EDITORSIAL

STUDENTS HAVE SAY ON DONATIONS

The question of the Students’ Association giving donations to outside groups has always been a controversial question on campus, and the present donation to the Black Power Defence Fund is no exception.

In 1972, 2000 students turned up to a Special General Meeting to reverse a decision to give $2000 to the Vietnam Medical Aid Appeal. But the result was similar to last Wednesday’s – the money was sent.

It seems that most students support the giving of donations providing the cause is a just one. Which should be interesting news for Mr Muldoon who has attempted at least once in the past to legislate against the right of student associations to make any donations they wish.

However, the donation to the Black Power Defence Fund was fought rather more closely because many people picked on the people to whom we were giving the money rather than emphasising the civil liberties cause which we were trying to fight.

It wouldn’t have mattered if it was the Black Power gang or the Victoria University Young Nationals, we would still have supported them in a fight against the unlawful assembly charge – a charge that was introduced before the proposed 1973 Springbok Tour to give the police unlimited powers over demonstrations.

But, as was brought home loud and clear on this occasion, if students want the association to give financial support to a cause, they must ensure that in the process of giving the donation as many students as possible are educated about the cause itself, or else the gift (whether be $100 or $1000) will be totally meaningless, and on future occasions it will be used against all manner of other just causes.

JOHN RYALL

NOTICES

RESEARCH BURSARIES FOR UNDERGRADUATES

Long Vacation, 1976-77

The New Zealand Fruitgrowers’ Federation offers three bursaries for undergraduate science students to work with the Department of Scientific and Industrial Research during the long vacation.

The purpose of the awards is to assist research programmes during the summer, and to give students who are not otherwise committed an opportunity to experience research work in D.S.I.R.

The bursaries, of $210 each, are for the vacation November 1976 – February 1977. They are not taxable, and are in addition to wages paid by D.S.I.R. at rates according to winners’ age and experience. A 12-weeks period of work is expected, with a short break at Christmas.

Selection will be made on the basis of general performance from School Certificate onwards, with emphasis on university record. Qualifications are an interest in plant research, with botany, biochemistry, zoology, or entomology as major subjects.

The bursaries are available for work in the following research programmes:

A. Two, with Plant Diseases Division at Mt Albert, Auckland.
(1) A study of latent fruit infections by Glomerella and their contribution to the epidemiology of the bitter rot disease of apples.
(2) A study of the movement and metabolism of nitrates and urea supplied to Chinese gooseberry plants.

B. One, with Entomology Division, at the Appleby Research Orchard, Nelson.
A study of phytophagous mite and predator populations in a Sprayed Spray Programme, and similar monitoring of orchards containing insecticide-resistant predators.

Interested students should apply in writing, giving details of academic record and stating any preference for a project, by September 27 1976 to:

The Director,
Plant Diseases Division
D.S.I.R.
Private Bag,
Auckland.

EXAMS ARE A-COMING!!

It is drawn to the attention of students that the University endeavors to provide special examination facilities for those with physical disabilities and for others in exceptional circumstances during the end-of-year 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 agrotot regulation in the Uniity Calendar. If in doubt about whether to submit an agrotot application, enquiries should be directed to the Liaison Officer or staff members mentioned above.

REMINDER---------HALLS OF RESIDENCE

October 1st 1976 - Closing date for applications for admission for the 1977 academic year to Everton Hall, Helen Lowry Hall, Victoria House and Weir House. Application forms can be obtained from the Accommodation Service, or if you already reside in a hall, from the Warden.

THE ALL NEW SALIENT NOTES

John Ryall - editor this edition of Salient.

The two former editors have been asked to manage this herculean task with a group of indefatigable newsmen, alias the S.S.S. We are the heights who are here.

For students to enjoy this edition of Salient.

This summer the halls of residence staff have upset the formerly mentioned persons in their attempt to produce such an edition as this published. Bob Grant, Cooper and Weir House, the News, Bob Drummond, were better to be in the status of the substructure of the papers and were vigorously and ingeniously analyzed by the ideological chisel. It was the service of Melvin, and also Martin and Eugene Diver.

Political campaigns and the SRC candidate Mark Sanders Exercise your talents in the election staff. The staff is looking for people who are interested in joining the election committee. Anyone interested should see John Thundermann who has been around the political world in both the letters page and the "subsection" reporting page. Although the appearance of the letter of Monday - is our normal date for possible political diaries.

The bright red hair of both Leigh Thompson and John Thundermann are both suitable for the cover of a political diary.

Salient is edited by John Ryall, published by Victoria University of Wellington Students’ Association, and printed by Wanganui Newspapers, Drews Lane, Wanganui.

OPEN HOUSE — STUDY TECHNIQUES AND EXAMINATION WORRY

How can I manage all that is in front of me between now and the end of exams?

How can I prepare efficiently for exams?

What and how should I study?

Why bother?

How can I control my nervousness?

If these or other questions are bothering you as you press your third term mark, a group of academic staff members and counsellors will be available on an open house basis to help you out of your dilemmas. There are more avenues for help with your questions and worries than you realize.

Place: Counselling Service, 2 Waiata Street, Road, the Rankine Brown Building, next door to the Health Service.

Time: 12.30 - 2.00 pm each Wednesday through third term, starting Wednesday 8 September.

THURSDAY 23 SEPTEMBER

FORUM: Industrial Legislation as seen by Minister of the Crown, David Thompson, a Unionist and civil liberal - Be There! 12-2pm

CASUAL WORK

Casual store and warehouse work available on a daily basis for fit young men. Excellent hourly rate. Tel 697-064, 697-063 TEMPSAFF
SRC REPORT by Martin Doyle

Last Wednesday between noon and 2pm, a special SRC considered five issues:

1. Funding counsel for members of Black Power accused for illegal assembly.
2. Advertising SRC's which intend allocating money.
3. Smoking in the Union.
5. $40 to recover losses on Gordy's tour.

The meeting was attended by 300 students who spent half their time in rapt pursuit of speeches, and the other half screaming with laughter. Many had come in order to participate in what turned out to be a right and beneficial debate over whether the previous week's motion to give $100 towards counsel for Black Power members arrested for illegal assembly should be rescinded.

The Unlawful Assembly Act is of special concern to students since its interpretation can extend over pickets and marches. The debate centered on the principle of civil liberty. Fourteen speeches were made - 4 for, 10 against reclaiming the money.

Spence Leads With A Right

The prime mover, Mr Spence, puffed-positions that the possible prosecution of these people who set would set a precedent whereby students could be likewise charged for taking part in demonstrations. Demonstrators, he said, are immune from the Unlawful Assembly Act, firstly because they do not cause fear to people in their vicinity, and secondly students obtain permits to march.

He claimed the accused were being charged in accordance with the law, and, "the police must be able to prove a state of mind is involved."

Spence concluded by advancing a dire warning against the association financing itself to "these people". "The next thing you know they'll be going around in T-shirts with "Sponsored by SRC written on the back." Neill Gray replied that it was the Associations policy not to get permits anyway, and that the clause "intent of violence" could be "extended to our student demonstrations which seek social change."

Hannan Exposes Salvation Army

Mr Hannan suggested that even though an assembly was quite lawful, those involved could be arrested for unlawful assembly if anyone near it became afraid. He cited a case earlier in the century when a group of Salvation Army people were beaten up by thugs, and then arrested by the police for unlawful assembly - "You can be in there praising the Lord and still get done."

Although the case in hand would not set a law precedent, the police would take notice of the outcome, so he supported funding council for the accused.

Students' Association Vice-president, Steve Underwood, tried to leave the case alone because the accused would get off anyway (since a case had to be proved against all members of the party).

He accused students of showing a lack of faith in the judicial system, and should be more careful about what cases they threw their weight behind. He advised waiting to see the outcome of the initial trial, and then, if required, supporting an appeal against the verdict.

Tony Ward replied that the accused would certainly be convicted in the initial trial unless they were provided with adequate funds. Students had already been charged with unlawful assembly (to wit at the Weddoni military base in 1973) and a law is "fascist" and should be opposed in principle.

Lloyd Johnson thought section 86 was basically a bad law - "You or I could be tried on the basis of someone else - it doesn't have to be real". In saying this, he got to the guts of why exactly this law was up the boot.

McBride and Westminster Into the Act

John McBride scorned the Act as a "catch law" used to convict people if they couldn't be nabbed for anything else. Ian Westminster, "We should support people in the civil liberties" by funding counsel. On the same note, however, sardonically, Mr Hannan said it was wrong to avoid the case just because we didn't like the un-educated class of people involved. Simon Tracy spoke against the funds, with John Ryall and Bob Drummond in favour.

Many speeches had attempted to show the Unlawful Assembly Act rode roughshod over the civil liberties of innocent people. Thus, the shifting balance of the vote depended on Mr Spence's final speech in reply: he urged students to leave the case alone and have confidence in the courts, since, "if these people cause distress, they deserve to be charged."

However, in this way, he failed to fully answer the essential question of civil rights, as well as that of the student arrests at Weddoni. Hence his motion not to fund the accused in their case against an unlawful assembly charge, was defeated, albeit narrowly, 96-108 votes. Thus, students now have a vested interest in following the court reports from Lower Hutt.

Spence Attempts Second Coups

Next motion (Spence/Lees) was that at least one week's advertising, including a notice in Salient on the Monday, be required for SRC's that intend to allocate money. Mark Sainsbury speculated the political nature of this motion to advertise funds to "political" causes, in order to stop donations to "bodies which have difficult support throughout the student body (e.g. the Black Power Fund, and the North Vietnam Medical Relief Fund)." General laughter broke out.

John Bowdren voted that it was "silly" to encourage the stacking of SRC's over a small area of Association policy.

Tony Ward entwined his anesters with Steve Underwood by throwing in the curly question "what's political?". After the barbary John Ryall had asked how much notice students were given of the $100,000 donation to the Bookshop, the amendment was voted on, and lost.

Ryall was quite on heat by now, so he leapt up again to speak on the original motion, telling the meeting that constitutionally, no-one can decide what or what not goes into the pages of Salient. The crowd joined in, and voted strongly against the motion.

The Blue Haze Reappears

At this stage, every vestige of collective solidarity was stubbed out while the whole question of smoking in the Union was discussed.

It was an interesting debate, because as a result, the Association actually established a policy towards cigarette smoking: there is to be an active campaign against smoking; smoking is now banned in the cafe, lounge, and TV room; all sale and advertising of tobacco products is now banned on campus. There were streaks of resentment on both sides, since the debate centered on the rights of comfort to smokers and non-smokers. A pack of vociferous non-smokers hogged the whole debate, while smokers did themselves a mischief by not having sufficient champions.

Tony Ward referred to smoking in terms usually associated with narcotics e.g. "adulterate", "kick the habit", "nicotine injections". Derek Fikkens thought smoking was antiscalar - "every time I go in the cafe, I get smoked out."

Mark Sainsbury: You've got to believe me, Your Honour.

Other arguments against smoking included: only 20% of students smoke, damage to walls and ceilings, and privilege of clean air. Mark Sainsbury accused the meeting of hypocrisy, and pointed to the social and physical evils of alcohol. With watering eyes, and a fat raised above his head, he announced the Smokers Liberation front which would free "the masses." At this solemn moment a young woman shrieked "Oooooh, Fuck!" and ran from the Hall pursued by a husky youth shaking hot liquid from his right hand.

More Donations

Students then passed two motions, one to give $40 to help pay for a recent tour by a New Caledonian speaker, and another of support for Friday's Abortion march.

An eleventh hour motion to ban dope smoking from the graveyard was quashed, and everyone headed for SASRAC.

Ward, Fikkens, Purdy: the anti-smoking lobby giving right thinking people cause for concern.
As a continuing part of the revolutionary struggle against apartheid, racism, and all that is nasty, VUW Hart Club ran a recent picket against the fascists' lackey (sorry, South African Consul-General). The occasion was Lindhorn's rave to the Insurance Institute last Thursday. He was apologising for the mess the South African gestapo had made of the Insurance Companies' life tables, and the payouts they'd caused.

The National Anti-Apartheid Committee has renewed its campaign against New Zealand and South British Insurance Companies for having subsidiaries in South Africa.

So, if you think you might like to join the struggle against apartheid and NZ business connections, come along to the next picket, outside the NZI office, 131-3 Featherstone Street, this Friday, Sept 24, 12-2pm.

NEW ZEALAND THE WAY YOU WANT IT!
Sound familiar? Come and have a look at 'THE WAY YOU'VE GOT IT' (illustrated opposite). It's a different story!
On Sale now @ only $1.75.

Also in stock
WINNIE THE POOH CALENDARS for 1977 - $4.95
and POOH POSTERS only $1.00 each.

"Uncle Who-did you say was living with your mummy, dear?"
S'pore Students Victimised

On 31/7/76 the New Straits Times reads: "Five students from Singapore Politechnic were held for 'communist underground activities and non-union or student activities.

What was happening?

The arrest

On the 29 July 1976, the Singapore Politechnic Students' Union (SPSU) Union House, was raided by more than 15 plainclothes Internal Security Department agents.

The Union House was cordoned off and drawers forced open by the agents who seized files and photographs on the pretext of looking for drugs. Two student leaders were arrested. Later, 4 students were arrested from their homes.

The whole operation was carried out without the agents producing search warrants or warrants for arrest or allowing the students to contact their lawyers.

On the day of the arrests, the government statements say that in addition to the students, construction and factory workers, seamstresses and national servicemen were also arrested. All of them were taken in

Lim Tiow Hui

for their "involvement in satellite organisation of the 'Malayan Communist Party'": a political party banned in Singapore. As usual, no names were released but a sinister impression had been given that a red plot to undermine the government was rife. It was only after an intensive search by worried parents that the two "National Servicemen" were found to be recent graduates of the Politechnic, Tan Puay Chew and Ang Boon Hwee.

Those who are known to be arrested are:

1. Foo Churn Yen - President, 16th Student Council Singapore Politechnic Student Union (SPSU)
2. Foo Weng Fatt - Chairman, 16th Student Council (SPSU)
3. Ng Boon Hwa - Social Secretary, 16th Student (SPSU)
4. Lim Tioh Hui - Assistant Financial Secretary, 16th Student Council.
5. Chai Chong - Chairman, Chinese Language Society.
7. Tan Puay Chew - Recent graduate of Singapore Politechnic.
8. Ang Boon Hwee - Recent graduate of S'pore Politechnic.

