HISHAMUDDIN RAIS SEC-GENERAL AND ONE STUDENT LEADER ARRESTED BY POLICE MALAYSIA 19-9-74 3.15 AM SEEK YOUR SUPPORT PRESIDENT UMSU

Only a few days after Hishamuddin Rais contacted NZUSA to say that he was coming to New Zealand and Australia for a speaking tour, he was arrested. Hisham, the secretary general of the University of Malaya Students Union was arrested in Kuala Lumpur at 3.15am on the morning of Thursday, September 19. He and another student leader arrested with him have joined more than 4,000 other prisoners in the jails of the Malaysian fascist regime.

Hisham was arrested while supporting a group of peasants in their fight for a place to live.

In early September over 300 families were squatting on uncultivated land near Johore Bahru. On September 8 the government served them all eviction notices. The families then attempted to see the Sultan of Johore and the chief minister. At all stages they were refused the opportunity to see either of these people. On September 15 and 16 the Malaysian government began demolishing and 200 huts were demolished. One hundred and thirty-four of the squatters left because they had nowhere else to go. Sixty-eight families were desperate and had no where to go, so they moved to camp outside the State Secretariat in Johore. At the same time they contacted the University of Malaya Students’ Union to ask for assistance and Hisham and many other students joined them. They camped six days outside the secretariat in very primitive conditions and on Thursday they were flooded by the rains. Two babies contracted a very high fever and almost died. Hisham and four other people were arrested at 3.15 on Thursday morning. The next day two and a half thousand students from the University of Malaya demonstrated in support of the squatters and their demands. On September 21, two thousand other students from other institutions demonstrated. Riot police broke up both demonstrations and there were more arrests.

The same day riot police moved in against the squatters themselves outside the secretariat. Eighty of them were arrested.

During the camp outside the secretariat, it had been made clear to the UMSU that the squatters did not wish to fight if there was a peaceful alternative. All they were seeking was somewhere to live. Every night a prayer session and speeches were held. On Sunday morning five truckloads of riot police broke out the camp, everyone was load into trucks, handcuffed, and taken away. On the morning of September 22 the people of Johore Bahru had a spontaneous demonstration against the arrest of the squatters. Fifty people began at one end of the town and marched to the court house. By the time they arrived they had been joined by 1000 others.

Most of the women and children have now been bailed, but the male squatters and students remain in prison. Bail has been set at $1(1000 cash, plus the support of $80(80000 worth of land or property.

September 17 marks the beginning of Ramadan (Muslim week of fasting). By this time these people had their camp broken by the police therefore, they had been five days without food during daylight, and were rather weak. Rumours have been circulating that these people were not bona fide squatters but were simply trouble makers. Yet no one would force their family to live outside for six days, particularly when they were weak through lack of food. Nor would they risk prison for themselves and their families if they had any alternative.

—Peter Franks

A patriot jailed

NZUSA first invited Hisham to visit New Zealand for the national conference on Malaysia held in Wellington on August 31. Unfortunately he was unable to turn up. NZUSA learnt after the conference that telephone calls and letters had not reached Hisham, and that the air tickets for his trip had been held for several days in the Quantas offices in Kuala Lumpur without Quantas informing him that they were there. It all seemed a strange coincidence, but now the explanation for these ‘coincidences’ is obvious.

The arrest of Hishamuddin Rais shows that the Malaysian Government is becoming desperate in its attempts to stamp out its opposition. Hisham is a Malay. One of the Malaysian Government’s main tactics in its attempts to divide and rule the exploited masses in Malaysia has been to make out that it is working in the interests of Malays by suppressing the Chinese and Indians. For that reason the government has had to be very careful in clamping down on progressive Malays. By arresting Hisham, a well-known Malay student leader, the Malaysian Government has admitted to Malaysians and to the world that its talk of democracy and of working to further the interests of the Malays is a complete sham.

Last month the Malaysian Government held national elections. Not surprisingly the ruling National Front was easily re-elected - most of the opposition parties had been incorporated in the Front or their leaders had been locked up. Unlike the 1969 election there were no riots or inter-racial strife. Many political commentators said after the elections that Prime Minister Tun Razak was firmly in control.

(Continued on next page)
Incomberence
by David Rutherford
Ken's "Landslide" Comber-Hoyalooke, put his 27 vote majority on the line when he decided to speak to the thirty students who turned up for his meeting last week. He lost it.

It is amazing that a man like this can get into Parliament and it is an indication of the weakness of the people of Wellington who elected him. He

receives all the good old National Party prejudices, taught him by his father-in-law, Keith Holyoake. "The salary and wage earner must be prepared to do something to stop inflation." He said when questioned on how the breweries and oil companies are doing their bit he couldn't answer.

When told of Sir Clifford Plimmer's recent increase in salary from $22,000 to $30,000 at the same time as making statements similar to Comber's on salary and wage earners being "looked at sheepishly" we may wonder why he changed the subject. Competition and free-enterprise were two more areas on which he attempted to cash. He claimed the government was not allowing the growth of oil and gas and made attacks on the" oil" industries and regional development.

"Politics in sport" was one of the old charges against Comber pulled by theTribune. He said he supported the Springboks tour and restated government indifference in "improving sporting bodies", whatever they are. One of the funniest moments of the meeting was when he said he was spokesman on recreation and sport. It would seem that the National Party recognises the need for some form of government interference in sport after all.

Comber's true colours were revealed when he agreed with his leader's racist remarks on sending Maori and Polynesian Of Scots to the country. Comber has very strange ideas about democracy. A member of the audience outlined the situation whereby students have no real power on university council and hence the demolition of Hunter, poruffles on the Hunter lawn and Von Zedlitz can be bulldozed through without students' opinion being heeded. His comment on this was that "that's democracy." He wondered whether other parties corroding the environment can be considered a National Party has any interest in the environment" he said. Funny coming from a man who thinks the concrete castles we call the "Terrace", is an achievement. The only value of Comber's speech was in the few more up to the level of our parliamentary system. It would be a mistake to think that he merely one of its worst products - there are many more like him in the Tory party, and for that matter quite a number in that conservative party called Labour.

Solidarity at Vic forum
At a forum on Monday September 23, in the Union Hall, Alick Shaw, Peter Franks, and Robert Pui outlined the facts about Hisham's arrest and called for the strengthening of the Malaysian students movement. Following the discussion, Alick Shaw, who is a representative of the Malaysian Union of Students (MUSU), said that they would make a statement in Salient regretting Hisham's detention. However before they took further action MSA would write both to the Malaysian Government and MUSU to satisfy themselves of the facts surrounding the case. Alick Shaw pointed out that the attitude of the progressive MUSU executive had already been obtained as they were contained in the telegram sent to NZUSA.

The meeting concluded with the text of a telegram to be sent to MUSU, receiving overwhelming support from the students.

The text reads - "Strongly support your struggle against arrest of friend and patriot Hishammuddin Riau. 200 students attended meeting at Victoria University. VUUSA is opposed to any attempt to silence student movement for democracy and justice. Solidarity, VUUSA."
THE CAFE PERIL

by Mark Derby

Last Wednesday morning, two senior inspectors from the Health Department paid a surprise visit to the University cafeteria. They checked carefully through the downstairs kitchen and the middle floor restaurant studying the general standard of hygiene. Then they threatened to close them both down immediately. Eventually, they were persuaded to come back at 10 o’clock the next morning, to give the caterers a chance to improve the place. All afternoon and Wednesday night, catering and cleaning staff worked to clean up the kitchens, and they were able to stay open the next day.

Graham Jordan, the catering manager probably knew such a visit was coming; yet very few students had any idea of the real condition of the cafeteria. Practically no information has come from the executive, who employ the catering staff. The only mention of the cafeteria in SRC minutes concerned the recent food price rises. Jordan was even reluctant to let the news of the threatened closing-down be made public.

The questions the executive must answer are: how did the cafeteria reach its present condition, why weren’t the students kept properly informed of this, and what will the executive do about it?

To make the present situation clearer it’s worthwhile going into the history of the cafeteria’s downfall. The running of all catering facilities is the responsibility of the Union Management Committee through their catering sub-committee. This is chaired ex-officio by the student president, and includes the managing secretary, Byron Buick-Constable, the catering manager, Graham Jordan, and a majority of student members.

This year, the frequent meetings of the committee have been pre-occupied with the fact that the university catering facilities have been incurring an ever-increasing overall loss, amounting to about $20,000 in the first six months.

This money has to come out of the Building Fund, and is therefore hampering the building of new student amenities such as the gym extension. It is not necessary to run an essential service like the cafeteria at a profit, but a loss as large as this is far more than the students’ association can afford.

The loss is accounted for on a superficial level by the 50% drop in overall turnover from catering since 1972. The committee blames this drop partly on a mysterious “change in student eating habits”. There is a little truth in this attitude however, since it appears more students live at home or prefer to spend a little more and run down town to a pub for lunch.

Buick-Constable’s solution has been to continually cut back staff and services. Early in the year he employed 18 full-time staff. This has now been reduced to seven. The coffee bar has been closed down in definitely, the cafeteria has stopped selling hot food and drinks, and the restaurant has reduced its opening hours.

Yet these measures have not been effective in reducing the losses. Fewer and fewer students are now regularly eating in the cafeteria and the restaurant. The complaints book is full of objections to prices and quality of the food, and the general condition of the place. These complaints have been levelled at the cafeteria for years, and there seems no way round them. But Jordan’s belt-tightening measures seem to have heightened the problem. The recent cleaning crisis is another result of the cut-backs since the smaller number of staff have not had time for proper cleaning.

Jordan himself works hard, (60–80 hours a week) to keep the service operating, but the staff shortage at the beginning of the year meant he was forced to spend much of his time on ordinary cleaning and cooking duties. He could not pay enough attention to the administration, and consequently did not have a clear idea of cafeteria finances. The size of the loss was only determined in the last few months when cut-backs came too late to be effective.

Byron Buick-Constable had ordered these changes without being sufficiently aware of the staff situation. However, next year he seems prepared to spend a larger proportion of the union budget— half of which comes from the university and half from the students’ association — on the catering services.

For years, student meals have been produced at a loss. Lately the loss has been too great to be covered by profits from the shop and outside catering. The only solution is for a fund to be made available, perhaps a subsidy from student fees, to enable major changes in the equipment design, and organisation of catering facilities.

MALAYSIAN STUDENTS AND MCE EXAMINATION

In a report to the Professorial Board the Acting Director of Student Welfare Services, Mr Allan Laidler, reported on discussions he has had with staff in the Departments of Foreign Affairs and Labour. The report pointed out that a pass in the Malay Language has been necessary since 1971 for students wishing to enter Form VI in Peninsular Malaysia. Only rarely have entry permits been granted to Malaysians for study in New Zealand below the level of Form VI, and this situation is unlikely to change in the near future. The changes recently announced apply only to students from Peninsular Malaysia (and not to the Borneo States of Sarawak and Sabah), they do not take effect until 1976, and those few cases where problems occur will, Mr Laidler was assured, be considered with flexibility and “on their merits”.

