The University Council has decided to sell its shares in the New Zealand Insurance Company and South British Insurance Company, both of which have subsidiaries operating in Southern Africa.

At its meeting last Monday the Council considered a request from the National Anti-Apartheid Committee and the New Zealand University Students' Association to participate in the shareholders' campaign against ZI and South British involvement in apartheid.

The Council's decision to sell the shares followed a defeat at its last meeting of a motion moved by Mr. Godfrey Wilson to send a deputation to the 1973 Annual General Meetings of the two companies to urge them to withdraw their operations from Southern Africa. Godfrey Wilson said that information provided by NZUSA about the companies' operations was accurate.

The Council decided to sell the shares by a vote of 18 to 12, with 5 abstentions. Godfrey Wilson's motion was defeated by a vote of 18 to 7, with 5 abstentions.

The only reply to the Rev. Wilson's statement came from the head of the Physics department, Professor Walker. He said that the issue was not 'tearing this institution to pieces' and that the Council did not have to make a decision on it. He wondered whether the Council should go out of its way to spend time debating 'this kind of matter', and said it would be very difficult to ascertain the average view of students and staff on the question. Not that most of the members of the University Council usually worry about the views of staff and students when making decisions.

Professor Walker concluded by saying that the boot goes in at 'The Dom'.
Psychiatry Guru To Lecture

World famous existential psychologist, Dr R.D. Laing, will deliver the Chancellor’s lecture for 1973, Dr Laing who is based in London will introduce his series of lectures on Tuesday, September 18 at 8.15pm in the Memorial Theatre.

The second lecture “What is Common Sense?” will be delivered at the same time and place on Thursday, September 20.

“The Lack of Common Sense” follows on Tuesday, September 25, shocked by revelations about Portugal’s massacre of civilians in Mozambique, Angola and Guinea-Bissau.

Any improvement in trade relations with Portugal at this time, he said, would only increase Portugal’s power to carry on its repressive colonial policies. Nearly 50% of Portugal’s budget was spent on defence.

The New Zealand Government, he said, should cancel the proposed visit and make clear its support for the African Nationalist movement in line with United Nations policies.

The donation to FRELIMO comes from the association’s Overseas Aid Fund, said Mr Wickham. Other donations from fund decided on this week include $300 to provide a medical unit for the Provisional Revolutionary Government of South Vietnam, $60 to the ZANU-ZAPU Joint Military Command in Rhodesia, and $40 to the New Zealand Medical Aid to Indo-China Committee.

out to mean Johnson or Johnson, and students didn’t think much of a choice. About 25% of students voted. The other six members of the 1974 executive were elected unopposed.

Although the last issue of Salient went to press before the election results were known, we took a guess at the results and fortunately we were vindicated. We mention this to provide an insight into newspaper production. In the past newspapers have often blamed in predicting the mood of the people. The most famous case being the 1945 American Presidential Elections. Journalists in the United States and abroad confidently predicted that Dewey would unseat President Harry Truman at the polls.

If you are in your 20’s with a good academic or professional qualification, we could do a deal: Your grey matter in exchange for our money and training: Initially, you’ll receive a realistic salary while you’re at our training school in Australia learning all about the proprietors, renting and selling of our computers and business systems.

Final Results of Student Poll

Two present members of the Stud, and Association Executive, President Peter Wilson, and Sports Officer Don Carson, were easily re-elected in the elections held at the beginning of this month. The other successful candidates were Ken Howell for Man Vicer President: Wilson, whose campaign manager wanted him to run on the slogan ‘A vote for anyone else is a vote for Rotherham’, didn’t need to be asked defeated Young Socialists’ candidate Peter Rotherham by 1946 votes to 299. Ken Howell defeated another Yser, Russell Johnson, by 1007 votes to 281, and Don Carson beat Johnson by 911 votes to 327. The YS slogan ‘Support the Socialist Alternative’ turned just dismissed as the result of students apathy, or explained by the Young Socialist’s claims about a “stifling atmosphere” on campus “where there is no room for the existence of dissenting views”. Peter Wilson pointed to one reason in an interview with Salient: “I think it’s getting to the stage now”, he said, “where it’s becoming very difficult for students to take part in extra-curricular activities, and at the same time maintain their work output at the level that is now required of them”. Even the most conservative university administrators, like Pro-Chancellor K.B. O’Brien, have stated recently that because of increased work loads students are finding little or no time for other activities.

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GLENVALE

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Boo Burroughs

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FERRET: The Regime Strikes

About three months since their raid on the Christchurch underground printers Kozmik Krumbs, and about six months since the publication of Ferret 2 magazine, the police have had an official charge over the publishing of Ferret 3. On Monday, August 6, Marty Brachwitz was served with a summons which stated that he, by publishing an article entitled "The Mad Bombers Handbook" in a publications entitled Ferret No 3 did encourage disorder. The charge relates to inciting, encouraging or procuring disorder, violence, lawlessness. "Every person commits an offence and is liable for a term not exceeding three months, or to a fine not exceeding $500."

Practical moves have been made new by the police to put the pressure on Kozmik Krumbs, the publishers of Ferret, and have started by jacking up a charge against Marty whom they apparently suspect of being the major force behind Kozmik Krumbs.

The publication containing the offending article was released near the end of February this year. It contains an article, two years old entitled "The Mad Bombers Handbook" which gave recipes etc, for various firebombs and Molotov cocktails outmoded and obsolete as they may have been. A thousand copies were sold but at the time the summons was served there had not been any bomb incidents.

On April 7, Kozmik Krumbs was raided. Three detectives led by Det. Sgt O'Dowd came in armed with a warrant to search (and confiscate) relevant material for items relating to the printing of Ferret 3. After an hour and a half they left, taking with them a large pile of books and documents relating to the functioning of Kozmik Krumbs. Very little was returned and the majority of the seized documents are being held following their trip to Wellington for fingerprinting and handwriting analyses.

The police made it clear they wanted to find out Marty's position in Kozmik Krumbs and Ferret, and in taking various accounting documents attempted to bulk up the smooth running of K. An attempt was made at slowing the publication of Ferret 3 by the taking of a few pieces of typeset copy and the newspaper clippings which were ready prepared for printing.

The raid took place two months after publication and was undoubtedly prompted by pressure from government. At a public meeting in his electorate Kirk let the cat out of the bag when he made known that Ferret had been discussed in Caucus.

The next move to discredit Ferret was its role in the evidence the Huntingdon Woods Trial. The Crown Prosecutor tried to harass defendants and witnesses into identifying, under cross-examination, the printers and publishers of Ferret as individual acts, not as the Kozmik Krumbs collective. Again when the Huntingdon people were charged the Ferret Huntingdon Woods Special was introduced as "exhibit M" quoting various tongue in cheek extracts with reference to veneficous hot blooded activities and so on.

Owen Wilkes was charged after that demonstration with encouraging disorder and once again the magazine was brought in as evidence of the devious intentions of the demonstrators. Owen, Inspector Burrows claimed, was a puppet in the hands of certain elements, implying these elements were the publishers of Ferret.

This charge must be taken into the context with the repression of other alternative publications in New Zealand, and the harassment of all the Resistance centres.

All these centres have recently been raided in connection with the school kids magazine "Beit," although at this stage no charges have been laid. "Beit" has been of major concern to the CIB and several people in Christchurch have been interviewed by detectives about the selling of Beit. These raids have been the result of several raids, and after the only arrest the defendant was found not guilty and awarded $850 in costs.

These cases all add up to a deliberate Labour Party assault on the "free press" concept. Writers and editors are severely restricted by the libel laws which keep even the daily newspapers well toned, preventing the type of investigative journalism which exposed Watergate. This is also one of the few countries in the world where the printer, as well as the publisher, is liable for the material they print. This in fact leads to the situation where printers have their role as straight printers and become censors as well. The fear of losing valuable printing equipment puts a stranglehold on anyone endeavouring to print the truth.

Freedom of the press is essential to a free society.

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**Silent Notes**

Among this week's workers were Ted Prasad, Bruce Robinson, Claire Smith, Mr Bailey, Gabe, Helen Pankhurst, Kathy Baxter, Lloyd Weijler, Jonathan Hughes, Tom Scott, Gino Rolfe, David Trippe, Tom Ward, Gordon Clifton, Howard Kleeman, Brian Barlow, and Ken Goss. Defender Correspondent Les E. P. is a thirty-year-old student who has been in Christchurch for the past two years. Photographs were taken by Keith Stewart and Hillary Kruger, and the story was edited by Roger Steele and Peter Frankis.

