musical style, which has been influential in the development of contemporary music. He has been praised for his innovative use of technology and his ability to create immersive soundscapes. His music has been described as a mix of classical, jazz, rock, and ambient styles.

Tubular Bells was Oldfield's debut album, released in 1973, and it was an instant hit, selling over 20 million copies worldwide. The album features a 30-minute masterpiece called "Sailor," which is composed of a single note played on a synthesizer, creating a haunting and ethereal sound. The album was produced by Brian Eno, a pioneer of ambient music, and it helped to establish Oldfield as a major force in the world of experimental music. The album's success paved the way for Oldfield's later work, including his album "Man on the Rocks," which was released in 1980 and featured his signature use of synthesizers and experimental sounds.

Full Sail: Loggins and Messina. 
CBS SBP47145. Reviewed by Lonesome Rhodes.

"God knows I love my music. And I feel that this is the album to change my tune." 

That's Kenny and Jimmie making it perfectly clear when you think about their trio on "One for the Road," with that distinctly different voice and final pitch into sitcom. Already covered by three Dog Night Charlies, plus a few more, these two are about as much old as they can get, and they've managed to capture the feel of the 1930s and 1940s, when country music was at its height. The duo's unique blend of country, jazz, and pop is what makes their music so unique, and it's easy to see why they're still popular today. The album's sound is a mix of acoustic guitars, banjo, and fiddle, with the occasional use of strings and horns, creating a rich and warm atmosphere that's impossible to resist.

Silverbird: Leo Sayer (Chrysalis). 
Review by Richard Peat.

On the unspoken assumption that rampant psychosomatics can make you feel better, even if you're not, a new record by the well-known "singers" of the 1960s and 1970s is well worth a listen for anyone who enjoys the genre. The album features a mix of country and pop, with a few folk and rock numbers thrown in for good measure. The two main vocalists, Leo Sayer and Kevin Ayers, have both had successful careers in the music industry, and their combined talents make for an enjoyable listening experience. The album is a great addition to any music lover's collection, and it's sure to please fans of both genres. The music is upbeat and positive, with catchy melodies and memorable lyrics. It's a great album to put on when you're feeling down, and it's sure to lift your spirits.
I noticed when I was down at the DIC the other day looking for Osbust that hardly anyone has booked yet for Willie Dixon. Which is a shame. It’s nice to think that there are places left like New Zealand where these old guys can still earn a little bread. God knows Willie Dixon deserves it. He’s written some of the finest songs of the rock era: ‘Spoofull’, ‘Back Door Man’, ‘Bring It on Home to Me’, ‘Little Red Rooster’ and dozens more. So how come there is so little response at this stage to Dixon’s visit?

I think some of the answer lies hidden at the bottom of the promotional stuff Barry Cobourn sent to Selent. Hidden among the usual raves is an important statement: “Willie Dixon is back on the road for the first time since the 1940s.” Get that straight, Dixon is famous as a songwriter, not as a performer. You may like to keep that in mind before you lay down your money for the show. No one questions the man’s contributions to the blues, but I think enough people have been scared stiff by our lack of knowledge of just how well Dixon can cut it as a performer of his own songs. I mean, how much would you pay to go and see Bernie Taupin?

Willie Dixon does finally bomb at the box office, it may teach promoters that the NZ blues audience is a little more discriminating than anyone would have thought from past efforts. It will show perhaps that you can’t grab just any old black performer cheap and push him out in front of a local audience with your return guaranteed. In the past that formula has worked out of a combination of musical starvation, curiosity, ignorance and a sense of duty. That could be ending.

But from that start it was a little strange. Could anything be further removed from the living contexts of the blues than the stage of the Wellington Opera House? That’s quite a way from the clubs, the small crowded rooms where dancing was done to the clutter of bottles and a hum of conversation so loud that the singer had to shout to make himself heard. In short, the music and the performer were treated pretty casually as one ingredient in an atmosphere of people getting together to have a good time.