EXAMINATIONS

It is drawn to the attention of students that the University endeavours to provide special examination facilities for those with physical disabilities and for those in exceptional circumstances during the October/November degree examinations. Students who wish to make use of such facilities should contact either the Examinations Officer in the Robert Stout Building, or one of the Student Welfare Service staff members.

Students are advised to read the agrotrop regulations in the University Calendar. In doubt about whether to submit an agrotrop application, enrolment should be directed to the Liaison Officers or staff members mentioned above.

JURGEN CLAUS
(Germany)

Multi-media artist and writer will visit this university and give an illustrated talk (in English) on: ART AND THE ENVIRONMENT at 8pm, on Wednesday, October 9, in the Conference Room, Easterfield Building (sixth floor). Jurgen Claus, born 1935, will present unusual and unconventional aspects of his subject. He has for instance, slides taken during the hanging of Christo’s valley curtain in Colorado, and of the inflatable rainbow show at the Olympic Games in Munich. He has recently been devoting his imagination and energy to the search for a human environment under water. This lecture (illustrated by slides) is sponsored by the Wellington Goethe Society and the Departments of University Extension, Music and German, in cooperation with the Goethe Institute (Melbourne). To ensure adequate seating please let us know if you are coming. Ring Mrs Skryzynski any day after 1pm on 788-155.

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 going to be involved with as a student, and he’ll be pleased to give you all the assistance and advice that’s possible.

BNZ Educational Loans

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

BNZ Consulting Service

Free, helpful advice on all matters financial, from people who understand money and how it works. And just by the way, there’s another good reason for banking with the Bank of New Zealand—it is the only trading bank wholly owned by the people of New Zealand.

Call at the BNZ on-campus office and fix up a time for a chat with Errol Hanna or phone him direct at BNZ Wellington Branch, 11 Lambton and Customhouse Quay, phone 44-070 Ext 623
A BREAK IN THE EDUCATION FACTORY

Moved World!

"That to combat academic elitism and encourage awareness of economic oppression VUWSA urges a mandatory year's break between the leaving of secondary school and the entry to any tertiary educational institution."

This motion, to be discussed at the next SRC, requires a little explanation. This will centre firstly on the problem then on the ideas behind the motion and the compulsory aspect of it.

The Problem

A major objection to the present NZ educational outlook in general and university schooling in particular is that these institutions are somehow separate from the rest of society. In practice, this leads to a peculiar elitism, pretending that "intellectuals" (which the system is geared to producing) have no obligations to anything but academic integrity. We all know where that attitude in science got us—into the atom bomb era. While less dramatic in its consequences, and less observable, a similar attitude throughout academia has disturbing results. Critical energies that could be directed towards solving the multitude of problems in society become diverted towards esoteric and irrelevant research topics (of course, this is not universally true, but it is a predominant trend, and one which must be opposed.

Again, an isolationist stance by intellectuals, supposedly impartial, directly supports the status quo by refusing to exercise the criticism and suggestion that should be forthcoming from all members of society. The vast amounts that are poured into university are well worth it for the government and business interests— their higher functions are turned out with a minimum of discussion and fees, and see no responsibility to the people they are to be bossing.

Lastly, the university's highly competitive nature and reluctance to accept social responsibility create a highly individualistic emphasis—an emphasis that can be seen in many critics of the system. The response of many is also individualistic—"dropping out" or similar actions. There is a lack of movement towards the social involvement and solidarity needed to fight the situation.

So much for the "successes"— how about the "failures"? The rejects of the system have, in most cases, learnt the vital things they have to learn: that there is someone else who knows more than they do, whose experience is more valid than theirs. In short, they become conditioned to accept the status quo also—we witness the recent large working class opposition to the protests against injustices. As John Hold argues (How Children Fail, The Underachieving School), the major function of schools, especially towards working class children, is to destroy their faith in their own creativity and to condition them to accept their "failures". There is also an emphasis on individuality here—surveys taken in the States during the Depression showed that many of the unemployed (mostly from the working class) saw their lack of work not as a failure of the system, but as their own failure to get a good education in the twenties, an individual rather than a collective response. The propaganda of the conservative parties— from Muldoon's "fair deal for the honest bloke" to Nixon's "black capitalism", continually stresses that the way to success is through the established paths, hiding the obvious fact that in an exploitive arrangement there must be a large number of exploited for every one of the exploiters, that is "successes".

What can be done to remedy this situation? What measures can be taken to ensure that rampant individualism is severely limited in its potential for causing social pollution of all sorts? The present parties in Parliament do not—National pretends there is no problem, while Labour hopes to persuade everyone by papering over the cracks that everything is beautiful. In other words, this is merely an extension of the "someone knows better than you what you want" philosophy outlined above, it is doomed to make no real reforms and in its ultimate (represented by Sweden) create massive social alienation.

There is a real need for an education that will stress the power of the people, that will accept everyone's experiences as valid, not create extremely dubious distinctions in favour of "intellectuals".

It is futile to expect that these reforms can be fully implemented under capitalism but it is equally wrong to argue that absolutely nothing can be done. In creating links between people divided by our society—employers and workers, Pakehas and Polynesians, male and female, the nature and causes of division and exploitation can be studied and solutions (and there is no one 'correct' solution) attempted. As there is no one solution, there is no one method of raising consciousness. One method I would suggest is contained in the motion.

The Idea

What would a year's furlough from academic study (assuming that is what students actually do) achieve? Firstly, it would mean that students would have to find something to do. While most students do come from wealthy or middle class backgrounds, there are few whose parents could afford to have them living at home without earning. For a year, consequently most would probably get jobs of one sort or another. But prescribing too clearly what should or should not be done is to establish another set of
student action for student welfare

A motion calling for the establishment of a paid, full-time NZUSA Welfare Vice President has been put forward by SRC Welfare Officer Peter Aagaard. Here he explains why he thinks the position is necessary.

The problem looks at the work carried out by NZUSA, it is very noticeable that in the fields of welfare and accommodation very little has been achieved. This has been due to the fact that NZUSA, i.e., 35,000 students and their national officers, have in the past been more concerned with the overt political functions of the organisation, and until now, welfare and accommodation have been relegated as relatively minor concerns. This can be seen when one looks at the work carried out by the national officers.

To give a brief summary: Most of the work is spent on discussing projects and policy, acting with other officers, dealing with correspondents, visiting other campuses, and generally acting as an overseer and dogbody.

The problem is that a national Vice President is concerned with overseas students (Kho So Linh caise), anti-apartheid campaign (NZ), South African (organising speakers and delegations (PRG, China Trip, Mr. Poon), and the New Zealand Indian Association (Secretary for Aboriginal Affairs) and other general matters relating to international affairs.

This leads to an obvious question: what do the students (mainly with government especially the Education Department, the University Grants Committee — with regard to bursaries etc., and with the more structured and academic side of university life (workshops, assessment, the Education Development Council)?

The SRC Welfare Officer deals mainly with international and educational research types of assessment, problems of migrant workers and also helps organise seminars and delegations.

The General Vice President is mainly concerned with campaigning and acting on national policies, particularly in regard to submissions (to select committee on women's rights, drug bill, superannuation bill, etc.) and some areas of accommodation (tenancy booklet).

The direct benefit to students from most of this work has been small, and by its very nature, must continue to be so. One cannot expect submissions to bring immediate results for students, nor can one expect research to affect immediate change. This factor, however, should not obscure the importance of such work. NZUSA's submissions on the Drugs Bill made a very favourable impression that helping to update an obscure piece of legislation. Also studies representatives find some of NZUSA's research material invaluable in acting on our own policies like the lenishing of workloads.

Thus the current areas are vitally necessary for continuing the influence NZUSA has, both as a student pressure group and as a research and liaison centre; it is highly undesirable to curtail the work being carried out in these fields.

However, there are many important matters which are not being acted upon. The inclusion of the addition of the sex kit to NZ conditions, the report on student-run flatting schemes, pressure on government for finance for accommodation, the report on university accommodation services, pressure on government for specific funds for welfare services, the vision of the Dental Health Act, national physical welfare submissions, national credit subsidies.

As can be seen, items like the revision of the Dental Health Act, which would allow universities to employ dentists, are as important or should be, of paramount importance. The sex kit is also required for a comprehensive sex education course, both in universities and schools.

Although there are differences between campuses in the standard of welfare services, most campuses face similar difficulties. For example, the accommodation shortage.

As Auckland's and Massey's schemes could be instrumental in helping Victoria overcome its housing shortage. This, and many other matters involving co-ordination between the campuses, would be helped by having a central clearing house with someone who had an overall view of the general welfare field (something sadly lacking at the moment).

A welfare vice president would be able to fulfill this need while at the same time carrying out the urgently required action in both the welfare and accommodation fields.

In conclusion, I give full support and strongly urge that all members of NZUSA do likewise, to the motion that "The NZUSA levy be increased by 20c to provide for the establishment of a paid, full-time welfare vice president."

—Peter Aagaard, SRC Welfare Officer

(Continued from previous page)

approved replacements to replace the old ones.

Assuming that a job is being sought, it is unlikely (given the fact that the person is only going to have it for a year) to be an enormously exciting one. Some may argue that in fact students get a good idea what the working environment is like by working during the holidays. There are two replies to this, the idea is to gain an appreciation of what the situation really is, and a year is a completely different time scale for this to occur in. Beyond the effects on the people concerned, there are also many salutary effects expected in the educational system.

Clearly, if the students have a greater knowledge and appreciation of workers' conditions it is more difficult to persuade a workers' experience is completely invalid. Also, there will have to be a restructuring of the secondary school. They will have to accept the fact that there is nothing wrong with progression from school to university. They will also have to accept that a person can be judged on criteria other than an artificial three hours exam after weeks of unusual stress. Incidentally, the University Grants Committee recognises in its report this year that some change in this way is necessary at the moment, with a declining proportion of seventh formers going directly to university, but this suggestion is more wide ranging than this. I am not for one moment suggesting that this will stamp out elitist or class-based attitudes — these go far deeper than the education system — but it is a step along the way.

The necessity for compassion

Many educators claim that education is a "good thing" for their children. While one can argue that the identification of education with schooling is narrowing it is, I am not necessarily little doubt as to the benefits of education. After all, in its widest (and most accurate) sense, education consists of learning from experience, practical and theoretical. As someone above, a National Education Officer says: "The schooling system in New Zealand at the moment is heavily biased toward the intellectual and academic (a bias which is compulsory for students to accept as they wish to 'succeed')." Introducing some sort of, all the minor, rectification to this imbalance between intellectual and manual labour must also, unfortunately, be compulsory. The inclusion of pro-intellectual schema in this society is such that any alternative proposal is liable to have a long road in front of it. Examples are easy to find — so many senior school pupils tell a teacher that they don't intend going to university, and get the reply that they are wasting their talents. No question of what they wanted to do, no possibility of alternatives being acceptable — if you don't go to university you're wasting your talents. Hopefully, by injecting a years break to the scheme, alternatives may be raised for most students, and some criticism of taught values and ideas can take place. Despite its professed belief in the rights of the individual, our society steps in in many places to protect individuals from themselves. Safety belts in cars, or regulations against hard drugs are two examples — given the benefits envisaged from this scheme, there is no real ground for opposing its compulsory nature.