Prison Condition

These students and workers are now detained in the Island Holding Centre, a new detention centre well known for its modern gadgetry for torture. They will be detained for an indefinite period and subjected to psychological strain and physical ill-treatment. Some even face the possibility of having their citizenship revoked while under detention.

For more than 4 weeks, after the arrests, the parents were not allowed to see their children. Boon Hwee's parents were not granted the permission until 8 days later after insistence from the parents. Parents who saw the detained students said they were detained and subjected in terms of interrogation and there were signs of physical assault.

There are among those detained under internal Security Act, which can detain people indefinitely without trial, notably Dr Lim Hock Siew, Siai Zahari etc who were in jail since 1963 for their 'crime' of opposing Singapore joining with Malaysia then. Now Singapore has been separated from Malaysia for 11 years but they are still under detention.

Lee Kuan Yew's ultimate aim is to force them to make public statements to denounce their beliefs and endorse a fictitious statement of confession invented and written by the government. Such statements are usually of some fantastic stories of communist conspiracy will be used by Lee to justify their detention as well as further repression and ostracism.

The use of the red bogy to arrest all political opponents and to suppress all opposition voices has been one of the hallmarks of the People's Action Party (PAP) since it ascended to power in 1959. In the Socialist International's emergency meeting, Devan Nair claimed that Singapore was infiltrated by communists. To verify his statement, political oppression was launched against them. When the arrests were made, a highly dramatic red plot confession on the state controlled tele vision was suppressed. Then in June, D1 Poh Sue Kua was tried for a community figure of the state was re-arrested.

During the same month, 2 Malay journalists were also arrested. The time of arrest coincided with the general meeting of UMNO in Kuala Lumpur. Only a few days later the detainees appeared on television to give confession. The time of arrest clearly reveals that they are aiming at saving themselves from being expelled from UMNO.

All these are done to create an atmosphere of terror in the Island. So that no one would dare to voice the idea of opposing the regime.

These laws are to be seen in the context of Lee Kuan Yew's present political standing. He is isolated in the international level and opposed internally. In order to discourage any opposition to the regime in the general election to be held soon, Lee ruthlessly suppresses all potential or imaginary opponents.

Motive for the arrests

Repression of students is not new in Singapore. In the 50's the Chinese Middle School students fought against the British colonial rule in Singapore which resulted in their students being landed and they were being jailed and beaten up.

In the early 1960s, Nanyang University (a Chinese Medium university) met with the same fate when they opposed the terms of merger with Malaysia and the government's attempt to turn Nanyang into an English University. When Ngee Ann Technical College Students protested against the Government's plan to seek total control of their college, they were suppressed the same way. Each time Lee justified his action by branding these organisations as being communists infiltrated.

The year 1974 saw the rising tide of student politicisation and social involvement within the elite English-educated group. Students from the University of Singapore and Singapore Politechnic, began to voice their opposition and to bring the attention to the nation to the problems faced by the majority of the population.

They worked together in issues such as the Bangladeshi Flee d Relief Campaign, the Anti-Buw-Fare-Hike Campaign, and the Refurbishment Research Centre. Then in November 1975, new legislation in Parliament brought the closure of the University of Singapore Student Union from July, now SPSU is facing extreme persecution from the government.

The arrests are not the first repressive move up SPSU. For the last two years, the Politechnic administration refused to collect union fees for the Union, hoping to cripple it financially.

Foo Churn Yen, Lim Tioh Hui, Ng Boon Hwa & Foo Weng Fatt

Chua Yee Yen & Chua Chong

Rumours were spread by government agents among the student body to cast doubts on the sincerity of the student leaders. Students were so incensed over internal issues that the SPSU Vice president was physically assaulted. Recently some active students have been called up by the Central Manpower Base on the pretext of National Service, and subjected to long interrogations. Yet the SPSU has fought on and on.

The trial was well timed on the dawn of the SPSU nomination day for the coming Student Council elections. Five of the arrested student leaders were called by the authorities to face charges. Three are eligible to stand for the coming elections. With their records of campus activity and their popularity with the student body, their chances of being re-elected were good. The arrests of the SPSU leaders will temporarily drive the student union as a critical voice of PAP policies.

Student response to the arrests

On the very day of the arrests, a solidarity rally was held with over 300 students despite the shock and the fear.

A mass sit-in was organised by 500 students despite the rumourists' campaign of more arrests, and pressure from the administration and 'frightened' parents.

Newspapers had deliberately played down the students' arrests and the subsequent statements and demands made by the Students' Union. Tens of thousands of copies of their publication, the Singapore Technocrat were censored and distributed to the public to tell the truth.

Despite the resulting fear, many students finally came forward to run for the elections to carry on the socially-oriented trend of work. The authorities' attempts to disrupt the elections was a total failure. Whenever criticised the PAP will always claim it has the peoples' support since it has been democratically elected. But the recent arrests to suppress opposition and to sabotage even student leaders clearly shows the kind of 'democratic' elections Singaporeans have.

The Demands

1. That the arrested students be freed unconditionally since they have not been proved guilty.
2. That all those detained be given an open and fair trial before an independent judiciary body, comprising of neutral citizens from all walks of life.
3. That the charges made against them be released and substantiated by facts and evidence to justify such charges.
4. That those arrested be allowed to make unencumbered presentation of their defense. This is essential for every Singaporean to know the complete picture and make a fair judgement.
5. That security of all the students guaranteed and not subjected to arbitrary victimisation and persecution.

Sours:

The Straits Times, Singapore Technocrat.

mssa

MALAYSIA - SINGAPORE
2) Colour slides on the History of the University of Singapore Students Union.

LOUNGE AND SMOKING ROOMS MONDAY 20 SEPTEMBER 7-30pm
Rich Getting Richer

by Anthony Ward

"It's not the way that you say it. When you say those things to me, it's more the way you really mean it when you tell me what will be." - Moody Bae

The world's population will double in the next thirty years. For every house, school and other building around at the moment, we will need two in the year 2000. And over half the world's population at the moment is not adequately housed. Barbara Ward (a British environmentalist) estimates that if every person had access to decent, safe piped water, then the annual population explosion in the world would be cut by 80%.

Painting a dismal picture of the problems facing us, Margaret Nolan started her talk to a Corso meeting with local youth organisations last Monday. The meeting, 'Facing Corso's social asCorso's chairman, Frank Nolan commented, was designed to establish better communication between Corso and youth groups. It covered the new structure of Corso, the background to the United Nations International Habitat Year (which this year in case you haven't noticed!), and discussed some of the projects Corso is involved with around the world.

Of Course I'm Proud to Build This International Airport for My Country...

... of course I'm happy to have a job, to earn a regular salary...

... nevertheless.

The all-day gathering, with representatives of about 16 organisations working in various ways with 'youth' (from Boys Brigade through the YM/WCA to students' associations), started with John Heaton's talk on what the reorganised Corso meant. The new structure, he stressed, was not radically different from the old. The old controlling committees had been expanded to include a greater say for the regional and local committees.

But Corso's role has been changing. Replacing the idea that politics could somehow be kept out of aid, John recounted the recent experience with the Philippines earthquake. Corso decided to send $3000 emergency relief aid, but President Marcos decided that no outside aid would be acceptable, for various political reasons. The damage such aid can do was shown in the Hurricane Bebe disaster in the South Pacific, where aid that didn't encourage islanders' own efforts and self-reliance had major effects in breaking down the social patterns. "The aid did more damage than the hurricane" as one cynic quipped.

Margaret Nolan then backgrounded the world habitat situation, with a disarming "I don't know if this is blowing your minds, but it's certainly blowing mine." She stressed the problems faced especially in the third world by the rural and urban poor. Faced with 'development' that increases mechanisation and thus takes away the people's jobs, there is no option for many but to drift to the towns and form the lumpen-proletarian "shadow" that plagues large third world cities. There are few jobs, low wages, bad housing and endemic disease.

Trying to do something about housing thus involves an overall look at the whole problem. The United Nations programme, summarised in several highly interesting postcards, is in many cases for the wrong people. From the overall situation, we moved onto what Corso is trying to do. Two basic approaches are taken - one helping aid projects, the second trying to educate New Zealanders on the questions.

With help from people who had recently visited the areas, the meeting heard about Corso projects in Tanzania, Indonesia and Fiji. Speakers stressed that the aid programs are attempting to increase local self reliance and abilities of the local people. The massive plans such as the Aswan Dam and the Pan-American Highway, which provide more wealth for the rich and multinationals and just create problems for the poor, should be avoided.

After lunch, concentration centered on the educative aspects of Corso's work in New Zealand. Films, stimulation exercises and other material were used and discussed. The very real problems of gaining more interest in international development and aid when so much is going wrong in New Zealand were realised, but the 'global village' approach was urged. New Zealand's relative wealth is not isolated from the islands' poverty - they are the two sides of the coin. When we can fiddle our unemployment figures by sending the superannuated home then New Zealand is integrally involved in international connections.

There was general agreement that the education campaigns should centre on the South Pacific, bringing up the issues raised by Habitat year in this area. Unfortunately, with the international organisations Corso faced this year, the amount down so far has been small. Yet with the support and involvement of local groups such as youth organisations, the future looks much brighter.

John Heaton finished the session with a reminder that Corso had "bared its soul. It is up to you to above us, or send us away unrepentant." The overwhelming decision was for absolution, and a commitment to work together to further Corso's work.

On this campus, Corso will be shortly be screening the film "Five Minutes to Midnight", which raises and discussed the questions of poverty, of development and underdevelopment. This film, made by the UN, together with the Habitat poster display, will be here at lunchtime on Monday, October 17. All are warmly welcomed seeing. At the same time, we hope to get together people who are interested in Corso and its activities to plan some action for the start of next year.

"Five Minutes to Midnight" is a powerful and eloquent form of revising your studies, or even just reminding us of the international arena we are all part of. Its screening, and the whole meeting last Monday, indicate the new directions Corso is moving in. The task is monumental, but less so than the potential gain.

Crushing Community

by Gerard Cooper

We live under a kind of delusion that laws are made in heaven. But of course laws are made for the benefit of those who make them, or those who pull the strings of those who make them. The kind of laws made are an indication of whose interests the lawmakers serve.

In 1974 the Labour Government instituted a scheme for Community Councils. These were to provide an opportunity for people in a community to have a say in the running of their affairs.

Unlike progressive associations, they were to be statutory bodies with rights to call meetings and to send a delegate with speaking rights to Council meetings. Because of this their existence was an obvious challenge to Local Bodies up till now, enjoying automatic response to the present local body government (not of course that they had power to change Council decisions). Because of this their existence was an obvious challenge to Local Bodies up till now, enjoying automatic response to the present local body government.

At the moment the National Party is introducing legislation (namely the Local Government Amendment Bill) which will effectively make such councils useless. The legislation prevents the creation of any further community councils and effectively prevents the formation of the two councils planned at the moment - Tarangi and Cannon's Creek. These are both in Porirua and in areas of Porirua that have very little representation on the Porirua Council. The members come from the area, one of whom is the mayor. What then are the reasons for axing these councils? The only assumption I can make is that they challenge the control of the power group in Porirua. It is possible that community councils would lead on to a 'ward system'. This means that the area would be divided into districts or 'wards' each of which would elect councilor(s) to represent them.

If the ward system was established and the working class areas of Porirua thus received proportional representation, it is obvious they would obtain much more power in local, to the detriment of other 'more conservative' elements. Whether or not the ward system would be established, the establishment of community councils is the first step in 'giving power to the people'.

These proposed laws were sprung on us with no warning at all and no recourse to the people involved - neither the community councils, nor the Porirua Town Clerk were informed beforehand.

This attitude is a very familiar attitude in the Government and local government - 'let's not worry the people with fiddly laws - that's our job' - of course it disguise the fact that the laws have been created in the interests of those who have most to lose from democratization.
SUPPRESSING FARTS

SOCIETY

POLITICAL SCIENTIST COMMENTS ON THE DURHAM DILEMMA

Dear John,

I see that Professor Hill wishes to keep the Soci course debatable out of the columns of Salient on the non-scientific grounds that your gentle ministrations might short-circuit critical minds.

If you appear in his nightmares as a latter-day Luddites bent on destroying his departmental machinery then I guess he deserves our sympathies - and perhaps even a shoulder to cry on.

But even as he weeps we must also point out the error of his ways. Sociology is not his property alone, nor that of his department, but of all students who are thinking of taking a Soci course.

They cannot be part of the departmental dialogue but have a real and vital interest in it. Professor Hill and his department, if they have any sense of the responsibility the university owes its student body are bound to acknowledge that the Soci debate must take place in the hearing of potential as well as actual human exisence.

The second reason is more important. Sociology, as one of the social sciences, deals with the dynamics of human exisence. In amongst the hedge of corset seeking meal ticketees are a few students who are taking Soci courses because of genuine social concern. They are social science students, because they want to gain some understanding of how man as a social animal ticks. They want to develop their powers of social analysis, to discuss why some people remain rich while others are poor, some have two houses while others have none and so on.

Not all such students are Soci majors - some, for example, are in POLS. We are a common course, a common requirement of teaching and the content of courses will be built on discretion and, as always, it is up to students to make the best of what they are dealt.

So if you've got something to say about the work load and the exam of Soci 1st and 2nd year courses then please do so.

It is of vital importance to me and to every other student who has any doubts about New Zealand the way you want it. That Soci courses inspire their students and given them the skills required for effective analysis.

Professor Hill's claim that he is entitled to bury this issue in a departmental morass is a claim that fairly and squarely we have an interest in the future of New Zealand society - the view should be treated with the contempt he deserves, I hope, deserves better.

Yours from the POLS side of the fence,
Peter McKinlay
(I think - type writer)
WHY AN SGM?

A Special General Meeting of this Association has been called for the 22nd of September to discuss, among other things, the catering situation.

The first six months of the 1976 year were somewhat of a financial disaster with the loss for the period being $32,568.

This is entirely an unacceptable situation and must not be allowed to continue.