How different things become when these guys perform for a white audience. They personally meet a respectful, almost reverent welcome, and their performance is received with an undiscriminating admiration that must stiffle any real contact between the musician and the audience. The whole setup reeks of the tomb. And it’s a sign of how deep the blues really is. Soul music took the black audience away from the blues nearly 20 years ago. And among white people it’s become a cultural artifact, just like those Australian aboriginal dances, something to be pored over by scholars, admired and preserved, but kept “alive” only through the desire of white liberals to dip their toes in a little luscious folk simplicity every now and then. 78-year-old bluesman Furry Lewis put it: “Our time done been, won’t be no more.”

So if you can accept the terms, the Willie Dixon show could be a good night out. As a cultural salad it will probably entertain you more than those pathetic Aborigines. And whatever misgivings there are about the star attraction, he is bringing with him a pretty solid backing group. I suppose Casey Bell Harrington on harp is the same Casey Bell who’s put down some fine albums for Delmark. Bell will probably emerge as the star of the show. He’s been described by Rolling Stone as having “control, a warmth of feeling and inventive wit which have been absent from blues harp since the death of Little Walter Jacobs.”

The rest of the band is Freddie Dixon (electric bass), Lafayette Leake (guitar), Buster Benton (guitar) and Clifton James (drums). According to my information Willie Dixon will be playing the Opera House on May 29, but the local newspaper ads have been mentioning June 19. The early date sounds more likely.

BCA Graduates and Commerce Students

We are holding discussions with students who have reached an advanced stage of the BCA course and are looking to the challenging professional career. We offer experience in all fields of accountancy using up to date and sophisticated techniques supplemented by extensive personal development and training programmes.

After initial training and experience a comprehensive review of performance is undertaken and for suitable persons the opportunity will be given to choose a specialisation for advanced training which will be either in New Zealand or in an overseas office of our internationally associated organisation.

Your progress and remuneration are dependent only on your qualification, ability and experience and a reviewable half-yearly.

We look forward to discussing your future career plans with you and for this purpose please contact the University Appointments Board at Phone 44-447 for an appointment on Tuesday May 29, or us directly:

R.N. Taylor,
Willeboe & Company,
Chartered Accountants,
P.O. Box 347, Tel. 79-668, WELLOGOMAN.
PEOPLE ARE OUR BUSINESS

The chartered accountant is directly involved in working with people. He prepares or audits accounts for all types of business, for government, semi-government and local bodies, for companies, unions, clubs and private individuals. In fact wherever there are people who earn, or spend, or pay tax, there are chartered accountants working with them, assisting them or advising them.

+ FIGURES

A chartered accountant offering services to the public must be able to analyse, judge and forecast the behaviour of figures of the numeric kind. He must be able to do the same with the human variety!

= ACTION

Chartered accountants and their staff are constantly dealing with other people in offices but they are also spending more and more time in the field. They may be inspecting a client’s farm, production line or business generally; they may be reviewing financial prospects and affairs; they may be discussing and actively working on problems of taxation; carrying out an audit; advising on long term business or product development; advising on and designing management information systems; attending meetings; assessing aspects of administration, production, marketing, financial management; farm management.

WHAT ARE THE QUALITIES REQUIRED?

Firms of chartered accountants usually require applicants to hold a commerce degree, an accounting qualification or at least be approaching their final year. Some firms will however provide employment and training for students with only a few degree units. Apart from these education qualifications the general qualities which must be part of a chartered accountant’s make-up include:

* integrity coupled with a pleasant outgoing personality
* intelligence
* concentration
* a blend of flexibility and drive
* independence of both action and thought
* a creative flair and imagination
* reliability
* leadership and the facility to control
* an ability to appraise and analyse

Some of these characteristics may be inherent but others are developed from maturity, experience and formal and informal training in a chartered accountant’s office.

DOES INTERNATIONAL EXPERIENCE INTEREST YOU?

Accountancy is an international profession. Many recently qualified accountants travel to other countries to further their experience. Those firms which are associated with overseas accounting firms are able to offer their staff opportunities of gaining such overseas experience. New Zealand trained chartered accountants are highly regarded throughout the world.