Conclusion

There may be some comment that this plan foists a scheme on people in the name of ending the forcing of schemes on people. This is a misunderstanding of the situation — society necessarily "foists" things upon its members — one can only attempt to ensure that the measures (and implicitly the society) are as open ended and non-coercive as possible. By requiring a break in the headlong rush to get a degree for our "best" (however defined) students, we can only increase the awareness of the end goals, and the sympathy for other members of society, their problems and experiences. Insofar as many of these tasks are part of the scheme will in future be required to manage what they themselves have come through, one can hope that the management will be somewhat more humane, and more importantly that the inherent contradictions in social wealth privately owned will become more obvious. I think this proposal, if implemented, will be one small step toward a better society.

—Anthony Ward
Catholic propaganda

These are two examples of the tactics used by elements in the Catholic Church to stir up feelings on the Hospitals' Amendment Bill. The letter below, which has been reprinted in an Auckland paper is about as clear a piece of evidence possible, short of taking a tape recorder into church, of religious intimidation. We have printed the priests comments, and leave readers to judge whose account is fairest.

The circular letter on the right came into our hands yesterday. It was sent to members of the league with a lettercard enclosed to encourage action. It's nice to have such arsai, fanatic views on record, but it is incredible that they still exist today, in 1974, and are the basis of support for Wall's repressive bill.

Below: A letter received by a member of the Auckland Medical Aid Centre trustee board.

Auckland Medical Aid Centre,
Remuera.

Dear Sir,

I was most surprised to hear the Priest tell the congregation that we were to write to the Prime Minister to say we objected to the Remuera abortion clinic. He added it was our duty as Catholics to do so. He told us how to word the letter of protest and where to post it. He repeated the details three times. And told us when we came to Mass the following Sunday we would have it on our consciences if we did not write this letter to the Prime Minister, to Mike Moore, and to Mr Faulkner.

I would never want to object to the Abortion Clinic as I am certain it is necessary. But I think it is dreadful for Catholics to feel something is on their consciences if they do not obey a priest's request to object. This occurred at Three Kings Church on Sunday, August 25th.

Yours respectfully
(name supplied)

Father J.W. Rodgers, priest at Three Kings Church, claimed he had not told his congregation to write about the clinic.

"I suggested that they write to Mr Faulkner and Mr Moore in favour of the private member's bill restricting the performance of abortions to public hospitals.

"I did mention that there was a clinic here, which is perfectly true and in public knowledge. I suggested that they also write a letter to the Prime Minister, in their own words."

CATHOLIC WOMEN'S LEAGUE - ISLAND BAY BRANCH

Dear Fellow Parishoner,

Have you written to any Member of Parliament asking him:

To vote in FAVOUR of the HOSPITALS AMENDMENT BILL which is a Bill now before Parliament to permanently close the Abortion Clinic (Medical Aid Centre) in Auckland and so prevent any further private clinics being opened for abortion.

To oppose any FUTURE amendment to the present law on abortion.

To vote AGAINST the proposed change in the Police Offences Act which will give CHILDREN UNDER 16 legal access to contraceptives.

If you have not written, enclosed is a letter card for your use and to help, here are a few thoughts:

Easy abortion encourages general promiscuity and causes a rapid rise in Venereal Disease.

Apart from the moral side of killing the unborn which I consider as murder, the psychological effects are often traumatic and can make a foster unfit for marriage.

Contraceptives for children encourage precocious and promiscuous sex with the danger of V.D. It will damage psychologically for life and for future marriage.

Many of our sons who wish and try to be chaste will find it much harder if young girls solicit them with the statement that they are "on the Pill".

Women on the Pill often have to switch from one kind to another dodging morbidity side effects. Youngsters won't bother.

The agitation for easy abortion, "pills for kids", legally acceptable sodomy, erosion of censorship, universal compulsory sex-education are attacks on the Family. Family life, based on durable marriage, is the only safeguard for an orderly society.

If our Members of Parliament are not confronted with the wishes of the "man in the street" who is raising the New Zealander of today and tomorrow, we will have only ourselves to blame. HELP THEM TO HELP US.....WRITE NOW.

ADDRESS IT TO:

Hon. ..............MP
Parliament Buildings
Wellington

(The MP for Island Bay is Mr J.G. O'Brien)

Don't forget your own name and address.

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NZUSA

Student Travel Bureau
Victoria University, Private Bag, Wellington 1, New Zealand
Telephone 70-319

Summer Flights Programme 1974-1975

New Zealand to Australia    $127.20 return
Australia to Kuala Lumpur  $173.00 one way
           to Bangkok     $214.00 one way

with student flight connections to Singapore, Jakarta, Hong Kong, Tokyo, Calcutta and Kathmandu.

STB also urges any student interested in participating in this summer's EVP scheme to the USA (and possibly Canada) to book now. Return fare New Zealand to the USA and Canada $532 return.

Remember STB also has tours this summer to the Pacific, in Europe, in North and South America, to S.E. Asia and New Zealand - for example a three week all inclusive tour to South East Asia from $745.

IMPORTANT REMINDER

All students who have paid a deposit on charter flights are reminded that the balance for these is due as at September 15. Failure to comply with this condition will result in cancellation of such booking and forfeiture of $10.
Editorial

The hysterical campaign of the so-called "pro-life" movement

By W.Y. Steele

The nearest I have heard to an accurate description of the so-called "pro-life" rallying of the anti-abortionists is that it looked and sounded like a cross between a Nazi rally and a Republican Party Convention. I couldn't agree more. I have a large number of rallies and demonstrations, including a number of right-wing gatherings, but never before have I been so disturbed by such a gathering as I was at the first of the anti-abortion demonstration of the Unborn Child in Wellington last Friday night. The atmosphere of hysteria here would have made an impression on anybody present, whether pro or anti-abortion. The holier-than-thou demeanour of those in support of the rally, the look in the eyes of the middle-aged men I saw cheering the groups of volunteer school children, the glaze-eyed change that had come over Catholic friends I talked to on the night, could not fail to disturb any person of normal intellect.

To have a religious ceremony after the rally for such people was appropriate, and it certainly reinforced their feelings. I stood outside as they filed out of the cathedral, the conservative members of the middle classes of NZ. Fathers, almost every one of them a bureaucrat, chins firm, eyes looking fixedly ahead and upward. Most of them well fed and comfortable, so secure, so slightly out of touch with reality. Later, I walked Lombton Quay, and immediately noticed the people who looked around as they walk, swaying their head a bit, have a fair more casual demeanour than the SPUC rallies.

The people were still physically in the rally. How many pre-teens, and how many teenagers, can make a reasoned decision about a subject like contraception? "It is a matter that one group of youths, thosepections of the "pro-abortionists" means that they are the forlorn ones in the aged and the mad, those not as white in their anger, those who are that the world 'kill' and use 'terminated'. Unlike the anti's the fact is that pro-abortionists do not have to resort to verbal deceit to get their point across. "Clear thinking people have banded together to fight back" into the ad, making a fresh change from "right thinking people". And that is what SPUC is, a rallying point for various shades of reactionary opinion and prejudice. Are the so-called "pro-life" rallies any more pro-life than the pro-abortionists? It is realised that no one actually has abortion, or at least the keenest advocate of the right of the mother to have an abortion if she needs it. The fight for the repeal of the abortion laws merely recognises that unwanted pregnancies and babies. In such a society, it is a programmatic movement, and should be perceived as such. It will all take us all forward, unlike the current campaign of SPUC, which is a grave and disturbing step backward.

By W.Y. Steele

Rien and Janet M. are a happily married couple who love in Wellington. They're in their mid-thirties and have two children. There's only one problem that sometimes crops up, and that's Janet's unstable mental health. She's sensitive, intelligent woman, but she's had a few problems, and likes to occupy her time. But occasionally she suffers from schizophrenia, and is susceptible to mental breakdowns.

One such breakdown occurred earlier this year, when her father died. She was extremely close to her father, and became very upset when she heard of his death. She went up north to the family home and stayed there for some time, but couldn't adjust to suddenly having no father. As if to escape from reality, she began to withdraw. She would wake up in the middle of the night, wake her children up, and talk gibberish to them. She wouldn't eat, and became harder and harder to communicate with.

Eventually the family could stand it no longer and rang Mr. M. in Wellington, who flew up and returned to work. He flew up and got her, then brought her back down to Wellington. On the plane and at the airport she would hang onto him, afraid that people were trying to kill her.

She didn't improve back in Wellington, couldn't speak, lived in fear, so she was taken to the family doctor. He recommended that she be admitted into the psychiatric unit of the hospital, which she duly was.

The psychiatrist's diagnostic affronted schizophrenia and gave her electro-cou- tive treatment — shock treatment. It seemed to work initially, and she began to get better slowly. She was allowed out, and began to resume her normal life. Then she began to get spells of confusion. Whenever she went to the family doctor to find out why, she found she was pregnant.

She didn't want another baby. She and her husband had enough on their hands with two children, and they realised that the pregnancy and the baby would be just the thing to make her regress into mental breakdown again.

In fact, that is what she started to do. With her mental condition worsening, she and her husband went to the family doctor. They had made up their minds that she had to have an abortion. The doctor must have agreed, because he suggested that she go to the Auckland Clinic and present her case.

At about the same time, Mrs. M returned to Wellington for a checkup. There she made it clear to the doctor that she wanted an abortion, but he refused to give his assent to this, claiming that if she had an abortion she might regret it.

Never mind the fact that she was progressing already, and would more probably regret the fact that once she had the baby the pressure on her would be likely to be more than she could stand.

Not only did this doctor refuse to recommend her for an abortion, he also told her husband to come through with it and have an abortion and if she did retrogress, she was not to come back to Wellington Hospital and she was not to see him.

 Needless to say Mrs. M. and her husband were extremely upset by the doctor's attitude. They considered that his remarks about her not being able to come back to the hospital constituted a threat, and, of course, it was an assault on their right to choose whether or not they wanted and felt able to have the baby.

Mr. and Mrs. M. believe that this man, this doctor, who has no hope to be a Catholic, is forcing his own moral preconceptions on them. They believe this because they love and extend the moral principles of his, because he could not produce real reasons for denying the abortion, only prejudice.

Their opinion has been confirmed by other members of the medical profession. They are very upset that a professional man, and for that matter a 'public servant' can be so grossly immoral. They feel that the principles to do other than recommend an abortion on purely therapeutic grounds.