Steps taken by the Catering Sub-Committee have begun to take effect and resulted in a loss for June being $507 compared with previous losses of $4900 per month.

It was hoped that profit would have been made in July but inaccurate stocktaking produced meaningless results which did not give a true view of the situation. The lack of accounts and timely information provided by the catering staff to the committee is a matter of continuing concern.

At the end of June it was decided by Executive and Union Management that the catering operations should be "start again" as of 1st July 1976. Thus the financial position of the catering operation as of 30th June was

1976 loss (6 months) 32,568

Previous years' losses carried forward 14,405

TOTAL 47,173

The decision to "start again" left the Executive with 2 problems:

1. To ensure that a similar situation does not occur again.

2. Recovery of the losses i.e. $47,173 and to return to the problem lies in a medium to long-term policy such as a series of short-term stopgap measures. Thus the entire catering operation will be reorganised from 1977 to contain costs, control prices and profitability.

The issue that will be the subject of debate at the SGM is the second problem - the raising of $47,173. There are three possible ways of raising this money and repaying the University which is at present financing this loss.

1. Use money from the building fund.

2. The student's association raise a bank loan and repay it over a period of years.

3. Allocate a portion of the Students fee for a period to repay the loan.

The third alternative is that most favoured by the Executive. It does not use money already allocated for other purposes or jeopardise the Southern Extension to the Association which would happen if the Building Fund was used. Also it does not encumber the Association with a bank loan that will require interest payments of about 8% per annum.

The above three possibilities are to be discussed at the meeting with the students association.

The Executive has decided to approach the university with a proposal to repay the catering losses at a rate of $12,000 p.a. over 4 years.

As the Association does not have sufficient reserves or income to make such payments the money must be collected as part of the Studass Fee. Thus the following motion is proposed:

MOVED UNDERWORTH "That Part F (11) of the constitution be amended to read as follows:"

The Annual Subscription paid by ordinary members to the Association shall be increased and shall be allocated as follows:

(a) $10.50 to the Association General Account

(b) $9.00 to the Student Union Building Fund

(c) $11.00 to the Student Union Building Maintenance Fund

(d) $1.00 to be paid into the Victoria University and Waan Students' Assn Inc. Extension Trust Fund

(e) $2.00 to be paid into a general a/c to be administered by Sports Council

(f) $2.50 to be paid into a general a/c to be administered by the Publications Board

(g) $3.00 to be paid into the Student Building Fund No. 2"

The proposed change is in (d) above which increases the allocation to the general account from $8.50 to $10.50. This change would mean the loss of $4000 from the student association in any of the next four years the Executive can make up the balance of the annual payment from the general account.

This is a regrettable situation as there are many important proposals that should be funded from this $4000 allocated to them. However we must face up to our responsibilities and ensure that this situation does not occur again.

WOMEN'S COMMISSION - My View by Sue Jarvis

You wouldn't believe the pessimistic mood surrounding the Women's Commission at August Council this year. Either it was a big laugh, or else it wasn't going to work, as far as many people were concerned.

Council opened with Canterbury stating that they believed the Women's Commission was sexed (i.e. had too many males) and should be disbanded so that the women could attend the other commissions to push their viewpoint there. Canterbury's delegates to the women's commission had in fact put the motion on which this was based, to their SGC and it had passed.

Once the Women's Commission got under-way it was patently obvious that we had a mountain of work ahead of us. We went through each motion regarding women that had been passed by other commissions at previous Councils.

We considered only one worthwhile motion. The remainder were vague or sound nothing, and were generally inactionable. So much for letting other commissions deal with women's issues! Not only would they have little time for this, given all the other "more important" issues they have to deal with, but the fact that the majority of delegates are men means that most often the case, men are more outspoken, and it would be expected to fully understand the needs of women in the universities.

This problem was recognized by the female delegates from Waikato, Auckland, Canterbury and Otago, who put complete faith in the judgement of these women delegates, especially in instances where there was no SGC policy to refer to.

Victoria was in a bit of a Catch 22 here: we could only put motions on the basis of SGC policy but we hadn't known this in advance - and we could not vote for motions where we had no SGC policy to go by. This accounts for Victoria's abstentions.

I think that the Commission proved its worth. We passed some very constructive policy (see August Council notes) including the setting up of a Women's Rights Action Committee (WRAC), whereby Women's Rights officers from each campus will meet to coordinate activity and discuss ways in which policy can be actioned. The value of WRAC is that, as well as co-ordinating action on the campuses, it can prepare and work in conjunction with National Office to get things done.

One thing WRAC cannot do, however, is make policy. This has been done at May and August Council, and although WRAC would be meeting at this time, a number of people (including many Victoria delegates) do not believe they should be able to meet as a commission. They believe that not enough will come forward to warrant a commission ("I'll bet that no less would come up than on any other commission," and that the other commissions, where relevant, should have women's issues.

This presupposes that they will regard women's issues as important, that they are prepared to devote time to them, and they will take heed of what the women say they want. I, for one, would not be prepared to risk this. Besides, there is no need. The Women's Rights Officers would all be at the Councils, so that it would not even incur any extra cost to have them meet as a commission.

I can see, and do my fair, and from my experience of a very successful Women's Commission, a permanent Women's Commission would be a logical complement to WRAC. One would be a policy-making body, the other an actioning and coordinating body. It is, of course, an ideal way of getting more women into the policy-making areas, a place where they are sadly lacking at present.

I would urge everyone to vote for continuation of the Women's Commission for the reasons I have outlined, at the Special General Meeting (SGM).

EXECUTIVE MEETING

Last Monday's Students' Association Executive meeting was probably the last one debating the merits of donations and club affiliations.

The donations were for the Black Power Defence Fund (passed at the last SRC meeting), and the Gregory Minor tour (nuclear expert), with a grant needed for sending two association representatives to a national meeting of overseas students in Christchurch.

On the Black Power Defence Fund donation the executive decided to hold off making the decision until after the specially requisitioned SGC, which was held last Wednesday.

The donation to defer expenses entailed during the Gregory Minor tour was made to the Auckland University Students' Association, for the balance of a set of accounts for costs incurred in bringing him out from the United States. A.I.S.A. had requested $250, but at $100 had already been collected from his public meeting in Wellington, the executive donated $150 (Mason have donated $100, Canterbury $200, Lincoln $60, and Otago $250).

The money needed to send the two association delegates to the Overseas Students' Conference was $50. The executive was decided to send the matter to SGC to be discussed and for two representatives to be elected to attend the conference. Underwood suggested that the overseas student clubs had plenty of money and should pay it themselves, but president Gyles Beckford countered this by reminding him that if he had so much money locked away he perhaps could pay for trips he had made in the past on behalf of the association.

Three clubs were up for affiliation - the Victoria University Campaign Against Nuclear Warships ship, the Irish Intellectuals on Campus Club, and the Emergency Committee for World Government Club. The first club was affiliated without much discussion (Peter Thrush and Steve Underwood abstained on the vote). The second club was affiliated after a prolonged discussion (destitutes from Anthony Ward and Steve Underwood and abstention from u ike Curtis). The third club was not affiliated after an even more prolonged discussion when Gyles Beckford cast vote against the affiliation breaking the 3-3 deadlock.

The discussion was too inane to go into, but the questions were mainly directed at what club the students could make that other clubs weren't already doing, and how many students did the club think would be involved in its activities. Classic comments of the evening went to Steve Underwood, when he remarked that the Irish Intellectuals On Campus sounded more like the Communist Party, and when he asked the Emergency Committee for World Government what they were going to do about the class struggle.

John Ryall

NOTICE TO ALL CULTURAL CLUBS:

Your club accounts are ready to be collected from the Studass office and therefore the due date for your grant will be available from Thursday or Friday. We apologise for the delay and lateness in the year that these are ready but it is due to the facts that:

1. Not all clubs handed in club accounts and grant applications at the requested time, and

2. As all books have to be audited before consideration of grants this delays the process. The Cultural Affairs treasurer who like so many students suffers from the pressures of assessment etc.

With sincere apologies,

The Cultural Affairs Committee.
China’s Great Helmsman

“All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, “Though death befalls all men alike, it may be weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather.””

Mao Tse-tung

Chinese leader Mao Tse-tung’s greatness is embedded in the successes of the Chinese people. It is embodied in the principles that they have inherited in the struggle to overthrow oppression, and how these principles have worked in practice.

Here we reprint an article by 1973 NZUSA China Delegation member Peter Franks, who describes the Chinese revolution as he saw it, and how the work of Mao and other Marxist theorists was being used to further the revolution.

Travelling on the plane between Canton and Shanghai one of our delegation struck up a conversation with a Scott sea captain who was employed by a state shipping corporation in Peking. This gentleman wasn’t very satisfied with economic development in China. There were tremendous possibilities for increased production, he said, but the Chinese refused to use foreign skills and refused to emphasise technical expertise rather than political education. However he claimed that the Chinese people had “got over” the “madness” of the Cultural Revolution and were now settling down to hard work.

Foreign “experts” on China have made similar comments. A recent issue of the Far Eastern Economic Review commented about agricultural development in China that the peasants had forgotten idealistic and impractical political ideas and were getting down to hard work.

There is no doubt that the Chinese working class and peasantry work hard in building socialism in their country. But there is no doubt also that socialism is being built in a highly political and revolutionary way.

The Chinese people have not forgotten their long revolutionary history. In Canton we visited the National Peasant Movement Institute which Mao Tsetung directed for five months in 1926. Chairman Mao’s study and bedroom were on display, and lecture halls have all been carefully preserved as a memorial to an important phase of the Chinese revolution when the peasants started to get organised.

Class

The Institute was not just a memorial to the past. It was an anti-virus against the Japanese invaders. As my past experience of puppet shows was limited to a Punch and Judy performance at a Christmas party at Ford’s factory when I was about eight, I wasn’t prepared for the highly technical standard of the show. It was like watching a movie. The scenery and use of backdrop props was quite amazing, and the puppets moved very naturally, lighting and smoking cigarettes, for example, with great ease.

Lessons from a Puppet Show

Politically the performance brought out several very important principles of China’s life today as well as popularising revolutionary struggle in the past. For example, the principle of the People’s outstanding merits is strength, was brought out very clearly. In an effort to show his keenness a young puppetteer climbed over a huge boulder over a cliff. One by one other soldiers of the 8th Route Army joined him until eventually all of them succeeded in removing the boulder. This scene demonstrated that by uniting the people as a single force the 8th Route Army could defeat the Japanese invaders.

But the Chinese people do not just learn the revolutionary principles on which their society is based, they learn to see how and why they experience, by studying the past. They learn and practice these principles in everyday life.

Self-Reliance

The principle of self-reliance, of emphasising the capacity of people to solve their problems collectively rather than relying on orders from the top or foreign technology and aid is one of the most important principles of socialist development in the People’s Republic. We saw examples of this principle being put into practice at the Huen Chiao commune, 15 kilometres from Canton City.

The most important task of this commune of 53,000 people with over 80,000 acres of cultivated land producing fruit and vegetables is to provide food for the three million people in Canton. But that does not mean that the people of the commune simply carry out the orders of the municipal administrators and produce what they’re told to produce.

The products the commune sells are determined by the needs of the city, the historical conditions of the area (i.e. what crops have traditionally grown well) and the local decision of the commune members. While the planning code for the local district is dictated by a ‘higher authority’, the details of production are determined by the local commune. The planning authority in Canton provides guidelines for production rather than handing down detailed instructions.

The principle of self-reliance at Huen Chiao commune was practised not only in production but in education and health services. We visited a primary school which served one of the 18 production brigades of the commune. One third of the school’s teachers were recruited from the production brigades under the recommendation of their fellow workers, and were trained by the Education Bureau of the local ‘ suburban’ of Canton municipality.

This meant that an important link was maintained between the requirements of the production brigade and the children’s education. Students also spent half a day a week working on the commune. We noticed a blackboard with the slogan ‘Education must serve proletarian politics, be combined with productive labour’.

The Masses are Creative

Many of these examples of how the principle of self-reliance operates in practice also explain how the Chinese practice the principle of mass line - the principle of mass line on the masses for creative ideas and suggestions. Educational and medical services are provided by the local level in the commune in the country, and in factories so that the needs of the people can be better served.

The organisation of political life since the Cultural Revolution has also been aimed at providing the greatest possible opportunities for ordinary people to express their ideas and suggestions. Shanghai is divided into ten administrative districts, each of which has a Revolutionary Committee as the main organ of political power. In each district there are a number of Street Revolutionary Committees. While these street committees are the basic organ of political power, the area they control includes a number of neighbourhood committees. The purpose of the neighbourhood committees is to express the wishes of the local people to the Street Revolutionary Committee.

The ordinary people living in the area controlled by a Street Revolutionary Committee can influence its work in a number of ways. Firstly through their neighbourhood committees, secondly through their representatives on the street committee (1/3 of its members), and thirdly because street committee members live and work in the local area among the people and are not an isolated bureaucracy.

Child Labour?

One of the most important lessons of the Cultural Revolution for Chinese people and foreigners trying to understand Chinese society was that China is still a class society and political struggle is still going on in between those who support continued socialist development and those who want to revert to capitalist development. Emphasis on the fact that class struggle is not yet over in China can be seen in a number of areas.

At educational institutions at all levels we have seen (kindergarten, primary and secondary) children spent part of their time at school doing manual work. At the “East is Red” kindergarten in Canton, for example, children of three to seven years old spent about 40 - 50 minutes a week doing manual work so that they would learn to understand and love the working class. This sounds like child labour, but the work we saw the children doing was very simple. For example one group was putting pieces of string on guarantee labels for sewing machines. It was stressed that the work was done for educational reasons, and that it was not benefit to the production of the factory that produced the guarantee labels.

Of course the idea of combining practical learning with theoretical knowledge in education puts more sophisticated students get older. Workers and retired workers are often brought to schools to explain to students how various processes of production work in practice, and to emphasise the role of the working class as the most revolutionary social class in Chinese society.

Popular Study of Marxism - Leninism

Because class struggle is continuing in Chinese society great emphasis is placed on the popular study of Marxist-Leninist works, so that people can combine their practical experience of building socialism with a theoretical understanding of how society operates in general. In communities, schools, factories and housing settlements people spend a few hours a week studying Marxist-Leninist works, especially the works of Chairman Mao.