**Silent Office**

1st Floor, University Union Building, phone 70-211 (ext. 75, 81 & 80) P. O. Box 1247, Wellington, New Zealand.

**Cory Deadlines**

Contributions should be typed or written legibly double-spaced on one side of the paper only.

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The Politics Of Expediency

Gordon Campbell reports on the latest rumblings (and rummings) from the English Department. Apart from its withering criticisms and comments on that Department, the report has points of reference and important implications for all students and teachers.

Still no clear picture of those damned elusive changes in our English courses. The English Department has declined an invitation to talk to Salient about what it intended to do since "it is too early to make commitments to print about these matters." The decisions needn't be made until next May. But between now and May students are going to have hell all chance of further contact with the Department, by refusing to "commit," itself no the Department is ensuring itself a peaceful, undisturbed summer vacation to decide what it is going to do. Up until now a couple of polite parallel monologues have been going on between the Department and an informal group of students. That's what this article is about, to let you know of the (at least) progress being made.

You may recall that a petition was sent round some classes. To date, over 200 responses have come back supporting the changes suggested. After the petition was presented and discussed the department ruled that all comments had been "in committee" and therefore could not be repeated publicly. This has been ignored for two reasons: (a) It was not agreed beforehand, and in any case this informal group was not a committee, just a group of interested people; (b) The comments by one senior staff member were so dogmatic, unreasonable and hostile to students that students should be made aware of them.

The petition asked for the introduction of a stage-one course to teach basic skills in English analysis through a wide range of examples. This would be the only requisite for an English major, all other requisites would be abolished, including the language requirement. A major could then be built up to a total of 36 credits by free selection from the remaining four-year programs. We also asked for a course in post-war writing.

Oddly enough, neither group spent much time talking about the 100 level course. Professor McKenzie did say, however, that his stage two class formed the current introductory requisite (his Renaissance paper) almost indispensable for anyone using his Shakespeare course. This type of argument is met next time and again throughout the discussion of course structures. A course could not be evaluated on its own terms but in the claimed necessary function it served for other courses. Obviously if everything complements everything in this vital, competing way then anywhere it impossible.

But are these indefensible progressions, all these prescriptions, really necessary? Other universities in New Zealand and overseas manage to teach relatively small courses that allow for other genres within the course under study. Victoria seems unwieldy or is incapable of doing likewise. The point isn't whether the courses are complementary; they all be useful, but students are having to sit too many courses to gather up all the precious insights.

This point became clearer when we brought up the number of credits. The department is demanding the 44 English credits plus 12 language credits, a total of 56. This is 20 more than the number required for any other B.A. major at this university. This makes the English major so lavish that it can hardly fail to be general educational function. How can it, when one department shades over half the credits? And how many jobs are open to a degree that is this unadulterated? It is a degree for English specialists, for academics, for teachers, or as we learned for building editors of the Oxford English Dictionary.

It was not surprising, then, to hear that this is where Professor McKenzie's priorities lie. With out prompting, he said that he was primarily concerned with furnishing the academic community with exceptional students. He cited about 20 such students that Victoria has produced in the last 20 years as justification for retaining the present degree structure. He was asked to say whether he was prepared to sacrifice the abilities and potential of the rest of the student body by planning courses whose main justification was that they produce a certain number of graduates who later attend graduate school. He replied that this was so, though he did not see that a sacrifice was involved. He added that the priorities may seem to be "self-preparing."

It was pointed out that a sacrifice was involved in the case of preparing the academic community for a great number of students who were being subjected every year to courses that are not particularly concerned with asking them to use their interests, abilities and potential. Perhaps this could be a reason why they drop out or fail. At this McKenzie countered with an answer "you know why they fail." We asked him why. According to the new administrative head of the English Department students fail for three reasons: (a) Lack of application; (b) Lack of ability; (c) Lack of "sympathy" i.e. they have little or no capacity for aesthetic experience.

So quite plainly, the English Department is mainly interested in producing academics. This is why the major must be so all-inclusive and so rigidly stratified. This is why they can allow such broadsheets as the Auguston course at Stage Two. People who are to edit the Oxford English Dictionary need this background. And they, unlike excess students, never fail. Anyway, as McKenzie so eloquently puts it, "if they fail, Right on, Marie Antoinette."

From this point we progressed to the language requirement. The petition had rejected the language requirement for three reasons: (a) It added extra weight to an already excessive credit load; (b) Other subjects such as sociology, philosophy, history or classics are equally important as language in understanding literature, so the choice of how to enhance an English major is best left to the student; (c) Some languages have little or no recognition on English literature.

During the discussion the department made some interesting admissions. According to Dr. Tye, we have a language requirement because English is a European literature and therefore only Continental languages should be recognized since these are the only relevant ones. If this viewpoint prevails obviously Maori will no longer suffice.

Secondly, they conceded that 12 credit language requirements are quite inadequate. Twenty-four language credits are what is really necessary. Their consideration this possibility had been reluctantly abandoned. The 12 credit requirement will, however, remain even though the department now admits that it does not do the job for which it was created.

Who does the department cling so stubbornly to this linguistic Chiang Kai-Shek? This was soon made clear. Bullinger and McKenzie both stated that if the language requirement was dropped the language department would not get enough money to keep going. So if the English Department keeps its requirement the languages will keep their rolls up, and the money will keep coming in. Just long as students keep presenting language exams to keep the whole crazy set-up going. As Prof. McKenzie put it he was determined to ensure that these languages that get students survive and "if it has to be on the backs of students then so be it." Of course, this is further evidence that the university administration has capitulated to the old Muddon demands that the university be simple to administrate. English languages do serve a genuine educational function, which everyone seems to agree they do, then that surely should be the basic for getting the money.

Not this artificially concocted liaison. Freuds like this language requirement suggest that the university administration is prepared to go to any lengths to preserve the status quo. Whether we by force or consent makes no difference; it still means that students are the only ones left who believe that this is an educational institutions, and pragmatists like Professor McKenzie can see how useful this device can be in maintaining the facade. Students may be an elitist class but as John Lemos says "you still like taking fagging peasants to me."

What sense is there to make of this? A basic conflict exists here. What English major is for. If you accept the department's premise that this course would not be designed for the exceptional student then the fact that it has so many credits and too little freedom of choice is of little importance. The academic community wants the canon taught this way, and the exceptional students will probably want the academic community. But should this be the department's priority? Should the mass of students simply accept being "canon" fodder until they need to be on the exams? The petition puts the onus on the student to have other priorities. By keeping the credits at 36 the degree will have room for more intensive, more rewarding study in other fields. Not only will the student learn more, he is also given the chance of finding a job afterwards. Even Muddon will be pleased. Students would have greater freedom to choose the areas in English they wish to explore. This needn't result in narrowness, because after all intensive study of what interests you is usually of more value than a nominal coverage of the whole field. And those hoping for the Oxford Dictionary can still take the necessary courses as extras to a normal 36 credit major.

Well, what chance has the petition got? The English Department are not utter blackguards. But they are, sad to say, quite unused to the idea that they need explain, much less justify, the decisions they make. They are a part of the Catholic Church that hasn't yet heard of Vatican II. In the past it has ruled (ex. slla Gondonia) by proclamation. Since the foal of change is now re-examining the basis for authority in all areas then that's too bad. It is not the presence of demands for active participation as equal in the decision making process; then the Petition.

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a new way to learn...

By Christine Scott

A Learning Exchange is essentially a referral service, designed to allow a two-way exchange of skills and information between people who share common interests. It puts people in contact with each other and other resources necessary to pursue interests, to help people clarify interests, and to stimulate thinking about the possibility of different activities. It is potentially relevant to many situations: the teacher in the classroom trying to encourage or aid students to develop interests, a person in the community wanting to initiate a project, a student pursuing individually directed learning, someone wanting to exchange ideas on music, books, and so on.

The operation is intended to expose needs and assist in discovering resources to meet these needs. It is our belief that there are many resources available which are not sufficiently utilised. The first Learning Exchange was initiated by Delia Detzel at Evanston in the US, and was designed on the basis of the educational and social philosophy of Ivan Illich, in the hope of providing a viable alternative to the traditional school structure. Be that as it may, the Learning Exchange would seem to be a useful supplement to it.