This doctor's action was an example of that kind of cruel cruelty, and threatened to deny Mrs. M. access to the public hospital system. She threatened the doctor with a visit to keep trying. She saw a obstetrician and gynecologist who confirmed she had a good case. But when a committee finally met to decide the case, the doctor was determined. Plainly on grounds that the person that the specific case referred to was an abortion.

Now she has only herself and her husband to turn to. They have to face a pregnancy, and eventually a baby that will bring on pressures they may very well be not able to cope with.
IS THE WORLD OVERPOPULATED?

YES, THERE ARE TOO MANY CAPITALISTS.

Neo-Malthusianism — the bourgeois theory that the main danger in the world today is “overpopulation” — was dealt a heavy blow at the UN-sponsored World Population Conference in Bucharest, Romania. The leading role at the conference was played by the developing and third world countries. Totally isolating the US “overpopulation” alarmists, they made the conference theme the scars of forced underdevelopment and the uneven distribution of the world’s resources.

This report is abridged from “The Guardian.”

Most countries emphatically agreed, and in addition blasted the attempts of outside countries, particularly the superpowers, to regulate their populations. President Nicolae Ceaucescu of Romania, the host country, said that every government “has the sovereign right to promote those demographic policies and measures that it considers most suitable and consonant with its national interests, without any outside interference.”

Antonio Cardillo Flores, a Mexican lawyer and secretary-general of the conference noted that while many countries want to reduce their birth rates, “it is also understandable that several nations in Europe, Africa and Latin America, where the objectives and situations are different, look at the problem in a different way.”

The Washington delegation appeared at the world’s first international population conference with a declaration containing all the outlawed calculations, theories and warnings of neo-Malthusianism and wanted them included in the final draft declaration that is to be approved at the coming United Nations General Assembly this fall.

But the developing countries—which outnumber the industrialized by better than two to one—easily succeeded in reversing the original draft statement.

Instead of discussing “overpopulation” and its alleged dire consequences for mankind, the revised text stands virtually neutral on whether there is over or underpopulation in the world.

Instead it stresses the importance of the economic and social development of a country as primary in implementing any population policy. As Ali Quezalar of the Algerian delegation put it: “The underdeveloped countries want to restore the paramouncy of development over the matter of negatives influencing fertility rates.

 Virtually, all the U.S. proposals were rejected, including those of calling on all countries to adhere to a single birth control plan. The Algerians, among others, state that their countries consider their birth rates detrimental to their national purpose are invited to consider setting quantitative goals.”

The conference rejected outright the U.S. statement that there is “overpopulation.” For this clearly implies placing the burden of action on the third world countries, whose populations in the last few decades have been expanding rapidly — after centuries of imperialist and colonial plunder, the imperialists do not want...

The conference rejected the imperialist notion that the overpopulation is a “universal” phenomenon and stated that its causes are different in the industrialized countries which consume a disproportionately large amount of the world’s resources and in the developing countries, the developed countries are urged to adopt appropriate policies in population consumption and investment, bearing in mind the need for fundamental improvement in international equity,” the declaration said.

INTER-RELATIONSHIP STRESSED

Instead of asserting, as the U.S. would have had it, that population is a phenomenon that can be regulated in isolation from other factors in a country, the declaration notes “the inter-relationship of demographic and socio-economic factors in development.” It adds: “It is imperative that all countries and within them all social sectors should adopt themselves to more rational utilization of natural resources, without excess, so that some are not deprived of what others want.

Instead of denying the right of families to bear children, the draft states: “It is strongly recommended that national policies be formulated and implemented without violating generally accepted standards of human rights.”

The document also contains a special section calling for promotion of the rights of women and noting the importance of their role in determining the birth rate. As long as women are oppressed and cannot take part in the social and economic life of their countries on an equal footing, the document insists, they will not be able, on a mass scale, to consciously and willingly regulate their families according to their own or their country’s needs.

A “general objective” of the conference is: “to promote the status of women and the expansion of their role “e full participation of women in the formulation and implementation of socio-economic policies, including population policies, and the creation of awareness among all women of their current and potential roles in national life.”

The declaration notes also that the death rate must be lowered in most countries, that child labor and child abuse must be abolished, that maternal and infant care programs must be expanded and the like.

The U.S. proposal by contrast was unapproved Malthusianism. A U.S. State Department policy memorandum, for example, put forth the notion that overpopulation is ‘‘a world-wide evil of nearly all the world’s...’’

“Excessive global population growth widen the gap between rich and poor nations: distort international trade; increases the likelihood of famine in the relatively near future; adds to environmental problems; produces unemployment; enlarges the danger of civil unrest and promotes aggravations endangering peace.”

CHINA'S POSITION

One of the best reports to this notion, which was echoed indirectly by the USSR, was the speech by Huang Shu-te of the Peoples Republic of China. He said, in part:

"Imperialism—not the ‘population bomb’ or the weather—causes starvation in the third world.

"The third world now has a population of nearly 3 billion, or 70 percent of the world’s population. How to see this fact in a correct light is the first thing we must be clear about. One superpower asserts overpopulation there is a ‘population explosion’ in the two, Asia, Africa and Latin America and that a ‘catastrophe to mankind’ is imminent.

"The other superpower, while pretending at some conferences to be against Malthusianism, makes the argument that ‘rapid population growth is a milestone around the neck of the underdeveloped countries’ if (they fail to do their own population statistics) we do not. But there will be no real solution if we do not do this at the same point of departure in any discussion on the world population.

"It is owing to overpopulation that unemployment and poverty exist in many countries of the world today. No, absolutely not. It is mainly due to aggression, plunder and exploitation by the imperialists, particularly the superpowers. . . . What a mass of figures they have calculated in order to prove that population is too large, the food supply too small and natural resources insufficient!

"But they never calculate the amount of natural resources they have plundered, the social wealth they have grabbed and the superprofits they have extracted from Asia, Africa and Latin America. If an account were made of the exploitation, the pillaging and the depredation, the propaganda would at once be out. Their multiplies of population statistics will not help them a bit either.

"The average population rate for a country of 7500, 12 in Africa and 15 in Latin America. Although population density in the developing countries of Asia is a bit higher, it is nonetheless lower than that in the developed countries of Western Europe.

"How can it be said then that the have-not countries are poor because of overpopulation? They claim that poverty can be overcome by reducing the rate of population growth. If so, why are there still so many jobless and underfed people in the two superpower countries where the rate of population growth is relatively low and the population density fairly small?"

Huang Shu-te continued: “Social imperialist policies that ‘only economic development with my aid can solve your population problem.’ This is a ruse. It goes without saying that economic development is necessary for a country to emerge from poverty and solve its population problems. The point is that what social-imperialism calls ‘economic development’ can only mean intensified control and plunder of the third world countries, with the consequent aggravation of unemployment and poverty.”

Hillen, who received no attention at all, according to the Associated Press, when Soviet Premier Aleksei Kosygin talked with Russell Peterson, chairman of the President’s Council on Environmental Quality, the two men bantered about which of their countries was receiving more ‘battering’ at the hands of the developing nations represented at the UN World Population Conference. . . .

Altogether some 3000 delegates representing nearly every country in the world attended the conference. The final draft declaration, a victim of the manipulation of peoples. In essence, it calls for bettering people’s lives rather than for less lives.
Tenants gain little from bill

Like the Rent Appeal Act, the recently introduced Property Law Amendment Bill appears to be a greater advance in the rights of tenants than it really is. The Rent Appeal Act is supposed to keep rents at an "equitable" level, and the Property Law Amendment Bill is supposed to provide a way in which the condition of rental housing in New Zealand can be brought to a better standard of living.

Unfortunately both pieces of legislation suffer from the same fundamental fault. They rely on an initiative being taken by people who are mostly unaware of their rights, and who, even if they know of their rights, are too ill-educated or too frightened of the forces of bureaucratic or, at least in the case of the Property Law Amendment Bill, who can too poor to exercise their rights.

No seizure of tenants' possessions

The new Bill makes four major changes in the law relating to landlord and tenant. First it heeds the repeated calls by the Wellington Tenants Protection Association for the abolishment of the landlord's right to seize tenants' possessions for rent. In introducing this clause the Minister of Justice made specific mention of the Ruma Strike, and said that the right of the landlord to levy distress only added fuel to an already inflammatory situation. This statement comes as the first public recognition by a minister of the tenants' right to strike, and although the legislation falls far short of making rent strikes legal, the minister's statement may open the way for further moves towards recognition of this fundamental right.

Repairs to accommodation

Second, the Bill provides for a method by which tenants can force landlords to do repairs to houses to bring them up to a minimum habitable standard. If the repaired property is considered by the tenant to be substandard in certain respects he can serve notice giving the landlord a minimum of a month to effect repairs. If the landlord does nothing within the period given, the tenant may have the repairs done and deduct the cost from his rent. If however the landlord gives notice that he contests the necessity for the repairs, the tenant must take the landlord to the Magistrates Court to force him to do so.

Since most landlords are likely to fight tenants' attempts to have their homes upgraded, this reference to the Magistrates Court may be necessary in most cases, and this will deter many tenants from taking advantage of it. Despite the legal aid strike, landlords still have to pay all their tenants' money, if only in time lost from work, and also involves people in worry and suspense that many are unwilling to face.

This problem could be avoided at least in part if a system of law enforcement officers to represent tenants in such proceedings.

The third change in the law is to provide a method for landlords to enforce their rights against tenants in respect of care of their premises, in a manner similar to that in which the tenant can enforce his rights against the landlord. Unfortunately it is expected that this system is likely to be more effective in the hands of landlords than of tenants, simply because tenants generally have less access to legal advice than landlords. However the rights given to landlords under the Bill, even if they may be more easily enforced than before, are considerably less than exist at present.

Eviction limited

Fourth, the Bill protects the tenant against eviction by a landlord because he has failed to pay the landlord to do necessary repairs. If at any time within six months of the tenant applying to have repairs done the landlord wishes to evict him, the landlord must prove that he is taking action for a reason that is not the tenant has asked to have his home upgraded.

For organised tenants, this Bill will mean great opportunity to force landlords to upgrade houses, where formerly there was no easy way by which this could be done. But if it fails for short of solving the fundamental problems of the rental house area.

The Bill provides for no more control on rents than there is at present, and in fact any repairs forced on a landlord under its provisions would give the landlord a right to a rent increase under the Rent Appeal Act.

But landlords can still evict

Even more fundamentally the Bill still places restrictions on the landlord's right to evict for any reason he desires. As long as any tenant can be evicted at one month's notice simply because the landlord wants to sell the property or put up the rent or, as happens all too often because he does not like the tenants, any legislation to protect the tenant is unlikely to have much effect.

What tenant is going to go to all the trouble of a protected Court battle, when he knows he can be put on the street for any reason other than that he has enforced his rights? There is no penalty sanction against the landlord-bully who "persuades" a tenant to leave through strong arm tactics or harassment.