When we visited a housing resettlement area in Shanghai we were taken to see a small factory where housewives were making glassware products such as flasks for light bulbs. On the way out of the factory we noticed a group of women who appeared to be sitting round enjoying a cup of tea. “What are you doing,” we asked. “Studying Lenin’s work State and Revolution,” was the rather staggering reply.

We have been in the People’s Republic for only a week and there is a great deal we have seen that we are not yet fully understood. But one thing is clear. We are travelling through a country that is still going through a revolution, and although we are only seeing a glimpse of that revolution to see it happening with your own eyes is a tremendously exciting experience.
MAO’S CONTRIBUTION TO

by Terry Aull

With the death of Chairman Mao Tsetung, the international revolutionary movement has lost its most experienced leader and one of its greatest theoreticians. Mao Tsetung is in the front rank with Marx, Engels and Lenin.

Mao Tsetung’s life was that of a practical revolutionary. From an early age, he directed all his energies to the task of liberating the Chinese people from their age-old oppression.

When he was a teenager, Mao Tsetung fought in the revolutionary armies against the Ching dynasty. A foundation member of the Communist Party of China, Chairman Mao was active in all fields of revolutionary work. He worked in the workers’ movement, the peasant movement and the youth movement. Prior to the Kuo-mintang’s betrayal of the national movement in 1927, Mao Tsetung worked in its propaganda department and trained peasant cadres. Following the defeat of the Autumn Harvest uprising, Chairman Mao led his forces up the Chingshan Mountains to form the first revolutionary base area in China. It was there that he first formulated his basic theory of the Chinese revolution.

During the long march made under his leadership, Mao Tsetung was elected Chairman of the Political Bureau of the CCP. From that time on, he inspired the Chinese to one victory after another. Under his leadership, the Chinese Communist Party and the Chinese people have defeated the Japanese, the Kuo-mintang and US imperialism and have built a new socialist China.

Warning About Soviet Path

When the Krouchev clique seized power in the Soviet Union, Chairman Mao saw revolutionary people in all countries should be on guard against this revisionist revisionism posed to the struggle for socialism.

But Mao Tsetung was not only a man of revolution. He was also a deep thinker and far-sighted theorist. He understood that the theory of the party, state and revolution, the development of a people’s army and people’s war, the theory of building socialism and philosophy. In this article I will only deal with some of his most important developments of Marxism.

Understanding all of Mao Tsetung’s creative developments of Marxism-Leninism was his penetrating grasp of Marxist philosophy, in particular his insistence on the primacy of practice and development through contradiction. In conclusion, his thinking was distinguished by a rigid adherence to principle combined with an unprecedented flexibility and anti-dogmatism. Many of his writings flay those who reason from abstract concepts rather than an investigation of the facts. His constant advice was “Seek truth from the facts”.

Mao’s “On Practice”

According to the Marxist theory of knowledge, expounded by Mao in “On Practice”, all knowledge arises from social practice, particularly material production, the class struggle and scientific experiment. Knowledge develops in two interconnected stages: (a) the perceptual stage — here only external and superficial aspects of a thing are grasped; (b) the logical stage — here concepts, judgments, inferences and theories are formulated; the essence of things is grasped, along with their internal contradictions, their laws and internal relations with other things. The logical stage develops out of the perceptual stage. Once formulated, theories must be re-tested to the practice of changing nature and society — this is dictated by the fact that such theories are formulated to solve practical problems and that their truth can only be determined by that application. There is no such thing as abstract truth, truth is always concrete. The cycle of knowledge is practice, theory, practice.

With this as his basis, Mao Tsetung always insisted that the problems of the Chinese revolution could only be solved by the concrete investigation of Chinese realities. In “Oppose Book Worship”, Mao declared: “A Communist Party’s correct and unswerving tactic of struggle can in no circumstances be created by a few people sitting in an office; they emerge in the course of mass struggle that is through actual experience. Therefore, we must at all times study social conditions and make practical investigations.” “It is necessary to study conditions conscientiously and to proceed from objective reality and not from subjective wishes.” (Reform Our Study).

In his “Talks at the Yen-hua Forum on Art and Literature”, Mao Tsetung stated pointedly: “In discussing a problem, we should start from reality and not from definitions… Marxism teaches that in our approach to a problem we should start from objective facts, not from abstract definitions… and we should derive our guiding principles, policies and measures from an analysis of these facts.” Unfortunately, many people called “Maoists” ignore this and confuse Marxism with Stalinism.

This profound belief in the primacy of practice led Mao Tsetung to many of his original contributions to Marxism-Leninism. Marxism-Leninism has been greatly enhanced by the Chinese Communist Party in its leadership on concrete manifestations of the Marxist theory of knowledge.

According to Mao Tsetung, “all correct leadership is necessarily from the masses, to the masses. This means: take the ideas of the masses (scattered and unscientific ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action, and test the understanding and application of the ideas in practice. Then once again concentrate ideas from the masses and once again go to the masses so that the ideas are penetrated and accepted through experience and over and over again in an endless spiral, with the ideas becoming more correct, more scientific and richer each time.” (Some Questions Concerning Methods of Leadership).

Mao’s Own Application

Mao practiced this himself throughout his life. For example, one of his important discoveries was the people’s commune as the best form of production unit for the transition from socialism to communism in the rural areas. The people’s commune combines industry, agriculture, animal husbandry and other aspects of economy, as well as the local organs of state power and militia. But the first people’s commune was developed spontaneously by China’s peasants in order to improve irrigation. When Mao heard about its formation, he travelled to it and investigated it for some days. His investigations convinced him that the people’s commune was of general significance for all rural China.

Mao Tsetung’s most important contribution to Marxist philosophy is embodied in his work “On Contradictions”. In the Marxists view all development in the world, both in nature and society, is the result of the interaction (“Struggle”) of opposites which are in constant motion but at the same time presuppose each other. The opposites in a contradiction cannot exist without the other. Internal contradictions in processes, whether simple or complex, is source of development.

Mao’s “On Contradiction” examines contradiction from all its aspects, including the temporary unity of opposites, which contradiction is principal and which secondary, antagonism and non-antagonism in contradiction, etc.

In my revolution to Marxist to China. Old China was domineered Japanese. Although it was China, the Japanese, the Thib culture, they owned it. The doing was not the same as the doing in Japan. The old country was a foreign country. The doing was not the same at all. Japanese owned, the doing was not the same at all. The doing was not the same at all.

His viewpoint is summed up in his work “On the Correct Handling of the Contradictions Among the People”. Of great importance in building socialism in China has been the distinction between contradictions amongst the people and contradictions between the people and the enemy. If these are not correctly handled, for example, contradictions between the people and the enemy being confused with those amongst the people, a great danger is posed for socialism’s continued development. In his speech “On the 10 great relationships”, Mao Tsetung analysed the 10 fundamental contradictions in China. Following this speech China made its first break with the Soviet model of economic development and began to take her own road.

Strategy Based on Contradictions

Mao Tsetung’s advice on political strategy reflects his grasp of the law of unity of opposites. Mao advises that we should “make use of contradictions, win over the many, oppose the few, and crush our enemy one by one.” Whether during the anti-Japanese war or in the present world situation when superpower contention is driving the world towards a new war, China has pursued this policy which is essentially one of uniting the many to defeat the few. It is a strategy which ensures victory.
China was in the stage of bourgeois democratic revolution. The programme of the revolution comprised, externally, the overthrow of imperialism and the attainment of complete national liberation; and, internally, the elimination of the bureaucratic-capitalist clique in the cities, the elimination of feudal production relations in the rural areas and the overthrow of the Kuomintang regime of Chiang Kai-shek following its desertion from the national revolution in 1927.

Chinese Revolution In Two Steps

But Mao Tsetung was no peasant revolutionary as some malapropos have claimed. In his vision the Chinese revolution necessarily embraced two stages, the bourgeois democratic and the socialist revolutions, which were two essentially different revolutionary processes: "The democratic revolution is the necessary preparation for the socialist revolution, and the socialist revolution is the inevitable sequel to the democratic revolution. The ultimate aim for which all Communists strive is to bring about a socialist and communist society." (The Chinese Revolution and the Chinese Communist Party.)

It was his solution of the problem of ensuring the uninterrupted transition from the bourgeois democratic to the socialist revolution which was Mao's first significant contribution to Marxism-Leninism.

Other Communists, both Chinese and foreign, had tried to graft the experience of the Russian Revolution in the Soviet Union onto China. Repeated attempts were made between 1927 and 1934 at seizing large cities but all were drowned in blood. The Canton Commune in December 1927 lasted but three days.

Mao Tsetung recognised that uneven economic and political development existed throughout China and that the counter-revolution was relatively stronger in the cities and relatively weak in the rural areas. He concluded that it was impossible to seize the principal cities in an insurrection and then spread the revolution to the rural areas as had happened in the Soviet Union.

Instead Mao Tsetung advanced the following path under the leadership of the Communist Party, arousing the peasant masses to wage people's war, unfold the agrarian revolution, build stable rural base areas, use the countryside to surround the cities and finally capture them and liberate the whole country.

The people's war would be at the system of feudal relations in the rural areas.

Reliance On Poor Peasants

Economically, the new democratic revolution aimed at the nationalisation of all big capitalist enterprises and the capital of the imperialists and bureaucratic capitalists. It did not encroach either on the holdings of the national bourgeoisie or upon industrial or commercial enterprises run by landlords and rich peasants.

Land reform aimed at the system of feudal exploitation by the landlords and old-type rich peasants, but it did not eliminate the rich peasant economy in general. This revolutionary process was accomplished by relying on the poor peasants (the foremost allies of the working class) allied with the middle peasants. This consolidates the worker-peasant alliance and helps lay the foundation for the new state power.

Politically, the new democratic revolution aimed at the establishment of the people's democratic dictatorship: "The people's democratic dictatorship is based on the alliance of the working class, the peasantry and the urban petty-bourgeoisie, and mainly on the alliance of the workers and peasants." Such a state combines "democracy for the people and dictatorship over the reactionaries." (On the People's Democratic Dictatorship.)

Lead by the working class through the Communist Party, this form of state power ensures that the proletariat establishes its ascendancy in all social fields: economic, political, ideological, cultural and military. With political power in its hands, the proletariat can complete the bourgeois democratic revolution and ensure the transition to the socialist revolution when the time is right.

Chuaman Mao Tsetung was not content with just interpreting the world, as do some so-called "Marxists" in the West. In studying and formulating theories, his sole purpose was to put them to the task of revolutionising nature and society. A short article like this, even allowing for defects in my understanding, cannot adequately reveal the richness of Mao Tsetung's thinking. There is no substitute for reading the works of Mao Tsetung. As L'an Myrdal once said, if you want to get a clear picture of the political thought of Stuart R. Schram, then of course you ought to read "The Political Thought of Mao Tsetung" by Stuart R. Schram. If you are interested in the political thought of Mao Tsetung and find him more important than Schram, then of course you read Mao Tsetung. His works are available in editions which have published them."
Supplement Page Three

Sorry!?

Lookit this mess!!
...take off those glasses.
I'm gonna rearrange your face.

...somebody will.

You're beautiful when you're angry.

I'll show you now the game is over.

5

Krek!

This place is unreasonably real.

Well, since it's unreasonably real.

I know why don't we play a game.

...listen to what they fallin' down.

Ahah, first time ever.

Rahem... but let's offer to play him.

Ahah, every time.

Ahah... first time ever.

Ahah...

But maybe my reaction is wrong.

To be continued...
SPECIAL GENERAL MEETING

The Agenda is:

1. Catering - What are we going to do about the cafe loss?

2. Constitution - Should we put in a no-confidence provision for all executive candidates?

3. Another Fee Increase - How are we going to rescue Studass from its financial morass?

4. Trade Unions - should they receive our financial support?

5. NZUSA Women's Commission - Necessary?

6. Smoking - The battle continues - or does it?

wednesday noon union hall

NEWSHEET

MONDAY 20 SEPTEMBER
12pm Come along to mass. Bring a friend. Kelvin Pde. 50
7.30pm 10.30pm WMSA Report on National Conf. on Malaysian Student. Cut-back and colour slides on the History of the University of Singapore Students Union. Lounge & Smoking Rooms.

TUESDAY 21 SEPTEMBER
12-1pm VUW Hart meeting to organise pocket of NZI AGM plus general business. Lounge.
2.15pm Strawberry Statement - a film on the late sixties radical movement in America. The story of a growing boy caught between his principles, his peer group and the society he reluctantly lives in. A must. Memorial Theatre.

WEDNESDAY 22 SEPTEMBER
12.20pm VLWSSA Special General Meeting. How are we going to pay for the cafe loss? Should it be smokers right to choose? Union Hall.

1pm Mass will be celebrated. K718
5pm Comedy Double Feature - Marx Brothers - Monkey Business. This is not a political film. In typical slapstick style, the Marx Brothers, on board a transatlantic liner, manage to put themselves offside with everybody except their audience. No sex and very little violence. Suitable for prudes. Memorial Theatre.

PLUS "Bohemian Girl". Laurel and Hardy. A tale of gypsies, who, in their fight against capitalism, kidnap the only child of a wealthy noble and raise her as their own. Laugh a minute. Not very political at all. No sex.

7.30pm Sports Council AGM. In Lounge.
8pm Canwra Public Meeting. Vpn Public Library Lecture Theatre.

THURSDAY 23 SEPTEMBER
12pm Forum: "Industrial Relations". Speakers will include David Thompson, Minister of Justice, and a representative from the Trade Union Movement.

2.15pm "Day of the Jackal". Loosely based in fact, this story, based on the marginally magnificent novel by Frederick Forsythe, represents the ultimate in cliched thriller stories. Don't get me wrong - its a fucking good film. But surely everybody knows that General "The Gaul" was NOT assassinated in 1963? The goodies win.

5.05pm Celebration of mass. Followed by tea. Ramsey House Lounge.

FRIDAY 24 SEPTEMBER
12.2pm PICKET - AGM NZI to protest at the company's continued presence in South Africa. 131-123 Featherston Street.
8.30pm Socialist Forum - Con Devitt speaks on the deregistration of the Boilermakers. 76 Dixon Street.

