

# SALIENT

Victoria University student newspaper

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*La Grandeur Française*



## FROM THE COURTS

By Don Franks

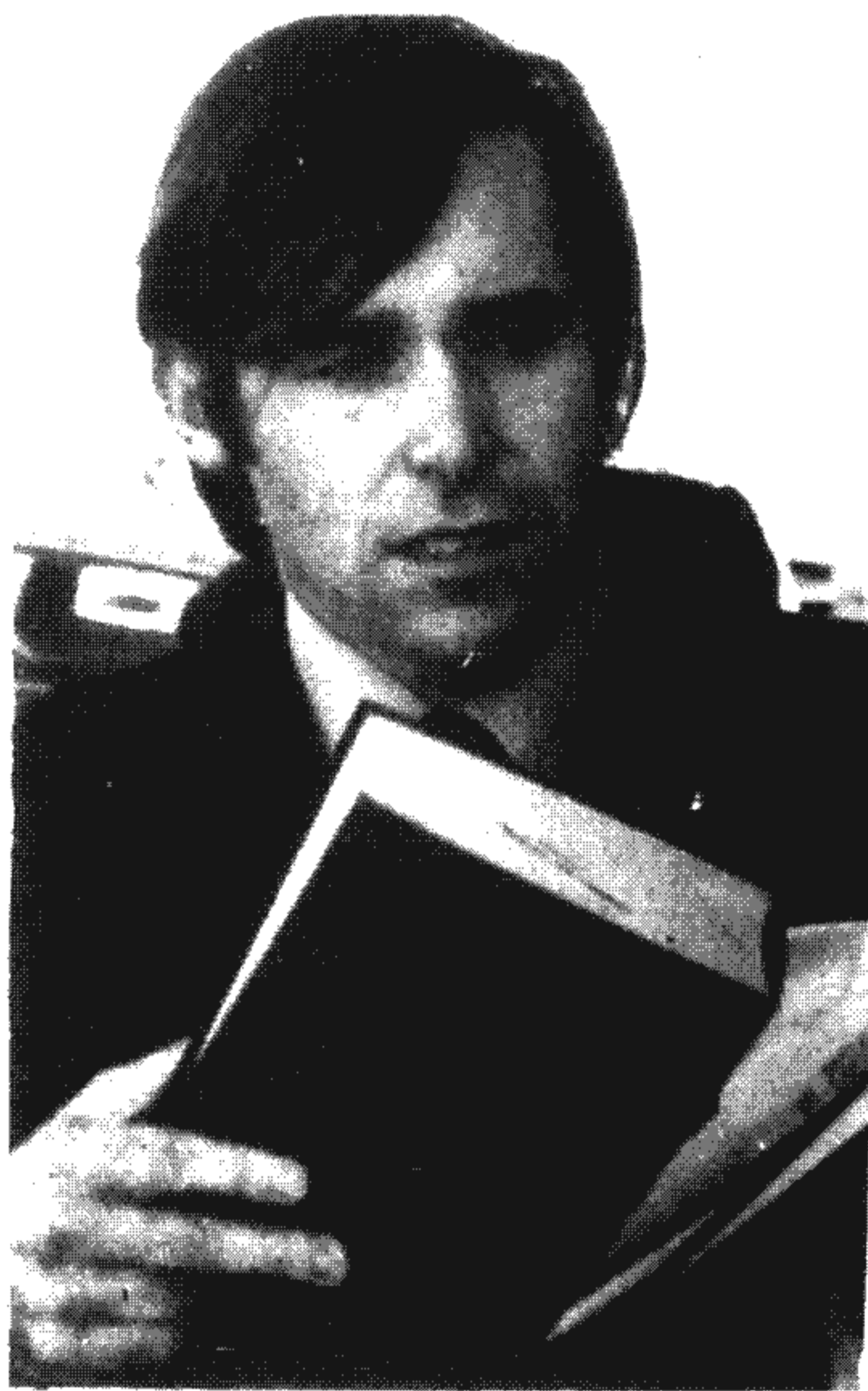
A significant confrontation occurred in the Magistrate's Court recently between Mr Trapski S.M. and counsel for William Alexander Hall, Mr Cleary. Hall had been accused of escaping from Porirua Hospital, where he had been committed under the Alcohol and Drug Addiction Act. Mr Cleary pointed out that as police evidence had stated, Hall had left the confines of the hospital grounds and returned shortly afterwards with two bottles of beer, which he had purchased in the Porirua shopping area. This did not amount to a full scale escape said Mr Cleary. He was about to offer further submissions when he was interrupted. "I don't take that view," said Mr Trapski. "Two bottles of beer are hardly enough to cause the downfall of others," replied the lawyer.

"I don't take that view," repeated Trapski. "I have access to better information than you. I understand that the defendant had more than two bottles of liquor."

Mr Cleary reminded Mr Trapski that a magistrate was bound to confine himself to the police summary. Mr Trapski denied this, whereupon Mr Cleary reaffirmed that the court should work from the facts presented. He said that his client had been in prison for two weeks and should be returned to Porirua. "If Porirua will have him," said Mr Trapski. The matter was finally adjourned to be dealt with in chambers.

Mr Cleary had good reason to suggest that the offence was minor and that his client should be removed from prison. The defendant had not escaped (no matter how much liquor he may have brought with his small allowance). He was also no less than seventy years old!! Mr Cleary later informed me that he "could have stood on his dignity and demanded that Trapski work from the police summary, and then appealed, but that would have been tough on the old guy," (who would have had to stay in prison during these additional legal proceedings.)

Mr Trapski's behaviour is quite consistent with his position as a judge in a commodity society. In such a society men and women are dealt with by their rulers according to their capacity to produce. The elderly and incapacitated are "worthless" to capitalism and are tolerated as a nuisance; bound to behave themselves at all times or be locked up, irrespective of their state of health, age or aspirations.



Keen young lawyer of the week: Rodney 'middle' Buddle, counsel for the Rama gang.

## JUDGE WARNS OF THREAT FROM YOUTH

An interesting talk was given by the guest speaker, Sir Thaddeus McCarthy, at a recent dinner marking the presentation of the inaugural Philip Morris Filly of the year award. As the incoming president of the Court of Appeal, Sir Thaddeus took time out from discussing the sport of kings to make a few comments on the law.

Some of these remarks were printed on the front page of the "Dominion" — presumably for the amusement of those among its readers who have had some experience of class justice in New Zealand.

"Our institutions are under attack by restless youth and a dissatisfied intelligensia... now the courts are in the firing line." There were those, he said, who demanded harsher penalties in the face of a growing incidence of violence. At the other end of the spectrum there are those who reject all concepts of guilt and moral responsibility, who say there are no such things, and see all punishment as evil. Neither of these extremes, the social historian will demonstrate to you can possibly be accepted, he said.

Sir Thaddeus is quite correct when he pointed out that some critics of the law are demanding harsher penalties. Every week half literate letters to the quarter literate newspaper "Truth" call for the reintroduction of such penalties as hanging, flogging and similar barbarities. These letters are encouraged more by the articles in the paper which carries them and the other bourgeois weeklies and dailies than by actual experience of violent crime. Many of the Truth letter writer law reformers have also been spurred on by their efforts by the politicians who govern us e.g. Norman-take-their-bikes-off-them Kirk, and that grand old champion of capital punishment Jack Marshall. Our incoming President of the Court of Appeal is less accurate when he refers to the "other end of the spectrum" — the rejections of all concepts of guilt, moral responsibility and punishment. By depicting all progressive critics of the law as impractical anarchic utopians Sir Thaddeus cunningly lets the law off several embarrassing hooks and distorts the aims and activities of a great many groups and individuals.

Nga Tamatoa, the Nelson Race Relations action group, the New Zealand Race Relations Council, and many other National organisations have criticised the institutional white racism of our law and court structure severely. They point out that Maoris and Islanders' cultural backgrounds, frequent unfamiliarity with the English language and usual working class status severely disadvantage them before the bench.

They are still waiting for the answer to their criticisms that the legal system dare not give — that the laws of our country are thoroughly racist and give every impression of intending to remain so.

Similarly the Divorce Law Reform Association, Homosexual Law Reform Society and the Abortion Law Reform Association of New Zealand have challenged the law and its interpretation. The Communist Party has consistently charged the system of justice with being a system run primarily for the benefit of one minority class in our society, offering reasoned argument to support this point of view.

None of these "restless youths" and "dissatisfied intelligensia" have challenged the courts without preparing considerable evidence to support their various charges. Nevertheless Sir Thaddeus is content to lump all shades of opinion together as being equally inaccurate and extreme. This tactic is not only insulting, it is quite transparent, in fact, it is a further indication that the courts and legal system have more to answer for than people like Sir Thaddeus would care to admit.

There is something very familiar about the analysis of Sir Thaddeus. It is the old, old message from Olympus that "although things are not perfect we must pull together, respect the leaders and not rock the boat." The Dominion article confirms this heavy handed homily with a remark by Sir Thaddeus that some selfish people only wish to recognise laws which suit them and disregard those which do not. This phenomenon he claims is "something which if not arrested can destroy a democratic society."

Like other McCarthys we have known Sir Thaddeus falsely assumes that our society is democratic in the first place, and that everybody is genuinely equal before the law.



## “ CENSORED ” BY THE PRINTER

After our paper is written, typeset, corrected, pasted up, gumballed, etc., it is wrapped in a box and put on the bus or if we're late the plane, for Wanganui. There it reaches its printers, Wanganui Newspapers. This firm comprises Wanganui's old Chronicle and Herald who caught the monopoly bug and combined eventually to become part of . . . But that's another story, though not unconnected to the matter of this article as denoted by the headline.

At Wanganui, every page of Salient is scrutinised by one or other of the big firm's editors. Not only is this article written by a Salient editor and checked by his fellows and our legal reader; it must also pass the scrutiny of the printers' editor. Because of New Zealand's curious legal system, not only writers and publishers are liable for libel, but also printers. So if the Wanganui editor finds his eyebrows rising as he reads these pages, he gets in touch with the big boss, Genial George Mead. By then, the shit has hit the fan, and Salient's in for a slashing.

That's what happened last week. Mr Mead rang us to say that his firm just couldn't print a couple of articles. We protested that the articles had been legally read and any possible libels had been chopped out before the paste-up. Not good enough, said Mr Mead — the articles were in "bad taste".

This is the incredible situation that we are in. Even if the laws were changed so that Mr Mead could concentrate on the printing feeling safely indemnified by us and by the publishers, we would still have our copy chopped. The printers' taste is part of the reason, but Mr Mead must know that taste is a fickle thing. His reaction goes deeper to one common to members of the ruling class — the instinct to protect his fellows when under attack.

Last week, I made a mild attack on one of the pillars of the ruling class, a magistrate, and one of its stooges, a vice squad policeman. And now I must rebuke that class itself (and don't get me wrong folks, I'm not personally attacking Mr Mead whom we frankly depend upon, and for a large part with whom we have cordial relations). We're up against the ruling class which surely shows itself up as corrupt when it bands together to suppress criticism. Mr Mead's personal flaw was to imply that this is in "good taste".

What can we do? We're bent over the barrel in this sort of journalism. We have an urge to go to print, and believe that its for political rather than personal reasons. We invite criticism and attempt self-criticism to constantly check our motives. But when we see fit to proceed with an iconoclastic point of view we are often thwarted because the people who represent the system we're attacking hold the ultimate power of censorship in their hands.

For a long time the answer has been the underground press. But Salient believes that the anti-capitalist press should have to struggle for influence and ultimately revolution, not just for its own survival. Building the 'underground' is fine so long as it doesn't always stay underground, and we mean to make the voice of the oppressed heard everywhere. How we achieve this is our struggle.

This weekend all student, 'alternative' and underground writers, publishers and printers in New Zealand are meeting in Wellington to discuss our present situation and plan action for the future. Hopefully some guidelines and solutions will be forthcoming from the conference. Perhaps the way to build a free press is to plan on a grand scale to take over the means of production, at first rivaling the monopolists' empires until the people take them over by revolution.

That's the way we're thinking at the moment. What it all depends upon, of course, is having a readership, and that means you. Each of our readers could make a valuable contribution to the building of a free press if they were to at this moment write out a cheque made payable to the editors, for \$1000 or so. But we can also be realistic, and would like you to know that your opinions are just as valuable to us.

— Roger Steele

# EDITORIAL

This week's cover symbolises Salient's position on the forthcoming French nuclear tests.

In a few weeks the frigate 'Otago' will set sail for Mururoa atoll, bearing Defence Minister Arthur Faulkner, to make New Zealand's final protest against the tests.

The Labour Party has made the protest against French tests a show-piece of its foreign policy. While Kirk has refused to cut off diplomatic relations with France he has adopted all the other demands of the anti-bomb campaign.

The main issue at stake is not the pollution caused by the tests or French insistence on developing nuclear weapons. The demand that France should be denied nuclear weapons in effect supports continued American and Soviet monopoly of these weapons, which is the basis for the two powers arrogant, imperialist foreign policies.

The nuclear tests on Mururoa atoll symbolise the continuation of French colonialism in the South Pacific. The persistent demands of the people of France's Pacific colonies for political independence have been rejected by the government in Paris. The same stubborn attitude that sparked off the Indochina war in the 1940s threatens to provoke bitter conflict in the South Pacific.

While the nuclear tests issue remains at the centre of public attention New Zealanders who believe in the right of all people to self-determination should demand that France get out of the South Pacific.

— Peter Franks & Roger Steele

## BANNED

Salient has been banned from the streets of Wellington. Despite persistent applications, its request for a box from which to sell papers has been denied by the City Council.

Last year Salient applied to the Town Clerk for permission to be sold on the streets. This application was refused by the Town Clerk, Mr McCutcheon, on the grounds that the paper was not a "daily". When Salient argued that many weeklies, e.g. the Sunday Times and News, were sold from boxes, it was told that this was allowed because their publishers also published dailies — as if that were a reason.

No better reasons were forthcoming, and the matter was dropped because of the intransigence and absence of logic of the Town Clerk's department. The editors applied again early this year. The Town Clerk replied that he had turned Salient down last year, and that he could see little point in referring the matter to the committee again.

Not satisfied the Editors sent another letter to Mr McCutcheon pointing out that at present a large number of newspapers are sold or distributed on the city streets, including the Evening Post, Socialist Action, capping magazines and the

various Jesus Freak publications. In view of this there seemed no reason for Salient to be denied a permit. The editors also requested that they be able to discuss the point with the Council's By-laws Committee before it made its decision. In their letter they stated that one of the main reasons for an application to sell Salient on the streets is their desire to bring the University closer to the community. In their opinion it was desirable for citizens to have access to the University's only newspaper.

Their request for a chance to present their case for city distribution was ignored. The City Council met on May 16th and confirmed its decision of the previous year, and the Town Clerk's decision in March not to allow Salient to be sold through honesty boxes or otherwise.

No reasons have been given since the spurious claim that only papers from 'daily' publishers may be sold on the streets. The council asked for and got some copies of Salient to inspect. But they have not publicly decried its content, nor have they granted a hearing to its editors or publishers.

They have acted unilaterally and suppressed the voice of a significant part of the community in a situation where they could have legitimately 'built a bridge' within the community. Unless they reconsider their highhanded decision, or at least give some real reasons for it, they deserve to lose the confidence of the people they "represent".



Among this week's workers were Neil Pearce, Bruce Robinson, Claire Smith, Cheryl Dimond, David Tripe, Helen Pankhurst, Les Slater, Gyles Beckford, Penny Wright, Grub, Gordon Clifton, Jonathan Hughes, Don Franks, Les Atkins and Lloyd Weeber. Photographs were taken by Keith Stewart and Bob Good, and the issue was edited by Roger Steele and Peter Franks. We would like to greet a newcomer to the happy band of Salient readers. At his Labour Party Conference the Prime Minister revealed that he not only reads the paper but also finds it handy when attacking local Viet Cong lovers. "Norm takes it to bed every Wednesday night with his cocoa", New Zealand's first lady confided to our man on the spot. "The editors are probably nice boys too, but I wouldn't let my daughter marry either of them".

SALIENT Office: 1st Floor, University Union Building, phone 70-319 (ext. 75 & 81), P. O. Box 1347 Wellington, New Zealand.