Abolish landlords

Some of the more militant landlords, led by the Wellington Landlords Association have threatened to bulldoze their houses rather than be forced to upgrade them under this new legislation. They claim that the profitability of their business is threatened. While this claim is facetious under present conditions of enormous capital gain, it points to the only real answer to the problems of tenants.

As long as profit is the main purpose behind the actions of people, no reform can really improve conditions. The government has reacted to the tenants' threat by moving immediately to nationalise all rented property, thereby recognising that, like health and education services, housing is the responsibility of the State and should be provided on an equal basis for all without any element of profit
UJAMAA

A fresh perspective on the sharing of wealth


When President Nyerere visited New Zealand just a few months ago many realised that here was a man with a fresh perspective. Nyerere was seen as having definite principles, a personally developed political and social philosophy. But for those who were attracted by what Nyerere said in New Zealand the application of his ideas in the conditions of Tanzania was left vague.

‘Ujamaz’ a collection of major statements made by Nyerere over the last ten years successfully provides the necessary clarification.

The essays examine the manner in which the people of Tanzania can best contribute to the national welfare. The main thrust throughout is that this welfare of all, in the context of national development, can best be achieved by socialism. In socialism, however, Nyerere does not mean the rigid adherence to a standard political pattern. Rather, he means the commitment to a particular attitude of mind, that of service of one’s fellow beings.

It is this attitude of cooperation which is so very important. Such an attitude distinguishes the socialist from the non-socialist. Destitute people can still be potential capitalists — described by Nyerere as exploiters of their fellow human beings. A millionaire, though it’s unlikely, can equally well be a socialist, he may value his wealth only because it can be used in the service of others.

However, I suppose, through having an attitude of mind which above all values cooperation, certain new structures in society will emerge. The society will then be seen to be socialist rather than capitalist. The difference, will not be signified by the methods of producing wealth, but by the way the wealth is distributed.

Traditionally, African society effectively prevented parasitism where wealth was accumulated for the use of a few individuals. African society saw to it that wealth was shared, that all had security. The society as a whole looked after a person’s needs in times of difficulty so there was no need to accumulate wealth as a personal safeguard. Natural catastrophe brought famine, but it brought famine to everybody. Nobody starved, either of food or of human ‘ignorance’, because he lacked personal wealth; he could depend on the wealth possessed by the society of which he was a member. That was traditional socialism. That is the socialism that Tanzania is attempting to revive. It is an attempt to be more just in the distribution of wealth than were the capitalist practices implanted by the colonialists.

Defenders of capitalism, Nyerere suggests, will claim that the rich man’s wealth is the just reward for his ability or enterprise. But this claim is not bore out by the facts. The wealth of the rich man depends as little on his enterprise or abilities as the power of a feudal king depended on his own efforts. The power of the feudal monarch arose from his position in that society. The wealth of the rich man almost invariably grows through his use of the opportunities that open up because of his position in society and the conditions provided by that society.

Even with an exceptionally intelligent and hard working rich man, Nyerere argues, the difference between his enterprise and hard work and that of other members of society, cannot possibly be proportionate to the difference between their ‘rewards’. There must be something wrong in a society where one man, however hard working he may be, can acquire as great a ‘reward’ as a hundred of his fellows can acquire between them.

To counter the parasitic acquisitiveness for personal power and prestige, Tanzania is renewing itself according to the social forms and attitudes that are part of its heritage. Where the African social system had everyone work hard to contribute a fair share to the production of the society’s wealth, so, once again, prosperity and hardship are to be shared, with wealth accumulated and held by the community.

Nyerere is reviving the traditional form of African socialism. Its foundation is the extended family. ‘Ujamaz’ or ‘familyhood’, described Tanzanian socialism. It is a concept of universal brotherhood — all others are members of a person’s ever extending family. Within this family there is complete sharing and cooperation.

In this way African socialism breaks from capitalism — which seeks to build a happy society by each person profiting by what he/she gets out of another person and breaks also from doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable class conflict.

This emphasis on sharing, on cooperation, on a more equitable distribution of society’s wealth, provides New Zealand with a vision difficult, perhaps dangerous
to ignore. Maoris will find African socialism close to their own traditional socialism just as progressive thinkers in the Pacific have seen this socialism as closely related to theirs.

The second essay, the Aruba Declaration, produced in 1967, develops the features necessary for a nation devoted to solidarity and cooperation.

First and foremost for a nation's welfare is the absence of exploitation. Society cannot be divided into classes, all are to work for the benefit of others. Every worker gets a just return for the labour he performs; the incomes derived from different types of work are not grossly divergent.

To prevent exploitation the major means of production and exchange are controlled and owned by the community.

Consonant with these features is that of the people having more say in affairs, a greater participation in every facet of national endeavour, starting from village level.

Self-reliance is at the head of Nyerere's policies for the development of new Tanzania. He calls on the people not to rely on gifts and loans from outside for development. He says: "How can we depend upon foreign governments and companies for the major part of our development without giving to those governments and countries a great part of our freedom to act as we please?"

A plea is therefore sounded not to choose money as the main instrument of development. The use of Tanzania's own resources can be substituted with great success. The conditions for developments, says Nyerere, are hard work, the use of one's intelligence; the nation's greatest resources being land and the abilities of the people. Nyerere recognises that Tanzania's future lies with agriculture and, with courage, proceeds from that basis in formulating a development plan. Thus the Tanzania model applies closely to the Pacific Islands in the manner of development.

Tanzania also provides a model for New Zealand. As in Tanzania, if New Zealanders had greater control over the systems of production, if greater participation in industry were possible, people generally would have more opportunities to ensure that industry served the people not that people served industry. Also the whole nation could benefit from industry, not just the present few.

Likewise, with a greater degree of self-reliance, with more faith in our own abilities, we could prevent foreign interests, in alliance with NZ industrialists, consuming and profiting by the nation's resources. Such groups excise this rape by saying that by their activities, they raise the material standard of living or monetary incomes of the people -- which they equate with public welfare. But they disregard the social costs borne by this nation because of their exploitative activities.

Improved education, re-education and social change, the growth of new structures and the demise of old, the renunciation of personal comfort, the facing up to major challenges, Nyerere states, are all required on the building of a society in which all people can treat others on terms of complete equality and in a spirit of free cooperation. Ujamaa socialism will not be arrived at until the village-level community is practised at decision-making of a down-to-earth, local kind while being at the same time compatible with the larger aims and interests of the society as a whole. When all sectors of society, whether local agricultural advisers, government officials or politicians are making the necessary sacrifices for the national good, the goal will be near.

However, the goal will be reached, declares President Nyerere, by persuasion not force, by step-by-step transformation. Progress may be slow, but the willingness to cooperate will be all the more deeply-rooted.

In this collection of essays President Nyerere describes in a clear and detailed way the mean by which Tanzania will strive for liberation from its undeveloped condition. These documents from President Nyerere provide a valuable model for the development of the Pacific, an alternative to the present plan which entails certain islands selling themselves to the tourist industry or mining companies and the like. 'Ujamaa' by President Nyerere, is also impelling reading for New Zealanders, for the statements it contains offer this nation goals and guidelines which would enable us to break out of the present social shambles. The political and social principles upon which our society is said to be based have gone through such irrevocable changes that their reality is quite other than that which the nation hoped to attain.

New Zealand is bankrupt of theory in the political and social spheres and it is in need of new sources of inspiration. Nyerere's essays could be of great service to this nation. Like China, Tanzania can become a working model with great relevance for New Zealand. In this way Nyerere in 'Ujamaa' offers us much that is valuable, including this statement: "The important thing for us is the extent to which we succeed in preventing the exploitation of one man by another, and in spreading the concept of working together cooperatively for the common good instead of competitively for individual private gain."

"TANZANIA ALSO PROVIDES A MODEL FOR NEW ZEALAND"
The Rise and Fall of Romantic Love

Brian King reports on Dr Juliet Mitchell's Chancellors's Lecture "The Rise and Fall of Romantic Love".

The rise and fall of romantic love...now, how was that again? I've been re-reading Keats for finals and enjoying it! Yes: and Troilus and Criseyde, and listening to Elton John and...oh, that's right, I see that The Great Gatsby is in town at last. It all rather arena, to, if not a continued rise, then at least a sustained interest in romantic love. But that isn't what the lecture was about exactly, I know; yet by the lecture's end it had not been made clear how romantic love had fallen. Juliet Mitchell gave us the pleasure of witnessing the feminist movement in its articulate best, but if she was striking out for feminism it was only a glancing blow: a blow weakened by the incredible diversity of her polemic.

The lecture began with a feminist perspective of romantic love: a brief synopsis of the twentieth century feminist reaction against the typical view of women entrapping men. Romantic love is, rather, an artificial institution, and romanticism a cultivated tool of male power. Cultivated by whom? In the twentieth century, especially, by writers of romantic fiction who pose the question: can woman attain the love she adores? Juliet Mitchell's question was more to the point: can we separate love in its essence from its particular place in egalitarian societies?

Her review of feminist writers ranged from Firestone, who sees love as the pivot of women's aggression, to de Beauvoir and Greer. In her chapter on love (which Mitchell considers the best part of the book) Greer sees romantic love as a perversion of vocal love, and accounts for it in social class terms. Greer also gives an analysis of an important historical change: around 1500 where romantic love, from being 'adulterous', becomes harnessed as a means to marriage. Thus, said Mitchell, in the nineteenth century romantic love had become an elegant ideology for reinforcing the status quo.

The major work on romantic love, she considered, was written by Dennis de Rougemont in 1940. In this book he traces romantic love back to a twelfth century heresy where it occurs, in epic and lyric form, as an anti-sexual, anti-procreation, anti-marriage convention-mystical, in its search to go beyond the self, and associated with death. She then quoted Maucau who described romantic love as a feminine subversion with its origins in the twelfth century when women broke through into the literature, in particular that dealing with courtly love.

In the twelfth and thirteenth centuries, said Mitchell the male was the subject of passion. After 1500 women became the object of romantic fiction, and in the twelfth century romantic love had shifted to become the object of the trapped sexual object, and woman is asked to identify with the sexual object.

This in turn introduced the subject of psychoanalytic theory which was, she explained in part a repetition of her previous lecture: Borrowing from the work of Freud, she talked of the bisexual pre-Oedipal child, and of how romantic love is about the self, and is erotic. Thus it followed from the lectures Eros and the 'death drive' are closely intertwined in the literary treatment of romantic love, and that for a woman unlike a man romantic love does not end in death.