SATURDAY 25 SEPTEMBER
2pm Rob Campbell introduces open discussion on the history of trade union struggles in New Zealand. 76 Dixon Street.

SUNDAY 26 SEPTEMBER
2pm Young Socialist weekly meeting educational on the 1951 Waterfront Dispute. Everybody welcome. 76 Dixon Street.
Women in Palestine

(WWS/Asian Student News) - Palestine lies at the eastern end of the Mediterranean Sea, surrounded by Syria to the North, by Jordan to the East, and the Egyptian Sinai Peninsula at the South. It is at the junction of the Asian, African and European continents. Most of the Palestinian Arabs do not live in Palestine as their homeland is occupied and declared as the Zionist state - Israel. This occurred in May, 1948.

1,665,000 Palestinians are forced by the Zionist occupation to live as exiled refugees in surrounding Arab countries. It is estimated that this number has now increased to approximately 5 million. These refugees are prevented from returning to their homeland, their children are not permitted to live there, and many of the adults are unable to work as they lack the necessary skills. This has led to widespread poverty and hardship for the Palestinian people.

The Palestinian women have therefore taken up political activities to resist the occupation of their homeland. Their struggle continues, and their determination to return to their homeland remains strong.

Women's leading role

Women, equally with men, have been the victims of the repression and discrimination faced by all Palestinians. However, women have played a significant role in the Palestinian struggle for freedom and independence. They have been involved in various forms of resistance, including the women of the Fatah movement and the Popular Front for the Liberation of Palestine. Women have also been active in organizing demonstrations and protests against the occupation of their land.

Avoiding issues

When Palestinian men have been challenged over their sexist and oppressive attitudes towards women, the men have often blamed the women for being too weak, or that the women are responsible for their own oppression. They have also blamed the women for being too independent and not being subservient enough to their husbands and other male family members.

However, when Palestinian women have been challenged, they have responded with strength and determination. They have been active in organizing demonstrations and protests against the occupation of their land, and have been involved in various forms of resistance. Women have also been active in organizing demonstrations and protests against the occupation of their land.

Raising political awareness

The Fatah movement has recognized the importance of raising political awareness among the Palestinian population. They have organized various forms of resistance, including demonstrations and protests, to raise awareness about the occupation of their land and the struggle for freedom and independence.

Backward Traditions

"Our liberation must arm itself with revolutionary ideology, which alone permits us to systematically attack all the reactionary traditions. The liberation of one plays a negative role, in opposition to the process of liberation. The liberation of one, equality with men, must be among the objectives of the revolution, practically and ideologically."

During a political debate regarding the involvement of women in military action, one woman painfully expressed what it meant to be a Palestinian woman when she called on her sisters: "Look sisters, Palestine beckons us to redeem her, and here we are squabbling about our share of the pie. I think we should overcome this kind of adolescence and act as grown-up women, not as appendages to our men, or maids to our parents...!"

Avoiding issues

When Palestinian men have been challenged over their sexist and oppressive attitudes towards women, the men have often blamed the women for being too weak, or that the women are responsible for their own oppression. They have also blamed the women for being too independent and not being subservient enough to their husbands and other male family members.

However, when Palestinian women have been challenged, they have responded with strength and determination. They have been active in organizing demonstrations and protests against the occupation of their land, and have been involved in various forms of resistance. Women have also been active in organizing demonstrations and protests against the occupation of their land.

The number of Palestinian women in Zionist gaols currently is over 360. Many brave women have suffered hunger, rape and torture under the Israel occupation. The number of women who have been imprisoned, tortured and killed is increasing. Women constitute 50% of the population of Palestinian prisoners. Women are subject to a variety of abuses, including sexual harassment and torture. Women are also subject to systematic discrimination in the provision of medical and other services. Women are also subject to systematic discrimination in the provision of medical and other services.
INTERNATIONAL STUDENT IDENTITY CARD (ISIC) SCHEME

The International Student Identity Card (ISIC) Scheme is a project of the International Student Travel Conference (ISTC) to provide a card which is internationally accepted proof that the bearer is a bona fide student. In New Zealand the Student Travel Bureau (STB) Ltd, as the ISIC member in this country, is the only organization entitled to issue or renew an ISIC.

The Student Travel Bureau has produced a separate application/renewal form to obtain or renew an ISIC with instructions detailing the requirements necessary to obtain an ISIC. As over fifty thousand students presently studying in New Zealand are eligible for an ISIC, to make the operation of the Scheme efficient to administer, all applications should be posted to:

ISIC Scheme,
Student Travel Bureau Ltd,
P.O. Box 9744,
Courtenay Place,
WELLINGTON.

If your application/renewal form has been correctly completed, signed by your own campus office and has the necessary enclosures, it will be rapidly processed and returned to you. Delays occur when the requirements outlined on the back of the application/renewal form have not been met.

In no case will an ISIC card be available for collection in person from the office where the processing occurs - all completed ISICs will be posted. This procedure has been adopted as the most efficient means of handling the vast number of applications received from the fifty or more tertiary institutions whose student are entitled to the card.

You are reminded that your ISIC is valid until 31 December of any year. You are however, able to renew your ISIC for the following year if eligible for such renewal, from 01 October. You are thus urged to obtain or renew your ISIC well in advance of the date you plan to travel. This prevents a build-up of renewals occurring at the beginning of each year, and thus eliminates lengthy delays.

Should you have any queries about the ISIC Scheme and STB related travel programme, please communicate with me.

Managing Director,
Student Travel Bureau Ltd,
P.O. Box 9047,
Courtenay Place,
Wellington. Ph 856-669
How Socialists should view the gay movement — by Barry Norman

What is the nature, and what are the causes of homophobia, and in what are these linked to the oppression of other sections of the community under capitalism? What are the causes of this ‘intolerance equals myth’ syndrome? Is it possible to eliminate it? In answering these questions I am putting out to show that such “intolerance” is an integral factor in the programme for a socialist state, a socialist concept of civil and human rights.

One must first of all stress that we have a widespread and specific form of gay oppression in our society, one which is not limited to the sections of the community against which the term “queer-bashing” is not just condoned, but seen as something of a protective service. The gay person is seen as being involved in violence, be it a matter of being gay being not as black, and having their link the black invokes violence through the mere fact of being black.

Can we be surprised that such violence is so often tacitly condoned, when the law itself condones it. In cases of queer-bashing which are significantly similar in this respect to cases of rape it is most often those who committed the violence who have been cited to bring charges, while the victim, in an obvious tracity of justice, because the accidental nature of the eyes of the law it can be worse to attempt to either a sexual for another human being the concept of violence against a one. A relevant telling remark was made at a recent gay conference in England by a Vietnam veteran who had admitted to being homosexuals: “They gave me a medal for killing men, but dishonourable discharge for loving them.”

We do not tend to think of the British law as upholding populist oppressions by law, or for that matter as being in advance, but it was a liberalising movement which has been not only years capable by. The New Zealand law of 1865 included provisions (and none dropped) for the compulsory registration of gay persons as a form of oppression has been institutionalised. A man, a may well legally bear his wife, or a woman may legally compel to undergo nine months’ unwanted pregnancy.

A second important form of oppression is the weapon of shame. A person’s homosexuality is the irrefutably damaged from the moment the accusation of homosexuality is voiced against an individual. In New Zealand, they believe but the respect they will receive from the public, and even from individuals who may be their associates against no other section of the community has been so brutally as if people are to effectively as against gay people. Still today there can be very few gay people indeed who do not sometimes feel shame at some aspect of their sexuality.

The gay person is deprived of self-respect, essential to a social human existence. That is why restoring pride in being what one is, is a main aim of the gay movement, and it is not that of the black or women’s movements.

The only types of gay person generally given enough consideration are lesbian and heterosexual stereotypy, and in one, as the enemy, from the oppressive system. In New Zealand, women in general, who are constantly subjected to violence, are associated to stereotypes created by and for men.

As women have been, gay people are subjected to policies by law, Abortion, divorce, crime, punished by the distress of nine months’ unwanted pregnancy, and the involuntary use of anti-retroviral drugs for an unhappy unwanted child. Homosexuality is oppressed and punished because it is seen from the first as blatantly non-procreative.

But what is there to suggest that a procreation is the prime factor in the relationship between humans anyway? Of all the many expressions of sexuality we have there is the one only that may result in procreation, and that only under certain circumstances. At least an equal, and possibly the more important is sexual diversity, in having a variety of unique ability to relate to others, and to bring something new to the party, that one, that the other is not simply intended to be used without being, that is the whole point of it.

The Social-Democratic leader, August Bebel, led the debate against Germany’s anti-homosexual law in the Reichstag in 1898, and again in 1907. The Social-Democratic Party’s paper, Vorwärts, carried news of the new campaigns and agitation for law reform that, in fact, proliferated in Germany at that time. In Russia, the newspaper Novaya Zhizn’ had long been banned, but had wipped all legislation against homosexual acts per se in December 1917. They viewed this, along with the attack on the concept of sexual freedom, as an integral part of the social revolution.

Unfortunately, the gay socialist today has not such good models to look to. Following mass arrests in January 1934, in Mecklenburg, the KPD introduced a law punishing homosexual acts with up to eight years’ imprisonment or Siberian exile, despite the active opposition of old Bolsheviks like Kura Zetkin. The new official line is to watch the movement as the “product of decadence in the bourgeois sector of society,” and for example, the 1952 Soviet Encyclopedia informs us that “homosexuality is an expression of the inconsistency in the movement of certain classes.”

In Cuba, there is no specific legislation banning gay sex, but an anti-gay policy was adopted in 1960. In Brazil, a decree on Education and Culture in 1971, which among other things banned gay from the country, banned the performance of homosexuals, envisaged “transferring to other organisations” any gays involved, and asked for “severe penalties to be applied to moral degenerates.” When Engels remarked the fact that “with every great revolutionary movement the question of free love comes into the foreground”, he was recognising the importance of this socialising function of sexuality to the growth of capitalism. Capitalism can attempt to reduce love to a myth or sexuality to a commodity at the socialising drive within us is hard to repress.

It has been claimed among socialists that socialising is giving too much support can be a contributing factor to the gay movement that this would be irrelevant to, or indeed tend to alienate the sympathy of the blue-collar worker, against this is the homosexuals. But even the reverse might be true. As I mentioned earlier, the mass of people are simply unaware of gay oppression - but if the worker came to understand its nature, it could act as a special incentive: the worker knows that there are very few, indeed wertetight reason for his oppression under capitalism, but there are, let alone no, not even any very good reasons for the oppression of gays. If he became fully aware of this, it would be enough for an arbitrary oppression, it might help the realisation that no form of oppression is natural, no form of oppression has always existed, but all are due to suit self-seeking interests.

The alliance between socialism and the gay movement is of increasing importance. At the time of the Wilde trials in 1985 the only paper in Europe to treat the question was the socialist paper in Russia, one of the last remaining of any importance, was The New Zeal. The journal of the South African Socialists.

In a long article Edward Bernstein defended Wilde, criticised capitalist society’s hypocrisy, and in the socialists’ fight for the legal injustices involved, and proclaimed the socialist movement of the “Wilde movement” to take a stand.

However, branches of the Fourth International did not give their support and worked within the international gay movement that has been going on since 1969. This is true of the Socialist Workers Party in England, the Socialist-Nationalist Party, the International Marxist Group in Britain, and the Socialist Action League in New Zealand. Both the organisations and even the peculiar “fascism of the gay movement”, and that it has its special mode of organisation, of taking save of concrete example of oppression for the purpose of agitation..."inasmuch as politics is a hobby of all sorts of classes in society, inasmuch as it manifests itself in various phases of life and activity, in its industrial life, in civil life, in personal life and family...etc., is not evident that we shall not be fulfilling our task of developing the political consciousness of the workers if we do not consider the organisation of the political experience of the autonomy in all its aspects!"
**Gay Liberation Conference**

**WHAT GAY LIBERATION DOES**

by Tom Kiss

Many gay people claim that they’re not oppressed. They may rationalize their position by denying the importance of sexual discrimination and justifying their actions. Yet it is true that some gay people are very careful to avoid being seen in company of so-called “blacks”. Yes, our oppression is often subtle and insidious.

Gays are to be found everywhere on the spectrum of paid and unpaid careers that exist in this society and yet at any time their presence, integrity and meaning of support are in jeopardy. This is why we believe that it is essential to be fully aware of our oppression in order to change the society we live in.

What's more, we encourage gay people to be more active in supporting their local communities, both near and far away.

When Venny Young's Crimes Amendment Bill was defeated last year gay people everywhere felt stunned and at a complete loss. The Gay Liberation Movement throughout New Zealand (including Wng) collapsed.

However, in response to Muddon's victory and with the understanding that a long struggle lay before us, a number of activists reorganized Gay Liberation in April of this year.

Our fortnightly meetings held on campus, attended by up to forty-five people, have been the core of our organization. Meetings have also been educative with discussions about the meaning and impact of our liberation. These groups have included discussions with high school classes, trainee nurses, marriage guidance counselors, social workers, and Youth Line counselors. It has also been

A survey of telephone services throughout Wellington and it has sent questionnaires to GPs in the Wellington area asking about other matters, their attitude to homosexuality. The full results of this will be known in a few months.

The literature group has contacted librarians and bookshops: presenting them with lists of pro-gay books. It has produced reports on attitudes of librarians and bookshops.

Groups are concerned with the issue of same-sex activities as the writing of a questionnaire to the 1983 Proud Gay Pride Week and other political activities.

Gay Pride Week (Aug 8-14) activities proved successful attracting nearly 200 people and received publicity from the media in the form of radio talk-back programmes, interviews with the radio and a few minutes slot on “Tonight at Nine”.

The political groups first activity was to pickets, leaflet and distribute a petition at the Labour Party Conference in May. It provided the Gay Movement with the strongest evidence of support since the COWA activities last year. Within the conference it is proposed that the Labour Party have a policy of homosexual equality.

We voted to send a contingent to the women’s pro-abortion march at the opening of Parliament, identifying our struggle for the right to control our bodies with that of the abortion movement.