There are currently Exchanges in London, Papua New Guinea, and at least six in Australia. The latter are sophisticated models; Armadale has an educational resource centre, Regent a bookshop/library shop, rented premises, a rented computer system and a number of people employed full time. Information is punched onto a magnetic card system. Publicity and further resources are obtained through the regular publication of a newsletter. It also initiates community projects and seeks to involve large numbers of people.

The NZUSA Learning Exchange has been in operation for a month now. It was declared open by the distribution of initial publicity material to NZUSA, The Evening Post and the Dominion. The public library made a display of our material as did the National Council of Adult Education. We have been wary of publicity at this stage, since we are quite new at the game, and wanted to get our information filing system organised first.

The basic operation of the Exchange so far is through mail and post. Enquiries have been received from as far afield as Featherston and Motueka; we have had several requests for information - people wanting to learn woodcarving, jewellery making, to meet others interested in music and the Arts, and one person who wished to get in touch with speakers of the Maori language. We have several people who have requested to have the Exchange as resources; people with informal skills in folk singing, house restoration, tapestry, typing, sculpture, advertising, people interested in discussion with others on adult education, jazz, writing, travel. Our totally unsophisticated methods, presently centred around a cross-indexed set of "3" x "5" cards in a cardboard box, and a couple of hanging files. As the project gains momentum we will explore other methods. Any one with special skills in filing is welcomed to join the Exchange.

It has been the experience of exchanges in other countries that people have been reluctant to use the exchange because they feel they have nothing to contribute. We live in an age of the specialist, and of the restriction of public knowledge. In anticipation of this, we would reiterate our belief that everyone has knowledge and skills of interest and of use to others. To offer that interest or skill to others in exchange for companionship, conversation, or other skills is a very friendly thing to do.

In order to use the exchange as a learner simply give us a call on 58405 and we will do our best to locate someone to help you.

If you are interested in joining the exchange as a "giver" or a "taker", i.e. if you are prepared to have others work with you to learn a skill, or to give coaching in an activity, or if you are interested in joining discussion groups and speaking to schools, or groups, write in or ring and we will send you a form on which to record your interests and/or skills. You can specify how often you are prepared to be contacted, and you won't be deluged with requests.

Our address: The Learning Exchange, P.O. Box 680, Te Aro, Wellington.
Our phone number: 58 405
We live at 1 Marion St, Te Aro, Wellington.

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Bookings to Australia now open. Limited number of charter flights to Singapore. To book, contact STB.

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For these flights and information on STB's flights to USA, Canada, New Zealand, Fiji, and other Los Angeles and Tokyo, call STB at 58 405. STB's travel advisor is Michelle Cellario, Committee room one, University Union.

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A Report From Chile

‘Fatherland & Freedom’

Since my letter sent from Uruguay [not yet received - Ed.] further events have placed a different complexion on the Chilean scene.

Since writing to you the assassinations of President Allende’s military aide-de-camp has had things up and if not on this occasion, then certainly in some future similarly created occasion, they will be brought to the boil.

I perhaps erred in not fully describing the complicity of Allende’s opposition in my earlier report but it is not sufficient to prove that the parallel opposition and the other perhaps more significant component, public opinion, is in the opposite direction.

The purpose of this report is to tell you about an interesting and logical development in Chile and that is the movement known as ‘Fatherland and Freedom’.

Fatherland and Freedom was formed in late 1970 with the election of Allende’s government. Led by Pablo Rodriguez, a reputedly brilliant criminal lawyer and well known figure, its original objective was to dissuade the Christian Democrats from ratifying Allende’s election in congress in view of Allende’s failure to gain an absolute majority.

When the organisation had acquired considerable strength although it has been underground since the abortive coup attempt earlier this month, which Fatherland and Freedom has publicly claimed credit for organising. (There is some dispute about the validity of this claim.)

A military court of enquiry indirectly implicated Fatherland and Freedom with the October 1970 assassination of General Sachever, the then Chilean Commander-in-Chief and it is clear that the organisations right wing fanaticism matches the militant left government-supporting factions.

In the early months of Allende’s rule squads of Fatherland and Freedom members often wearing black helmets and balaclavas handkerchiefs over their faces, frequently paraded in the streets of Santiago, promising to tear down the new government’s wielding chains and clubs they broke up the government supporters marches and demonstrations.

Apparently Fatherland and Freedom is well funded and runs para-military training camps as well as night patrols in the wealthy districts of Santiago. In the light of events in the countryside these patrols were not without justification and they have succeeded in protecting private property.

To date Fatherland and Freedom has made no attempt to run for political office possibly because among its expressed aims is the abolition of an elected parliament and its replacement by a parliament composed of representatives chosen from professional groups - a sort of corporate government.

The movement is strongly nationalist.

The movement has adopted an inverted swastika as its insignia and is openly modelled on Hitler’s Nazi Party. Rodriguez has the official title of chief.

The murder of Allende’s aide-de-camp was immediately attributed by the government to Fatherland and Freedom but the organisation has officially denied credit.

Since the June 29 coup attempt which claimed 22 lives, Rodriguez and five of his associates have been living in Equador and directing operations from there.

The situation is highly complex. Both Fatherland and Freedom and their left wing counterpart fanatics the MIR have the same aspirations centred around the military. The MIR (Chilian Revolutionary Movement) has also been accused of the aide’s murder in the hope that the army would be driven into a more vigorous support of the government by the acceptance of cabinet positions.

Fatherland and Freedom want the army to intervene and overthrow the government because of the economic mess it has created.

The main opposition party, the Christian Democrats are being wooed by Allende in a desperate attempt to save his government with the carrot of a coalition. These leaders had talks recently with Allende but they appear to have resisted his overture.

The Christian Democrats are concerned with the prospect of civil war and army intervention. Both of these prospects seem probable if Allende is allowed to serve out his term.

The Christian Democrats aspirations are simple. They want Allende to serve out his term knowing full well that they will win the next elections by a massive majority and every subsequent election for generations to come. Such is the chaos prevailing in Chile today with the distinct likelihood of a complete breakdown in industry and food production, that the prospect of Allende serving his full term is remote. These events that will end Allende’s reign of negli- gence, either civil war or a military takeover, will eliminate the Christian Demo- cratic Party hopes of regaining control.

Accordingly they have a very definite vested interest in maintaining a constitu- tional government with Allende in control.

the story so far...

Up until 1970 Chile was governed by a Constitution-regime, the Christian Demo- crats allied with the Nationalists. In the 1970 presidential elections these two parties ran separate slates, split the vote, the Left Coalition (Unidad Popular) won by a narrow plurality. The UP nationalised a selected list (14%) of the big industries – the so-called “commanding heights of the economy” – and expropriated farms of bigger than 200 hectares. They were very well received.

However they were not completely defeatist. There is a kind of tee-seen, a perpetual checking up on the profits implicating the Chilean situation. The UP holds the Presidency and the political initiative. The Right-Center (an absolute majority of the country’s voters) still controls the Courts and Congress. And at Allende and the UP are committed to a parliamentary coalition of factions, the Executive can be blocked by the Courts and Congress.

The parties, throughout Latin America the Communist Party is established, tradition, leadership and anguish. In foreign policy it has been allied with Russia, internally it played at coalitions and sponsored Popular Front politics. The Chilean Socialist Party was formed by Allende and others in 1952. It confided its long range outlook to the South American Continental Alliance for the Unity of the Americas (Chilean parties)

MAPU is a split-off progressive wing of the Christian Democrats, formed in 1968. It is Christian and non-Marxist and has been especially concerned with agricultural reforms. Together with MIR (Movement for the Revolutionary Left) these parties make up the Unidad Popular.

The two principal opposition parties are the Christian Democrats, now led by Frei, and the Nationalists led by Jara.

Allende’s popular vote in the 1970 presidential elections was 36.3%. In the municipal elections of 1971 the UP polled almost 50%. Now it is less popular than it was then.

Its strategy in the current congressional elections has been to go for around 40% of the vote. If it goes higher, it can call a mandate for socialism. If it goes lower the UP will call that a mandate, block reforms, and could even try to impeach Allende.