## Salient Notes

### COPY DEADLINES

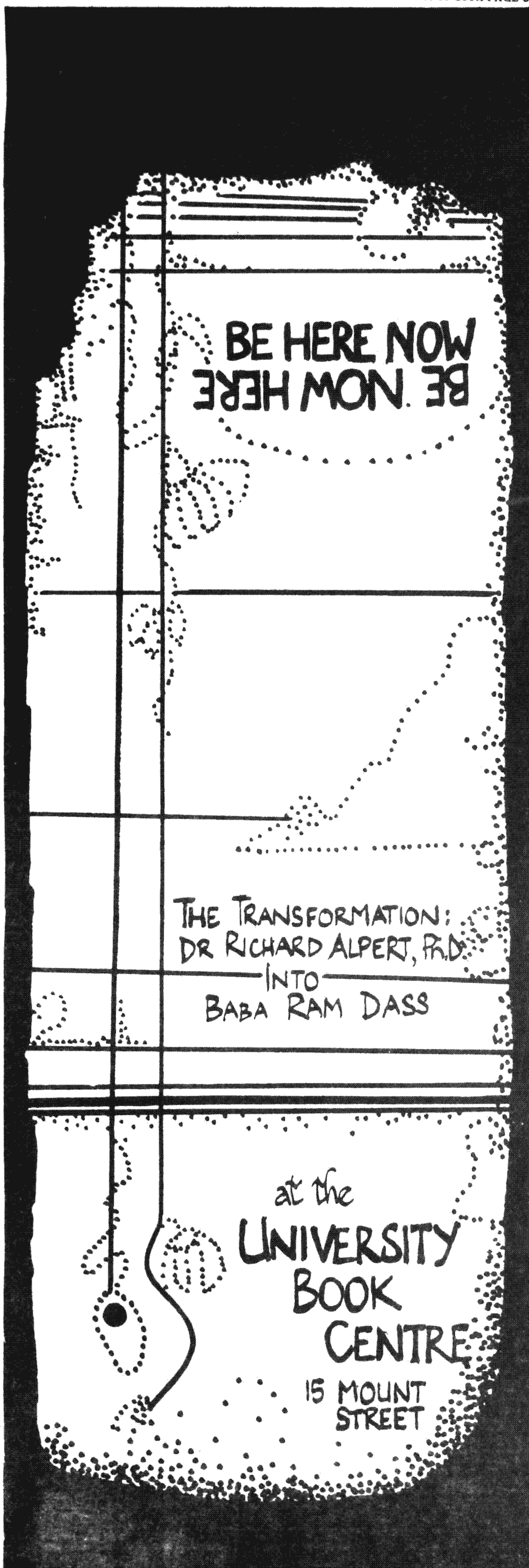
All copy should be in the hands of the Editors by Wednesday evening, although late contributions will be considered. Copy should be typed or written in legible printing, double-spaced on one side of the paper only.

### ADVERTISING

is handled by Roger Green who can be contacted at Salient, phone 70-319 (ext. 75 & 81) or at home, phone 793-319.

### LETTERS TO THE EDITOR

should be given to one of the Editors, left in the box outside the office, or posted to Box 1347 Wellington. These rules do not apply to letters signed by Terry Marshall. Such letters must be accompanied by (a) written testimonials from 3 internationally recognised calligraphy experts, and (b) one set of Terry's fingerprints, verified by Central.



# Lee Kuan Kirk At The Victory Rally

"If we push a little hard we may enable our leader, Norman Kirk, to emulate Lee Kuan Yew and become the leader of a one party government."

The first time Labour Party President Charles Bennet said this at the party's recent conference it was not clear whether he was offering the rank and file a glorious vision or a sick joke. As if to clear up any doubt on the question, Bennet enthusiastically repeated the comment the next day after the conference had heard speeches from the F.O.L.'s Skinner and Knox.

## Singapore's Social Fascism

In itself there is nothing ridiculous in the suggestion that Kirk might follow Lee Kuan Yew in deeming political opponents as superfluous as long hair. What caused Kirk to blush and hide behind his hand was not so much the goal Bennet espoused, but the fact that he should be so unsubtle as to declare it openly.

The point is, of course, that Lee Kuan Yew achieved a one party government and 'industrial harmony' in Singapore not through 'democratic socialism' but by fascist methods, locking up political opponents and labour leaders and outlawing strikes.

Kirk and the Parliamentary Labour Party dominated the Conference from beginning to end. If there was even less vitality in the debates than usual it was because delegates were made well aware that Labour's election mandate towered over any directions they might attempt to offer the Parliamentary Party. Throughout the conference numerous speakers referred to the need to 'get on and implement the Election Manifesto', spurning any attempt to fiddle with its provisions. Paradoxically, Labour's victory at the polls, far from opening up new possibilities for the party's rank and file, weighed on them as the most severe restriction on their ability to criticise.

## Prime Minister Shifts Debate

Kirk was present at nearly every session of the conference after monopolising the debate at the Foreign Affairs remit committee to ensure that no remits opposing government policy were adopted. Three times he stepped in to suppress what he no doubt considered unhealthy debate.

On the first occasion it was to stifle a call for recognition of the Provisional Revolutionary Government of the Republic of South Vietnam, and the Democratic Republic of Vietnam on an equal basis with the Thieu regime in Saigon. This move was completely in line with the provisions of the Paris Peace Agreement signed by those three parties and the United States. It was therefore ironic when Kirk, in a piece of cheap demagoguery, accused the advocates of recognition of the P.R.G. and D.R.V. of "damned meddling" and "telling the Vietnamese what to do".

Quite correctly, Kirk accused the advocates of recognition of the P.R.G. in particular, of attempting to "add to the political opportunities of the P.R.G." But he did not, of course, draw from his own statement the most obvious conclusion: that only by recognising both parties in South Vietnam could New Zealand avoid adding to the "political opportunities" of one party over the other.

## No D.R.V. Forces in Cambodia

At present the Labour Government continues to assist and provide political support to the Thieu regime by recognising it exclusively. No wonder then that Kirk sought to minimise Thieu's fascist treatment of political prisoners in the south. Kirk's rationalisation for not recognising North Vietnam is that the D.R.V. has violated the ceasefire agreement by 'invading' Cambodia. At the behest of the right-wing leader of the Electrical Workers Union, Tony Neary, the F.O.L. Conference condemned the 'invasion' without any opposition. The 'invasion' is one of the U.S. State Department's most ham fisted propaganda stories because, according to the April 19-25 weekly selection of *Le Monde*, U.S. Embassy officials in Phnom Penh have stated that there is no evidence that Vietnamese communist troops are sup-

## PETER WILSON REPORTS ON THE 1973 LABOUR PARTY CONFERENCE

porting the anti-Lon Nol forces in Cambodia.

One interesting aspect of the Labour Party conference debate on Vietnam was that only Michael Bassett, M.P. for Waitemata, came forward from the young "progressive" Labour M.P.s to support recognition of the D.R.V. and eventually the P.R.G. The rest were obviously too busy "piddling in Norm Kirk's pocket" as a delegate from Auckland put it.

## Union Hack Embarrassed

Kirk's second intervention came when the conference was debating a recommendation from one of the Constitutional Committee's relating to selection procedures for parliamentary candidates. While the committee's chairman Brian Landers, a trade unionist and long standing party hack, tried to hide under the table to conceal his embarrassment, Kirk simply substituted his own recommendation.

The third intervention was prompted by irresponsible people like Michael Hirschfield of the Ice Cream Workers' Union, who suggested that there was some incompatibility between democracy and the Security Service. Norm reassured the conference that the matter was well in hand, and cleverly diverted the debate by making a long speech about the right of privacy. He concluded with a couple of jokes at the expense of Brigadier Gilbert, and referred to the allegations that a certain Mr Carr had been assigned by the Security Service to tail the North Vietnamese delegation that visited New Zealand in February. Kirk said he had approached the S.S. on this question and they had assured him that Carr was working for a "weekly newspaper".

In stating this Kirk misled the conference. Kirk had been informed by the Wellington Journalists Union that none of its members had been involved in tailing the delegation. Furthermore *Truth* had published a statement that none of its employees had interfered with the delegation. In view of these denials it would be interesting to know why Kirk has persisted in blaming Carr's activities on "a weekly newspaper", and how did the S.S. know Carr was "tailing the delegation for a weekly newspaper?"

## "Some People Call Me God"

A remit which proposed streamlining party organisation at the electorate and district levels turned out to be a satire on the call for unity between the industrial and political wings of the labour movement issued at the conference earlier by Tom "some people call me

God" Skinner. The remit suggested the abolition of Inter-branch councils and Divisional Area Councils and their replacement by single electorate L.R.C.s and Regional Councils.

In the debate that ensued the liberal academics of the political wing clashed head on with trade union leaders who saw the remit as an attempt to undermine their influence in the party. The unionists forced a card vote on the remit and defeated it by 64 votes, thus displaying the great voting strength concentrated in a few trade union hands. One delegate found it altogether too much and challenged the validity of the Engineers' Union vote, which is one of the largest at the conference. The Engineers leader Reg Jones angrily rose to validate his union's position and in doing so made it clear that he considered it impudent for some "twit" to challenge it.

## Rank and File Disenfranchised

Many branch delegates were annoyed at seeing unionists like Jones throwing their voting strength around. This antipathy arose not from anti-union feeling but because of the nature of union representation at Labour Party Conferences. In the main union delegates are elected, or appointed, not by the rank and file but by union executives. As a consequence most of the union delegates are union officials. With Communists and Socialist Unity Party members automatically excluded under the Labour Party Constitution, almost all the unionists who rise to positions of power in the party do so because of faithful service to the parliamentary leadership, and their union's voting strength.

Although some right-wing trade union leaders felt threatened by the academics' moves to streamline the party it was obvious that they will enjoy a privileged place in Labour's industrial relations policy. In his address to the conference Labour Minister Hugh Watt stressed the need for unity between the party and the trade union movement in solving industrial problems. He was later supported by Tom Skinner who pointed out metaphorically that a bird which doesn't fly on both wings has trouble keeping on an even keel.

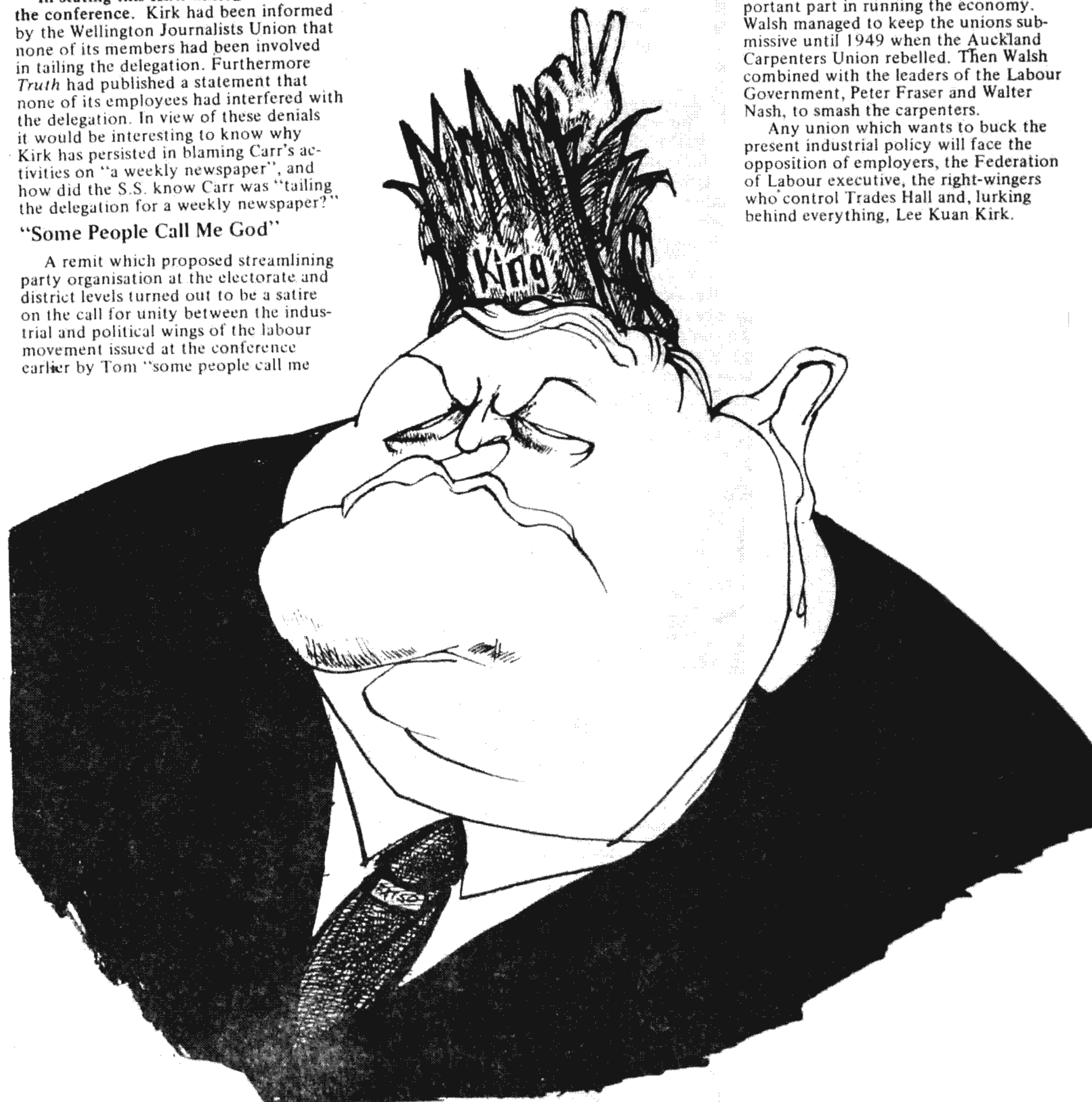
## Militants Isolated

It seems quite apparent that Labour's substitute for the Stabilisation of Remuneration Bill and the harsh penal clauses of the National Government's Industrial Relations Bill is going to be an alliance with the right-wing of the Trade Union movement to effectively stifle any union, or section of workers, who threaten to rock the boat.

At the F.O.L. Conference Skinner stressed the need for trade unions to act 'responsibly'. "The Government has taken over the economy poised in a difficult position... it would be easy to push it into another recession that would hurt everyone. Those who have the interests of New Zealand at heart would want to avoid this, and by responsible action they can avoid it particularly by following courses of negotiation and settlement of disputes without recourse to work stoppages, unless there is no course left open to them".

The Labour Party and the F.O.L.'s present industrial policy is merely a repeat of what happened in the 1940's. At that time the boss of the F.O.L., Fintan Patrick Walsh, was head of the Stabilisation Commission which played a very important part in running the economy. Walsh managed to keep the unions submissive until 1949 when the Auckland Carpenters Union rebelled. Then Walsh combined with the leaders of the Labour Government, Peter Fraser and Walter Nash, to smash the carpenters.

Any union which wants to buck the present industrial policy will face the opposition of employers, the Federation of Labour executive, the right-wingers who control Trades Hall and, lurking behind everything, Lee Kuan Kirk.



# White Elephant Hostel Not Wanted

by Richard Norman

The announcement last week that the University Grants Committee had given approval in principle for the construction of a 177 bed hostel in Clermont Terrace probably made little impact on most students. But the implications for students of a thirteen storey, million dollar hostel taking shape on land at present used by the Sociology Department are important. The future of large institutional models for housing students, or for that matter any sector of society, is very much in doubt.

As the University grows upwards, and even the softening influence of those former homes along Kelburn Parade is replaced by concrete towers, students will need to live in a more personal environment than a thirteen storey tower. And the views from the bedrooms in Trinity College like

those which so pleasantly distract the library user, will only emphasise the remoteness and irrelevance of the university. The round tower of Trinity College, perhaps more striking than any of the architectural idiocies that line Kelburn Parade, will emphasise the city below, that this is the land of the ivory tower.

It might even become a colossal white elephant. The Everton Lodge Board, who are also in the hostel building business, recognised the feelings against large institutions. They changed their plans to build a hostel in the university area and now intend to build groups of flats.

The Trinity College Board seems to adopt the stance that because so much money has been spent on the plans for a high rise tower it must go ahead. To do the Board justice, its plans for Trinity College are an advance

on the concrete bungle that is the 'new' wing of Weir House, built 1968. The College tower has been planned to include small communal rooms on each floor and corridors will be eliminated by the high rise circular shape.