A group of nine travelled to Rotorua to picket the National Party Conference. It proved an interesting and entertaining experience for us. Prior to the rally for our “Leader” we picketed and leafleted in support of our demands. Comments from those attending included:

“Quick and I don’t support perversion” Two people claimed they couldn’t sign a petition as they could neither read nor write. It seems that the education cuts are even affecting the National Party.

At our last meeting we voted in support of the abortion march, to march women’s rights on September 17th. We will have marched under the banner “Free Our Sisters - Free Ourselves” by the end of the publishing of these articles.

Gay Liberation in Wellington has developed a wide base of support this year, and it is with this authority that we are to host the National Gay Liberation Conference to be held on campus over Labour Weekend.

It’s format includes on the Saturday a closed women’s workshop and an open men’s workshop. That day all groups report back to the main conference.

In the evening there is a wine and cheese organised Sunday’s activities comprise in the morning a discussion of strategy, and remits for actions will come up before the Conference. In the afternoon there will be a forum open to the public and media featuring representatives from many organisations speaking in support of our cause.

It is hoped that national actions will come out to the conference along with the support of a national petition, laying the foundations for a strong gay movement next year.

With Muddon’s attacks on working people and Pacific Islanders, in view of government policy of cutbacks, with the existence of a strong abortion movement, and in view of the large anti-tourist marches, this year the political climate has never been better for a strong gay movement in New Zealand.

It is with this in mind that we make the call.

COME TO THE
NATIONAL GAY LIBERATION CONFERENCE 1976
Union Building, Victoria University. LABOUR WEEKEND, October 23/4
All gay women and men welcome.

REPEAL ALL ANTI-HOMOSEXUAL LAWS!
BAN DISCRIMINATION AGAINST GAYS!
For further information, phone Rawyn 899-797 or Dick 757-447

---

**Coming Soon**

**Women in Gay Liberation by Joan Shields**

The Gay Liberation Movement is open to all women and men. The number of lesbians belonging to Wellington Gay Liberation is, however, very small. The struggle of this group is partly historical.

In previous Gay Liberation organisations throughout the world, Lesbians have found themselves working in male-dominated groups with male-oriented aims.

The advantage is Gay Liberation, in its attempt to build a viable political organisation, of having a large, active Lesbian membership. The group is open to anyone.

The success of Gay Liberation, in women’s liberation to form wholly lesbian political groups or to work within the feminist movement.

In Wellington Gay Liberation we have always been very conscious of the above factors. While the need to create a separate group of women in our own organisation. Because of this, much emphasis has been placed on women being “up-front” in the movement.

Lesbians play a central role in the organization. For example, the co-ordinating committee consists of equal numbers of women and men.

It is standard policy that all women are involved in all discussions and, if only one speaker is required, it will be a woman.

The links between the Gay Liberation and women’s liberation movements have been both discussed and acknowledged, and gay liberation activists support the struggle by women to free themselves of oppression.

This is lead us to officially support the right of a woman to control her own body. (a demand which has close ties with our demand for the right, as it is to control our own lives) and Gay Liberation members have marched in this year’s rallies organised around call of the abortion laws under the banner “Free Our Sisters, Free Ourselves”.

One of the clearest links between the feminist and Gay Liberation Movement is both attack the stereotyped roles which uphold the sexist power structure. Both movements demand freedom for women and men to control their own lives and express their individuality without fear of repression.

The advantages to Gay Liberation, in its attempt to build a viable political organisation, of having a large, active Lesbian membership are obvious. For Lesbians, too, the success of Gay Liberation’s aims will liberate us from our oppression on the basis of our sexual orientation. Gay Liberation recognizes, however, that women face additional oppression. For this reason, every encouragement is given to women (and other groups facing additional oppression) to form special caucuses or sub-groups to present their case to the movement if we so desire.

It was with this in mind that it was decided that the first day of this year’s National Gay Liberation Conference will be devoted to workshops, of which one will be a closed women’s workshop. Here, we will be able to concentrate on issues of special importance to women. These might include such issues as the Lesbian in the workforce; the problems of Lesbian mothers; sex roles and sex roles; stereotyping; the relevance of feminism to Lesbianism; relationships between men and women; and sex roles, within the Gay Liberation movement.

The discussion of these and other issues in a closed women’s workshop will hopefully enable us to clarify our own minds so that we can draw up policy statements and demands to take to the conference as a whole.
Backstreet Theatre is an alternative theatre group with a difference. Its members are all women, and their show is more than just a theatrical alternative. The thrust is of a woman's movement whose aim is to sow the seeds of political awareness amongst women, and to initiate political action for women's rights.

The idea of an all-women touring theatre group was initiated in June during the Radical Feminist Caucus held in Auckland. Drama was seen as a means of communicating and at the same time, building tangible personal relationships between the performers and their audience. People were tired of listening to speeches and waving through literature. A new approach was needed to disseminate ideas and to offset emotive SPUC propaganda.

The original eight members of the collective part-wrote, part-improvised a script based on the information and figures available; and on personal encounters with women who had suffered at the hands of man-made violence. With rehearsal, travel and publicity arrangements complete, they set out on a tour of New Zealand's major and urban centres in their bus. Last Saturday they were in Wellington, having spent three weeks on the road and performing in Auckland,奥克兰, Christchurch, Taunton, New Plymouth, Whanganui and Masterton. Local supporters held a jumble sale in the Matautu School hall prior to the performance to help raise travel funds. Maggie Eyre (ex Théatre Action) and Sandy Hall explained that everywhere they go, they are supported by local women's groups who billet them in their homes and help with funds to keep the bus on the road.

After the Wellington performance, the group spent four days rewriting the script in the face of an altered political situation, before embarking on the South Island stage. "It's a do-it-yourself theatre. There are no producers, publicity people or stage managers. We each do what we're best at. At the same time we use the show to develop our own talents. We have meetings to discuss mutual problems. And we take time out to sit down and discuss our politics."

The show is typical apg-prop. A series of slides linked by a commentary using group dance movements, original songs and street theatre props. The result is a powerful piece of feminist theatre that destroys common myths about pregnancy, contraception and abortion. Its function is primarily educative. Some scenes describe the side effects of all contraceptive methods, contraception is not to be taken for granted. Women and dildos demand full explanations of all the contraceptives on their bodies by their doctors.

Other scenes attack the arguments put forward by the anti-abortion lobby, disproving here, ridiculing there - effectively containing every argument is lampooned by its own statements. At an interview scene includes the following: "Public opinion is irrelevant. The situation is political within a capitalist standpoint. Women must become aware of their potential; of their own individual energies and capabilities before they can start channeling into socialist activities. Any can do what we're doing now. It just needs dedication and impetus." The audience is warned informally not to expect entertainment.

All of them have given up their jobs to make this important personal and political statement. Many of the scenes are based on the real experiences of people they know. One scene presents the plight of a 44 year old woman with three children raped by a friend of her son's. There is the girl, pregnant, alone and desperate, who goes to 22 doctors, none of whom will help, except prescribe quick remedies for self-induced abortions. She finally resorts to the knitting needle. And then her real torment begins. These scenes are shown with restraint and the emotions are starkly stylised. The purpose is to show, not to horrify. There is no reason to feel emoted indulgence.

"The show is secondary to our main purpose. We use it as a focus for communication with isolated and lonely women. The trouble is that state in New Zealand is far more important than the love we have nurtured at our breasts. We will turn and kill us all. See our world, my daughters, our world floating like a Biologist cosmic ball. Choking on the lights, pas And vomit of a god who had forgot – That he was a man."

-R.D.T.

Record Review - GOOD KING BAD George Benson

Over the last 15-20 years Creed Taylor has established a reputation for himself as a producer of very high quality jazz, indeed his work has probably been unequalled in sophistication on the New Zealand market until quite recently. These days, the bulk of CTI in New Zealand sounds like a bouncy band here are big of ballads, Stanley Turrentine, Freddie Hubbard and the like. Ful or refreshment or variety, unfortunately often seems to be the predominant aim. (A widely known example, though, is the work of the great jazz singer, who is well known in the Esther Phillips recordings).

The redeeming qualities of this style of jazz is the excitement it generates, the pivotal is quite simply in overproduction. Guitarist George Benson's GOOD KING BAD is the most unexciting and overproduced CTI record I have heard yet.

The fault lies very largely in David Matthews' arrangement. The guitar is not the ideal instrument to lead a jazz combo of this size and style to and to need to be allowed near virtuoso status, and this Matthews will not allow, Benson is a good guitarist, but gentle, and has been provided with a full muted backing. Consequently the record borders on 'easy listening', and it shouldn't. 'Siberian Workout', for example, Joe Farrell and Bobby Lyle contribute some very fine flute and keyboard work, but instead of preparing the way for some rousing guitar (which is what the track demands), they merely set a restrained theme from which Benson suffers for trying to match.

The line up is less impressive than usual on CTI, and doesn't always live up to the little promise it offers. Eric Gale plays some accomplished second guitar, but the brilliant Roland Hanna is disappointing on piano.

Farrell's flute, even though it's most imaginative, and Lyle's keyboards contribute some good work to making the record worth listening to. There are also a number of pop-rock/soul musicians (Lyle among them) who are not too bad, Bunzlott's liner notes, 'aspire to play serious things'. Perhaps they will some day. Their background vocals are from Paul Simon's Stone, and the transition thus far has not been all that difficult.

Vince Guaraldi's 1960 standard 'Cast Your Fate to the Wind' is popularized by this record. It's a hard thing to say, but one wouldn't stop it if played in the Cubas. Matthews generally fails to style it 'sociable, rhythm and blues'. That's a very good example of the kind of ridiculous type of jazz industry is into. He deserves a better chance.

-Simon Wilson

FLY LIKE AN EAGLE: Steve Miller Band

Once a group made it on the cunning guile of a manager, depending on how many dolly types from bono magazines could be wired and dined and fucked, dependent on whether or not the groups next single or album get a mention in the mass gossip column.

Once this was the way in which these things were done don't you know.

If you along came a thing called taste and made a fortune. These men called themselves arrangement & rhythm or if you R as they become known one of the biggest of them being Phil Spector. A group would be signed to record and the first thing was to get the A&R man to see the group were playing right chords. So the producer would only have to worry about getting the group to play the right chords in the right sequence. All this once sold records.

Ah, but our story does not stop there.

Man being such an inventive being and the technical innovations being what they are these days, he decided to give the job to machines. These machines exist in the form of sixteen track recording monsters which are giving birth to bigger monsters from the track engineers and machine men.

These people have become the replacement of A & R men and teenagers and the like. Unfortunately a record album can be made or broken in the studio by the studio. Steve Miller is fully aware of this and hence he used the best studios, engineers and technical staff to present us with his latest album: "Fly Like An Eagle".

Any aware, bouquets, or the like should go to the technical staff in the monster recording equipment and studios certainly not to Miller or his band.

The material is for the most part stodgy and boring.

Gonna buy me a mercurial Gonna go down to the bar Gonna Cruise up and down this road".

The sound on disc is clear and beautifully balanced. But for all of this I have a tired bored feeling coming over. I could almost picture Mallabar and Turner (The other members of Miller's band) getting their track down all on the same afternoon and leaving Miller to slave over a hot mixer for the next six weeks. A very umemorable album from the band that gave us "The Joker" album.

"Gonna buy me a mercurial Gonna go down to the bar Gonna Cruise up and down this road"

q This is one example of brilliant poignet lyrics they don't even rhyme.

"The robbie horror show and songs for the fourth Reich A Political Review OPENING SEPTEMBER 22 - UBU by Alfred Jarry Student Concessions available. Bookings 847-639 and Hanah Playhouse"
films

THE LAST DETAIL

The poster for The Last Detail depicts a bare-chested, tattooed, moustached, cigar-smoking Nicholson in sailor's cap with that just-you-want-what-happens-tear in his eyes. The caption proclaims: No. Not doing time to give poor, kid eight years in the.....bring without me taking him out for the time of his....life. Wow.

It is this publicity which does far more damage to the credibility of the film than anything in it. For contrary to one's natural expectations after reading the above, the film is not. It is not. It is not.

The venture story. Most of it takes place in trains, buses, and hotel rooms, most of the time is spent waiting. It vastly to his credit that director Hal Ashby has made a serious attempt to integrate everything into this introspective framework, with very little compromise accorded to the spectator who would rather ignore the problems.

The 'poor...kid' (Randy Quaid) has been convicted for trying to steal $40 from the captain of his mother's favourite charity box. He comes from a broken home and is intensely withdrawn into his own self-world and has little acceptance. At the beginning of the film he is bordering on a nervous collapse.

During his last five days of freedom he learns the true meaning of friendship, confidence, pleasure, and even the potential for happiness. More importantly perhaps, he learns to distinguish between the true justice of morality and the fake justice of authority. It is this knowledge, only con

fusely understood, which marks his maturity. His actual experiences in these five days only slightly contribute to this in the fact that his growing awareness.

He is taught by his warders (Nicholson and the Yard) to escape to grab his first chance to escape from the naval camp down east to the naval prison up in Portsmouth. Both structurally and thematically, this 'education' is a complex process. Nicholson is a volatile character; his near fanatical belief in righteousness is rooted in the underlying notion that injustice is constantly being done to him, and he seeks to extreme violence whenever he feels slighted or betrayed. This happens at these significant times. Each incident is purposefully isolated from the flow of the film, and taken together they are worth examining in order to discover what the thematic framework I mentioned earlier contains.

The first centres around Quaid being unwittingly provoked by the warders into running away. As this happens on a train there is no possibility of escape; what is needed is swift but calm action, yet Nicholson rushes screaming after him, catches him straighthway, and would probably beat the kid to death were it not stopped by Quaid's posturing. It is dominated by his desire that justice be done to him that the considerable benefit received by Quaid from his contact is only circumstantially to this motivating force.

The second flare-up occurs when Nicholson is standing outside the park window. He retaliates viciously, is aided by the other two, and the sailors quickly escape. This most immediate importance of this scene is that it is very possibly the first time Quaid has hit anyone, and its relevance to Nicholson is only coincident but not protective in the third outbreak of violence.