For further information regarding opportunities in Chartered Accountants’ offices now or at the years end, telephone or write to:

The Secretary
The Wellington Public Practice Committee
New Zealand Society of Accountants
P.O. Box 1327
Wellington
Telephone 40-477
LETTERS

Where's the abortion

Dear Roger,

I am writing to you today for several reasons. First, I want to make you aware of a situation that is currently being faced by many women in our community. Second, I want to express my concern about the lack of support for women who are choosing to seek an abortion. Finally, I want to discuss the importance of providing access to abortion services for all women.

The problem of women's access to abortion services has been a long-standing issue in our society. Despite the legal protection provided by Roe v. Wade, many women still face significant barriers to accessing abortion services. These barriers include financial constraints, lack of access to transportation, and stigma associated with abortion.

I believe that it is crucial for our community to recognize the importance of providing access to abortion services for all women. This is not only a matter of ensuring women's health and autonomy, but also a matter of social justice. Women who cannot afford to travel to a clinic or who live in areas where abortion is not easily accessible face tremendous challenges in accessing the care they need.

I urge you to consider supporting organizations that provide abortion services and to advocate for policies that ensure access to abortion care for all women. We must work together to create a society where all women have the right and the means to make informed decisions about their own bodies.

Sincerely,

[Your Name]

Poetry Fan

Dear Sir,

I recently discovered a fascinating magazine called "Poetry Fan" and I wanted to share my thoughts with you. This publication is dedicated to promoting and preserving the art of poetry. It features a wide range of poets from different backgrounds and styles, each contributing their unique perspectives to the world of poetry. The magazine includes interviews with poets, poems, and articles on the history and evolution of poetry.

I find the blend of visual art and written poetry particularly intriguing. The magazine's layout is carefully designed to complement the visual and textual elements, creating a truly immersive reading experience. The editors have done an excellent job in selecting poems that resonate with contemporary themes and issues.

I encourage you to explore this magazine and to share your thoughts with me. I believe that poetry has the power to connect us with one another and to inspire us to see the world in new ways. Thank you for your time.

Sincerely,

[Your Name]
Concentration Camps

Dear Sir,

The letter written to Suzy Ra'ev's in the previous issue indeed quoted William Ong's words: "To be or not to be..." and "Be True to Life" story are at the very heart of all our working people being stupid and having no guts to fight injustice even though they are aware of it. This is the reality we face. The author forgets that every year more people from all walks of life take initiatives and plan their concentration camps for opposing injustice in Malaysia, and the protest against the House of SCG like it has been doing for years. This is just the first step in fighting injustice. The UMNO leaders even accepted the Chinese viewpoint to try and make the economy coexist with the UMNO leaders by calling the Chinese a bunt, but unlike against whom, arguably against Michael Chee or Tan Ti Lim, but against all Chinese. UMNO is also not safe when you are in the police station! We are in the same position as the people who are sent to the camp or hospital for nothing. We have been in the same position as those who said we were scoundrel and uncertain until the day we stood up for them.

Yours,

S.C. Lian

Dear Sir,

If the serving of lemon tea in the cafe is your idea, then let me tell you that we couldn't be at least half the string left on.

Tony

Gays not armed......yet

It's a pity those who write an editorial about "Gays not armed" actually know nothing about half. Thank you for your item, sir, for clearing things up about matters of homosexuality and the ability to have one's own sex is part of the human species - not a deviant act.

This and the nomenclature of not any sort of identity of oneself, thank you. I am a straight person and the sexual field is as valid as any other. This is also true of the straight people, but they have the personal identity of a sexual problem and the sexual freedom. This is because no doubt it is not acceptable for the sexual world will be for love, not power possession etc. This is good, but not good enough.

And in the context of economic rationalism, it seems to me that the interpretation of homosexuality as part of the society is the only important part of the story.

Janet Robin

P.S. The "scoundrel" of gayism, is love.

A soggy state of affairs

I would like to complain in the strongest possible terms about the watering down in the Union Buckingham conventions. Why can't we denounce our own proper clinics from lower class of problems like what is found in buildings? It appears a simple matter of 50 cents a person. However, the question is valid: if we could use the money, the expenses of an entrance to the cafe would mean something.