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The Publications Board is calling for applications for the following positions:
Editor of Salient
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Advertising Managers for the above publications
Treasurer, Publications Board. Board.

All applications must be in writing and close on Wednesday, September 5. They must give an outline of the applicants’ proposed course of study for 1974, their academic background, and an account of their experience in editorial work or business management.

Applicants will be interviewed at a public meeting of the Publications Board on Thursday, September 6, at 7.30 p.m. in the Board Room.

YOGA

If you would like to spend one hour of every day practicing yoga, please telephone Brian at 758-426.

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Present land enfranchisers.
Te Ra Nui O Te Reo Maori
MAORI LANGUAGE DAY
A Pamphlet Issued by N.Z. Federation of Maori Students

COCKTAILS
With the Fascists

The South Africans Conspire haven't got many friends left these days, judging by the attendance at a recent cocktail party at Colonel General Philip's residence, 2 Lower Wai St., Wairarapa (phone 42-861). But although the numbers were quite an interesting assortment of people turned up.

Representing the right-wing rump of the National Party were ex-Defence Minister Allan McCready, Bob Tidal (South Canterbury), Bill Young (Mimara) and Ken Comber (Wellington Central) who was accompanied by his majority.

The Rugby Union was well represented by unsuccess- ful All Black coach from Vodanovich, Tom Morrison (who manages a meatshop with Vodanovich in Fichardt St.), former Alb Bob Scott, and Ralph Lowe who objected to being called "Cook" by some of the spectators present.

Several prominent Wellington newspaper hacks attended, especially from "The Dominion": There was "Domino", editor Jack Bullock, former Sports Editor Alex Wexley, "Eveving Post" special features writer Gabriel David, Tony Farrington of the "Sunday Times", Barry Jordan of the NZOC, and the new editor of the "Listener" Ian Cross.

Of course no praise at the South African Consul would be complete without the local President of the Friends of South Africa, Jack Taylor, and the Vic. campus most ob- nious right wing, Sandy King. Finally the Anglican Vicar of Petone, the Rev. J. L. Tweddel, turned up with his wife who was most upset to be photographed.

September 14, 1972 will go down in history as the sign of the beginning of a new era in New Zealand Maori/Pakeha relations. On that day, for the first time ever, activities in the main centers of the country were organized to increase and in some quarters create public interest in Maori language. However, these activities were restricted in scope due to the limited resources of the organizers, an enthusiastic band of Maori and Pakeha students who are convinced of the role that Maori Language has to play in determining a New Zealand identity.

These people consider it their responsibility to make a wider community aware of this need. Recent explosive developments in the Pacific have added this by lowering the international high status enjoyed by European languages and have validated the contention that New Zealand needs to be able to lay claim to something unique which is our Maori heritage, the key to which is the Maori language.

Te Ra Nui O Te Reo Maori (National Maori Language Day) 1972 was definitely a successful venture. The petition asking that Maori language is available in all schools was favorably received by Parliament and is at present being implemented by the Department of Education as quickly as staffing allows. The objective is to offer to all New Zealanders the opportunity to those in our dual (linguistic and cultural) heritage. Initially this would be through correct pronunciation of local place names, personal names, etc. In this way opportunities for experiencing the values of another culture can be provided for Pakehas and our national culture enriched.

There is however, still much work to be done. Te Huia Rangatira-e-Aotearoa (formerly N.Z. Federation of Maori Students) the initiators of this day, are endeavoring to have Te Ra Nui O Te Reo Maori made an annual day, recognized by the wider community just as Anzac Day is. This aim can best be achieved by as many groups as possible organizing activities and/or festivals during the week September 7-14 with publicity etc. so that they are known widely and groups are invited to participate in our quest for a means of asserting a New Zealand identity.

Specific suggestions that may help are: cultural groups, debates, discussions, seminars, sample lessons, conducting daily business wherever possible in Maori, simple prayers in Maori, greeting everyone with 'Kia ora' instead of 'Hello' or 'Morning', book displays, etc.

There is a meeting on August 29, 1973 at the VUNA Tennis Pavilion, 7pm (by the John Reid Squash Courts, Kelburn) to have a general session so that only bodies with ideas for the day can attend. The next not so organized to this type of activity. If you of your group is interested in attending or can offer assistance to others, please do so. We do not intend to set rules up in a paternalistic body but we can act as general information des- patches center if need be.

HAVE YOU EVER CONSIDERED WHY A MAORI MINORITY WHICH IS CONSISTENTLY OUTVOTED AND IGNORED BY A BUNCH OF FOREIGNERS SHOULD TAKE TO THE STREETS AND TO THE Pakeha?

WE (MAORI AND PAKENAI WANT SOME DRASTIC CHANGES. PREFERABLY BY PEACEFUL MEANS.

WE WANT:
1. MAORI LANGUAGE TAUGHT IN ALL SCHOOLS IN NZ AND AVAILABLE TO ALL PUPILS. NOT MAYBE LATER BUT NOW! SOME OF US ARE COMPELLARY FOR ALL PUPILS. HOWEVER YOU CAN LEAD A KIWI TO WATER BUT YOU CANNOT MAKE HIM DRINK.
2. ALL NEW ZEALANDERS TO MAKE AN EFFORT AT LEAST TO PRONOUNCE MAORI NAMES CORRECTLY, IF NOT TO LEARN THEM.
3. TEACHERS AND STUDENTS TO EXPLORE THE EXTENSIVE WRITTEN AND ORAL RESOURCES OF MAORI LITERATURE AND HISTORY.
4. NEW ZEALANDERS TO DEMAND COURSES IN MAORI FOR THEMSELVES AND THEIR CHILDREN IN SCHOOLS AND EVENING CLASSES.
5. PEOPLE TO WRITE US FOR FURTHER INFORMATION ABOUT MAORI LANGUAGE: WHY, WHERE AND HOW TO LEARN IT.

MAORI LANGUAGE:
(Maori Language Society)
C/o: Anthropology Department,
Victoria University,
WELLINGTON.

SANDY KING ENOUGH WAD

ABOVE: Extreme right. Alen Comber (left) (in the dark shirt) Trevor Richards. BELLOW: Left, Pack Young. At the time of writing of their eighties as one in the office, assume who the other face-lifters are. Can you identify them for us?
WHERE MEDICAL SERVICES ACTUALLY WORK

by Geoff Major

Before Liberation in 1949 China was racked with famine and disease. Millions of people fell victim to malaria, schistosomiasis (bilharzia) or VD: malnutrition and opium addiction were rife.

Dr Joshua Horn, the famous British surgeon, who visited NE China last year, writes in his book, "Away with all Pain!" Poverty and ignorance were reflected in a complete lack of sanitation, as a result of which fly and water-borne diseases such as typhoid, cholera and dysentery took a heavy toll. Worm infestation was practically universal, for untreated human and animal manure was the main essential soil fertiliser. The people lived on the fringe of starvation, and this so lowered their resistance to disease that epidemics carried off thousands every year. The average life expectancy in China in 1935 was 28 years. Conservative estimates put the infantile mortality rate at between 160 and 170 per thousand live births.

Today the Chinese people eat well and stay healthy, while in most other Asian countries the available health care remains as wretched as ever. Vegetables, fruit, fish, meat and poultry are readily available at stable low prices. China was the first country in the world to virtually eliminate VD. Opium addiction was wiped out within five years. Schistosomiasis has been largely brought under control and malaria eliminated. Infantile mortality is down to levels comparable with Scandinavian countries.

How has all this been achieved? How are further advances being made?

In 1949 a People's Government took power. The war against the Kuomintang and all foreign invaders was won by the great majority of Chinese people uniting behind the leadership of the Communist Party. The war against "poverty and ignorance" has been fought by the same combination of forces. In the field of health, as in all other fields, the evidence was before our eyes throughout our visit to China.

The first National Health Congress in August 1950 laid down four basic guidelines:

1. Health work should primarily serve the masses of working people - the workers, peasants and soldiers.

2. The main emphasis should be on preventive medicine.

3. Close unity should be fostered between traditional and modern doctors.

4. Wherever possible, health work should be conducted by mass campaigns with active participation of medical workers.

No vested interest has been allowed to stand in the way of improving the health of the people, following these basic guidelines. Traditional medicine is made to serve China. Medical knowledge is more and more "demystified", spread among the people and to the farthest corner of the country. It is not confined to a small number of people with University education.