This is the most crucial scene in the film. It is the last day, the three men are sitting in a park waiting for the time to arrive to deliver Quaid to the prison authorities, who are marines. The two warders are tal

ling about what bastards marines are. Although they both profess a proper naval discipline, the leit de corps is apparent that 'Young sees in them the manifestation of the American Dream which we have loathed. He has a blind and insatiable desire to a marine. Nicholson's position for the moment is less transparent. "All marines are sadistic", he declares.

Meanwhile, Quaid has been sitting listening off, morosely lost in his own thoughts. All that he has learnt has led him to an unavoidable contradiction in his own position vis-a-vis the warders. They have taught him friendship, but they have also taught him a proper moral rejection of authority which stands in conflict with his friends represent that authority. Should he honour his friends and bow to injustice, or should he betray his friends and seek justice for himself by trying to flee? In all probability Quaid does not see the problem so distinctly, for when he starts walking away it is not clear whether he is trying to escape or merely moving subconsciously in the direction of freedom.

The important thing is that we, the audience, recognise the conflict and try to solve it.

Nicholson suddenly notices Quaid and calls after him. Quaid begins to run, perhaps on an impulse, perhaps because he really is trying to make a getaway. Nicholson explodes, pulls out his gun, and frantically chases the escape. When he catches him he beats him with the most violent atavism yet, repeatedly pounding the face of his helpless victim. Certainly it would be murder but for the intervention of Young.

This is filmed in long shot, which prohibits us from becoming involved and puts us in a position to analyze. The importance of our own roles is further highlighted by comparison with the carnage and preceding scenes described. In both cases the camera was too close for a clear evaluation of the action, yet it did not impart the action.

The underlying story line is they're trying to get the gunman and that's how the story starts. To get the tracks, the gunmen begin to pick the bikes off, one by one. The local constabulary get a bit concerned about the third bike gets done in.

The solution, send in the STONE, the super long hair cop from the D squad. Then they all ride around for a while (as they're apt to do in bike films), destroy a pub and have a scrap with another gang. Stone rides with the gang to check things out. The underlying story line is they're trying to get the gunman before he gets them. (The Greave Diggers that is!). Just as the gang is about to take revenge Stone grabs the assassin at gun point and takes him downtown.

The Greave Diggers get booked at the same time for all kinds of things. Stone develops an affinity with the gang during the film, and to show their gratitude for his efforts the gang kick his head in.

Curtain closes, lights on.

The acting throughout is very pretentious and Freeman's performance is inexcusable to two things. Firstly the actors are not of a high ability. Stone in particular, as the major character is more of an 'anti-hero' than anything else. He's small and thin, and very unimposing. He doesn't smoke dope with the gang (which everybody expected him to), falls of his bike in a race, and gets beaten up. He lacks style and his ability is less than stunning.

The second reason is that none of the cases seemed to understand what they were trying to portray. This was because the plot was anticipated from the beginning on. It comprises the usual scenes from most bike films with a few changes, placed in a vague sequence. The first few scenes were quite spectacular, four deaths, one trip, a few brawls and a grandiose funeral procession all in a few minutes. Then nothing followed to build up on this, and it segged to the drowsy state that never recovered from. The film was an attempt to portray Australia in the 70s, tough, and modern, a down to earth 001. An attempt only.

Technically it was excellent. The camera work is admirable and the poverty is kept away from the audience. The setting is so accurately described which was trying to be presented. It was more the credits.

To put things concisely, Stone is a 3rd rate movie with 2nd rate pretentions. The possibilities for something stunning were developed in the introductory scenes, but not worked on. The story line was sloppy. In did not create an empathy between the audience and the characters. This made the actors task impossible. They did not steal anything. The film was classified R20, presumably because of all the dope smoked in it. On top of this, the scene where one of the bikies gets done is in a censored completely. To censor an R20 film seems strange indeed. Stone is one of many films about cliche'd topics, Dope, Sex and Rock 'n roll. Don't worry if you miss it.

Jon Grainer

STONE

Australian films have only recently been categorized as international products. Some are good, some are not. Stone is one of the latter. Picture the set, Australia of the 70s, hot and vivid, camera zooms in on a bike gang...."...The Greave Diggers". Riding in a big, unpolished bike (like Kow 900s), they enter the scene of the original crime (politi

cal assassination). One of the boy's sees the gunman and that's how the story starts. To get the tracks, the gunmen begin to pick the bikes off, one by one. The local constabulary get a bit concerned about the third bike gets done in.

The solution, send in STONE, the super long hair cop from the D squad. Then they all ride around for a while (as they're apt to do in bike films), destroy a pub and have a scrap with another gang. Stone rides with the gang to check things out. The underlying story line is they're trying to get the gunman before he gets them. (The Greave Diggers that is!). Just as the gang is about to take revenge Stone grabs the assassin at gun point and takes him downtown. The Greave Diggers get booked at the same time for all kinds of things. Stone develops an affinity with the gang during the film, and to show their gratitude for his efforts the gang kick his head in.

Curtain closes, lights on.

The acting throughout is very pretentious and Freeman's performance is inexcusable to two things. Firstly the actors are not of a high ability. Stone in particular, as the major character is more of an 'anti-hero' than anything else. He's small and thin, and very unimposing. He doesn't smoke dope with the gang (which everybody expected him to), falls of his bike in a race, and gets beaten up. He lacks style and his ability is less than stunning.

The second reason is that none of the cases seemed to understand what they were trying to portray. This was because the plot was anticipated from the beginning on. It comprises the usual scenes from most bike films with a few changes, placed in a vague sequence. The first few scenes were quite spectacular, four deaths, one trip, a few brawls and a grandiose funeral procession all in a few minutes. Then nothing followed to build up on this, and it segged to the drowsy state that never recovered from. The film was an attempt to portray Australia in the 70s, tough, and modern, a down to earth 001. An attempt only.

Technically it was excellent. The camera work is admirable and the poverty is kept away from the audience. The setting is so accurately described which was trying to be presented. It was more the credits.

To put things concisely, Stone is a 3rd rate movie with 2nd rate pretentions. The possibilities for something stunning were developed in the introductory scenes, but not worked on. The story line was sloppy. In did not create an empathy between the audience and the characters. This made the actors task impossible. They did not steal anything. The film was classified R20, presumably because of all the dope smoked in it. On top of this, the scene where one of the bikies gets done is in a censored completely. To censor an R20 film seems strange indeed. Stone is one of many films about cliche'd topics, Dope, Sex and Rock 'n roll. Don't worry if you miss it.

Jon Grainer

IMPULSE

DANCE THEATRE

SERIES II

24th 25th September 8pm Memorial Theatre. Students $2.00
No Room in the Kindy

Kindergarten students unem­ployed government treats them like shit

We would like to bring to the notice of all concerned students, the critical situation existing with regards to kindergarten students graduating this year. Of the 248 students graduating few will receive jobs.

There are still 100 of last year’s graduates without permanent positions, and if this trend continues there will be a critical shortage of kindergarten teachers. If the current teaching staff is cut, there is a strong possibility that more people will be needed to fill these positions. The government has announced that it will be reducing the number of kindergarten teachers by 10% in the coming year. This would mean that 25% of the current teaching staff would be cut.

These teachers are superannuated, and the government has announced that they will be replaced by younger teachers. However, this will result in a shortage of experienced kindergarten teachers. This shortage will affect the quality of education provided to kindergarten students.

We are also concerned about the future of the kindergarten program. The government has announced that it will be closing some kindergartens in the next few years. This will affect the provision of quality education for kindergarten students.

We would like to invite you to a meeting to discuss these issues. The meeting will be held on [date] at [time] in the [location].

K.M. Goodwin

Bang Needed for 77

Feel like placing a bomb under the students here?

Do you want to play a major role in starting 1977 with a bang?

If you do, and you have some ideas......then........

You could become next year’s Orientation Controller.

Applications for this position which carries with it an honorarium of $50 are now open. Anyone interested is requested to contact Anne Dwyer, c/o Studass Office at Ph 758-125 (or leave a message). The decision as to who gets this position will be made at an Executive Meeting on Monday, September 26, and all applications must be in by that date.

Only one week to get in! This could be your golden opportunity to make "orientation week" what you think it should be!!

Are you conscious?

Q1. Have you ever sat in a tutorial, hugging to speak but remaining silent because you’re convinced that if you utter one word you’ll burst into tears?

Q2. Have you ever been addressed as ‘dear’ by a middle aged man who is trying to shit you up?

Q3. Have you ever walked the long way home in the pouring rain (without a coat) because you know you couldn’t prosecute successfully on a rape charge if you took a shortcut through the Botanical Gardens after dark?

Q4. Have you ever wondered why it’s only you who minds when the horse starts to look like a Chinese Brothel on cut rate day?

Q5. Have you ever been to the doctor complaining of acute abdominal pain recurring month after month and come away with a bottle of Valium and a pat on the head?

If the answer to any of these questions was yes then the Women’s Studies seminar at 62A Salamanca Road on Saturday Sept 25th may interest you. It starts at 10am and continues till 5, so bring your lunch.

* The arguments about politics and feminism will be reviewed simply so you can make up your mind about the issues.

* Ideas and action will be discussed relating to the redefinition of women in non-sexist terms.

* And you will get to know people who will support you in your everyday dealings, with sexism in society.

For further information phone any of these people: Janet Charnman 738396 Barbara McIwee 757760 Sue Jarvis 759555

ACROSS:

1. Swallow up two compass pins before a vast bay (6)
2. Part players in a Max Factor state of the art beauty show (8)
3. A suit and a raincoat with it and, strangely, it will become radical (13)
4. The force of gravity, a hesitation and a manuscript briefly result in a cause of infection (5, 5)
5. Do not shout for an English Royal Family (5)
6. Papier mache? (5)
7. Premenstrual Snow White motivations used this too (5)
8. Blacksmith’s Block (5)
9. Pertaining to sound of coins (5)
10. A plastic (5)
11. Direction points next to girl’s name to fellow tenants (5)
12. Could mean a flooded beach but certainly smells gassy (5, 2, 6)
13. Angel moved after four hundred hang (6, 2)
14. Not on your life! I’m not worried (2, 4)

DOWN:

1. Her ranting and raving concords with raving nature (6)
2. Donate a camels on a plate in church (4, 1, 8)
3. Farm grooves, ESP in pillars, for a wind instrument (5)
4. All Xmas inhabiting our mountains initially make this basic assumption (5)
5. Canal boatmen don’t like to be in here when it rains, open some umbrellas instead (2, 2, 4, 5, 5)
6. To Duncan, by putting one’s golf ball between another’s ears and the hole (6)
7. An old girl’s name said before dinner is a saving attribute (5)
9. To help a slave in a roundabout way (5)
10. A different son, before wife, precipitated a white look in every direction (6)
11. One who lurks into a sense of security (6)
12. "All teas" (Hamlet’s 1.1.149) (5, 19)
13. Take our fasteners (5)
Henderson (on his white charger) Returns

Dear Sir,

Before I say anything at all let me stress the fact that I am an elderly man. Even when the odds are overwhelmingly in favour of the left and no other reason, that when I heard the news of the death of the Labour Prime Minister, I was not converted into a financial transaction last Monday when the victorious appeal appeared. While this front page does not upset me, being after all a marginally poor piece of a marginally better edition than in the crucially significant aspect of the 1975 Labour, it is a story of the piece, perhaps in a more understandable feature of this, ostensibly "radical" newspapers, the meaninglessness of most of the content to the editor, who as a member, who works in the library, smoker, doper with social and drinker has absolutely nothing to say.

If you are going to toe the correct left-wing line, take my word that this is inexplicable you will please step back, BORING about all that?!

Your newspaper is depressing. Tedious. Repetitive. It is also deaf.

If you believe the holocaust is dead. I fear that this is not true.

You from the depths of liberalism,

John G. Henderson

It's good to see the "newspaper" in the public service have not dampened the cutting edge of your wit, nor your capacity to write clear, concise, under the influence of -

Salient and Mao Tse-Tung

Dear Sir,

The cover of the last issue of Salient was certainly impressive, and a good deal more artistic than usual. After beginning with such a title, if that is what it was, to Mao, why then did you feel the need to excuse yourself to your readers for printing it? If you, and your staff were so concerned that Salient is in a magazine dominated by radical left-wing newspapers, then it is up to you to make it more relevant. If it is true that those who are radicals, and radical publishers, it is not just a question of pay tribute to him, then it should not be necessary for you to pay tribute to him in this way.

Indeed the editorial did merely "pay lip service" to the title, but as the paper suggests to me that there is a definite pro-attractive mode, telling the more artistic and less information about, the less about what China owes to Mao and what we must respect for achieving the real China, it is a question of the "tribute" which was begun last any time, even since which year your expressing of your respect of him without the preceding specification.

Jillian Moor

We heard about Mao Tse-Tung last Thursday. As you probably know Salient goes up to the printers on Friday. Therefore, the editor on the day on which to attempt any feature article, as we decided merely to run a few photos and a short comment on the inside. This week we have pre-announced a more substantial article. Ed.

M.M. Annual Report

Dear Editor,

What a breathtaking report the WMSA (55/76) published in your Annual Report that it said to Wellington had to field the same team that won the competition last year being unable to inject new blood. A down to earth saccharine piece of garbage, I hope that people would not be persuaded by that report.

"Sad to say Wellington had to field the same team that won the competition last year as the selector could not afford to leave his best men out of the team by taking new blood."

Do you think this is well? Perhaps our present WMSA president (Mr A.L. King) would like to arrange a match between us and the team that won the recent NZRSA Games. We would be looking forward to meeting the Fraser, Mr Lee, do not disappoint us.

Thanks,

Sincerely,

G. God

F.S.L. Shum

match arrangement: 4 singles 4 doubles.

Another Silly Letter

Dear Creaton-Pe,

I resent all the innuendo that I am a raving homosexual and a pervert of little boys. I am not camp. I categorically deny any implication to that end. I am not. Definitely not . . . well, a bit. But is this relevant, in so far to come to my point (no rudeness implied), the general treatment of the country boys to me is very concerning. Anyone who claims you have to be straight to think nothing but a bit of a little bit. Anyway I suggest the students Union should invest in a more musical powered cafe. This would most certainly improve the service and the facilities to have any (which I could only improve the taste of those artisan cafes). If in the college my suggestion you can still stick it up your - no idea.