But as an environment, hostels stamp an institutional conformity on the student. For the resident of a hostel, minutes away from his lectures, limited in his social space by the architecture, insulated from the world, protected by central heating, and surrounded by inmates from similar backgrounds, the University becomes as much of a total institution as a factory — if not a prison. A few people do thrive on the security and insulation of the academic life, but for most the world becomes frighteningly unreal and meaningless.

The well intentioned efforts of the Halls of Residence Foundation in struggling against student indifference, inflation, and Government inaction, to create the best material standards of well-being for students deserve respect. But the university buildings are dying amid a confusion of institutional aims and techniques, and a philosophy that can see advance only in terms of material change.



much more profit in the deal.

Walking through an area which is being demolished is a dismal experience. Streets of old houses are bulldozed and banged into rubble and then are rebuilt at rents far beyond the income of the ordinary family. This is particularly noticeable in the Colville Estate in Notting Hill. Here so much damage has been done to families in the lower income groups that a special investigation called "The Colville Study" was forced on the Council by angry people. This group has been allowed to place their table of literature in front of a Church in a pedestrian precinct, and to plaster the Church railings with giant posters explaining how nearby developments have wrecked peoples lives. The vicar is on the side of the agitators and allows the vestry to be used for regular meetings. Friends in New Zealand may be interested to know that Pat Bolster from Auckland is very active in this group.

Encouraged by the sympathy for their cause, demonstrators came to a meeting called by the Council to explain its plans, to protest against the eviction of a couple with six children. Seven councillors and ten officials were locked into the

## American Socialist Makes Big Impact In Wellington

During his stay in Wellington, American Marxist scholar George Novack showed just why he is regarded as a leading authority in the field of socialist theory. Despite the fact that the series of lectures delivered by him were held during the May university and high school holidays, audiences of up to 30 people attended.

Novack delivered a series of four lectures on "The History of American Trotskyism" and "A Programme for the Socialist Revolution". His talks underlined the vital role being played in the movement for socialism in the U.S. by groups such as the Socialist Workers Party and the Young Socialist Alliance. He described YSA (the U.S. counterpart of the Young Socialists in New Zealand) as "the largest, best organised, most cohesive youth organisation in the U.S."

George Novack's final engagement in Wellington was a Socialist Forum on the subject of "The Radical Movement in the U.S. Today". Speaking to an appreciative audience of more than 30, he traced the beginnings of the massive radicalisation of the 1960s back to the black Civil Rights

## KIWIS FOR FASCISM

### New Zealand Votes for Portugal

From NZUSA International Research Officer:

The Assembly of the International Civil Aviation Organisation (ICAO) recently decided to restrict Portugal's participation in the UN agency as long as it pursues colonialist policies.

The Assembly adopted a resolution barring Portugal from attending regional navigation meetings and some other ICAO gatherings, although it will still be allowed to attend sessions of the 125 national Assembly.

Supporters of the resolution said it was in compliance with UN decisions condemning Portuguese colonial policies and calling on UN specialised agencies to restrict their contacts with that country.

New Zealand voted against Portugal's exclusion, while Australia moved from its traditional support for Portugal to a position of abstention.

NZUSA International Research Officer, Joris de Bres, has written to the Minister of Civil Aviation, Dr Martin Finlay, asking for an explanation of New Zealand's vote and whether support for Portugal at UN meetings is Government policy.

It has meanwhile been announced that a 40 man trade delegation from Portugal will be visiting New Zealand in September to improve trade between the two countries. At its May Council, NZUSA condemned the visit and any contact with Portugal while it pursues its repression of liberation movements in Mozambique, Angola, and Guinea-Bissau.

hall all night and forced to listen to demands for reasonable consideration of local requirements. "People around here cannot afford rents of 25 pounds (\$NZ50) a week", said the spokesman for the demonstrators. The councillors promised that the couple due to be evicted would be able to stay for two more weeks and would be considered for special rehousing.

A legal aid centre is open in this area where 'on the spot' advice can be given to anyone with a legal problem. This is a pioneering experiment sponsored by the Tenants Association and administered by a local committee.

movement in the South and the stunning inspiring victory of the Cuban Revolution. The Cuban example, he said, provided graphic proof that socialism was not "a forlorn or lunatic enterprise." Novack described how the steady growth of this widespread opposition to the crimes of American capitalism reached a higher level with the huge upsurge of protest against the vicious war of aggression in Indochina.

The impact and effects of this radicalisation would not simply disappear overnight, Novack said. A large percentage of Americans now harbour a deep distrust of the highest officials, and more and more people are resorting to direct action to achieve their demands.

He emphasised that this massive outburst of opposition to the whole basis of U.S. society has already become the broadest, most profound radicalisation in twentieth century America. This shows, he said, that this is becoming the era of the revival of American socialism. The ruling capitalist minority in the U.S. is "an historically doomed class" and is at present undergoing unprecedented difficulties. Novack's final remarks were enthusiastically received: "We don't grant indefinite life to the despots of the dollar."

Terry Marshall

# Tenants Struggle In London

By Freda Cook

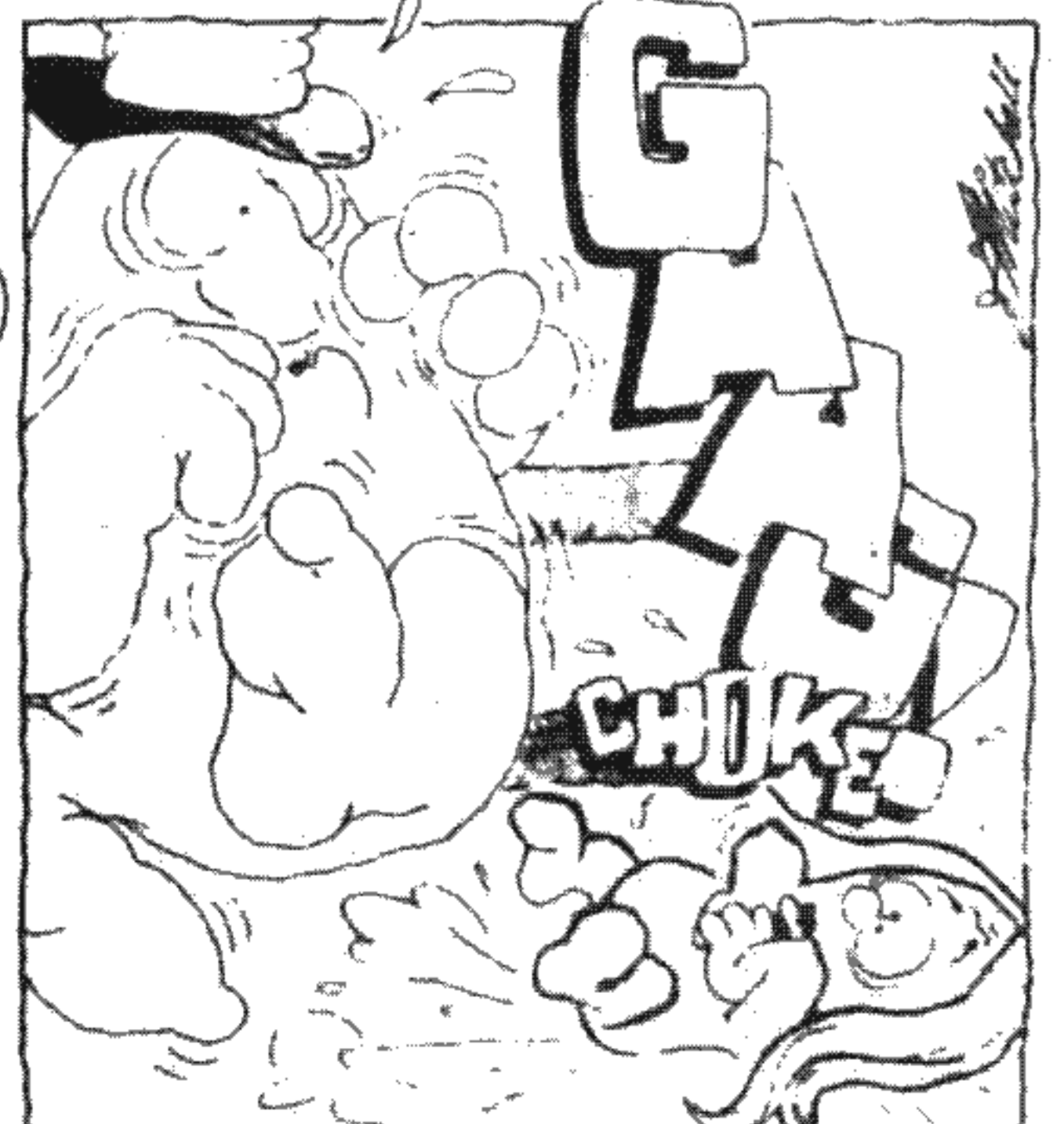
Every day lately there has been some story in the news media of difficulties encountered by poorer tenants at the mercy of heartless developers whose sole aim is getting enormous profits from land and building. Sometimes the trouble is "winklers" hired by would-be developers, to intimidate and get rid of tenants in a certain house, who because of length of tenure, have a right to stay put, and can't be legally evicted. The "winklers" call on them continuously, frightening them with threats and accusations that they are behind in rent. They bang on walls so that the plaster falls off, turn off the gas and electricity "by mistake" and generally harass tenants.

There have also been cases of rents being put up after some improvements being made, making it financially impossible for the original tenants to stay on. Most local councils have some plan of rehousing but according to one of the staff of a daily paper here, there are about 20,000 permanently "sleeping hard" in

London. Some of these are junkies, alcoholics, professional tramps or are disabled in some way or another, but most are just ordinary poor people, unable to find accommodation at a rent they can afford.

There are various charities which help. The "Simon" homes try to do more or less the same thing J.K. Baxter attempted in New Zealand. They take everyone in without criticism, not delousing the lousy, or bathing the dirty, but accepting people as they are. These homes don't try to push their standards of living on people and only provide what most people really want, if they don't have to feel self-conscious about getting it.

North Paddington and Notting Hill Gate have been notorious for a long time and the Kensington and Chelsea Council which administers these areas, has 4,750 families on its waiting list. Building contractors prefer to build hotels rather than working class homes because there is



# Higher Education

## One Student's View

The general experience of disillusionment and oppression among students was exposed last term when the Union Hall was packed for the discussion: 'Why am I pissed off with this place?' The discontent expressed there signifies that it is time the furtive mumblings of dissatisfaction of students, and increasingly staff, were brought to a head. It is imperative that all parties involved with University education should begin now to radically reform the present system. I will give here those principles and aims which I am convinced are the proper ones for a true University education.

We students are very much aware of the difference between what is imposed on us by the present university educational system and what we want from a university education. The difference lies in this, that we are expected to absorb great amounts of detailed knowledge from the very start while we ourselves want the chance to develop our ability to think independently, to broaden our minds, to examine more general elements of knowledge, so as to reduce to some order and meaning our existence, our human condition. We want time to digest the information we receive so that it becomes a personal and permanent possession.

The true end of university education is not learning in depth but rather the exercise of one's own mind, one's own reason upon the knowledge and opinions received from others. It is the child who learns passively, committing to memory, accepting from another without personally examining the matter. But this is not good-enough for the adult.

The mark of a mature person is the presence of an open mind, the ability to be resourceful in thought, the ability to judge and evaluate. This is much needed if the person is to rise above systems, popular movements,

the persuasive touch of mass media. The adult has to examine and criticise instead of numbly absorbing.

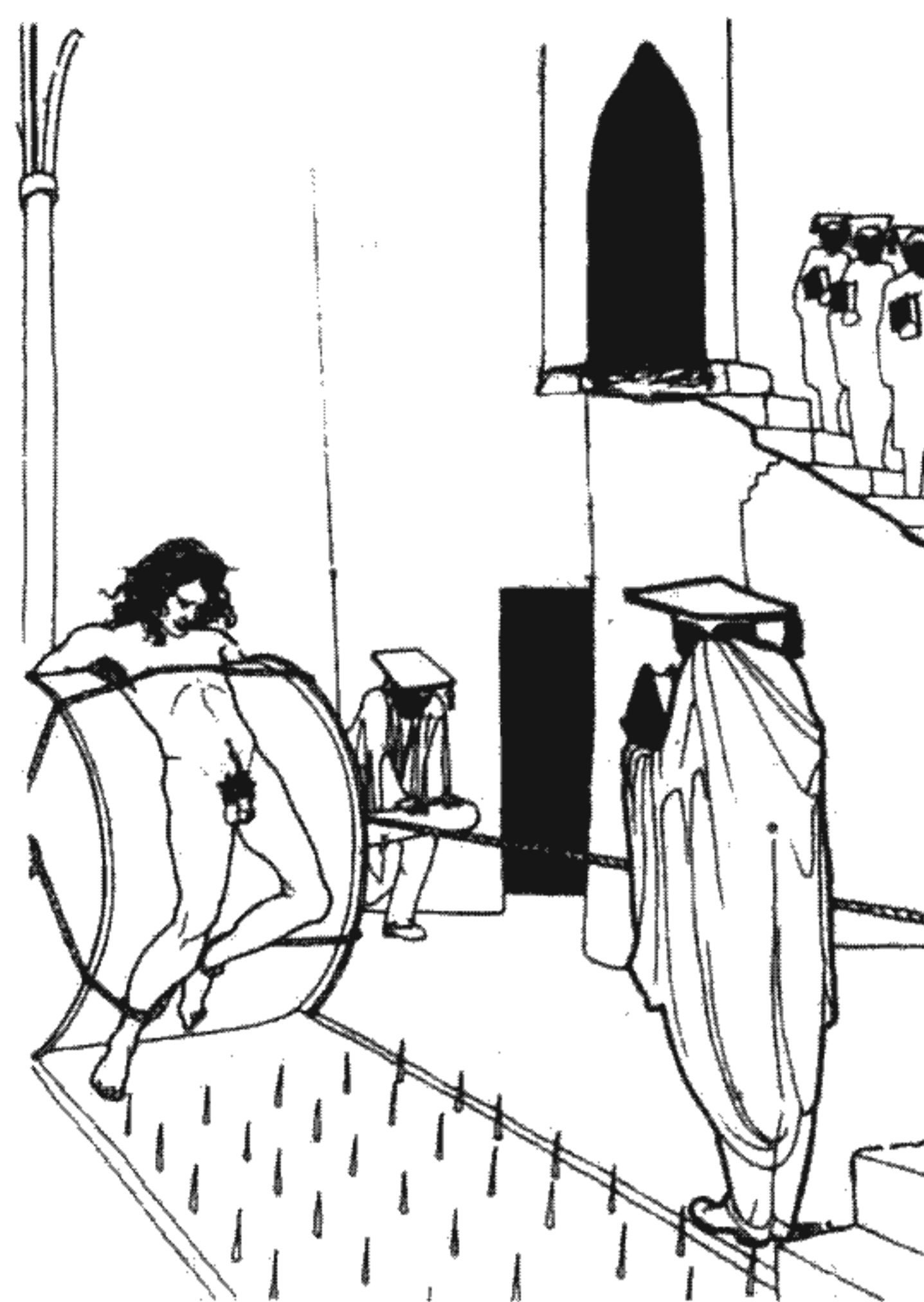
Professor Philpott would have us believe that the University system succeeds when it trains the student in application and research. But such a system is degrading for a rational being. Intellectual development is not mere application, nor the reading of many books, nor the swotting of subjects to infinite detail, nor nothing really by their anxious work, except perhaps the habit of application.

However, when our university develops the intellectual attributes of the students' personality it is being useful even in the most functional sense. When the student gains the discipline and habit of determined, sustained and demanding speculation and original enquiry his/her professional or technical duties will be aided immensely. The person who has learned to think and reason, who has formed personal judgements, will not immediately be a good lawyer, carpenter, teacher, but will be able to exercise those professional, trade duties with greater ease and versatility than others.

Before I go on I have two points to raise with the Education Liberation Front. Going by their statement in Salient a number of weeks ago, they work for the destruction of the university. But it seems to me that if we do not destroy but correct the distortions in the university system we have a gone a fair distance toward changing society as a whole. The other point is that in demanding principally may be narrowing their sights themselves. A person narrow in his/her interests becomes a subordinate part of some powerful machine. First, gain that intellectual approach of striving to understand man, to grasp human values and qualities, then apply self to study of relevant subjects. Basically education should tend toward personal enjoyment.