Diseases and unhygienic habits have been fought through the method of the "three-in-one" combination: leading cadres (party workers), medical workers and the broad masses of people have organised together and carried out nation-wide sanitary campaigns to wipe out major diseases and to exterminate "the four pests" (flies, mosquitoes, rats, bedbugs).

In communities, schools, factories and neighbours - all living and working places - routine medical care is available on the spot and preventive measures are organised. More serious illnesses and injuries can be immediately transferred to a hospital which equipped to deal with them. The total number of hospital beds in China has increased by 19 times with before 1949.

In Shanghai we visited a housing resettlement area where 10,000 families are served by nine medical clinics and a medium-sized hospital. The clinics treat all common illnesses such as colds and diarrhea. Some doctors and nurses stay inside to give treatments while others tour the neighbourhood checking on measures against disease. The hospital was a white-washed functional building with facilities for injections, dentistry, herbal medicines, X-rays and minor surgery, among other things. (Major surgical cases go to a larger city hospital.)

As seemed common in China, the staff was very enthusiastic about their work. Potentially dusty buildings were kept clean. Old equipment was painstakingly maintained. At the hospital the staff was very proud of their new modern X-ray machine, made in Shanghai.

Here we saw people undergoing acupuncture treatments for a strained back and various pains. Now famous in the West, acupuncture is one of the most dramatic and wide-ranging legs of Chinese traditional medicine. In 1959 it was banned by the Kuomintang government but the ban was largely ignored by the people. Since 1949 traditional medicine has been encouraged and further developed. Acupuncture is now extensively used even in association with Western medicine, as a major operation.

In a primary school clinic in Shanghai we saw children being treated for short-sightedness. A needle was injected deeply into the cheek about an inch beneath the eye, causing no apparent pain. A medical worker gave us statistics for the last group of children to be treated for severe short-sightedness. Ten out of 16 fully recovered - the rest showed some, but not full, improvement.
In recent years much progress has been made in acupuncture treatment of deaf mutism. At a Tai`an school for deaf mute children, we learned how PLA soldiers have experimented on themselves in order to find the best possible techniques for the children. We saw the children being treated in a classroom as they practiced making different sounds in each other's ears. At the school, out of 307 deaf mute children, 270 have been receiving treatment - 17% have shown "obvious" improvement, 72% "some" improvement, and 11% "no" improvement. Some of the students put on a concert for us before we left and the quality of their efforts and newfound confidence was very moving.

At a glassware factory in Tai`an we heard of technical reforms suggested by workers and technicians for health reasons. Glass is no longer blown by mouth. Water now runs through the crushing machinery to keep the air from being dirty. Recent X-rays of workers found no trace of silica lung disease.

At this factory we heard of shortcomings in sanitation which still remain to be solved. At some other places it was surprising to see workers without adequate footwear or eye protection. Without doubt these problems will be defined and dealt with in the near future.

For the advances in health care in China have not been made behind the scenes. They have only been made through careful analysis of problems in the medical profession, with the constant aim of "saving the people".

At Cultural Revolution, when struggle took place on all fronts against the restoration of capitalism, it was realised that health facilities were too much concentrated in the cities, at the expense of the countryside where 80% of the population lived.

Since then the revolutionary call has been: "In medicine as in work, put the stress on the rural areas." Tens of thousands of roving medical teams were sent to the countryside to treat and help promote hygiene, and to train rural medical workers (the "barefoot doctors"). Within a few months the barefoot doctors were able to combine routine medical work on their commune with their labor and training. Many of them have gone on to full medical college.

Since late 1966 we have not received reports of major medical failures, with the exception of the plague outbreak in 1969-70. The medical system has been vastly expanded throughout the countryside.

The July 1 People's Commune on the outskirts of Shanghai which has a population of 18,000. There is one main hospital. Eleven production brigades each have a health centre, 18 production teams each have a clinic. All commune members pay 3 yuan per year to receive routine medical treatment. Average earnings are 300-400 yuan per year. Before 1964 about 50% of the population in the area suffered from anemia - now this has been virtually wiped out.

At a health centre we talked with a barefoot doctor - her partner was out working in the fields. She usually sees about 10 patients per day, the few patients with serious complaints go to the commune hospital. She gave many anecdotes and observations, and, for instance, the last case of polio there was in 1960. She has seen three months initial training and every year has one to two months further theoretical training at the county hospital.

Such services can be found all over the Chinese countryside, though specific details vary. For example, at the Huan Chen People's Commune near Kwanghwe, members pay 30 cents per month to the co-operative medical scheme. This commune has its own workshop for manufacturing many drugs and is self-sufficient in the production of herbal remedies.

In Peking we visited the Chi Shen Tan Hospital, a large and prestigious place with 210 doctors, all graduated from medical colleges, and 220 nurses. It has 520 beds and serves 130 different organizations (factories, schools, government offices - 130,000 people in all and 20,000 local residents. Patients needing special endo- and orthopedic and transmetabolic bone wound treatment come from all over the country.

Because of the different kinds of training medical staff have received, division of labor occurs, but it is not rigid. The common aim is to speed up the recovery of patients so they can resume their jobs and normal lives. If doctors have time they help nurses and orderly with basic patient care apart from treatment. Everyone helps with keeping the hospital clean. Patients are kept fully informed about their illness and treatment so they can help their own recovery.

This particular hospital has three roving medical teams which are sent in rotation into the countryside; sometimes thousands of miles away. Medical workers constantly visit local factories, schools and streets to assist with patient care, treatment and training - they also take part in physical training and learn as much as possible about the people whose health they are serving.

This year four teams of medical workers were sent to help with the wheat harvest.

In similar six wards patients in blue pajamas were lying on top of their beds. Strapping proudly introduced us to some of them who greeted us cheerfully. One girl, with an arm repaired after it was severed in an industrial accident, another girl who was crushed by a train, she had her left foot successfully propped by her right leg and would later be fitted with a new artificial left leg. One patient who had lost a leg had his fourth finger transplanted and could now write again.

We also saw fractured successfully treated through combination of Chinese traditional and Western methods. While using X-rays to examine their work and placing more emphasis on accurate reduction, Chinese doctors prefer to immobilize the fracture with a short splint rather than a plaster cast, thus allowing considerable movement to the joints above and below. Results have shown that patients suffer less pain, treatment is shortened by one third to one half compared with the old Chinese or Western methods alone, and complications such as joint stiffness and muscle paralysis are rare.

Chi Shen Tan is obviously one of the most advanced hospitals in the world, especially in the field of repairing certain limbs. Postgraduate students come from all over China to "achieve perfection." Other Chinese hospitals are world leaders in fields such as healing serious burn scars.

Spectacular advances are consistently made through dedicated and scientific analysis of theory and practice. Doctors we spoke to could not understand questions about "mercy killing." There is no such debate in China. No disease is seen as absolutely and forever incurable.

The danger exists of a confrontation between the whole of black Africa, assisting the liberation movement and the peoples of Southern Africa, and the latter's own liberation movement. The proportions this kind of conflict could reach would certainly involve the whole world.

I want to tell you that as far as we the black people are concerned we are committed to victory. We are good soldiers. If we value our place in the world we can possibly expect us to accept the repression of the Smith regime.

take the two million Africans no more than our three million white同胞, there are less of us per square mile. This is our cause. That is why we fight in Rhodesia, because we have always fought and will continue to fight in the struggle for freedom.
capital had begun to move into Rhodesia. Big companies had started mining gold, silver, iron, coal and chrome. These companies were anxious to stop the African farmers from settling on the farms, and they began to buy up huge tracts of land. They forced the Africans off the land and into their hands. This was the situation that began to exist in Zimbabwe.

Our people's reaction was to spiral upward into violence. But it led them on a path of violence that was to become a way of life. The violence ended up in a civil war that lasted for many years. It was a war of attrition, a war of exhaustion.

The white people thought the reason why the African farmers were so angry was because Garfield Todd, the white people who were then Prime Minister, was not and that the African farmers were driven into the ANC in 1959. When the white people were driven into the ANC in a state of despair, a lot of them had come to believe that what we really needed was universal suffrage, one man - one vote. This demand began to be heard loud and clear in the towns and villages all over Zimbabwe.