Next came an ingenuous exercise in scholarship - an examination of ideas as they present themselves in Wuthering Heights. Essentially about romantic love, this book posits for once, woman as romantic lover. Catherine loves Heathcliff with the passion of a romantic lover, and as the romantic half of herself - the subject. But Catherine slips into the fate of romantic fiction, and has to marry. Thus, the first half of the book looks forward to the twelfth century delusion of romantic fiction - the conventional happy ending - whereby both man and woman are object; and the second half looks back in time - to man and woman as subject - and looks towards death. In Wuthering Heights we have, thus, a juxtaposition of two types of romantic love. Why is there this distinction? Because of roles given to male and female. A girl must become loveable for her father, and tries to repeat this pattern when she meets another man (i.e. the narcissism of becoming a sexual object). The boy, too, takes his mother as love object, but comes to imitate his father, and so does not have to re-use his early narcissism.

In conclusion she said: "Since the idea that men and women are equal came in towards the end of the 16th and the beginning of the 17th century, there have I think then been two types of romantic love abroad in the world. The original one of man's idealistic search for the eternal feminine part of his bi-sexuality that can only be completed in death, and the other version, the modern version of a woman's realistic romantic search for a mortal husband.'

"Emily Bronte reminds us that if women cannot be lovers as subjects of their own search for self, then in any true sense if we are going to pretend equality men cannot be so either. The end of the dramatic novel is some form of emasculation of the mind. A false equality, which is what we have, has introduced romantic fiction that ends in marriage; romantic fiction that makes woman the sexual object makes also man sexual object. In the new popular romantic novels of today nobody is romantic subject. A false equality, I think can only equalise downwards."

Downwards? I suppose so...but only if you're a feminist. For male chauvinists romantic love has risen to new heights! And let us not forget what romantic love has offered us through the centuries: for every knight a lady; for the shepherd a fair shepherdess; and for every Juliet a Romeo:

Ah, dear Juliet,
Why art thou yet so fair? Shall I believe
That unsubstantial death is amorous,
And that the lean abhorred monster keeps
Thee here in dark to be his parameter?
For fear of that I will stay with thee,
And never from this palace of dim night
Depart again.
DEATH ON THE ROADS

In Salient, July 3, we reproduced a table taken from the NZ Yearbook which gave Maori and non-Maori accident rates for 1971. When expressed as rates per million population of the NZ total population (adjusted rate), these figures indicated that the number of Maori deaths on the road was more than twice the rate of the non-Maori population—a pattern which has occurred throughout the history of accident statistics. The Maori rate was 6.8 compared to the European rate of 3.69 per 10,000 of population. This two-fold risk of 1964-1971 is, however, an improvement on the three-fold risk which applied from 1954-1958.

The reasons for the highly disproportionate Maori/non-Maori rates may be obvious—possibly greater abuse of alcohol, older cars, lighter Maori passenger ratio, and statistically younger populaion etc. Before I start from the reporter's report on the direct cause of death, the indirect social factors are not listed in any Department of Transport report on the subject. The only material that is available is contained in a purely technical studies. The problem is stated in the Ministry of Transport’s Motor Accidents in NZ. This study (hardly a study) contains information about traffic classification and accidents, but does not distinguish between Maori and non-Maori populations.

Research is inhibited by political sensitivity: both Maori and Island Affairs and Ministry of Transport data and studies are not at liberty to undertake accurate and exhaustive studies because they are not officially permitted to make separate Maori/non-Maori classifications on questions, amazingly—and the calendar reads 1974. Now it would be naive to imagine that the attitudes held by the man-on-the-street are different to those held by the bureaucrats (or that they are in fact not one and the same) and there is no space to launch into a tirade on the gross transgression of the egalitarian ideals of our Victoria attitude to race, but the fact remains: there are twice as many Maoris dying on the roads as non-Maoris.

Is this equality? Is this right? Is there no power to be alarmed at this discrepancy? What is being done? In 1973 the Ministry of Transport initiated a traffic education program. In addition, härere and other traffic education have been held on the Te Poho and Manukura maraes, and a further course is planned for Waihi this summer.

Other activities included a visit by officers to Te Au College: a sociological study of a house area in Otara in order to compare accident rates with other street and group housing areas; and a study at Centerbury University—"Relationship of Traffic Education and the Maori Adolescent": surveys to determine the circumstances surrounding accidents, accident involvement of different ethnic groups—whether certain groups are over-involved, and what is being done.

Despite the fact that traffic accident statistics have been compiled for several decades, and rates vary greatly, and population tables have been published for each year since 1960 (non-Maori—131; Maori—

488) this program has been underway for less than a year. And it is too soon to assess results say the Ministry of Transport spokespersons.

In the Maori and Island Affairs Department work is done on housing, land development, special training courses, island affairs and social welfare. Today the department has 108 staff in its social welfare division. Basically, their work is to serve as a link between the department and its clients and to encourage progress in health, employment, housing and especially education. Welfare officers advise the department and other state and private agencies on the social welfare of the Maori community. This extends to such subjects as budgeting advice and crime prevention. They are expected to take an active part in the preservation of Maori and Island Affairs.

In the Wellington branch there is only one man who is involved with research: his desk is littered with paper and he has neither time nor inclination to look deep into the officially unrecongnised issue of Maoris and fatalities. Basically, non-Maori fatalities are spoken of, even when they attempted to obtain information regarding separate Maori/non-Maori classifications they met with an emphatic no from Transport department heads: The Government Printer to find out we sent the following letter to Matiu Rata, Ministry of Maori Affairs.

"Dear Sir,

The NZ Yearbook contains statistics which indicate a highly disproportionate number of road traffic fatalities for Maoris as compared with those of non-Maoris. Figures given on page 103 of the 1973 Yearbook for rates per million population give a reading of 585 for Maoris and 219 for non-Maoris. Also, the Department of Health table giving Maori-European comparisons in mortality statistics.

[Article 61] The Maori is twice as likely to be involved in a fatal road accident than is the European.

We wish to establish: (1) whether this situation is of concern to the authorities; (2) whether they consider it as being of any study and if so, what is being done about it. (2) Who are these authorities.

Furthermore, there is an additional problem in the classification of traffic accidents. Sources in both the Ministry of Transport and the Maori and Island Affairs Department claim that, as this is a politically sensitive area, their research is often inhibited by a reluctance to make distinctions between Maori and non-Maoris on survey sheets, questionnaires (etc). Thus, even if there were attempts to determine the factors behind the disparity in traffic accident figures there is the suggestion that these attempts would be thwarted by official policy.

Our questions, sir, are: 1) Is this particular situation of personal concern to yourself? Should it be given priority status and, if so, by whom? 2) What is the Government's position regarding classification by race?"

After many weeks there has been no reply.

Brian King

The Wharewanganui (University) Committee of the Maori Council recommends:

The Wharewanganui (University) Committee of the Maori Council recommends: (Chairman: Mr. N. L. Peacock; Secretaries: Mr. W. R. Rowley and Mr. B. J. Brains, Department of Maori 

3) That the Prime Minister should be advised by the Prime Minister that Mrs. Kiwi’s widow’s pension should be increased.

4) That the Maori Affairs Bill 1974 be introduced to Parliament immediately.

5) That the signing of the Maori Contract ‘Piko Nei ta Matariki’ as the climax to the Maori Contract be made to the Prime Minister, Mr. Norman Kirk, and recorded that the Prime Minister grants his contract and that the Prime Minister grants his contract and that the contract be signed by the Prime Minister of New Zealand.

6) That the Government take the initiative given by the Prime Minister that Mrs. Kiwi’s widow’s pension should be increased.

7) That the Prime Minister should be advised by the Prime Minister that Mrs. Kiwi’s widow’s pension should be increased.

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THE PRISONER VICTIMISED

From the Polyneisan Panther Party

An example of victimisation is the case of brother Wayne Watti who was an inmate at Ohura Prison. While engaged in a game of darts one hit a window and made a small hole. Wayne was charged with willful damage, He was unjustly accused of deliberately making a hole in the window with a glasscutter, and so he stood a chance of losing his re-

mission (two months). Wayne made an appeal and the re-admissions were made for Wayne to be represented by a lawyer when he was due to appear on front of a visiting justice, only to discover that he can only be represented by the Super of the Prison. The final thinking is that the Super is the man who is formally charging him. In other words a prisoner is accused, brought before the Superintendent. You can't tell us that's justice?

The P.P.P. Legal Advisor notified the Superintendent that arrangements were being made for expert persons to appear on Wayne's behalf on May 25, the date set as his appeal date. However, without adequate notice (only about two hours) Wayne was notified that he was appearing on the evening of the 24th. Hence he was unable to present witnesses for his defence. Again, like many other Polynesians Wayne was confronted with a one-sided situation. Even so he was stacked against him, culturally, and 'legally' according to NZ law.

Letters were sent to the Minister of Justice by the P.P.P. fellow inmates and Watti pointed out the need for lawyers to be represented by lawyers in court. After all it takes a lawyer about for years to learn how to defend a client in court, and this is confirmed by the recent Duty Solicitor’s Act. Typically the Minister of Justice replied that there was no country in the world that has such a right for prisoners. He then went on.

Wayne inevitably lost his appeal, had to pay damages and lost ninety days remission. The P.P.P. called on the news media for publicity and this injustice only to be told "no, we made more cases!"

Throughout New Zealand, over 50% of the prisoners are Polynesians and the media says 'more cases'.
Land struggle in the north

TE KARANGA A TE KOTUKU: Some records of the land struggle of Saana Murray and her people of the north of New Zealand. Published by the Maori Organization on Human Rights. Available in the shops for $3, at Resistance for $2.50 or at Salient for $2.

Land is concerning more and more people. Many want to return to the land and grow on their own piece of earth. Te Karanga a Te Kotuka records the current struggle of Maori in the far north of New Zealand to keep their land. Many people think the great grab of Maori land stopped last century, but in fact it is still going on. The introduction, letters and poems in this book speak of the “turangawaewae” of Saana Murray and her people of Te Hapua, their place to stand, their home-ground, a place that has meaning far deeper than connoted by the Pakeha word “land”.

The struggle in the Te Hapua area of the Far North is for the right of the local people to develop their own land for the benefit of all the Maori owners and their children. This battle is shown through the persistent correspondence of Saana. Her perseverance shows that control of what is rightfully yours is possible but the difficulties are also clearly seen.

Chapters 13 and 16 focus on some difficulties. The Maori Land Court is an important factor in Maori control of Maori things. The reports of these land courts, with Pakeha judges and consulting lawyers’ letters give a clue to how the law operates and for whom it works. A mineral development company has little trouble obtaining access to tribal land, yet the Te Hapua Incorporations Management Committee has difficulty in getting an elected member accepted by the court.

Although the detail in some of the legal correspondence is dense you can see examples of how the economic and social setup is enforced. Paternalism in Maori land control is not too harsh a charge when a judge states “the jurisdiction exercised by the Maori Land Court has been of the nature of that of a guardian...consistent with the Court’s quasi-parental jurisdiction.” A Land Court judge’s decision destroys the legitimate viewpoint of Incorporation shareholders by removing a democratically elected committee member. The appendix on the Maori Land Court draws conclusions that can be seen as you get into the book.