We owe our daily welfare to the useful, to mechanical skills. But this is not what we are basically seeking. Eventually we want to apply ourselves to some profession or trade. Only when a student has the ability to speculate, think independently is it worthwhile going on to a specialised study. Specialised study from the start defeats the principal purpose of the university. It narrows the student's interests too soon. Always, professional or other training has a secondary status in a university.

When the specific requirements of a profession are more highly valued than free and independent thought both the individual and society lose out. A student is then moulded by the profession. And knowledge should not be assessed according to the demands of a the attendance at many lectures. A person may do all these but still not be able to discriminate between truth and falsity, to sift



and arrange ideas according to value and build up his/her own ideas.

Therefore university education is not the reception of facts, items of information but the mind's energetic and simultaneous action upon those facts and the pursuit of those ideas aroused by them.

At the moment what the machine does with factors of input, the university does with our minds — it acts mechanically on people who are too passively, almost unconsciously, enlightened by the stamp of mere 'factual' statements or approved ideas.

It would be better to have the university as just a meeting place than an institution which gave degrees to anyone who passed examinations in a certain number of subjects. The first set-up would have more success in helping a person develop, in broadening his/her mind, and in fitting that student for future life. Better for we young people to freely mix together than to have lecturers with no opinions which they dare express.

Some insist that education should be confined to the achievement of a certain amount of work that can be weighed and measured. They argue as if every person, as well as every thing, had its price — that where there is a great outlay one has a right to expect return in kind. For these people university education is simply to further the nation's industrial and commercial economy, to develop agriculture and more technical services.

But our universities don't even fulfil this purpose for they fill our minds with a considerable amount of trash which is never thought about or used again. We know that we ourselves or our friends are being ill-used through being forced to load their minds with a mass of details solely for examination purposes, who have too much on their hands to indulge themselves in thinking or investigating, who are made to devour information without authenticating it, who hold the principles of whole subjects on faith, who commit masses of information to memory, who too often,

as might be expected, when their time of so called education is finished, throw away in disgust all that they have received, having gained scientific, technological and specialised society. Get scientific, technical or industrial organisations themselves to assess graduate students according to their own requirements.

Moreover a person cannot be narrowed down to being just a good economist, teacher, industrial chemist or whatever. The person has to be a friend, a husband or wife, an acquaintance of many, a citizen at large, a person with leisure time. Professional training ought not reign supreme to the detriment of all other personal abilities. It is only secondary.

In the application of these principles of university education I will try to be specific. To give the student the means to develop him/herself, broaden his/her experience and outlook, there could be at least a formal two year introductory stage of university studies. In this period subjects such as classical history and literature, philosophy, religious studies, current affairs, women's studies and English and foreign literature could be studied. History and the humanities, freed from a mass of detailed information, lend themselves to introductory studies also.

It is going too far to say that a narrow mind is one which contains little knowledge and an open mind arises from a great deal of knowledge. University education is not for the expansion of knowledge primarily. But broadening one's mind presupposes knowledge — requires much reading, having a wide range of information — allowing the student to put forward opinions. Much exchange of information and opinions within the university and outside it is necessary.

More specialised study would be undertaken after the introductory stage at will. The student, should have, of course, learnt to think independently to express personal views.

This suggested system of university education would lengthen the time spent at university. But this is not so important these days because this is an era of greater leisure and we young people because we mature intellectually and emotionally later, need more time to consider our future profession or activity.

Another practical application is the enlargement of the range of studies for the sake of the students. Even though not all subjects can be individually pursued we students will gain by learning from one another.

The participation of all, to a far greater degree, must feature in the whole learning process.

Unless we students can free ourselves of the present useless drudgery and what amounts to insulting degradation we would be better off outside the university system where we can cultivate our independence of thought and indulge our desire to get to the roots of matters of concern.

Still, I maintain, however, that the university has much going for it. But we can't wait 13 or 14 years for change as Professor Clark could. So we should give the university our support by demanding immediate top-level discussion on university reform.

Brendan Smith



## OTHER SYSTEMS, OTHER VIEWS

The Editor,  
SALIENT  
V.U.W.

Dear Sir,

I am an English teacher at (Name supplied) College and this essay was handed to me by a fifth form boy as part of mid-year English exam. I thought that it was brilliant because it completely captures a mood without any gap between thought and writing. I thought that you might possibly like to publish it because of its merit and because it helps to illustrate the futility of the present Secondary School System (from a pupils view-point) which has been seriously questioned with very good cause.

Yours faithfully,  
(Name supplied).

### Exams are a laugh

What a laugh, great joke! At least, that's what everybody else seems to think. I'm damn sure I don't, I'm as scared as hell at the thought of coming into this cold, stinking hall. Ten minutes ago I was making jokes and laughing at how easy it would be. Outside they were smiling; I don't see any smiles now.

Mind you, it's great weather for exams, bleak and dismal. The hills are grey, the skies are grey and most of the faces look worse than our uniforms.

There's no noise outside except for the roar of the occasional car, which sounds more like the moan of death than anything else. In here the noise is different, there's only the sound of pen on paper, except for that stupid teacher in her high-heeled shoes, climp, clump, climp, clump, slowly ever so slowly, up and down, up and down. I'll throw this bloody pen at her if she doesn't stop soon.

What are those kids out there staring at anyway? Pack of idiots; wait until they have to do this, then I'll laugh and give them hell.

### Notes on Rudolf Steiner Education

I would like to present two pictures:

I

Our decision is to study a particular plant. Perhaps we take samples of its leaves and flowers. One flower is divided into its component parts. The collection is dried, pressed, mounted, labelled and neatly filed away in a convenient dark cupboard.

II

We then decide to study another plant. First we collect its seeds, which have to be stored in some way for the duration of the winter. When at last spring arrives we plant the seeds in the damp earth and watch for the soil to crack and rise, for the cotyledons to push through and lift above the surface. The first leaf, which is totally different in character and form to the cotyledons unfolds, bows to the earth, then majestically lifts to the light. This will take place perhaps one or two weeks after first planting the seed.

So the plant will grow, each leaf will be a metamorphosis of the one before. The first, close to the earth, will be fat, watery in character. As the plant reaches above the dark, watery earth and into the warmth and light, the form of the leaves will change. They become indented; the leaves of some plants even having holes in them. All the time their size diminishes while their shape changes from round to long and thin. At first the pattern of the leaf become more intricate but then it simplifies.

Then following this withdrawal of the leaf, we have with the flower an explosion of form and colour; there is immense activity in the insect world, bees, butterflies and many more, visiting the plant.

We have noticed that as the top leaves are growing, those down below are dying.

We have observed the plant in times of drought holding its own, perhaps wilting. Then the astonishing transformation during a period of rain. It is not possible to observe in this way without becoming aware of the rest of nature. The birds sing on a damp day just as the colours of the plants glow. At times it has been necessary to hoe the weeds and soil around the plant and afterwards we have noticed the marked increase in its rate of growth.

At last the seed pods form, develop, wither and dry. The life departs from the plant and there will come a time when the mineral elements will join the earth, along with the seeds.

John Stevens: Class teacher at Queenswood Rudolf Steiner School, Hastings.

# Uni. Council Dithers Over Black and White Issue

By Peter Franks

The University Council still intends to send a delegation to the Association of Commonwealth Universities' Congress in August, despite a request from NZUSA and the British National Union of Students that the delegation will be withdrawn as a protest against the participation of four South African universities (as observers) and the University of Rhodesia.

The request first came before the April meeting of Council, and was deferred for lack of information. However by the time of the May meeting all the extra information Vice-Chancellor Taylor could provide was a news cutting from "The Times" and a letter from the University of Rhodesia, outlining their admission statistics.

Taylor added his own "random Observations": (1) The five universities concerned were "centers of resistance to apartheid", (2) the Vice-Chancellor of the University of Rhodesia was reputed to be a good joker, even though Taylor had never met him, (3) all A.C.U. members opposed apartheid, and (4) while the South African and Rhodesian regimes might draw comfort from the invitation to the five universities these universities should not be ostracised. Not surprisingly therefore Taylor recommended that Victoria should not withdraw its delegation from the Congress.

The University council is mainly composed of academics and professional people. Several of its members are leading figures in the world of Commerce and the legal profession. Pretty well every member holds an impressive collection of degrees and distinctions.

The debate on NZUSA's representations about the ACU Congress was as embarrassing reflection on the low level of intellectual training provided by our education system. Council members meandered round like a flock of blind sheep, despite the efforts of a few to bring the debate back to the question of principle involved, i.e. whether the Council supported contact with apartheid states through the ACU. The few students present left bewildered as to how the University keeps operating with a band of largely silver-haired or balding old dodderers guiding its affairs.

Like the proverbial bull in the china shop Chancellor Simpson charged into the debate with a long motion rejecting NZUSA's representations. The rest of the meeting was spent in a confusion of amendments and motions.

On the subject of Rhodesia, Council members made their minds up fairly easily. The Admission Statistics of the University showed, according to Danny Taylor, "that the number of African stu-

dents has increased both absolutely and proportionately in recent years", and for most Council members that was good enough to approve Rhodesian participation at the Congress. The reasoning behind this attitude seemed to be that because the University of Rhodesia was admitting more blacks each year it was a resolute opponent of segregation, and should therefore be supported. Supporters of this attitude didn't bother to compare the proportion of black students to whites (about 4:5) to the proportion of blacks to whites throughout the country (about 20:1).

But even the statistics didn't support the pro-Rhodesian argument. Council finally removed all mention of them from its reply to NZUSA after student representative Graeme Collins had pointed out that the number of Africans admitted to all first year courses at the university had actually declined between 1971 and 1972.

The final version of the reply was that Council couldn't see why the University of Rhodesia should be kicked out of the ACU Congress, but was seeking further information on the subject.

Fortunately there was more substantial information available on South Africa. At the start of the debate Simpson gaily informed Council that as far as he knew the four English speaking Universities admitted blacks as well as whites. A few members were a little uncertain about this and Gordon Hewitt rushed off to check up with staff members who had recently returned from South Africa. He reported that the four universities were in fact segregated and restricted to whites. Chancellor Simpson hastily apologised for claiming the opposite and withdrew the section of his original motion referring to South Africa.

But Council members were still uncertain. "I know I'm probably wrong but is the information correct?" asked Treasurer Malcolm McCaw.

Finally Graeme Collins stepped in and quoted a United Nations report outlining the relevant South African laws. Attendance at a white university is a punishable offence for blacks although they may be admitted with ministerial approval. Only 3 blacks were admitted to white universities last

year.

Having finally got their facts reasonably straight Council moved on to a resolution from Mr. Orr urging that a strong protest be made to ACU about the attendance of the South Africans at the Congress. In one of the rare occasions during the debate when a matter of principle was discussed Orr said that he believed that the existence of segregated universities was "inconsistent with the true notion of a university".

Kevin O'Brien then stepped in to try and stop rampant liberalism from blinding Council about the realities of the world. Although he supported Orr's motion "from an intellectual point of view" he was disturbed that the meeting might be setting a precedent. Would the principle behind Orr's motion be applied to all other Commonwealth universities, he asked. To support his argument O'Brien quickly invented the case of the "University of Timbuktu" refusing admission to non-Bihari Moslems. He was unable to find any real case.

Walter Scott amended the motion to urge ACU to withdraw its invitation to the four South African universities, and Council then adopted Orr's motion with the sole dissent of Graeme Collins, who believed it didn't go far enough.

Collins had pointed out earlier that Council had not faced up to the question at stake: whether the university should withdraw its delegates to the ACU Congress as a protest at South African and Rhodesian participation.

Procedurally this presented a problem. The decision to send delegates to the Congress had been made at an earlier Council meeting and so standing orders had to be suspended before it could be recommitted. Everyone seemed keen to debate the question but the vote on suspending Standing Orders had to be supported unanimously, and the sole dissent of Mr. Mills, the representative of the Secondary School Boards defeated it. Before he thundered "No", Mr. Mills had not made a single contribution to the preceding debate and seemed pissed off by the whole thing.

So the June meeting of the Council will now have to decide whether the university will attend the ACU Congress. Concerned students should be assured that the problem at hand is not that Council members support racism (as Danny Taylor said, "I'm as opposed to apartheid as the next man here") but that they are pig ignorant about the subject.

The Council failed to recognise that universities in South Africa and Rhodesia are a very important part of the apartheid structure. While white students are trained to become the future ruling elite black students are condemned to studying in inferior institutions.

In view of the Council's convenient naivety the Students' Association must ensure that Victoria University plays no part in whitewashing apartheid.

## THE RIGHT HAND COLUMN

Colonel Sanders of Kentucky Fried Chicken fame must have been very pleased to hear that George Wallace was still alive if not kicking after his shooting accident. The Colonel, you see, was a five figure contributor to Wallace's election campaign and supplied his Chunder Chicken to the Wallace entourage on the hustings. Serves them right, you may feel, but the episode does seem to indicate a certain affinity between peddlers of gastronomic and political catastrophes. And of course it will give patrons of Kentucky Fried an even warmer feeling in the guts to know that their money goes to support the far right wing of Yankee politics.

Glad to see the Wellington Public Service Association have got things sorted out. You may recall a hooah over the local Association lining itself up with a governing body to help H.A.R.T. Well by coincidence one leading light in the local PSA is our pensioner student Mike Law, who has more than a passing interest in H.A.R.T. Well the upshot was that the Wellington PSA had an SGM or something and overturned the proletariats thoughts on the matter and refused to support, or more to the point disassociated themselves from H.A.R.T. Haven't seen Mike lately, but its good to see him go down once in a while.

Mat Rata is doing a great job at Ministerial level in Govt. these days. In fact Mat has really been doing his homework of late. Seems he wrote a letter to the Municipal Association (the Council of local bodies) asking them to advise members in very strong terms to stop discriminating against race on council forms etc. or he would have to pass a law against it. Seems Mat didn't want any distinguishing between Europeans and Maoris. Unfortunately Mat was pipped to the post, in fact way back in 1958 by the last Labour Govt. which introduced the Bill then and it has been law ever since. Mat wasn't to know I suppose, he was only elected about 1961 and possibly hasn't had time to read it up.

One item which won't be reported elsewhere in this issue, but I feel may be of interest to Commerce Students, is the recent appointment of Dr. Szakats to the Professor of Law at Otago University. One of the more human academics up here, I'm sure he will be missed, but it is a well deserved post.

Seems that PBEC was held in Australia over the May holidays. All sorts of elaborate plans were laid to make sure that no disruptions occurred. The joys even organised things here so that if anyone tried to leave NZ for the conference that wasn't wanted, ie, a Vic stirrer, they would get turned away at Sydney airport. Anyway it wasn't necessary. The conference was held at the Wentworth Hotel, with plenty of people by the doors in case there was any trouble. Result not one student in sight. They were all meeting the Vietnamese delegation. Result no news whatsoever for the PBEC people in the local press, despite 5 Press Conferences, while the reds got all they wanted. Seems if you want publicity make sure you have the students.

Just in case you got this far and wondered why the copy is so slack, well its all because of you slackers... for God's sake send us some anonymous shit stirs etc. and we'll look them up - guaranteed no editorial interference. Without your help I can't get the info.



## ECOLOGY ACTION



Genial Joe Walding will appear at the Union Hall on Weds. June 6 to give a public talk on government environmental policy. The talk will restrain itself to the topics of recycling and packaging. But if you feel that more important environmental issues need airing then there will be a question time when all topics will be discussed. This is your chance to find out if the government has a policy. Don't miss it. If you don't think that the government is doing enough now is your chance to tell the man at the top.

### Conservation Week Needs Your Help

Conservation Week is an annual event (July 27 - August 5). The principle aim of which is to get across to the public the scale of the environmental problem and to show what the individual can do.

The Conservation Week programme is far from finalised, but involves many displays and activities. Within the university a display will be set up in the third floor foyer of the new science block. Display topics will include sewage outlets of the Wellington urban area (based on 1969 effluent flow figures), the geography of denuded bush areas, and fishing conservation in Wellington on the theme of using income not capital, with particular reference to paua. These displays will be the work of members of the geography, zoology and botany departments and will include large scale maps, diagrams etc., latest statistical information and full references for all figures and contentions. This may sound rather passive but it will involve a lot of work and the result as planned is of a standard likely to have real impact.