I am the first one continuing with his work looking for the under-privileged and the underprivileged.

John Matthew

The young gun

Dear Sir,

The greatest summation of what John Mitchell's drivel is going to mean is the "Little Red Lion" of the American Central Young Nai. I am not surprised that this thing is following "flourishing and what it means that Mr. Mitchell is trying to mean. The new generation of the young people who must be tried for the confidence of the Constitution. We know what is wrong, but what we have to do is to fight for the sake of the students.

I am John Matthew falling to turn up at metaphor.

Martin Ponge

Getting worked up

Dear Mr. Editor,

Like your paper in the past, but have come this time a regular poetic section, I see none of us can get worked up to anything like that now, so we'd do for politics - to be more accurate.

Yours,

Mehrabian

Roger Stalin

Dear Roger,

To me your paper is the best, but have come this time there aren't a regular poetic section. "One side of us can't get worked up to anything like that now, so we'd do for politics - to be more accurate."

Yours,

Mehrabian

First you state us for devaluing the word gay. We use gay because it is the positive connotation unlike "homosexuality" which somehow and if we're at all biologically like "antisocial proposter." And we like it because the gay population has used it for over a century as an emblem to justify their right to have a gay identity. So, you're now making the name of your paper more gay in the sense of the new gayness. Let's have some sense of class, race, or imperialism you set on - a mistake! We are fighting against the readers of gay oppression, another of the inquisitions paid by class society.

Our struggle for full acceptance as gay human beings is not a matter of the same class, but of a minor struggle to be free, not power possession etc. This is good, but not good enough.

And in the context of economic rationalism, it seems to me that the interpretation of homosexuality as part of the society is the only important part of the story.

Janet Robin

P.S. The "scoundrel" of gayism, is love.

S. me burning questions

1) Can we have the investigation panel to interview and represent the victims of the 1912 voting?
2) Is the arrested David Trawe helping him write his letter?
3) In John McDonald falling to turn up at metaphor.

Mehrabian

Crack in the Mangle

The Crack in the Mangle is somewhere we have found, and are floundering in this day. Roger Steele has a 40-year tradition of Stalinist anti-gay libel.

M. (Johns University Gay Liberation)

Condoms

Condoms - best and cheapest - approved by health service. 50 cents for 2 packets. On sale in Student Office.

PHILOSOPHICAL SOCIETY

Dr. J. Jacob to address the society on "From Philosophy to Sociology" on Wednesday, May 22 at 8 pm at 34 Kelburn Parade. Super. Visitors welcome.
Shindig

Dear Sir,

In connection with "Shindig" held on April 20, 1974, we would like to state the following:

The Shindig was sponsored by two main objectives in mind. To provide social recreation for members of the Youth Culture and to raise funds for "Lafayette" to be stayed in the latter part of May.

The collection of the late hours of Shindig was muddled the situation as did the letter by Mr. Jones.

Briefly, over 200 people attended the function. There were several hours of deep reflection and they were given strict instructions not to say anything untruthful. They were also instructed to keep up our expectations, as bottles of beer were distributed around. However, it was not all free; some people in the hall.

Stalin used this "muddle" when he mischievous and manipulative, as he often does. It is all an empty and the clinicians of the Youth Culture, Stalin, Brezhnev, and Mao, is absolutely an experienced man. He uses these techniques to control people by condoning, to advance all dishonest and evil. Stalinism is the best example of this. It is all a simple thing to the confusion of the youth of the country.

Sincerely yours,
The Young Socialist.

Poetry lover sick of politics — typical!

Dear Sir,

I am getting very sick of politics. Being founded by the director of "Shindig" , Mr. Jones, the poet was widely known for his recent crimes of the middle-class capitalism bourgeois society etc. etc. etc. etc. But in the year 1974, breaking the strain of carrying the beloved burdens of the people, the philosophical conceptions of the London School and Oxford University, the poet, Mr. Jones, decided to try something to the delight of the soul. And as a result, a new poetry: "Great Nickels" was published.