This frightened the white people even more. They said even Whitehead was not doing his job, he is not controlling the market properly and earning that we have got a permanent position of dominance in this country. So Sir Edgar Whitehead and others thought that they would do this by electing a man called Winston Field. Winston Field stayed for only one year, but when he came in power his job was to ban the National Democratic Party (NDP).

Even after the NDP was banned in 1962 we still believed that it was possible to achieve independence by constitutional means. By this I mean we wanted to be part of the British Commonwealth and in a position in which the rights of Africans were respected by the British Government. Let us see what representations were made to the British Government and the British people. When these representations were made, the British people did not respond. In 1963, the British Government made a decision to ban the black majority rule and independence.

In 1964, we began to talk about 1965, 1966 when the Zimbabwe African People's Union (ZANU) was formed. It was formed after the banning of the NDP. We were a minority group and we believed that our rights were not being respected by the British Government. We believed that we were being treated unfairly. We believed that we were being treated as second class citizens. We believed that our rights were being violated.

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They regarded us as hewers of wood and drawers of water. They didn’t go the next step of trying to physically exterminate us because they thought we were useful as units of labour in the kitchens, their gardens, their mines, their factories, their shops and everything else. That was the attitude of mind with which they came.

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FOR ALL LAMBERT QUAY UNIVERSITY TEXTS AND STATIONERY
NZ can learn from China

By Ted Sheehan (From "The Paper")

There are 56 races in the People's Republic of China. Fifty-five of them are national minorities because their 40 million people make up only 6% of China's total population.

During a recent trip to the People's Republic of China, I learned that the Chinese attitude to minority races is not one of "assimilation" or "integration", but one of encouraging economic and social development in a way decided by each minority race.

In other words, matters affecting minorities are decided by the people themselves in their own way.

Any New Zealand movement towards a genuinely multicultural society could learn a great deal from the Chinese experience. It would be foolish to copy it blindly, as the conditions and history of New Zealand and the People's Republic are quite different.

Real concern and help

The basic attitude towards national minorities in China is one of great concern and positive help. That's one side of the coin. The other is that the majority race, the Han, do not force their standards on the minorities. They give the help that is asked for by the minorities themselves and in fact favour them in many aspects of life.

In the supreme national body, the National People's Congress, the minorities have 14% representation. The minority groups, although only 6% of the population, are spread out over about 60% of the total occupied area. The regions are under the central Government direction but have wide powers to regulate their own affairs. This includes even the smallest minority, which has only 500 people.

The people of these regions have freedom of religion but there is also the freedom to propagate atheism. The only rule is that people of either belief cannot use coercion or force. Each race takes the socialist road, but decides its own methods.

Use of own language

In the minority areas, the newspapers are printed in the local language, central Government decrees are printed in all languages and officials from each minority group work among their own people as much as possible.

Planned parenthood is encouraged among the Han majority, but the minority groups are left to decide their own population. One of the reasons for this policy is that the minority areas are often under-populated, and there is a need for more people to develop the land.

If a legal dispute arises which affects anyone of the minority races, then he or she has the right to demand that the proceedings are carried out in the minority language.

The Government gives special encouragement to minority groups in the educational and economic fields.

There are four universities for minorities and more than ten institutes for training cadres (officials) from the minority groups.

At the Central Institute for National Minorities in Peking, there are 1300 students, attending courses on the major Chinese language (so they can act as interpreters for their own people), political science and the study of Marxist classics, as well as many other aspects of their own cultures, including dancing, painting and music.

The great attention that is shown to these institutes is indicated by the frequent occasions on which Chairman Mao Tsetung or Premier Chou En-Lai visit them.

In the library of the Peking Institute, there are half a million books, 80,000 of them printed in minority languages. In addition, the library regularly receives minority language newspapers from every region.

Liberation of Tibet

The differences between life today and life before the Liberation of China were described by a Tibetan student. She said:

"Before Liberation (Tibet was liberated in 1959), there were seven members of my family. My mother died a year after I was born. We lived a miserable life under the rule of the oppressors, growing vegetables for the market. Although we worked day and night, we could not support ourselves. We had to pay rent and taxes. There were 100 types of tax, including a tax on every child born. Sometimes I begged in the streets."

"There was no freedom to move about. None of us went to school, none of us could read and we did not have enough to eat. It was worse than a dog's or a horse's life."

"In 1961, after the suppression of the slaveowners' rebellion, the People's Liberation Army came to my village and three of my sisters were sent to university. I went to school and later became a radio announcer in Lhasa. In 1971, I came to study here in Peking. Now my family is living a happy life in Tibet and my father is enjoying his old age."

I saw photographs and exhibits that showed the various barbaric torture methods used by the slaveowners of Tibet. They included the gouging out of eyes after placing a heavy stone skullcap on the slave's head, cutting off of hands, and chaining slaves in holes filled with scorpions.

It was easy to understand the Tibetan student's reaction to her present living conditions, compared with those of her childhood.

Lesson for New Zealand

A review of the fact that the People's Republic has none of the racial tensions seen in New Zealand and in other countries, a review which we can draw from the Chinese experience.

Certainly, under the present system, there is little chance of Maoris being returned to the way of their ancestors. But the encouragement of separate learning facilities in different languages to help the minority groups develop to their fullest ability is possible. The practice of conducting legal proceedings in the minority languages will not win him the special status for friends owing to selfishness and fierce competition among tribes. The experience of his dream makes him realize that knowledge should serve the people, rather than the interests of the present rulers of society.

Another play dealt with the execution of Singapore's hawkers by the courts, police and health authorities. The item ridiculed the way four hawkers were treated by the police and the judge, and exposed the inhumanity of the so-called "democratic, prosperous and progressive People's Republic of Singapore". At the end of the play the four hawkers were taken to the backyard of the Peking University and put on show for the students' benefit. "But they were not cowed by this treatment, and defied the courts to the last."
(ii) By a current inmate of Wi Tako

Society's so called respectable citizen (Mr. Justice) has been about the man behind bars. All they know and believe is what the police and courts sensationalize in the media.

This is a book about one man's experience in a New Zealand prison. It is a brief account of the hardship, frustration and despair suffered by a reasonably well educated, middle class, New Zealand's "model" first offenders institution, Wi Tako, just north of Wellington.

The story is a cautionary tale, for obvious reasons, was sentenced to two years imprisonment for an unspecified crime of a sexual nature, apparently relating to children. His somewhat half-hearted insistence that he never committed the crime for which he was convicted, does little to gain him any sympathy from the media or his fellow inmates. Very little description of life in a first offenders prison is quite moving and within its limitations, accurate. However, the looseness of this book allows little room to convey the atmosphere of tension and depression which is such a marked feature of prison life, as the "new" arrivals, humbly attempting to adjust to their new circumstances and the mental interplay of their new, unforgiving world of extreme dullest aggravated by the unbelievable childishness, or perhaps more aptly described as mindless, mindless drudgery of the "scroungers" (prison warders), these are some of the hassles facing prisoners in our "First Offenders".

Though the author conveys to a certain degree this atmosphere of depression, too much is left unsaid. Yes, there are occasional instances of attempted suicide and murder, but if "Justice" represents the reading public to be moved - and indeed moved they should be by such a book - it might have been worthwhile for the author to have given a fuller account of the mental, physical and emotional damage that prison does not only to its inmates, but also to their families and loved ones, the pointlessness of prison life and, in retrospect, the incompetence and general insensitivity of the staff. Of course we get the people who will say that about the book, but got himself into that situation in the first place, but that is another argument, the fact is that Wi Tako is presented to the public as a prison for offenders, and it is gratifyingly granted to those who are prepared to go through the incredible hodgepodge of endless correspondence (or should I say 'scrouge') is in charge of all such privileges. As 'Justice' notes, an immeasurable benefit is going to be given to the prisoners. But a lot of trouble is involved in getting parole. Work parole, particularly as it is up to the superintendent alone to grant it. The fact is, rehabilitation is a farce and nothing is being done about it. Work parole - being employed in an ordinary job in the community, but returning to the prison each evening - is the carrot that is waved in front of the inmate as a reward for 'co-operation'. This is given for the last few weeks or months of an inmate's time. The inmate has managed to keep completely out of trouble for the entire duration of his sentence. Trouble can cause you to be thrown back to the beginning of the ridiculous reasons, e.g. having an extra ration of sugar in one's 'slot' (cell), or perhaps not wearing one's sandals to church etc.