Ecology Action will participate in this display on the topic of municipal refuse

disposal. It has been proposed that the display include a map showing the extent of past Wellington dumps, plus planned future ones, to show the limited capacity of present methods to cope with future needs. Clearly also the display needs to show the potential alternatives - such as composting, recycling. Anyone with information, other ideas or who is simply willing to help should contact me.

There are a number of other Conservation Week activities where students could help. These include organising a question and answer session on environmental topics in local papers, helping in a radio/television link which would put people unconnected with environmental groups into contact with local projects, and manning a 'watch-dog' telephone which would tell people concerned with this particular issue who they should contact for information or action. Other activities include arranging with shops for prizes for competitions being run, helping with distribution of propaganda sheets on Conservation Week, erecting displays (in the case of the latter, one particularly good display is available, but because of its size, availability is reliant upon Conservation Week organisers providing the labour).

This list is in no way exhaustive. Anyone who has other ideas as to what could be done should not hesitate to come forward. An informal meeting will be held in Committee room 2 on Tuesday, June 5 from 12-2pm for anyone who is willing to help or has suggestions of their own. Anyone not able to come should leave a message for me at the Studass office or contact me at 555-814.

Bruce Symondson  
Studass Environmental Officer.



### NEWS RELEASE ON CHINA TRIP

The 25 person NZUSA delegation to the People's Republic of China will leave from Auckland from Hong Kong on Wednesday 4 July. The actual period of time in China itself will be from 5 - 25 July.

The trip will cost approximately \$825.00 although students who wish to apply will be given access to bridging finance. This is so impoverished students can make the trip to China and gradually pay back the money later.

Unlike the selection process for the last student trip to China, candidates will not be required to submit a biography. They will, however, be personally interviewed by a selection committee consisting of the President of NZUSA, a member of the last NZUSA delegation to China and a person who lived in China before returning to New Zealand.

The delegation will undertake not so much a tourist trip to China but a trip designed to provide as many learning opportunities as possible about the political, social and cultural structure of the People's Republic. Students who are expecting a joy ride through the People's Republic need not apply.

Application forms are now available from the Student Travel Bureau of NZUSA and these applications should be completed and sent in by 7th June.

# Turnovsky's Shirts Versus The N.Z. People

By David Tripe

When it was suggested in Salient (March 21) that the main ecological problem was capitalism, certain people expressed disbelief and shock. But if these doubters missed a lecture given by Mr Turnovsky, President of the Manufacturers' Federation, to an Ecology Action group on May 2, they missed an opportunity to dispel their doubts. Mr Turnovsky's illogical arguments in defence of capitalism, and his economic questionable economic theories, betrayed the villain in his lair. One member of the audience was so shocked that he felt obliged to conclude that the New Zealand Manufacturers' Federation was opposed to the interests of the New Zealand people.

## The Economics of Shirt Packaging

Mr Turnovsky, the man who acknowledges the concern of manufacturers for the environment, started with a discussion of shirts and their packaging. Shirt packaging makes the shirt look nice, sell better and it also makes the shirt cheaper!!! He cited the case of a manufacturer who tried to sell his shirts without packaging, and who lost sales as a result. For as long as competition exists, the packaging and promotion of shirts is necessary. **Packaging can only be eliminated if competition is abandoned: if the principle of production for profit is replaced by the principle of production for use.**

Mr Turnovsky was then faced with a dilemma: it was suggested to him that if shirts were not packaged they would be cheaper, and that therefore people might buy more of them. To answer this charge, two lines of approach were necessary. Firstly, the removal of packaging from shirts would cause fewer shirts to be bought in total. Although Mr Turnovsky dislikes the inconvenience of shirt packaging, he buys more shirts because they are packaged! He must be some kind of masochist.

To help to try and make this argument seem rational, he tried to prove that unpackaged shirts would be more expensive! There were two reasons for this: one was that transportation costs would be higher for unpackaged shirts because they would not be in uniformly-sized boxes. Never mind the reduction in both size and weight because of the removal of packaging, pins, etc from the shirt! However, it was also claimed that packaging costs would be outweighed by "economics of sale". The implication being that unpackaged shirts would result in the loss of the benefits of large-scale production. This state-

ment is a nonsensical lie: there is no relationship whatever between packaging and the achieving of economies of scale. **Such bullshit arguments as these are the justification of forcing people to pay an extra dollar for their shirts.**

## The Litter Problem is All in the Mind

But, says Mr Turnovsky, the environment conscious manufacturer, it is not right to blame industry for the littering. After all, it is people who do the littering they get the environment they deserve. Littering is a social disease of modern society, the only remedy for which is to force people to change their views. **Plastic packaging enables goods to be presented to the consumer in a convenient manner and cleanly, and if the packaging is inconvenient to dispose of and thus becomes litter, then that is the fault of the consumer.** But as Mr Turnovsky pointed out, plastics constitute a mere 0.3% of solid waste, and therefore non-biodegradable plastics cannot possibly be a problem ecologically. He also said that because 95% of bottles are returned, there is no glass waste problem either. Perhaps Mr Turnovsky should go and look at a few beaches covered in broken glass, or cut his foot on a half-buried broken beer bottle. But our environment-minded gentleman sees manufacturers as being entirely innocent of the littering of the country with cans, and bottles, and plastic containers.

## Z.E.G. entails Z.P.G.

What Mr Turnovsky had really come to talk about was economic growth. It was useless, he said, to talk about zero economic growth while population was increasing, because this could only result in declining standards of living. This assumes that those people who call for zero economic growth do not presuppose zero population growth — but they do. Even the Values Party managed to make Z.P.G. a precondition for zero economic growth.

The main argument that was used to emphasize the importance of economic growth was that growth is necessary if we are to be able to afford to clean up the environment, and to provide more and better cultural and recreational facilities. In terms of economic theory, this argument is totally invalid. These facilities, and the costs involved with them, can be provided by diverting to these ends the resources that would otherwise be used for growth.



## Japanese Logic

To say, with Mr Turnovsky, that manufacturing has the growth potential to generate wealth to combat pollution is a "Mitsubishi" argument. Mitsubishi create industrial complexes, and then get the contracts to build the motorways to facilitate the Japanese government's policies of decentralisation. Mitsubishi are the pillar of Japanese heavy industry, but in one year, 1972, they sold \$170 million worth of anti-pollution equipment in Japan alone. But Mr Turnovsky thinks that it is good business for the polluters to make profits out of combatting pollution — after all, it is necessary for the survival of Tokyo.

Another reason advanced for the necessity of economic growth, especially in manufacturing, was the reduction of dependence on agricultural exports that would result. Mr Turnovsky managed to give a good reason for economic growth, even if he was not able to explain the argument behind it. The problem is that New Zealand has what might be described as a colonial economy, since it is primarily an exporter of raw materials. This means that, because of the economic growth that is taking place in the countries that are our markets, the proportion of agricultural produce consumed in these countries is declining, and hence the relative prices of New Zealand's agricultural exports must be declining. But a policy of zero economic growth will preferably be implemented in the world's most advanced countries first, or otherwise the extremes in wealth that already exist throughout the world will be accentuated.

## Attacking the Environment

Mr Turnovsky then raised the argument that zero economic growth had no relevance to environmental and conservation issues anyway. While the National Government had held power, there had, for a time, been no economic growth, but the environment had still been attacked with power projects and other such schemes. But, here again, our environment-minded manufacturer appears to have missed the whole point at issue. Admittedly the depletion of natural resources can still take place while there is zero economic growth, but a drastic change in attitude is implied. When zero economic growth is aimed at, there is no need to build a road over the Heaphy Track to increase the numbers of tourists passing through the Westport and Collingwood areas, in order to increase total Japanese and U.S. spending in this country. There is no need to establish a beech forest industry to increase employment on the West Coast and to increase our foreign exchange earnings of Japanese yen. For zero economic growth means zero new industrial development. When industrial development policies might have been in conflict with the environment, industrial

development will lose out. Also, zero new industrial development implies that there is no longer any rationale for industry to earn profits for itself. In fact, it is very likely that as business continues to earn profits, a state of over production will develop, and a great economic depression will occur. **This is the Marxian description of the condition for the end of capitalist society. Perhaps that is why Mr Turnovsky is so hostile to the policy of zero economic growth.**

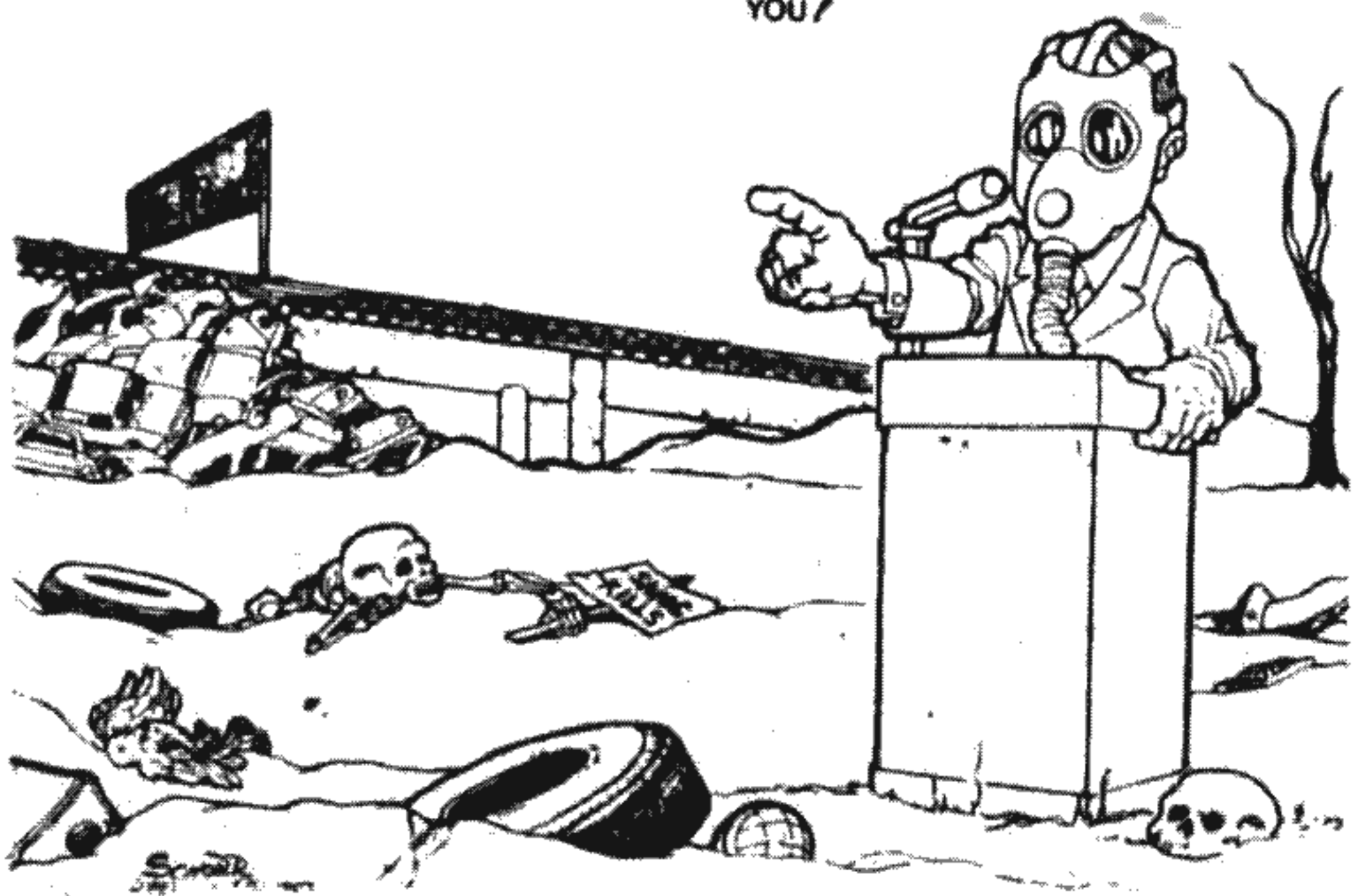
## The Hypocrisy of the Values Party

Mr Turnovsky introduced another argument in favour of economic growth in the form of an attack upon the qualifications of those who advocate zero economic growth. There are people in New Zealand who can be considered poverty-stricken. However, the people who advocate zero economic growth are those who have sufficient material wealth — from which it appears that our true-blue, but environmentally aware capitalist recognises the inadequacy and hypocrisy of the Values Party. Mr Turnovsky has apparently consulted the F.O.L. on this point. According to him, Mr Skinner desires economic growth because it will increase the real incomes of his workers. **This could be interpreted as yet another instance of the Muldoonist attitude to industrial relations that the F.O.L. leadership adopt from time to time: the view that trade union action should be directed solely at increasing wages, and that other aspects of workers' welfare should be either assumed to not exist, or be ignored.** As I pointed out above, zero economic growth would, of necessity, outlaw profits, and this must inevitably either increase real wages or permit a reduction in the hours of work. And of course, socialism's benefits to the worker are immeasurable — working class ownership of the means of production is just one of these. And with a more equitable distribution of the wealth of society, there could be plenty for everyone. It must be remembered that such a policy is directly contrary to the interests of Mr Turnovsky as a manufacturer, whether he is conscious of environmental issues or not.

## No Classes in this Society

But perhaps Mr Turnovsky's greatest problem is his view of New Zealand society. He denied flatly that there was any sort of class structure in this country, and proved his assertion by stating that he lived in the same street as Maoris and workers. In Mr Turnovsky's eyes, the interests of the Manufacturers' Federation are the interests of all New Zealanders. From what Mr Turnovsky says, we are led to conclude precisely the opposite: that there is a class of capitalists working above all for their own interests and in opposition to the interests of New Zealand and its people.

WE GUARANTEE AN  
EFFECTIVE SMOG  
DEVICE BY THE END OF  
THE NEXT DECADE!  
—AND HAVE WE  
EVER LIED TO  
YOU?



# RIP-OFF NEWS SERVICE

Courtesy of "Lot's Wife"

## THE RING OF CONFIDENCE

From the **Berkeley Barb** in the States comes some fascinating information. One of last year's issues of the **Journal of the American Association of Dentistry** had five pages missing when it finally reached the public. An article scheduled for publication was deleted at the last minute. In fact, about fifty issues with the article included were printed, and they contain some mind-boggling thoughts.

The censored article contains the report of a dentist, Dr Derbert Fieser, who practised on the west side of New York's Greenwich Village.

He noticed that his patients had a relatively low rate of tooth decay and mouth disease. Through further investigation, he discovered that the least incidence of cavities was found in the male homosexuals.

The dentist attempted to determine if there was another factor in common besides their homosexuality. Said Dr Fieser, "I could find nothing in common among these men except for their homosexuality. Nothing in diet, frequency of brushing, or brand of toothpaste established any pattern among the patients."

Fieser consulted many psychiatrists and still met with a dead end. He talked with a doctor who specialised in "sexual abnormalities." The doctor jokingly suggested that perhaps semen was better than fluoride.

Although this was meant as a joke, the doctor decided to scientifically examine the premise. He visited the New York University "Laboratory of Human Relations" and procured several samples of human semen.

The doctor then divided his non-homosexual patients into two groups. A control group had their teeth brushed with a regular commercial brand of toothpaste and a test group had their teeth brushed with the semen samples.

After 5 months, Dr Fieser re-examined both groups. Those to whom he had applied the semen had 50% fewer cavities. The doctor tested his homosexual patients and discovered that the enamel on their teeth was actually harder than normal.

"I don't know what this will mean for the homosexual movement," said Dr Fieser, "but it sure makes things easier than dumping all that fluorine in everybody's water."



## NO LONG HAIRS IN PECOS

PECOS, Texas — A minister in this desolate West Texas hamlet startled his congregation when he observed during a recent sermon that "Jesus Christ would have been picked up for long hair, had He walked through Pecos, Texas."

The minister wasn't far wrong. Reeves County Sheriff A. B. Nail, who likes to be referred to as the "Law West of the Pecos" declared war on long-hairs and started out by picking up unwary hitchhikers. Once arrested, they could expect — at a minimum — to have their heads shaved and spend two days in the county jail.