The book does not focus just on land and the courts. The letters reveal how the owners plans and wishes for their land arose as a response to inadequate consultation. The rejection of the Crown proposals for Te Hapua and the desire for a self-sufficient community are documented. There are contrasts between media reports and other sources. For what the press writes up as lost progress Te Hapua people saw differently. Saana writes “the general argument between shareholders is the possible repetition of Te Paki’s 100 year old lease, which ended in the sale of our Tuapua’s land with no records of compensation for the descendents who are now in grave danger of losing the land to the Crown for another 100 year lease, because of lack of finance, despite the fact that Te Paki was sold for $240,000.”

The real feeling over land and the differences between Te Hapua people over Crown proposals is captured in a simple yet effective poem: Prelude to a Feast.

The Crown’s proposals started many changes. From 1969 to 1972 Saana kept up correspondence about change in Te Hapua. Her stubborn belief in the people’s ability to control their own land is matched by the uniformity of Governmental replies. Her strong beliefs, based on her Atiata religion, can be contrasted with many monotonous answers. Throughout her letters there runs a thread of aroha, a concern for people above things. Her concern began with family land, a love that is different from a nuketani land and their land. Then “somehow, I’ve had the feeling that my mothers dying vows,” to preserve the land of her past and present “meant more than uniting my family for I had to unite my people before we could dissolve the Crown proposal.”

Through her letter writing campaigns, which included utilizing resources such as lawyers and town planners, there seems to be a growing belief in ‘grass-roots action’. “It’s up to the people, who are the community of New Zealand to make known its communal laws to benefit its people.” In later letters Saana’s interest and centre-sets on spiridial, young people, overseas ownership and the raw kore, the needy. Governmental response to the Maori land questions is like its response to many other issues. “I was so involved in fighting for Te Hapua, I was unaware that my problems would lead to a national concern, if not the whole world.” One letter to Matiu Rata contained a poem which had a verse:

When you fight
Believing its right
You’re branded a Socialist
or a Commoite
Be a Capitalist
and get some kicks
out of human risk
A curt reply from Jack Marshall prompted a letter to Tama Te Kapua Posta. The letter was on Maori land control as there were many before and many after. “They say just so much because it’s a subject that will change the whole way of life in this country. Guess it’s a matter of who’s moulding who’s destiny, but we were here first so we’ll lead our own people and set up our own establishment.”

Maori control of Maori land and Maori things is stressed in letters. It is not stressed in newspaper reports or official replies. For Saana Maori control of land and Pakeha power was a Maori tradition and yet is realistic for now. The preface by Tama Te Kapua Posta, Secretary of the Maori Organisation on Human Rights, makes a strong case for Maori control of Maori land. The letters and documents in this book speak for themselves on this central issue. Afterall whose land it is?

This question is raised frequently. The Treaty of Waitangi is discussed. The poem ‘Take the Lead’ in chapter 11 is a clear statement of this issue. The correspondence and a part of the appendix “Conflicting Views on the Treaty of Waitangi” tell it like the school history teacher never did.

The Treaty is where it all began. The relationships between Maori land and Pakeha power has changed since then. There is a continuity and that is the Europeanisation that was and is forced on Maori. There is no need for the book to preach this view. It simply presents the letters, which are often quirky, sometimes formal and the judge. The book follows the often intricate problems and again we judge and see Europeanisation at work. The struggle of Saana and the Te Hapua owners is a reaction to this Europeanisation. The book shows the problems of Pakeha legislation and land and illuminates positive alternatives.

The 220 pages that this book comprises are something of a milestone. The book has been independently produced with voluntary labour, the only expense being the cost of printing and paper. It justifies its existence as a recording of present and past history and as a symbol of the action that any person or group of people can take to struggle against injustice. As well as documenting an ongoing land struggle it provides a rare insight into the way Maori feel about Pakehas and Pakeha institutions. Finally, it is a book with a direction – it shows the desire of people for a more just and rewarding society, and shows at least some small part of the way people can fight for their beliefs.

The call of the white heron is a positive call. The call of hope when so many people and so much land is alienated can be heard. The land, the culture and the people of a part of NZ speak through the poems, photographs, graphics and words of Te Karanga a Te Kotuka.

--Stephen Hall

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Between Two Worlds

A critical re-appraisal of Donald Duck, as contemporary Western Myth-figure.

from Western magazine No. 2, June 1974

In seeing Donald Duck as a valid social and literary symbol of the dilemma presently confronting Western Man, I believe him to be the valid contemporary expression of the perennial Western tragedy of the Divided Nature. This is, of course, implicit in his very name, but some deeper aspect of it is revealed in nearly all the situations and problems in which the theme may be said to revolve itself. Whatever he originally conceived, Donald Duck is obviously the classical American myth-figure hewn to heroic proportions. His three nephews, Huey, Dewey and Louie are so plainly the three egomaniacal officers of Captain Ahab—Stubb, Stubb and Flask—of the demi-urge figures at once voices of sanity and acceptance and codified indices of powerlessness in the face of their master's Melancholic quest. (The primacy of Donald Duck's claim to the role of contemporary symbol-hero is most clearly seen when contrasted to the altogether shallower creation of Daffy Duck, who, far less involved in the agonies of inculcated anthropocentrism, is still unashamedly able to fly with his hand-wings, and is chiefly concerned with obtaining groceries, in a cargo cult like manner, from the eunuchised Elmer Fudd, a spokesman, for the Western liberal conscience.)

Ahab has been mutilated by the loss of his leg. Donald Duck, however, has achieved an even more obvious and less symbolised castration of his nature: (i.e. his innate, Duck, nature, overshadowed and ultimately crushed by human cultural imperialism) The tensions built up by his internal role-conflict drive him not, only into frequent quacking frenzied rages, but also into a continuous, incessant act of self-exposure. Never without his sailor suit jacket, he continually refuses to wear pants, thrusting, as it were, upon a compliant social context, the reality of his avian, but also quite possible literally and physically castrated, self.

The secondary symbol of castration is, of course, the fact that he has only three fingers on each hand (this links him with Ahah's obvious and enigmatically sinister alter-ego, Captain Hook, who has suffered a somewhat similar amputation). The fact that Donald Duck has, however, developed hands (appropriately three ones, rather than wings, points to a further aspect of the divided self. He can no longer fly, and when fishing uses a red and line—human inventions—since his split ego will, in the present role-conflict situation, no longer permit him to be parachute through reeds and mud with his duck. Indeed, in a recent, and highly significant publication, he is actually shown going to shoot other ducks! In this same Ahab-like drive of the soul, he has apparently achieved the final betrayal of his inner nature, and has become, at least outwardly, a contented consumer of the products of the U.S. Military-Industrial complex.

The failure to use his beak as a food-gathering organ has further resulted in causé its progressive atrophy, his face having become, on the surface at least, steadily more human. As has he assimilated more of the ontological uncertainties now assailing contemporary Western Man, emmeshed, like Ahah to his whale, or Vasa to his desert in the flat, stale, weary and unprofitable boredom to which Western technology has condemned him. And Donald Duck is, quite literally, a one-dimensional figure.

As this contemporary Western society, however, so desperately in need, as I believe is the trend of what Professor F. R. Leavis is trying to say, of codification and organisation of values around literary archetypes, the Duck factor in the equation of Donald Duck stubbornly continues to persist. For example, his unending conflicts with Uncle Scrooge, the paradigm of the Western Capitalist ethic, a basically anti-life force. For his even deeper betrayal of his Duck nature, however, Uncle Scrooge is paid a coin—one that is exceedingly deeper price. His sexual life is virtually non-existent, achieving not even the level of Donald's fundamentally unsatisfactory sexuality with Laosy Duck, in whom similar role-conflicts have obviously induced total frigidity. Daisy, the primitive and with these essentially tragic duck-human, has made too deep a commitment to the Contem- porary Western Man's biochemical of material success, symbolised by the handbag she carries. Even Gladstone Gander, to some extent a life-force, is also a guilt-ridden social parasite, plagued with inner conflict whenever his "luck (Mani- fest Destiny) is seen to desert him."

The charting of these ontological uncertainties involves a perilous voyage, perhaps, appropriately enough, not unlike Ahah's. It may be objected that there is the present social climate of a particularly heavy freeze, an atmosphere which by some medium which merely seeks to portray it, but which tends to hug the question, since the charting and codifying of these ontological uncertainties is the major function to which a contemporary writer in the West can aspire.

\[1\] He is, for example, acutely terrified by the prospect of falling from high buildings.


\[3\] Patrick White, Fire (pp. 113-202).

\[4\] I am indebted to Professor Leavis and Q. D. Leavis for their influence in sentence construction here.

\[5\] I am further indebted to numerous commentators on literature and the English language for their instruction by example of understanding of sentiment.

\[6\] Uncle Scrooge is certainly a symbol of these archetypes who have attracted what they now perpetually endures for the Western Man. Donald Duck, as a symbol of our human society, generally on the ridiculous ground of illegal wastage of money. They are the only truly residue of the progressive embracing of the controversial Western Capitalist, profiteer ethic, but also because his name, Scrooge Duck, implies a reminiscence of an essentially Teuton, rather than WASP, heritage.

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Salient Notes

MALAYSIA—SINGAPORE STUDENTS’ ASSOCIATION — Annual General Meeting September 26, 1974 — 7.30pm. All members please attend. Supporters welcome.

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VUV SALIENT BUNKER SITUATION REPORT OF LINES INSPECTIONS 24-9-78
ATTN NESSA DIV CDR
1 200 hrs. Entered booklet of aerial view most forward Salient instructing enemy front line. Col. Skiles (4th Battalion Reps) got immediate arrival from HQ. [Requests of the day—ex-RICE of course] Wouldn’t be asking too much of you to manage the line in deeper. 5th—Rice. "Give it a military flavour." Interjected J.B. Sarson and Cpt. Arnold (4th Battalion) and 2nd. (Requests of the day—ex-RICE of course] Couldn’t be asking too much of you..."

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Baltic States rise at Labour hypocrisy

Dear Salient,

Another example of Estonian Labour hypocrisy has apparently been witnessed with the recent budget of the state. The Baltic states of Latvia, Lithuania, and Estonia. These states were deprived of their natural liberty after the second world war by Russian deceit and calculating responsibility policy. Baltic culture, and language still survives proving good on the people who oppress, Latvian, Estonian, and Lithuanian life are physical existence. Nevertheless, the mass deaths of the people and need for freedom.

The Labour Party can stop rugby tours from South Africa, as a demonstration of their abhorrence for the inequities which exist in that country. However, the shabbles which bound the Baltic people, are forgotten by our freedom fighters, the assassins, as they coldly smile and accept Soviet desperation.

E. Salten

Chong constitution

Dear Salient,

Ex-secretary Chong was undesirably arrogant and dictatorial towards the membership applicants at the previous AGM of MSA. He should have realised there was no provision against last minute amendment. Perhaps he was so detached from the members that it was the first time when he came into contact, required in people obtaining and exercising their right to vote. Since, he will be the MSF Chong and should have had his favourites lose the election if all members were present.