Surely with 6,000 on campus there must be more than enough of prose or poetry for the average intellectual. Please let us see some serious efforts of this kind. Love from Pomegranate.

Love from Pomegranate

"We defend Solzhenitsy's civil rights not his politics"

Dear Sir,

When I first spoke out through the pages of "Shindig", the editor of "Lafayette" was quick to reply. He accused Mr. Jones of "shilling" for the revolution.

"Through letters to the editor by Terry Ang, David Stein, and Peter Frank,udson has been "forbidden" from submitting his work to the "Shindig".

This is the last thing I want to do. I want to make sure that the writer's rights are protected. I want to make sure that the writer's rights are protected.

All the letters which attacked the Young Socialist and me personally were quickly删��ed through running them. They all implied or suggested that the Young Socialist were "against" the revolution and hence anti-Soviet.

The fact is, that we defended Solzhenitsy's civil rights, not his politics. We have clearly stated this in all our articles at the time when the "Shindig" was published.

"Stalinism is the best policy for us"

Dear Sir,

When people are defending the "Stalinism is the best policy for us"... It is only a matter of style that we are being manufactured in this way. It is one of the most disgusting spectacles in this world that has been the strain of Ryan and its intellectual on us.

To suggest that I made any kind of moral claim that "Stalinism is the best policy for us"... To suggest that I made any kind of moral claim that I am not sure, but I do know that the writer's rights are protected.

F. Biskup

The New Zealand Students Arts Council is pleased to inform constituents of the following discounts obtained under the new National Discount Scheme, which will be effective from 1 June, 1974. For the convenience of our members, we have taken special care to ensure the maximum possible savings. The scheme enables any student from any part of the country to obtain discounts by presenting a valid ISIC card. The discounts are valid in all the major cities in the country and are applicable at all times except Saturdays, Sundays and public holidays.

BENNY LEVIN PROMOTIONS

Will be presenting "Oubina" in Wellington on May 27. Concession offered $5.10 for $.10. Also Benny will be presenting the "Supreme" in Wellington on June 20. Concession offered $5.10 to $4.10.

Later on this Benny Levin Promotions will present "Shindig" and "Lafayette" and will be presenting: The D'Oyley Certa Opera Company, Frank Reffitt, John Bibby, and Chris Christie.

COBURN ARTISTS

Will be presenting: Wilee Dixon and his Chicago Blows All Stars in Wellington on June 24. Concession offered $4.60 for $3.60.

AMALGAMATED THEATRES

Top price seat in the theatre, for the next price down. One membership card will purchase two tickets. The discount is applicable at all times except Saturdays, Sundays and public holidays.

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Everybody is cordially invited to an exhibition of photographs from Malaysia and Singapore in the Memorial Theatre. The exhibition is organised by the Auckland Malaysia-Singapore Students Association in conjunction with the Wellington MSSA.

Hours of viewing are Monday—Friday, 12 noon—5pm; Saturday 9am—5pm. The exhibition will begin on May 27 and will run to June 7.

Over the years, Malaysian and Singaporean students in New Zealand have played an active cultural role both on and off campus; from the least publicised speeches given at Rotary meetings, to the most controversial but much misunderstood Eastern Cultural Concert. True to say that, although this group of students constitute by far the largest of all overseas student groups, its presence is not always well appreciated. It was with this in mind that the Auckland MSSA set out, early last year, to organise this nationwide photo-cultural exhibition. Among other things, we are hopeful that this exhibition will provide a basis for deeper understanding between our students and the people of New Zealand.

The photographs in this exhibition do not encompass the whole spectrum of our cultural environment, especially with the regrettable absence of exhibits from the East Malaysian states—namely Sabah and Sarawak. Nonetheless we hope that this exhibition will give you a glimpse of the cultural life of the varied communities within Malaysia and Singapore. In addition, we hope that perhaps some kind of cultural exchange through the medium of photography may be established between local photographic societies and those in Malaysia and Singapore.

Finally, this exhibition will most certainly not be the last, but rather the beginning of many more and colourful ones to come.