Nail freely admits that force is used if a prisoner objects to a haircut, but he maintains that it's all in the interest of cleanliness. Besides, he says, "85% of the people in the jail are — were long-hairs. That indicates to me that practically all thugs wear long hair."

Hitchhikers who finally made it out of the Pecos jail started talking to lawyers and describing the rough treatment they received, and now at least once complaint has been filed with the FBI. Peter Elliott Kelsey, 21, was hitching from California to see his parents in Texas when he was picked up, roughed up, shorn and locked up. Kelsey's father lodged an angry complaint with the FBI, which is now investigating the "Law West of Pecos" Sheriff Nail says he isn't worried. "I never had any doubt in my mind that I was right in what I was doing."

## SHOWROOMS BUGGED

Automobile showrooms are being bugged so that a salesman can leave the room and then listen in on any conversation the prospective clients may hold. In this way he can often find out what the customers are really interested in — like a particular colour, or price range — and return with an offer that is hard to refuse.

This information was printed in a report released by the San Francisco based Consumer Action Group and was written by an ex-car salesman, Mike Harris, who says this type of activity is quite normal. The Consumer Action Group is urging consumers to be wary of discussing an automobile deal in or around the offices of car salesmen.



## HEADS WE WIN...

Last Tuesday The Herald published a report of a disturbing episode without the slightest flicker of awareness of its implications. A woman had attempted to hang herself with a blanket in a New South Wales police station lock-up. A policeman saw her attempt and with a fellow constable managed to prevent its successful completion.

The subsequent reaction of the police was not to have her seen by a doctor, or placed under intensive psychiatric care, or any other reasonable rehabilitative moves. SHE WAS CHARGED IN COURT NEXT DAY WITH MALICIOUSLY DAMAGING THE THREE DOLLAR BLANKET AND CONVICTED OF THE OFFENCE.

One would almost suspect that the function of police was to protect property rather than people.

## PEOPLE WILL SHARE

Claude Lazevis' restaurant in Paris has surprised almost everybody by announcing that it is operating at a profit after one year of business.

Why the surprise? Because Claude's restaurant called The Sampiere Corse, doesn't present its customers with a check. Instead, eaters are told to pay what they can afford. People who are broken are actually encouraged to eat without paying a penny.

The Parisian restaurateur is a dedicated Communist who is convinced that people — if given the opportunity — really will share what they have. The restaurant has no checks, no cash registers and no cashiers. Instead, people merely put their money into an open cash box and take out the change they believe they are entitled to.

So far, the concept is working.

## ROLE OF SCIENCE

There are more scientists in the United States today working to develop fruit flavored vaginal deodorant sprays than are working on methods to detect the causes of birth defects.

That is the finding of Doctor Michael S. Jacobson of the Center for Science in the Public Interest, a non-profit consumer research organization in Washington, D.C.



# The Example Set by Albania

When Salient ran an article on Albania earlier this year it was received by some students with considerable misgivings. The article below indicates that at least one New Zealander, who is neither on the Salient staff nor a member of the C.P.N.Z., sees much to be impressed with in the people's democracy of Albania.

The well dressed people, the relaxed atmosphere in the streets, the bright new houses, the absence of anything that reminds you of poverty in a country which was known until all too recently as the poorest country in Europe is what struck me most forcibly as a first impression. Tirana immediately pleased me with its calm beauty and jolly crowds.

Thanks to the generous hospitality of the State University of Tirana whose guest I was for three weeks, I saw Albania from North to South and can say that this air of prosperity is general and that Albania's Party of Labour has indeed performed some kind of a miracle.

I came to Albania to study socialism as a mode of development for formerly backward countries and I am leaving that little country with no doubt in my mind that the socialist system established in Albania has achieved everything bourgeois economists prescribe in their innumerable textbooks on development without any success. For they leave out the most essential aspect of development: the required change in the social system.

My impression is that Albania represents truly "development from the bottom up". Because the social system of Albania is based on the rule of the working class in alliance with the peasantry, the human potential which is so dreadfully neglected in backward countries has been brought out fully. To travel through a country where one third of the population goes to school or university and where the other two thirds are similarly improving their qualifications to produce more and help others more effectively, is indeed a revelation. Men and women in Albania, increasingly liberated from age-long subjection know that every-bit of their power is required to construct a happy country. And they have fully met this challenge. The secret of their success seems to me to lie in the fact that they take a conscious part in the planning of their future. Everywhere I

could see the objectives of the people spelled out. I have been impressed by the ubiquitous posters and notice boards setting out the Party's ambitious objectives for the whole country and when studying the clearly exhibited development objectives of each gigantic new enterprise, each shop, each cooperative farm or other place of work we visited.

So, my main impression is that of a country which has become conscious of its potential and which is realizing it at great speed.

Today one wonders how anybody could have spoken of Albania as "the poorest country in Europe". For here we have a country rich in iron ore and copper, in nickel and chrome, in oil and gas, in hydro-power as well as coal. Here we have a country of sunny hills and vast plains which are already yielding abundant agricultural production.

The answer to the question why Albania could have been the poorest country in Europe was given to me in the many magnificent museums of history which we visited. Albania, for centuries, has been the object of imperialist oppression of one kind or other. It started at the times of the ancient Greeks and Romans, and it continued through the times of the Byzantine and Turkish Empires to those of the Italian fascists and German nazis.

Only when under the leadership of the Party of Labour and the guidance of Enver Hoxha the partisans of Albania liberated their country from foreign oppressors and handed it over to the people could the rich treasures of Albania's natural heritage and the talents of its people be realized.

My impression is that here we have a model of development which shows how socialism can solve the problems of development which bourgeois politicians and economists have been unable to solve.

By Wolfgang Rosenberg, Reader in Economics, University of Canterbury.

# VALUES: THE POLITICAL WING OF THE ARROWMINT CROWD

Salient interviews Tony Brunt,  
the founder of the Values Party.

**SALIENT:** You've got a poster of Che Guevara on the wall there upside down. Why?

**BRUNT:** Someone else did that. I think the poster belongs to a guy in the flat. We thought it was a little pretentious having it on the wall in the first place so we thought we'd turn it upside down. There's no great symbolic meaning to it.

Would it be fair to say that the campaign you waged last year was one which concentrated on—to quote—"the quality of life rather than the quantity of life"?

That would be right.

How does that square off with the fact that in your election manifesto you set out an economic growth rate that is in excess of that the National Government had been achieving? Well we didn't...if you have a close look at the Manifesto. We suggested that perhaps a small growth rate might be necessary to stop the economy going into active recession. But we did advocate a stable economy once we've stabilised the population. What we did say there, I think, was — I'll go and get a copy....."It may well be desirable to couple zero population growth with a small economic growth rate of one per cent each year if this is sustainable with a stable population and with the maintenance of a congenial environment." Now this was to stop the economy going into active recession because, of course, if you try and balance the national economy on the no growth borderline it's quite possible you could send it into recession through the reverse accelerator effect.

And how do you tie this in with the question of zero economic growth?

Ah, well, yeah, o.k., we, lets face it — we haven't done a tremendous amount of research into a stable economy, in fact no one anywhere in the world has. We held it up as an ideal and we said — it's only a fairly short section of the Manifesto: "There are many problems connected with a policy of planned zero economic growth" and obviously a hell of a lot more study has to go into this. And we say here it may well be desirable to have a small economic growth rate, after study has been done to see if its possible to have a stable economy or whether it's advisable, economically. As far as I'm concerned the ideal of the stable economy holds.

Wouldn't the effect of having a zero economic growth rate tend towards freezing social relations as they exist at the moment?

Oh yes, this is very important — not to freeze in social inequality and in fact we tried to get around this in our industrial relations policy with pushing for a greater degree of worker ownership, worker control of industry.

So that would be actual worker control as distinct from worker participation in decision making?

Ah, well...participation in Norway at least has lead to a de facto control. Seems to be very hard once you start enriching jobs — it's very hard to stop the movement.

Well, who then would you envisage owning the means of production — the workers who operate the means of production?

I don't think we should...it would be very hard obviously to make a total transition from a privately owned economy — or substantially — to a wholly publically owned one and I don't know whether I'm in favour of a rapid — I'm certainly not in favour of a rapid transition. I don't know whether I'm in favour in the long term of a gradual transition because I feel that the private enterprise system at the moment is the worst possible form of economic organisation except for all the rest. It seems to me that the socialist alternatives throughout the world aren't tremendous advertisement for public ownership. But I do feel there should be a substantial degree of worker ownership. Social Credit actually had that in common with us and they have quite a substantial part of their industrial relations policy devoted to it.

What it boils down to is you favour the retention of a capitalist mode of economic organisation but with a high percentage...

Yeah, that's right. In this way one would hope that you could stop the freezing of social inequality once you'd stabilised an economy. But don't forget that our proposal to stabilise an economy would follow a stable population, because obviously with an increasing population you'd need increased resources to maintain a steady standard of living.

That may be something we'll come on to — the aspect of zero population growth. But this question of the means of production and ownership of them. Why exactly do you favour — apart from what you cite as the bad example of socialist economies elsewhere — why do you wish to retain a capitalist mode of social organisation when you say it's the worst possible?

Because I feel that the costs of transition to a publically owned economy far outweigh the advantages. Let's face it, there would be tremendous opposition to it in New Zealand because I think most people are reasonably satisfied with the present system of a mixed economy.

How do you reason that?

Well....there seems to be no widespread sentiment in the public — from what I can gather —

for complete socialisation of the means of production in New Zealand. It's just an intuitive thing — I think overwhelmingly most people in New Zealand would agree with me. That's how I put it together.

It's just difficult to ascertain where you get your information from, given that the media, for example, is in the hands of those who have most to lose by the transition to a socialist economy.

It's just an intuitive thing coming into contact as I do with a lot of people in the course of every week, walking around, working. As it so happens at the moment I've got a labouring job — but none of my fellow workers at the moment have expressed an urgent desire for a socialist state in New Zealand. If it was reasonably widespread I would think I'd come into contact with it a number of times in a month. As it is I don't think I've come into contact with it among people I've met for quite some time.

Have your fellow workers come across with the view that they'd like to see zero population growth and zero economic growth? No, they haven't.

One of the functions of the Values Party, then, is to educate people to this point of view? Yes, that's right.

Might not the same be true of socialism?

As it so happens I don't agree, I don't agree, as I have said, with complete socialisation. Sure, there may be some people who want to educate people to accept full socialisation of an economy — good on them. As it is I feel the costs of the transition to socialism probably outweigh the benefits so I'm not particularly trying to educate the public to it. I do feel, as I've said, that there should be a substantial degree of worker ownership.

One of the most outstanding features of a capitalist mode of organisation is the element of competition which exists within it.... Yes.

Presumably in your ideal situation that would remain and the result of that would be the holding out of materialistic incentives in a society which you would wish to concentrate on values?

Yeah, well we dealt with this in the Manifesto to a certain extent. Our policy section devoted to advertising for example in which we said we'd make advertising non tax deductible in order to double its cost and thereby discourage it. But the stable economy probably would involve depressing economic activity and perhaps competition through monetary and fiscal means — as indeed our economists do it at the present time when they feel an economy needs to be deflated to a certain extent to reduce inflation. They've got broad fiscal and monetary policies which have the overall effect of reducing economic activity and economic competition.

Would you agree that there's a significant difference between those who hire and fire and those who are hired and fired? Yeah the ability to hire and fire.

Do you think, then that certain social consequences flow from these differing relations?

Well I guess basically I don't see society in class terms as many of the reporters on "Salient" apparently do and the way I look at society is not shaped by class interest, or what I perceive to be class interest, at all. I think New Zealand is a fairly egalitarian society with a fair degree of mobility within the social rankings. And I just can't relate to terms like — you know — employers and employees or — you know — the boss class, as "Salient" called it recently, and those underneath.

You do recognise there is a distinction here nonetheless?

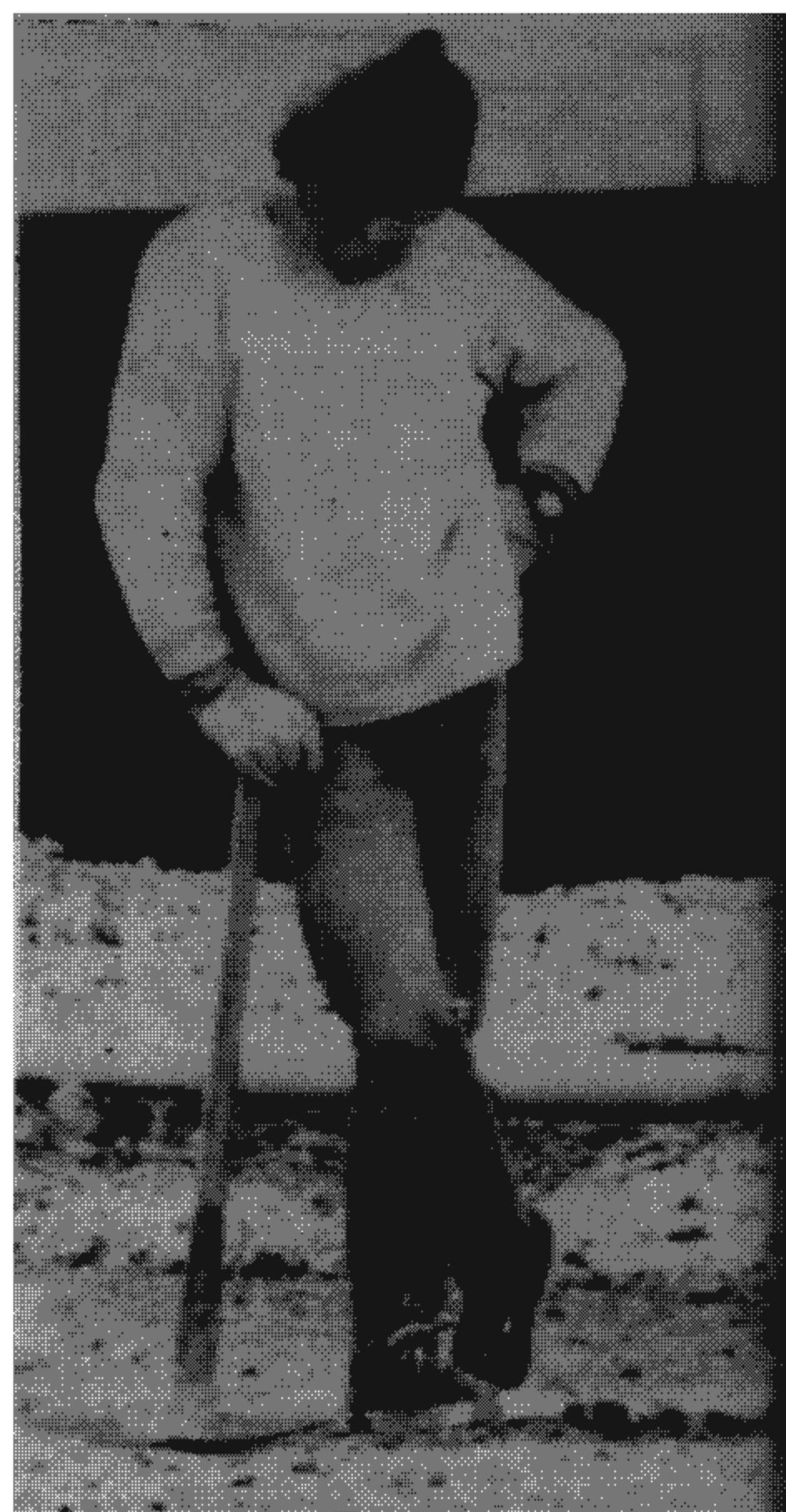
Oh yeah, sure. But I don't see them as inflexible classes.

That leads to a point where many seem to find great difficulty with the whole Values approach. This question of social mobility — you seem to assume that everybody's living this affluent life and the need now is for everyone to turn to the quality of that life.

Yeah. I would say it would be an incorrect assumption to assume that the Values Party felt that everyone is leading an affluent sort of life. It's bloody ridiculous and I certainly don't agree with that. And that's why we have a social welfare — the supportive social welfare policy in our Manifesto.

What percentage of New Zealanders would you say were leading an affluent life — just as a generalisation?

I would say the overwhelming majority. I would say there's less poverty in New Zealand than in any other western country I would think.



Last year there were reports of kids in Auckland suffering from malnutrition, kids in Nelson suffering from rickets.