That glory seeking Sabahan chose to glorify the self-styled revision constitution which he frustrated attempted to push through the AGM. But as some members have revealed, the adversaries still reflect the ex-secretary who rejected from K.K., Sabah. We must watch out for missteps!

Freedom Fighter

On indulgence

Dear Salient,

K.K. Chong’s cynical letter in the recent issue of Salient was not only shouting out his personal gratitude (very much unessential) to the 60 students who joined the MSF on Sep 14 reflects not only poorly of himself and his colleagues in MSF who is having an unforgiving malicious intention. It leaves no doubt that Chong’s prime objective was to instil provocation to the MSF members, recognize the need for unnecessary conflict and frustration. The question is, is it necessary at all, for Chong to issue that statement (tainted with hypocrisy) thanking those 60 odd members?

It is indeed sad that student leaders like Chong should choose such a route to reveal his short-sighterdness and immaturity. We would expect Chong to display a reasonable amount of integrity, as a result he would get the 1973/74 MSA executive. Surely, Chong’s indulgence in this instant of irresponsible impulsive outbursts of unwarant

Correct results

Dear Roger,

Last week’s report on the MSA election results was incorrect. The figures should read:

Steven Oh – 58, Robert Pu – 97, David Chong – 10, L. Poh – 3

A Malay R, Pui supporter

We print it as received

Dear Salient

Please print this if you’ve got the guts. Remember, Salient is “the Voice of the Students”

P.S. In case of BIG NORM – GOD REST HIS SOUL.

Dear Readers,

It is a fact that pseudo-intellectual editor of Salient – I forget his name, but you will agree with me, he is not worth mentioning – has despised the pages of your student newspaper and has made his opinions on one piece, I nevertheless swallowed both the prays and my indignation, and:

On Thursday September 18 my wife and I turned up at 6.00 and found the restaurant yet again closed: the notice on the door gave no apology, nor any explanation why, or for how long.

Now who is going to patronise a restaurant if he has only one in five chance of getting a meal there, and if the meal is poor anyway? And how can anyone wonder that the catering services lose money?

Peter Ruslau

Malaysia-Singapore Students Association

Annual General Meeting September 26 at 7.30pm

All members please attend.

Supporters welcome

Not only Hunter

Dear Salient,

It appears that not only are we likely to have the Hunter Building pulled down before our very eyes, it seems that are in danger of losing the aesthetically pleasing area of lawn on top of the building. The area is offered to that sacred patch of turf which slopes away from Hunter towards Kelburn Park.

I was shocked yesterday to discover two administrative assistants removing the grass and hammering in bloody gnomes on the pegs. When I enquired of the purpose of the pegs I was rudely informed that were initial measurements for prefabs which were to be built.

No doubt these prefabs will be occupied by those evacuated from Hunter at the end of the year. What we must ask ourselves is whether or not we are prepared to lose such an important bit of nature which detracts the drab looks of our architectural monstrosities.

Not until we will find that these are only temporary measures but I would question this. The time it takes to evacuate Hunter, demolish it, and build something in its place is hardly temporary. Perhaps the administrators feel that in five years time everyone will have forgotten that the lawn ever existed and they will find no objection when they propose a multi-storey tower block to replace the prefabs. Not only must we back the S.R.C. motion on, rightly or wrongly, save the Hunter Building but we also should also ensure that the lawn behind it is left for student enjoyment.

J.E. Barr

I notice the pegs in the lawn appear to have been torn out, if so, this is a step in the right direction. We cannot let the administrators dictate to the students.

Mirror, mirror

Dear Salient,

Will the person who took a V.A.W side mirror last Wednesday from the V.A.W. Roadster Park please return it through the Salient office. It can be left anonymously in or on the letter-box just outside the office. May the person be reminded that he was seen taking off and his vehicle number was noted. Half of his number can be quoted here to convince him. It is " CU1 690... " Donic measures will be taken if the mirror is not returned in due course.

E.W.
Azbeston Production

The Editor,

Your article on the development and possible repercussions of asbestos mining in Westland clearly outlined the marked environmental changes that occur as part of any extractive industry but neglected to mention that asbestos production, in particular, is now recognized and regulated as a potential health hazard in a number of countries.

As an air pollutant, microscopic asbestos fibers are well known for their effect on human lungs. A disease, called asbestosis (in some areas similar to the more common silicosis), can result from the inhalation of asbestos fibers 20 to 50 microns in length and less than one micron in diameter - the sort of dust produced during the mining and processing of asbestos production. However, the symptoms develop only after many years of prolonged occupational exposure and range from a type of crippling asbestosis to bronchogenic carcinoma. The general public, according to an American National Academy of Science report, have no risk from asbestos pollution unless they are living in the immediate vicinity of the asbestos source and even then the actual risk is poorly defined. Nevertheless, the United States National Air Pollution Control Administration (NAPCA) continues to measure asbestos levels in the atmosphere as part of its regular monitoring program, and stringent emission controls (15 fibers per cc of air) are now mandatory in the industry.

A neglected aspect of asbestos pollution has been its potential contamination of natural drainage systems - something which may be of some relevance to any industry put up in Westland where vegetation and ground surfaces are washed by rainfall in excess of 5000 mm per annum. It was, therefore, interesting to note in a recent issue of the University Council on Water Resources Newsletter (USN) that an asbestos mining-company plant on the Great Lakes has been shut down by a court order because of the potential health hazard from asbestos wastes entering the water supply.

There appears to be a substantial literature on the topic of asbestos production as an environmental hazard as well as a number of search and legislative precedents - all of which could be usefully examined in the process of deciding whether we want this industry in New Zealand.

M.J. Crozier

The Totara

Kia ora, n Rongo ma,

Despite Norman Kirk's supposed failings as a politician, he was great as a man. I say this from personal experience because I will never forget the impression he made when he con-
ducted a class on a visit around Parliament. His policy was patience. It was not too much trouble to listen to the small men. I agree that sentiment, especially of the false kind, can be carried too far. Let us not forget that the news media liked Mr Kirk almost until the day he died.

Apart from the blinding glare, there is a considerable sector of the community who are bourgeois and whose interests have to be considered. Failure to do this alienates this sector as the Labour Government in Britain have, in the past, found to their cost.

On the Malay issue, Mr Kirk was justified in minding his own business. It is too easy to be an armchair critic without knowing the facts especially if your own country is democratic. Other countries have enough barriers to economic progress without the addition of dissembling political factions.

Na Ani

NZ student reaction?

Dear Sir/ Madam,

Khoa Ha Lam has made quite an impact on our campus. Now we hear that Hishammudin is also in prison.

I suggest that all Malay students who feel strongly against the above imprisonments, should start on a hunger strike. I will be interested to see if some of these mongoloid people are willing to sacrifice their "chop suey" for their cause.

If they cannot do that then they should close their mouths and swallow what their government has dished out for them.

C. Q. Hurst

WMSA Regents

Dear Sir/ Madam,

The executive committee of WMSA regrets to hear of the arrest and detention of Hishammudin Ras, Secretary General of USMSA.

We have written to the Malaysian Government and the USMSA to obtain more information about the matter and hope to inform students who are concerned in due course.

Heaths Said

Secretary of WMSA

The welfare of MSA

Dear Sir/ Madam.

Last week's Siam Times reports some doubt about Steven Oth's sincerity when he pressurized to look after the "political welfare" of MSA members. To remove this doubt, he must issue a press statement saying that a motion has been passed by the members at the AGM that the MSA disassociates itself from the "Nuzema's executive council's press statement".

MSA should not be used as a tool to oppress certain people, but by people who are sincere. It is more than one week after the motion was passed and nothing has been done by the new executive, it should be plain to this group of people that their desires should not be taken lightly and an SGM can be easily called as the election figures show, to pass a vote of confidence to kick out any new committee, no matter what they are.

Be one of those who disagreed with the amendment of the constitution. It is not easy that if they do not act in the interests of the members they can be expelled. If members wish to dissolve MSA we can do so by a simple majority. So don't rest on your laurels my friends or else you will get a bad let down when it rains.

Malay Student

God bless Steve

Dear Editor,

As a Christian, I am disturbed by the attitude of a certain group of people who claim to be "Christians" and yet are hiding in the shadow of Christ when the occasion arises for them to speak out against injustice. As a Malay Christian I am ashamed of this group of people who navigate on a sea of false calm and soothing words that God does not mean us to stand up to fight represetion at home. Did not Christ speak out and up for what he believed - that is the Son of God? If we, Christians don't follow the steps of Christ we are no more than a pack of hypocrites glorifying the word of the Lord. In other words we are just "Bible wondering." Christ would agree.

As the new president of the MSA and a Christian, Steven Oth now has an important task to work for justice here and in heaven no less. As a person I believe that he was sincere in promising to work for the welfare of MSA members. He will not let us down and I hope that he will issue a press statement of the motion passed by the last MSA meeting to disassociate itself from the statement of the MSA Executive Council. May God bless him.

Steven Oth Supporter

Overworked: Statistics

Dear Sir/ Madam,

I thought you would be interested to know that by the end of this week I will have completed during the past three years 52 essay, 10 seminar papers, two research papers, ten term tests and 20 final examinations; and if I pass my final two examinations this year, I shall have 108 credits. During the past three years I would have attended over 2352 lecture hours, 306 tutorial/seminar hours and 29 laboratory hours. Of these 2352 lecture hours, over 2000 have been taken, six courses have had in-term assessment; of the overall maximum total of 1700 marks, 1252 would have been for internally assessed work. Hope to see you all at the graduation parade.

...
Dear Editor,

Yes, T. Auld did meet my criteria for a Malay diplomat. He was quiet and what you might call a little stuffy, but he had my utmost respect for the job he was doing. He was a diplomat, and I think it was a credit to him that he was able to handle the Malayan situation with such skill and diplomacy.

I am pleased that you have mentioned the possibility of a joint Malayan and Singaporean mission. I believe that this would be a positive step towards improving relations between the two countries and would be a valuable asset to the region.

Thank you for your letter, and I look forward to hearing more about the progress of the mission.

Yours sincerely,

[Signature]
Dear Salient,

In its latest issue (September 11) Salient ran an article by Mr. Paul Ross titled "The Great Dictator". This article has been plagiarized from a similar article published in the London Daily Telegraph on April 22, 1940, by the late Sir Winston Churchill. The article was written in response to the fall of France and the invasion of Belgium and the Netherlands by Nazi Germany. Churchill's article was published in the Daily Telegraph, and it is clear that Mr. Ross has simply lifted the text and presented it as his own work.

I am writing to draw your attention to this matter. It is important that we uphold the standards of integrity and honesty that we hold ourselves to. Plagiarism is not acceptable, and it is important that we address this issue.

I look forward to your response.

Sincerely,
[Your Name]
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