This one vital deterritorialisation device has now been reduced to a farce, and this author has been most unfortunate to have had his few months.

Psychological counselling is available to a few, but this has also been curtailed con siderably. This is seldom given to those who are at the mercy of the warders. It is a treat to the public to hear what they are really like. He makes an attempt at this by re-creating in narrative form the conversations and experiences he had with his fellow 'hook-heads',

The Editor, Wi Tako Prison Trentham

Dear Sir,

Following my arrest last year I was sentenced to a term of imprisonment, and taken to a holding prison where I was informed (in due course) that I would not serve my sentence there, but at Wi Tako Prison in Trentham. It was further informed that at Wi Tako I would be considered a "troubled" inmate and would be treated accordingly. I would receive one third remission as opposed to one quarter in other institutions, have ample time for academic studies, and after serving half my net sentence I would be given work parole.

Having been at Wi Tako now for a good many months I feel qualified to make some comments on the prison. In my opinion the present superintendent Mr H.E. Hush has strayed considerably from the original concept of reform and rehabilitation about which the prison was built. Striking examples of this degradation have become widespread. The work parole numbers have declined sharply from about 50 to 20 under Mr Walshe. Out of a full-time staff of 50, only about 20 are encouraged to do any studies at all. The officers are overbearing and contemptuous rather than helpful and considerate as one would expect of an "open" institution.

Surely the time has come for some public investigation of Wi Tako and the policies of those who run it.

Yours faithfully,

(iii) By Don Franks

What kind of a book about New Zealand prison do you expect from a poet who has previously written very little about the police and their work in the public eye? This one was published by Graeme Orde in 1975. In the book, "Justice" reports from the first offender's prison, from the perspective of a man who has been sentenced to a year in prison for a minor offense.

The book is written in simple, direct language, with some humor and wit. It is a reflection of the author's experiences in the prison and his thoughts about the system. The author is critical of the way the prison system works, and he believes that the inmates are treated unfairly.

The author is critical of the way the prison system works, and he believes that the inmates are treated unfairly. He describes the conditions in the prison and the way the inmates are treated. He also describes the way the inmates are treated by the guards and the way they are treated by the other inmates.

The book is a powerful account of life in a New Zealand prison, and it is a must-read for anyone interested in the criminal justice system.

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Unmasking the Unknown

GROTowski

By Carl White

Jerry Grotowski is a Polish director who is a part of a highly influential and innovative Australian Do-It-Yourself theater movement. His work is characterized by a focus on the actor as a performer and a creator, and his theatrical productions often involve a strong physical and emotional intensity. Grotowski's approach to theater is grounded in a philosophy of 'theatre as a way of life,' where the actor is encouraged to explore their own physical and emotional limits.

Grotowski's work is marked by a dedication to the exploration of the human voice and body, and his productions often involve a strong physical and emotional intensity. His approach to theater is grounded in a philosophy of 'theatre as a way of life,' where the actor is encouraged to explore their own physical and emotional limits.

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Interview

SALIENT: The traditional route for black entertainers has been through church music and spirituals. Did you follow that route?

BROWNIE: I did play in the church. I played both blues and spirituals. It’s the same thing. If I wanted to play spirituals now you understand I wouldn’t sit down and rearrange anything. The relationship between blues and spirituals is very close. It’s only in the different story they tell that gets some people confused. Spirituals is about imagination, say, it’s not about what’s going on here. That’s the blues.

SALIENT: I brought it up because some people have reacted very negatively to say, Ray Charles reworking a spiritual to make “I Got A Woman”.

BROWNIE: No. I don’t think so. Nothing in music should be kept apart as long as it’s musical. Other people have differentiated black music because that’s been in line with what they’ve wanted to teach us, that you’ve got to go to heaven to get the good things in life. Black people were told “you can’t enjoy yourself here”. So my blues and my spirituals have got no bearing on my life. By that I mean I’ll get drunk and sing spirituals just as quick as I’ll sing the blues. Its all just music to me, that’s all.

SALIENT: Sonny, you started playing blues on the streets right? Is this anything like the English busking? Would you have a regular position in downtown Raleigh where you’d set up to play?

BROWNIE: Yeah, we used to go down to Raleigh, go out on the streets and play. We’d make enough to take care of rent and everything. We’d just start to play and some fellow would stop, then another would stop, pretty soon you get a crowd, they’d pass the hat round, nickles and dimes. We’d play for a quarter nothing less. Someone give a nickel, someone else a dime I’d say “hey, ten more cents man and you’re gonna get a song”. Yeah, that’s how it goes like that.

SALIENT: Are people still doing this?

BROWNIE: Sure, it still goes on, but they don’t do too much now in New York. Me and Brownie used to do it in New York City, up there in Harlem. But it got a little tough, dope, you know, got too strong. No one is playing on the streets now, you are likely to get a brick alongside your head now.

SALIENT: People tend to romanticise the blues, you say you’ve got to be suffering to play blues. They forget that you need to have a little room from all that suffering in order to create.

BROWNIE: Right. If you’re living on the street you got to play what people want, not what you want to play.

SALIENT: In the folk revival you and Brownie were the first big names in blues to make the college circuit. Do you think it was your style that was more...?

SALIENT: No, no we ain’t changed our style. We just were in the right place, knew the right people. BROWNIE: We’ve got something that sells. We’ve never had a million seller, never even an extra-ordinary seller but it’s something that sells regular. People pay a lot of money for our old records why, I don’t know, but...

SALIENT: Do you still sell to a black audience?

BROWNIE: We sell to everybody. I hope. I mean I hope we still sell to blacks.

SALIENT: I wondered, because 30 years ago people might listen to blues, or play blues, now do they just go home and put on the latest Motown record?

BROWNIE: Thirty years ago black people bought black records because they were the only ones impressed. I don’t know why things like that change. Thirty-five cents a copy we are. Then, you want to buy our records now you get to pay a lot more. Maybe that has something to do with it.

SALIENT: Brownie, you’ve said that playing blues means living them, and that this meant whiskey, women and...

BROWNIE: And money. And it ain’t whiskey its the peddler or travel. But mostly, bird knows, its women.

SALIENT: White singers you’ve performed with, people like Seeger and Guthrie went through a kind of white blues experience as skids in the dustbowl and union struggles. Yet they expressed their “blues” much more frequently in political terms. Have you ever wanted to get your political views more directly into your music?

SALIENT: What did you do instead?

BROWNIE: I mean I didn’t want to play just for blacks, or for whites, or for others, not for blacks! What do you mean? SALIENT: No. I mean you have ever wanted to express your political views in your songs in the same way Guthrie did in his? Or in the way Leadbelly did?

BROWNIE: Well Leadbelly did folk songs, not too many blues. But Lord he rapped hell for doing that.

BROWNIE: In a lot of my songs you find a lot of political lines, but they’re not there to knock people in the mouth with. I do know, though, what is going on. But when you write that sort of song you are yourself up. People think you’re trying to give an answer to the problem in America which is between black and white. Mine never did, no song would make much impression on that problem. That’s something black and white goes to work out between themselves.

Biography

Saunders Terry (Sonny Terry) was born in Greensboro, Georgia, in October 1914. At the age of 11 he was blinded in one eye in a children’s game and later he lost the sight of his other eye when a piece of stone was thrown at his face. His blindness stimulated his study of the harmonica which he had been ‘fiddling around with’ since early childhood.

He teamed up with Blind Gary Davis and they played on the streets of the tobacco towns together, later Sonny met Blind Boy Fuller with whom he became close friends. All three blind musicians played together for some time on the streets of Durham and Raleigh led by a local bluesman named George Washington who played guitar and vocal. The mayor of the town acted as their manager and arranged their first recording dates with the Vocalion company in the late ’30s.

Sonny travelled to New York where he landed a part in “Finn’s Rainbow”. “Browne later joined him and shared a small spot in Tennessee William’s ‘Cat on a Hot Tin Roof’.” Since then the two have almost become legendary figures of the blues as a duo, although they insist that they are still individual artists.
Mental Extinction
Dear Comrades,
NZUSA has decided to withdraw its sponsorship of the Loraine Rothman varsity, due to the apparent misgivings of certain male members led by Peter Wilson. I have seen no explanation for these misgivings, though I thought that the tone was not supportive enough. Therefore, for the support of all the male representatives on NZUSA plus feminist groups through the current universities of NZUSA apparently this is not sufficient. Many interviews of some political views of Mr Wilson that is, are sophist and some like myself, could also advise Ladies Major at the same time, China has policies which recognize the rights of several women's socialist countries, and women in countries like the Soviet Union or socialist-republican countries are not different (the notion that the rights are not evident by many Mosito in New Zealand. The women to the Nation of New Zealand has left to suffer from the reactionary views of male leaders. Interestingly, I have expected better from the RSA but surely the NZUSA would be slightly less reactionary.