Yeah, well, I've just said that I believe there's less poverty in New Zealand than in any other western country.

The average wage in New Zealand is somewhere around three and a half thousand per year. That's more than what I'm getting.

How do you think the man with a family gets on with that?

Well, they seem to make do.

Yeah, they seem to make do but is making do sufficient to justify your telling them they should look to the quality of life. It just seems that what is happening is that you're telling people who live in depressed city areas, you're telling people who find it hard to make ends meet that now is the time to stop looking to the quantity of things and turn to the quality of things.

Yeah, well I think it's timely to do so because I think a greater number than ever are moving into a — or, you know, New Zealand society overwhelmingly now finds that its material needs are being met and I believe that there should be a political party addressing itself to the whole of the needs of the population. Now don't forget we did have a fairly active social welfare policy in our manifesto and I also, there was also the worker ownership thing which one would hope would lead to a redistribution — a greater degree of redistribution of income in New Zealand than we have at the present time. So probably in these areas we went further than Labour in fact did in redistributing income in the country as a whole.

Jack Tanner, in his article on the Values Party in the Latest "Monthly Review" stated that as far as the middle class is concerned the children are merely the extension of the parents' egos — they inherit their genes, they inherit their wealth, they inherit their respectability and so on. That being so it's relatively easy for middle-class, persons to accept the Values idea of Z.P.G. because children are not an integral part of the social milieu. For working class parents, though, the whole idea of having a family is part of the milieu, part of the way they operate, an integral part of their social existence. Therefore working class parents are not likely to be quite as happy about Z.P.G. How would you go about introducing it in the face of such a dichotomy?

Well, I'm well aware of that dichotomy, I'm well aware of the sentiments of people who do want to have large families. But I should stress that all the measures we outlined in our Manifesto were voluntary measures. There was nothing of a compulsory nature at all. Firstly, we wanted a widespread and thorough sex education programme in schools. Secondly, we wanted increased availability of contraceptive facilities within the country. And thirdly we desired a liberalised abortion policy during the first three months of pregnancy. All of which relate to voluntary measures.

Moving onto a different area — foreign relations. I understand that your Manifesto's approach was to say that New Zealand, under a Values Government, would maintain links with existing allies.

Yeah, that's right. Let's have a look at it. I'll read it out to you if you like. "The Values Party supports a more activist, and independent approach in foreign affairs while still maintaining close links with our traditional allies" — that's what we said.

As far as the quality of life is concerned on a Global scale: are you familiar with the figures put out by the United Nations in which the population of the world was compressed into one thousand people? Of that one thousand sixty earned an average wage of \$3,200 a year



HOMO VALULUS  
(POSSIBLY EXTINCT)

and the other 940 earned an average wage of \$22 a year. Of the \$3,200 a year the sixty each earned something like \$850 was spent on defence, \$87 on gambling, \$54 on alcohol and \$1.67 on the other 940. Yeah, yeah.

It seems that what you're advocating there is that New Zealand align herself with those nations which have remained tied to the orbit which produces these gross global inequalities and the Governments of South East Asia which seem to be quite prepared to let that situation be perpetuated rather than the Governments in South East Asia and other third world countries — that are seeking to fight the exploitation that is going on.

Well, I prefer rather than severing relations altogether with these countries, working through their existing governments and thus maintaining diplomatic relations with them.

**What would be your policy in relation to Vietnam for example. Would you recognise the P.R.G.?**

I can't speak for the Party because I'm really acting Regional Co-ordinator for the Values Party. My personal point of view would be that there is a good case for recognising the P.R.G.

**Would that imply that you'd wish to see recognition of the South Vietnamese Government withdrawn?**

Yeah, I think, I think that's, that's certainly got a hell of a lot to commend it.

**Would that policy be carried over into, say, Cambodia?**

We're getting into deeper water here. Quite honestly I'm not as conversant with the situation in Cambodia as I am with other countries.

I couldn't really say.

**Another area of questions, where geographically would be your strongest area of support?**

Auckland, Wellington, Dunedin, just going on mail lists. Auckland is as big as Wellington. Although I would think within the public itself Wellington's our strongest area.

**Tanner levels the accusation that the Values Party members are more or less the political wing of the arrowmint crowd — they're a bunch of young technocrats who sit up on Kelburn heights and gaze down with a little Wellington view on the rest of society, project their own view on the rest of society, project their own affluence on the rest of society. Do you think that's unfair?**

Yes I think it is. The membership of the Party is fairly diverse, certainly I don't think we're a bunch of middle-class elitists as a few people try to label us. It was rather interesting during the actual campaign that most Labourites were quite scared of the likely impact of Values. It wasn't until after the election where we polled quite well in Karori and Remuera that they pulled out the label of limousine liberals. I was rather interesting to see the change once the electoral results had come out. They were scared beforehand because they didn't apparently see us as a bunch of liberal elitists. Certainly Values is interesting in that its membership is schizophrenic. We've got a number of young — quite a lot of young activist people in the Party, many of them not activist — just sort of liberals. And we've got a fairly affluent older wing. It seems to me Values is rather interesting in that while other political parties might have a split between the old and the young, Values is the only party in which the young really have control of the party.

**The idea of values — Values Party — does the**

**word itself connote some distinction between the party and other political parties in terms of the way it operates — is it intended to mean an end to machine politics and so on?**

To a certain extent yes, that's certainly what it was hoped it would try to symbolise during the election campaign.

**What did you say your position in the party was at the moment?**

Acting Regional Co-ordinator. We've got a full Regional Meeting next week — May 31, Thursday — at which we'll elect a co-ordinator and we'll also start from scratch on Regional organisation.

**The region being Wellington?**

Yes.

**Will you be standing?**

I don't know — ah, well, put it this way, it's going to be nominations from the floor. There could be a number of nominations.

**Apparently there's been some hassle about the fact that the meeting is being held on a date when a likely contender — that's Guy Salmon — is not able to attend.**

That's purely coincidental. I didn't know about it until after we decided upon the date of the meeting.

**Would it not have been possible to change the date of the meeting?**

No, no. The date of this meeting was sent out in a previous newsletter. It wasn't until after the newsletter had gone out that I learned that Guy couldn't make it on that night and it was too late to close it, too late to change it because it had gone out to the full Wellington membership.

**Do you think he would have stood for the position of Regional Controller had he been able to attend?**

He can still if he likes. I won't be getting up — if someone nominates me, I won't be getting up and saying I'd be tremendous in the position. If someone likes to nominate Guy I guess they can do so.

**You're not going to make any predictions as to the outcome?**

No, I'm not.

**This brings us to the whole leadership question. There were reports circulating before the Values Party Conference that certain sections of the party were dissatisfied with your leadership, that they wished to get rid of you as leader. There were further suggestions that the rigamarole of doing without a leader was a political ploy organised to enable you to save face. What would be your comment on that?**

I'd say rubbish. I had to fight to get that reform through. It was...

**But you stated yourself at the beginning — when it was first put up to you — that you weren't in agreement with it.**

Oh that's right, yeah, yeah, I was totally opposed to the idea of doing away with a leader because I did think that like other political parties we needed a leader. Guy Salmon was the one who proposed it and we had quite an argument there. By the end of the argument, which went on for some time, he



convinced me, or he almost convinced me, there wasn't a need for a leader. I reacted against the idea then Guy isolated what functions a leader did and then pointed out fairly persuasively, that these could be decentralised to the Regional level. It wasn't until fairly late in the day that I came round and the more I thought it over in the days following the more I agreed with him. By the time of the Conference I was quite keen on the idea and in my opening speech advocated it. As for this report that there was quite an element there in party wanting to get rid of me, I would be completely unaware of this.

**Well, given the fact that there's no national leader, given the fact that Wellington is both central and the Values stronghold, would it be safe to say that the Regional Co-ordinator in Wellington would be the de facto leader of the Values Party — especially if that happened to be you?**

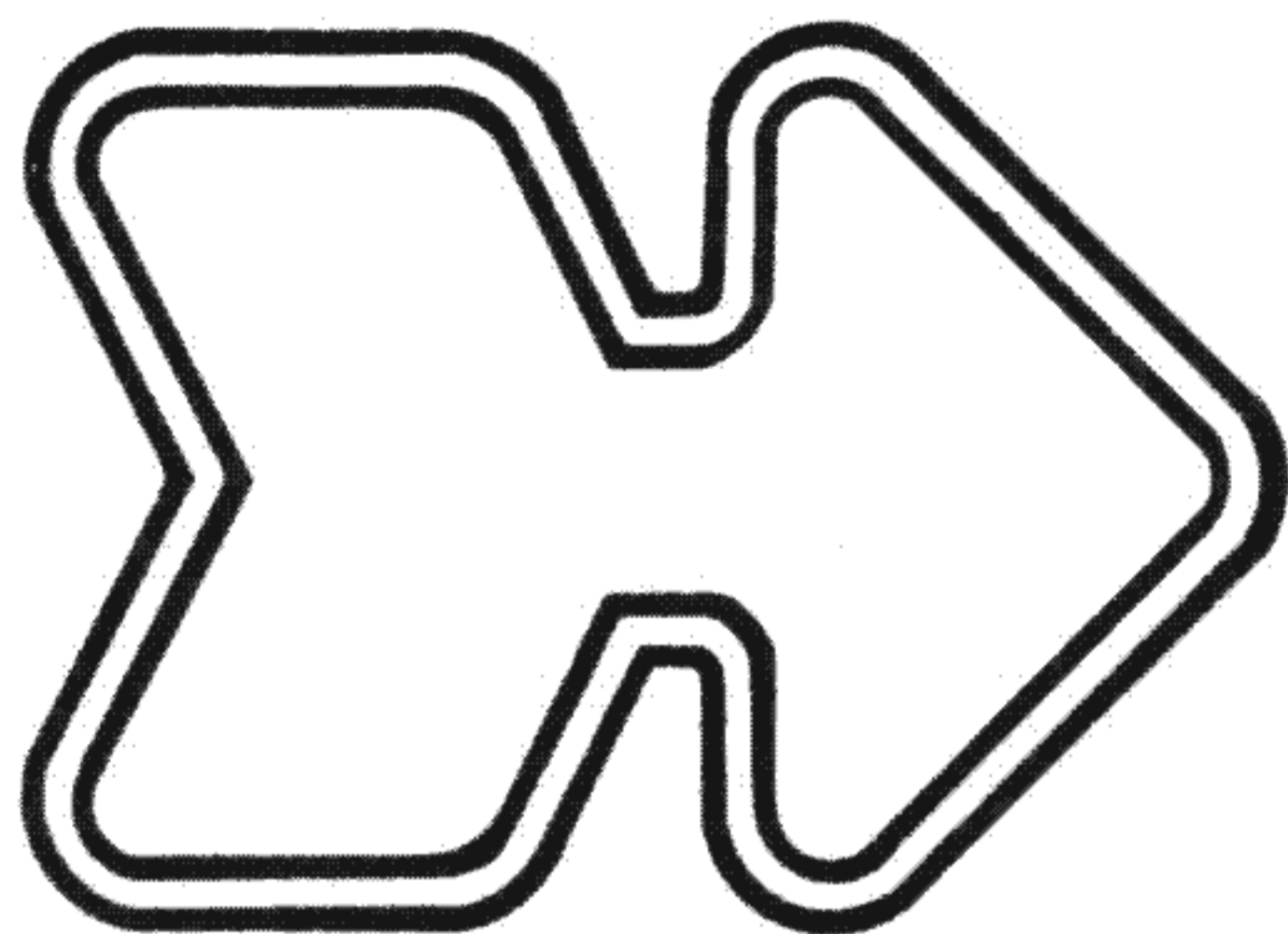
It's possible that in the media's eyes I would still be de facto leader, sure.

**Would you be happy to allow the media to propagate that idea?**

If I'm elected Regional Co-ordinator every press release that we got out under, over my name will, my particular position within this will be, at the bottom of the press release would be Wellington Regional Spokesman.

**Is Guy Salmon at all upset about the date on which this meeting's being held?**

Well, I heard through a third source that he wouldn't be able to come to the meeting so I rang him up and said that I was sorry. Everything was quite happy — there were no recriminations.

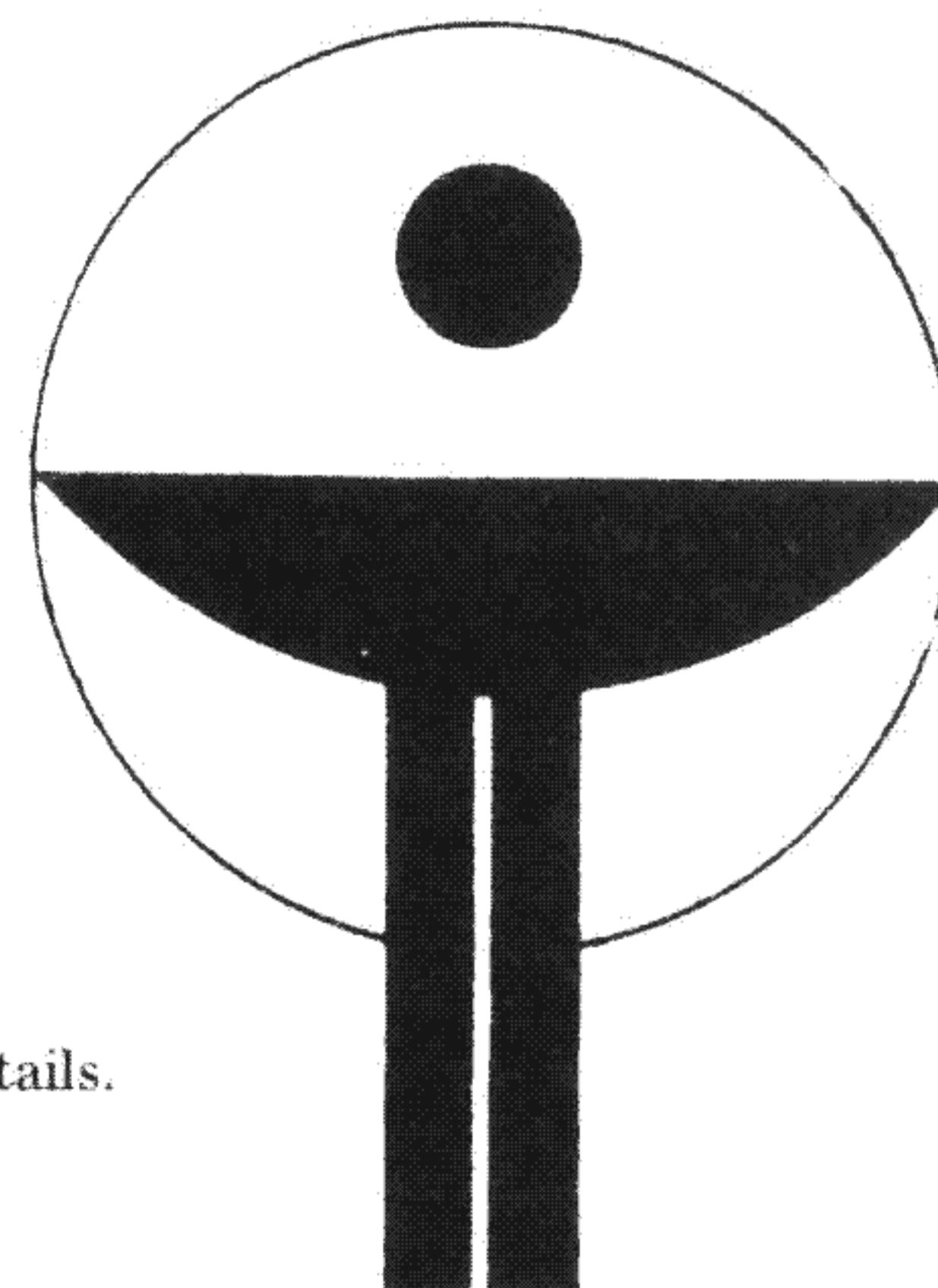


Did you realise that if you are under 26 years old (at the time of departure) and hold a valid New Zealand passport you are eligible for a specially reduced one-way economy fare from New Zealand to any city in Europe.

Provided you depart from New Zealand during June to October it will cost you only \$447.00 (compared to the normal fare of about \$669.00) to get to Europe. Your ticket is valid for twelve months and you can stop over twice — once in the Far East and once in Europe or the Middle East (for up to twelve months).