Your in Woodhouse公开和 evening cool, G. Terrence A. Warden (asked)" and 1 am not doing in any political or social agitations. So there!

Critique of Feminism

Dear Ed.,

All my comments on Linda and Levine's astonishingly ill-reasoned article "A Critique of Feminism" and preposterous. So they have the answers about what "really concern the so-called 'savage' women". How dare they attempt to speak on her behalf? What basis has their claims to be more in touch with working-class women? It is no more coincident than the people who have power in this society are "(the enemy is obviously not men, but society). Marxist feminism can this conception, for an exclusively masculine (for a feminist solution). (NOT to be confused with an independent women's movement working towards a socialist revolution, L & L).

This power dynamic is, historically, related to the delegitimation of women to an inferior position by virtue of their anatomy. Of course capitalism and sexism are inseparable connected. No feminist would suggest that her goal could be achieved under a system which is based on sexual division. But after acknowledging that while hinting that all other middle-class femininity forgets, I forget for a moment that they're not - have that major theoretical point Linda and Levine go on to assert that we should build up the family "so that it builds towards the rights of women and children"! (This sounds suspiciously like the sexist methodology we are trying to escape.)

Capitalism maintains the ideology of the family as the social value economic function. That of preserving the unpaid labor of motherhood. So whether they can grow on, the time it would be necessary for that major demand in relation to the middle-class movement for women's liberation and for the full development of child-rearing responsibilities.

In order to evade the "problem" of relations between middle-class women and women is that the middle-class women and middle-class men who are the "proprietors of society" (I mean the whole point of our article). When we declare that abortion should be legalised in the same way as it was foined the middle-standards are the bread winners; the middle-standards are the bread winners. It is the bread winners.

Lindy and Levine seem to deny that the oppression of women exists. (Note: "The oppression of women movement is led by working-class women"). Women will organize around issues that affect them as a sex. We may find it convenient to believe that they are struggling towards the broader goals of socialism, but they will be struggling to survive and to stay relatively successfully for their demands. The most short-sighted among these groups is the view that women would support working-class movements because they would only support movements for women, and not view the struggle as one that they face."

Are you MEN that you don't think that most women are not fighting for the same things in the lives with the REAL PROBLEM of their lives? Surely no issue exists women more and the consequences of women having full political equality and our work here.

The whole article skated a rather superficial form of the old division and conglomerate experience. More of analysis, experience,乏力, theory please. More analysis, theory, please.

Barb Meulekree

Morriss and Canny on Feminism

Dear John,

Lynne Moynihan, in last week's Salient, claims that if women were equal enough to recognize in themselves, then we would support abortion on demand. This is nonsense. I have never seen so much work that working women would surely change from work to working on depending on their changing personal situations. The only real concern with abortion is when they need an abortion because they are forced to be pregnant and they are faced with everyday having the responsibilities and paying the costs."

This has been my life, I have to keep myself, her husband and 2 children. I have worked a seafarers job for 2 years recently and over all the basic cost for a week I were left with £4.50. I wonder how to use the money. I can't even buy new clothes etc.

It's pretty difficult to understand Lyne's logic. When they say that working class men have the right to "recognise" their own as main enemy while working women would be the last to fight for their own, I do not know about the effects of this in my career, but rather an ideology which says women's place is in the home."

Lindy and Levine's recent "anarchy of marriage" is not the appropriate stance of a woman who has seen male and single women when the economic demands are for longer work then them.

By placing the abortion campaign in a primary, rather than a supportive role Lyne is essentially saying that the death-dealing contradiction takes precedence over the class contradiction.

I agree wholeheartedly with Colette that working women suffer most from the current abortion laws. This is very true, women suffering from all forms of discrimination (work/equal pay, women's rights, personal freedom, etc). Lynne says: "a distinction must be made between the interests of the middle-class and working-class women and middle-class women and one who is propagating such a thing."

This was the whole point of our article. When we declare that abortion should be legalised in the same way as it was foined the middle-standards are the bread winners; the middle-standards are the bread winners. It is the bread winners.

Lindy and Levine are too much to say that, it is a problem. The opproession of women exists. (Note: "The oppression of women movement is led by working-class women"). Women will
Letters can be handed in at the letterbox just inside the SALIANT office or handed in to the editor personally. However if you wish to pay $5 postage then send your letters to PO Box 1347, Wellington. Letters should be double spaced and on one side of the paper only.

Mumbo Jumbo Attacked
Dear Sir,

I like to back up the views of Hon. Hon. Mr Garbo in her criticism of the determinants of the Salient rock reviews, exemplified in the recent ones of Katy Corner.

After the criticism of her Saratvd review she has been back last week with a goal attempt to examine the Jerry Garcia album. This is the critical review of the same music column.

She starts with the comment that with her old mate Jerry telling her she is "truly sorry" but her album just doesn't come up to her very high standards. What the hell are Jerry's standards?

I have been told that "Garbo's two previous albums are all different albums and all the different albums are as different as they are from the Dead's (Digger X, Big Tuna) and the rest of the fact that most of the Dead are on the first as well as the second, and her music does not fit into the band."

What are some of this about them? Where’s some intelligent comment?

But on one topic... "...Mrs. Couch of the first two was a true artist..." It is. It is. But what does this mean? Is it that the meaning of the song "Amazing Grace" is that her music is "girlie" and should be left alone?

Katy Corner's review is of嫣嫣. She says that as "untrue", meaning that the review is "full of lies". It is. It is. But does this mean that her music is "girlie" and should be left alone?

I think this is a real waste of time going into her comments on side two because the fact that the songs are all different is a fact. Katy's review is just full of lies. It is. It is. But does this mean that her music is "girlie" and should be left alone?

Any other criticism of Katy's "...in order to prove that she is not a girlie artist..."

Katy Corner - Banal Reviews
Dear Sir,

Record reviews by their very nature generate criticism because they are the opinions of one person. And they are usually directed against those who directly finance or publish the reviewer's comments. However, this column does not have the power to expect that a reviewer will give a clear and honest opinion about any album and will not accept any critic that has the power to give an opinion about any album.

A series of reviews by Katy Corner, a member of the Saratvd reviews board, has clearly shown that fundamental truth has been distorted. Her reviews have been filled with fantastic and sometimes absurd statements and indications of disinterest resulting in an ongoing theatrical "I am not..."

If the criticism is being handled by Barton Brothers, Dead, and Partiki Smith albums and smoking American Cigarettes down at the Royal Tiger, then do not discuss it at this.

A reviewer in a recent issue of Saratvd has asked for a clear exegesis of his work and has been turned down by the reviewer and the review is seen for what it is, sheer unadulterated lies.

This is what it means. Katy Corner, but the "are very hungry for a sweetener". Release.

Jerrys

Apathy Amongst Malaysian Students
Dear Sir,

The elections for the next committee (1973) have come and gone. Yet today I asked myself, what has it achieved? Only 30% of the Malaysian members were there at the general meeting. Why can we say that the New Zealand system is nearer to communism than the Malaysian system? Because we know that it is not true. Malaysia would I put to all Malaysian students. Certainly it could be said that most Malaysian students in New Zealand are selfish, aperic and self-centered. They would only be prepared to get their bloody B.A. back home, get a job and make a hell of a lot of money. They would not be perturbed by any of this happening around them.

Take the recent issue alone - the 45% cutback of Malaysian students. Nothing had been done at all to represent the majority of Malaysian students. Thus I would condemn the committee for not taking an active part in it. Instead the initiative had come from the USA. What are the responsibilities of Singapore, Malaysia, and Indonesia, the three nations, on this issue? They are right. It is in their interest to seek to let all Commonwealth give them the boot? Why should this selfish attitude persist?

After 2 years in New Zealand I could not have been more prevalent of the significance of any particular record from the line or for her comments that she is not interested.

Back on Katy. 
(Robert Collins)

Corner Up Against the Wall
Dear Sir,

I am Katy Corner (or Garbo, thanks Salient, for anonymising me), and if I have offended you as a Peter Saratvdke, I am sorry. Against this, the man means nothing to me and I have listened to him and given him a year. What brings him always have to be favorable? Must he refrain from shooting at growth feelings, which must be released somehow?

I deliberately selected an "English" literary style for my reviews - this is a simple style. I see it, put emphasis on the wrong words. If you are still trying to get someone to read it aloud to you in the Cyrillic, you should be working on it. Then tell me how my review is "worthless" and yours. I can do a lot of this but instead of "Cyrillic English", so less likely to talk.

Her criticism of the first track on side one is tepid. I mean all of them is that "My God, it's really bad" but then why her book of books beforehand that it "only stands up to about three playing nowhere as bad as her "Most Sublime Samtane..."

Salient will make me write this. What sort of comment is this? What does it tell the perceptiveness or lack thereof of the track? What is the meaning of this particular track. If the track had simply been a repetition of three lines then why not? It is true. It is true. Is there any significance in this track as part of the overall achievement of Jerry Garcia?

Then she concludes "But what does this all mean is that Katy Corner's review is full of lies. She says that as "untrue", meaning that the review is "full of lies". It is. It is. But does this mean that her music is "girlie" and should be left alone?

I think this is a real waste of time going into her comments on side two because the fact that the songs are all different is a fact. Katy's review is just full of lies. It is. It is. But does this mean that her music is "girlie" and should be left alone?

Any other criticism of Katy's "...in order to prove that she is not a girlie artist..."

Katy Corner - Banal Reviews
Dear Sir,

Record reviews by their very nature generate criticism because they are the opinions of one person. And they are usually directed against those who directly finance or publish the reviewer's comments. However, this column does not have the power to expect that a reviewer will give a clear and honest opinion about any album and will not accept any critic that has the power to give an opinion about any album.

A series of reviews by Katy Corner, a member of the Saratvd reviews board, has clearly shown that fundamental truth has been distorted. Her reviews have been filled with fantastic and sometimes absurd statements and indications of disinterest resulting in an ongoing theatrical "I am not..."

If the criticism is being handled by Barton Brothers, Dead, and Partiki Smith albums and smoking American Cigarettes down at the Royal Tiger, then do not discuss it at this.

A reviewer in a recent issue of Saratvd has asked for a clear exegesis of his work and has been turned down by the reviewer and the review is seen for what it is, sheer unadulterated lies.

This is what it means. Katy Corner, but the "are very hungry for a sweetener". Release.

Jerrys

More on Malaysian Students
Dear Sir,

I would like to add some more to the story of Joshua E. Majoju (Sep 5 Salient). Malaysians come to New Zealand and criticise things like the slow pace of construc- tion or industrial sites, the high prices of materials, barterous etc. They exist the idea that the growth of the cities of Malaysia are during the growing number of highways, highrise buildings etc.

However there are not indications of a good standard of living. The basic fact is that labour conditions are very bad. Wage rates are low e.g. the average wage is something like $25 per day for a labourer (you can get a profession for 50c a night). The situation is not as bad as it sounds because with a general absence of sales tax, food prices are low. However labourers seem near to being slaves to their employers.

Are the Malaysian students in New Zealand interested in reform? Most of them seem to be working too hard to give much thought and no one expects that we have better conditions. The Malaysian government are only releasing statements from failing at their situation as a whole.

In general, Malaysians are not active in trying to make their conditions reform, and their existence is a depression. Malaysia is a repressive country. Perhaps they are too scared. Again perhaps they are too stupid. They don't understand how a welfare state works. Malaysia is a ram- pantly private enterprise state (it is given very generous tax exemptions to big companies and the poor with "insecticides" with high activities). New Zealand is essentially more leftist (however) and more socialist. Malaysia gives the appearance of being wealthy but in practice much of the wealth goes out of the country to Japan and the U.S., not the man (bridge) in the street.

It is subhuman that the Malaysian system is nearer to communism than the Malaysian system. Certainly we know that it is not true. Malaysia would I put to all Malaysian students. Certainly it could be said that most Malaysian students in New Zealand are selfish, aperic and self-centered. They would only be prepared to get their bloody B.A. back home, get a job and make a hell of a lot of money. They would not be perturbed by any of this happening around them.

Take the recent issue alone - the 45% cutback of Malaysian students. Nothing had been done at all to represent the majority of Malaysian students. Thus I would condemn the committee for not taking an active part in it. Instead the initiative had come from the USA. What are the responsibilities of Singapore, Malaysia, and Indonesia, the three nations, on this issue? They are right. It is in their interest to seek to let all Commonwealth give them the boot? Why should this selfish attitude persist?

After 2 years in New Zealand I could not have been more prevalent of the significance of any particular record from the line or for her comments that she is not interested.

Back on Katy. 
(Robert Collins)

Corner Up Against the Wall
Dear Sir,

I am Katy Corner (or Garbo, thanks Salient, for anonymising me), and if I have offended you as a Peter Saratvdke, I am sorry. Against this, the man means nothing to me and I have listened to him and given him a year. What brings him always have to be favorable? Must he refrain from shooting at growth feelings, which must be released somehow?

I deliberately selected an "English" literary style for my reviews - this is a simple style. I see it, put emphasis on the wrong words. If you are still trying to get someone to read it aloud to you in the Cyrillic, you should be working on it. Then tell me how my review is "worthless" and yours. I can do a lot of this but instead of "Cyrillic English", so less likely to talk.

Her criticism of the first track on side one is tepid. I mean all of them is that "My God, it's really bad" but then why her book of books beforehand that it "only stands up to about three playing nowhere as bad as her "Most Sublime Samtane..."

Salient will make me write this. What sort of comment is this? What does it tell the perceptiveness or lack thereof of the track? What is the meaning of this particular track. If the track had simply been a repetition of three lines then why not? It is true. It is true. Is there any significance in this track as part of the overall achievement of Jerry Garcia?

Then she concludes "But what does this all mean is that Katy Corner's review is full of lies. She says that as "untrue", meaning that the review is "full of lies". It is. It is. But does this mean that her music is "girlie" and should be left alone?

I think this is a real waste of time going into her comments on side two because the fact that the songs are all different is a fact. Katy's review is just full of lies. It is. It is. But does this mean that her music is "girlie" and should be left alone?

Any other criticism of Katy's "...in order to prove that she is not a girlie artist..."