Implementation of the Cultural Revolution: reply and explanation. Yours in the resolution,
Mr. T. E. Cowlard
17, Union Street,
(USA)

Cultural Exhibition Hides Exploitation
Dear Editor,
The report on Malaysia in Salon No. 19, was a very rigorous expanse of the social and political movement in the country. It is necessary to radically alter the structures of society so as to eradicate this phenomenon already emerged as the main message of the article.

Again, I surmise that the concept of the Cultural Exhibition turned out by the Malaysian Association over the August holidays. Photos of huge expenditure built to display as evidence of social progress. Yet in the history of the country, the poverty and industrialism which the Salon article described, such consumption tendency is not to be explained. Rather, it is to be condemned. It is to be cleared in advance the spending of a President's beneficial industries of Indonesia who promoted similar kinds of project in order to obscure the lack of real development in Indonesia.

Also on display were expensive ornaments, photographs of Western Malay girls representing the highly developed but cultural imperialism. Finally there were glossy tourist-type handkerchiefs and postcards displaying the proud national unity of Malaysia. Yet nowhere in the publication of the Malaysia world and the peoples of Malaysia could there have any sense of the Indian culture in the Malaysia. Moreover, the concept of the cultural exhibition was pointed out that yields an capital invested in Malaysia are higher than any other country in the world.

From the American trade unions, the MSA has been disband! (Dear Sirs,
We are informed that members have been circulating among the pecuniary interests in the country during the past weeks to the effect that the persons of the Secretary of the Malaysian Students' Association is seeking for a dis- solved and to break the society of the Malaysian Students Union. In this respect, we might point out that such move is a mistake because "false, damn to its glory little bird, and that such rumours are being perpetuated by those in power, fascist, and aristic seeking to destroy the Association and all its members.

Might we reiterate, that the MSA will continue to exist until its demise. We appeal to the University for many years to come and that the Association will still under no circumstances lead to the will of barbarous politicians or any in any way to perpetuate the kind of suppressing, comunistic, and fascist politics which forms so much a part of the Independent states represented by the Association.

The Association will, in this respect, continue to uphold the aims of the Association as laid down in its Constitution, to promote friendly relations, understanding and cooperation among members of the Association and 'to foster friendly relations and mutual understanding with the people of New Zealand.' It is time to move.

The Committee, Malaysia-Singapore Students Association.

An Overseas Exchange
Dear Sir,
I was quite amused to read Peter Cranks' caustic comments about the efforts to help New Zealand firms engaged in the "communist" East. I am sure that his time and effort was well spent. To say that firms like ENEX are "communist" is as ridiculous as to say that their country according to their criteria and needs, is manifestly capitalist or socialist, is as ridiculous as being increasingly apparent that, ideologically, it is difficult to differentiate the motives of such firms, which are quite a lot in the case of ENEX. It would be more acceptable to developing countries that are on the road to getting more and more to socialist or capitalist nations. The projects with which ENEX is involved, could be under the framework of the United Nations or the Economic Commission for Europe, for instance. And it is certain that there is no direct connection between those activities and the real role in achieving these goals, especially that the firm has, for instance, nothing to do with the Communist Party. In this respect, surely, the comments are based on such an approach. Yours truly
Rajaram

Behind Nuclear Control

When the Dominion of Thursday July 28 carried a brief notice announcing the end of an American Trade Union, it was shown exactly what the current nuclear question is about. "LEAVE BOMBS TO THE BIG BOYS" was the headline attached by the Dominion to a story about the recent refusal of the American Telephone International (PTT) workers' organization who work for the French telephone system in France to have nuclear weapons. What needs do France have for nuclear weapons? As long as the United States and the Soviet Union have enough to blow the rest of the world away if they want to.

This sort of is a very popular attitude these days. This is simply an expression from an American is not altogether surprising. The American workers are being taken by North Korea and Barry McCallie in New Zealand, Gough Whitlam in Australia, and by the American workers in Japan. They all say what a marvellous thing it is that the world is only one great world, and the people has sent a frigate out into the Pacific to fight for liberty and humanity and all the rest of it.

The most important point to realise about all this is that it is entirely opportunist. As the American trade unions so carefully reified us, as it is not a question of a national interest by the Soviet Union have the bomb, who else needs it. While these two countries alone have vast stocks of nuclear armaments (Britain also has them, but in significant quantities), they are capable of zapping the world with them. There is an imperialist hegemony of nuclear control, where the most powerful weapons in the world are being held by the most dangerous owners, United States imperialism and Soviet social imperialism. That is why we should surely be pleased that the French workers are trying to develop nuclear weapons for themselves.

This makes quite obvious reasons for the opportunity for China to make a deal with the American trade union officials. American trade unions are notorious for their support for the bigots in Korea, and hence to find a prominent trade union supporting the United States is only to be expected. It is in well with the recent visit of Brezhnev to the United States, and an article by the Chinese weighing centuries of Chinese who did the world between Spain and Portugal.

It is now becoming clearer exactly what the role of our New Zealand and Australian Prime Ministers is in all this. Perhaps you noticed that they were formal diplomats present in both China and France on the occasion of recent nuclear tests conducted by those countries. It is yet another example of the government giving support to foreign imperialism. (Look how Kirk and Steedman were going off to Japan over the free-forces issue.) And all the other morning papers ran stories to tell us how the newspapers have gone with their suits and complaints at Tom Skinner and Bob Hawke told them to. Trade unionism is essentially a spontaneous movement of workers to industrial society, and so all our good capitalist trade unionists mechanical inventors can not take the tests as an automatic response to an environmental issue. As in saying that something which is far easier, the sort of experiments which are not good for anything but that it is a good thing for as many people as possible to have as many as possible for stockpiles of nuclear weapons to be destroyed. This means that it is fundamental to gaining world peace and preventing nuclear pollution. This is what is advocated by the People's Republic of China. But it matters to us maybe not by any thoughts of Dr Strange. The nuclear arsenal is the most potent of all, the most difficult to use it will be used. We must be ever more of the Chinese's apologists for imperialism, and recognise French nuclear tests as a positive move, and not as a regressive course of action.

Daniel Tmpia
Dear Sirs,

I am writing to express my concern regarding the appearance and presentation of "The Peoples Voice." I believe that the content and style of the publication do not meet the standards expected of a reputable community newspaper.

Firstly, the editorial choices seem to prioritize sensationalism over substantive reporting. Articles often focus on trivial or controversial issues that do not contribute to meaningful community discourse. This approach can lead to a superficial understanding of important local problems and concerns.

Secondly, the language used in the articles is sometimes confusing and lacks clarity. This can make it difficult for readers to grasp the intended message, especially for those who are not native speakers of the language.

Lastly, the layout and design of the publication are not visually appealing. The use of fonts, colors, and images appears to be haphazard, which might reduce the readership and the perceived value of the content.

I urge the editorial team to consider these points and work towards improving the quality of "The Peoples Voice". By doing so, you can help to foster a more informed and engaged community.

Thank you for your attention to this matter.

Sincerely,
[Your Name]
We're looking for people who can make learning exciting

Something is happening in education. Young people are learning faster than ever before. What's more, they're enjoying it. School has become one of the most fascinating places in their lives.

This all came about from a change in teaching philosophy. Rather than the teacher being a supplier of information, he now acts as an adviser and guide. He establishes a direction of study, then encourages and assists his pupils to delve further. Learning becomes an interest, not a chore. The hard work involved takes on a new perspective.

This new approach to teaching and learning requires greater effort of pupils. They must be active, involved, alert. It also requires much of the teacher. He (or she) must be intelligent and well educated; he needs loads of self-confidence, and must relate well to his pupils.

We're looking for people who fill the bill. If you'd like to be a part of this, contact your Careers Adviser or local Education Board for more information.

Teaching
Something's happening
Something exciting