STB can help make the most of your Youth Fare — for instance through STB you can have a week-long inclusive stop-over in Lebanon for only an additional \$38.00 which includes accommodation, tours, etc.

So see your STB Travel Advisor on campus for information and details.



# NZUSA STUDENT TRAVEL BUREAU

# PROFITS AND THE POLICE

During the demonstration in March against the U.S. military bases at Harewood and Wadons, the police used new tactics against the demonstrators. They grossly over-reacted to the demonstrations, employed military personnel and helicopters and other equipment, and had obviously had training in anti-demonstration techniques. The police officer in charge of this affair, Chief Superintendent Gideon Tait, has since advocated the police acquiring their own helicopter.

Earlier in the year a team of instructors travelled throughout New Zealand giving all police staff special training in police methods in counter demonstrations against the proposed Springbok tour. New Zealand has its share of police who have received training in this field in the United States and Britain.

Thus the "People's Voice" wrote in an introduction to an article by Claude Bourdet, a leading French journalist, on the United States Government's programme of training police forces throughout the world.

In its drive to protect and promote American business interest abroad the U.S. Government has directly or indirectly trained one million policemen throughout the world in techniques for suppression of internal dissent.

This was reported to the International Congress on Disarmament and Peace, recently held in Paris, by the American writer Michael Klare, author of "War without End: American Planning for the next Vietnam" (Published by Alfred A. Knopf, New York 1972.) and one of the organisers of the North American Congress on Latin America.

The Klare report and the discussion that followed stressed the enormous efforts of the U.S. in police training abroad. The Agency for International Development (AID, Washington) has a "Public Security" branch which alone spent \$35 million in 1969 and which besides its credits for police equipment granted to American satellite countries, also trained a large proportion of the police of these countries in its "International Police Academy" in Washington. In Brazil, for example, 455 policemen were trained during a ten year period in the U.S. and they in turn trained 100,000 Brazilian police. Some 15 American "police advisers" are now stationed in Brazil and in South Vietnam there are 200.

Methods of torture used against the opposition by the police in Brazil, South Vietnam and many other countries are entirely "made in USA". The AID financed the deportation of South Vietnam political prisoners from mainland prisons to the "tiger cages" island, Con Son. After the protests that followed the discovery of these horrors by two American Congressmen, the AID supplied another \$400,000 to build 288 solitary cells at Con Son. In addition to AID funds, the Pentagon distributed money to train para-military police in various countries, including 12,000 men from the Saigon army. Another US agency, the Central Intelligence Agency, aids the training of secret police around the world.

## New Techniques

The progress of electronics in the Vietnam war has already had startling effects in the US itself, and notably in the "improvement" of police equipment. The

"sensors" or "vibration detectors" of sounds, heat, smells etc., perfected in Vietnam are now used in America, particularly on the Mexican border and the "sensitive zones" around important buildings and private homes. A survey radar developed to scrutinise the jungle had been adapted to "see" through brick or concrete walls.

American city police now have nocturnal sight equipment which amplifies light 40,000 times and in Mount Vernon, New York State, a nocturnal TV system installed over the streets and capable of discerning a man-sized object from a distance of 1 km., even at night, is being tried. All this amounts to constant surveillance as imagined by George Orwell in his novel "1984" 25 years ago, except that we are ten years early.

The massive use of computers has made possible a filing system for the whole American public. It is designed not so much to detect criminals as present or potential "subversive elements" — pacifists, members of the Black Power movement and other non-conformists. Three entirely automated and inter-linked data banks already exist — one at the F.B.I., one at the Department of Justice and one at the Pentagon. Liaison with local police is being developed and by 1975 a policeman anywhere in the U.S., will be able to get complete information on any resident within a few minutes.

## Robots Before 1984

A little-known American police service, the National Security Agency, which depends on the Pentagon, has double the credits granted to the C.I.A. An electronic engineer working there has drawn up a plan envisaging the permanent fixing of miniature transmitter-receivers onto a tenth of the American public — i.e. 20 million people. These machines would be monitored by fixed transmitter receivers in towns and areas to be checked. About 250 machines would cover Harlem. The aim would be to inform a central computer of the movements of



any miniaturised machine bearer. Any suspicious movement would bring the police. Alteration or removal of the machine would be a criminal offence. Successful experiments have already been conducted on "volunteers" from American prisons.

The system is designed to control a large segment of the population — people involved in protest marches, foreign elements, political minorities and "urban guerillas" — some 20 million in all. American scientists are now planning to connect miniaturised transmitter-receivers directly to the brain. The excitement of certain areas of the brain would incite, or totally stop, certain actions. Persons who accept treatment, or are forced, would be telecommanded like robots. Results to date are "extremely hopeful".

These techniques could be speedily introduced into European and other countries. If we are not careful a police universe will develop, as envisaged in "1984".

## Big Business

The Paris conference also dealt with the economic as well as the police role of the U.S.A., and its satellites around the world. It became clear that the traditional aims of imperialist expansion — to "control raw materials" and "hold markets" — must be reviewed in the light of recent changes.

The raw materials problem has changed greatly. The progress of technology and the many synthetic products now available mean that for most materials no country has to rely on supplies from a single or a few sources.

On the other hand, a sure supply of certain products must be maintained from countries controlled politically. One example is crude oil, a field in which the Arab countries, Iran, Venezuela and in the future, Southeast Asia will play a big role. Another is a rare metal like columbium, essential for certain key industries, where the sole supplier is Brazil.

One problem is the probable attitude of large firms confronted by revolution

in a country. Naturally they try to prevent it as long as possible — as did the U.S. oil companies in the Vietnam war. When the battle seems lost, they try to reach a compromise with the revolutionary government, as has happened in Algeria and Chile.

## Wars as "Markets"

"Markets" have also changed in nature. Exports of arms from imperialist countries to the developing ones have increased and may have diverted interest from ordinary manufacturers, such as textiles. This may lead to interesting contradictions among western ruling groups.

A special aspect of these Third World "markets" also appears in wars themselves — Vietnam today, tomorrow another. These wars call for such colossal supplies of arms and other products of key industries that they often obliterate other economic interests. It is not important that these supplies to "invaded" or "assisted" countries are paid for by an imperialist country itself. For these politically powerful industries, the continuation of a war is more profitable than any peaceful solution, including military victory. This partly explains the apparently irrational conduct of the Indo-China war under Nixon.

## Export of Factories

Imperialism has a new motive corresponding to the new "economics of politics" — but still demanding the same "security" for capitalism. This is the exportation of entire industries to countries where labour is cheaper. Financiers involved can thus make bigger profits on goods produced and sold around the world. This is happening both in countries where wages are only a little lower than in the U.S.A. (such as Canada) and in those where wages are very low (as in South Africa).

The difference in profits is predictable. In 1969, the U.S., invested \$21,000 million in Canada, return 7 per cent; the same sum in Europe, return 8.5 per cent; nearly \$4,000 million in Australia, New Zealand and South Africa, return 10 per cent; \$14,000 million in Latin America, return 12 per cent; over \$1,000 million in Japan; return 15 per cent; Africa and Asia, \$9,000 million, return 25 per cent.



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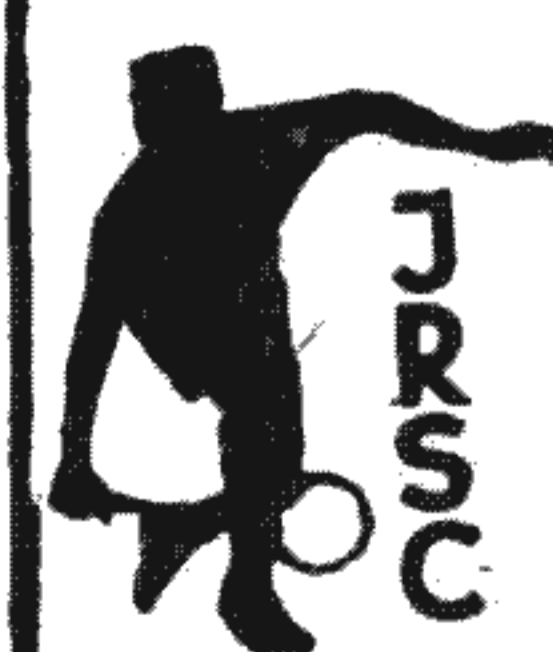
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# THE PEACE AGREEMENT VICTORY OR BETRAYAL?

## WHY THE VIETNAMESE HAD TO MAKE CONCESSIONS

By George Fyson

When the Vietnam cease-fire agreement was signed on January 20, it was greeted with widespread relief. Most people thought that, at last, the war was really over, or about to end. Now, four months later, there is far more scepticism about the prospects for peace in Indochina. The situation in Vietnam is as unstable as ever, and heavy fighting and bombing continues in Laos and Cambodia.

It was in this context that I gave a talk at the Young Socialists Educational Conference in Wellington on May 5. This talk analysed the events leading up to the signing of those agreements, their meaning, and what the antiwar movement should do next. Don Franks' report in last week's *Salient* bore no resemblance to what I actually said, so I will outline the analysis here, in order to set the record straight as to the real position of the Trotskyist movement.

1) The cease-fire agreement signed on January 20 does not give self-determination to the Vietnamese. The United States maintains its presence in several key ways: the tens of thousands of "civilian advisers" in Vietnam such as the "military personnel managers" employed by private (!) U.S. corporations; the U.S. Air Force and Navy stationed all around S.E. Asia threatening to resume offensive operations against the Vietnamese; and above all the massive U.S. military aid to the Saigon puppet regime.

How can the Vietnamese really determine their own affairs "free from outside interference in such conditions?"

2) Despite the U.S. presence mentioned above, the cease-fire agreement means that the U.S. ground troops and air force have been withdrawn from Vietnam, and it would be ex-

pected to recognise "two administrations" in South Vietnam, namely the Thieu regime and the Provisional Revolutionary Government.

The antiwar movement must fight against the Thieu regime in Saigon as being nothing more than a puppet of the United States, and demand that no support be given it whatsoever. In fact today the central form of the U.S. presence in Vietnam is through its puppet government in Saigon. A genuine U.S. withdrawal would coincide with the disappearance of the hated Thieu regime.

The concessions made to the U.S. in the January 20 agreement include the abandonment of the following central demands which the Vietnamese had been making since 1968: (i) the ouster of Thieu, (ii) the establishment of a coalition government, (iii) the cut off of all U.S. support to the Saigon regime.

4) The reasons for the Vietnamese making these further concessions in late 1972, which resulted in the signing of the peace agreement are to be found in changes in the world political situation.

After Nixon had failed to achieve victory in Indochina by invading Cambodia in 1970 and backing the Saigon regime's invasion of Laos in early 1971, he was facing rapidly mounting pressure at home to get out of Vietnam. This was expressed, for example, in the huge antiwar demonstrations in Washington and San Francisco in April. In order to get himself out of this corner, Nixon turned to Moscow and Peking for help.

Nixon temporarily shelved his ambition to overthrow the Chinese worker state. From his trips to Peking and Moscow, launched from mid-1971, Nixon sought three things: (a) a guarantee of no serious Soviet and Chinese response to further escalation in Vietnam; (b) increased pressure from Moscow and Peking to force Hanoi to come to terms; (c) the defusing of the international antiwar movement. In return, Nixon offered diplomatic and trade concessions.

The third of Nixon's aims, the defusing of the antiwar movement, was possibly the most important for him, and he succeeded to a certain extent. Millions of people were convinced that an end to the war would result now that President Nixon was talking it all out in Moscow and Peking, and the numbers and forces supporting antiwar demonstrations dropped markedly, most notably in the United States. At the same time, Nixon stepped up the bombing in Vietnam - bombing Hanoi and Haiphong for the first time and mining the ports and coasts of North Vietnam. As the Pentagon Papers show, Washington had never dared to take this step before, because of fear of Soviet or Chinese military response.

As the U.S. journalist I.F. Stone put it: "China bought her way out of containment with the blood of the Vietnamese people".

The conservative status quo foreign policies of Moscow and Peking date back to the time of Stalin's rule in the Soviet Union. Perhaps the classic example of this policy was when, at Stalin's behest, the pro-Moscow French Communist Party, which was part of the French government at the time, signed the orders sending French troops to re-take Vietnam at the end of World War II.

The leaders in Moscow and Peking are in a contradictory position. They are forced to pay lip service to "world revolution", and have even given a limited amount of aid to the Vietnamese, but this has always been insufficient to allow the Vietnamese to gain a decisive advantage.

The Kremlin supplied the most advanced weaponry and hundreds of millions of dollars worth of aid to a capitalist state, Egypt, but it supplied only obsolete missiles to the North Vietnamese, which were unable to shoot down more than a few B-52s. Thus responsibility for the resulting deaths of thousands of Vietnamese can be placed both in the hands of the United States and in the hands of the leaders in Moscow, who betrayed the Vietnamese when they most needed help.

In conclusion, the antiwar movement should not place its hopes on the good intentions of the bureaucratic, conservative rulers in Moscow or Peking, nor in the possibility of a peaceful disappearance of the bandits in Saigon, who are armed to the teeth and have the third largest airforce in the world; U.S. supplied of course.

The antiwar movement must remain ready to respond to any new major developments, and to continue to demand, as it always has: U.S. and N.Z. Out of Southeast Asia Now!

This means continuing to mobilise people, and to raise all the related demands such as No N.Z. Support for the War; N.Z. Out of SEATO and ANZUS; Withdraw all support for the Saigon Puppet Regime; Free the political prisoners in South Vietnam; Indochina for the Indochinese peoples!

Only when these demands are realised can there be a lasting peace in Indochina.

## DON & PETER FRANKS REPLY

As members of the Socialist Action League, the Young Socialists or the Wellington Mobilisation Committee (all hats which George Fyson has worn at one time or the other) are notoriously prone to screaming "distortion" every time they are criticised, it is pleasing to see that George Fyson has "set the record straight as to the real position of the Trotskyist movement" on Vietnam.

There are a number of points we can agree with in George's article as he appears to have picked up a number of comments made by the Vietnamese delegation in Sydney, and reported in *Salient's* 'Indochina Today' supplement. We look forward to rereading these comments in future issues of *Socialist Action*.

The basic failing in George's analysis is the absence of any consideration of the Vietnamese liberation movement's policies and views on the development of their struggle.

As has been made clear in articles and interviews in three of the ten issues of *Salient* this year the Vietnamese regard the Paris Peace Agreement as a great victory in their struggle because it means the withdrawal of U.S. combat troops from Vietnam. Even George recognises this in point 2 of his article.

What George does not understand, or admit, is that the Vietnamese were prepared to make a concession on Thieu in order to get U.S. military withdrawal. The other concessions George talks about are the product of his misunderstanding of the Peace Agreement. The National Council of National Reconciliation and Concord provided for under article 12 of the Peace Agreement will exercise exactly the same functions as a coalition government. The agreement also provides for the cutoff of all U.S. support to Saigon, and it is not the Vietnamese liberation movement's mistake that Nixon has flagrantly violated the agreement by continuing to aid Thieu.

George Fyson, his friends in the Trotskyist movement and their mentors like I.F. Stone fail to understand that the Paris Agreement basically incorporates the Vietnamese liberation movement's own political programme. All the major points of the P.R.G.'s Seven-point Peace Proposals of July 1971 are in the agreement, and many of the fundamental provisions of the agreement can be traced back as far as the D.R.V.'s peace proposals of April 1965 and the N.F.L.'s ten point political programme of December 1960. At the time these different proposals were made they were rejected by the American Government spokesmen as being "tantamount to defeat"! As Wilfred Burchett put it: "What is embodied in the Agreement is a logical development of negotiating positions going back to April 1965". (*Salient*, April 4, 1973.)

The question that George Fyson's article provokes is why he and his friends pay so little attention to what the Vietnamese say about the Peace Agreement, and their struggle against U.S. aggression. The answer is not found in George's article, but was provided by Keith Locke at the Y.S. conference. Locke denounced the Vietnamese strategy for their struggle, and even suggested that it would help the Americans!

Briefly, the P.R.G.'s strategy is to build the broadest possible coalition of patriotic forces in order to develop national unity in South Vietnam. Even though he is receiving massive military aid from the United States President Thieu is recruiting support for the P.R.G. every time he violates the ceasefire militarily, or oppresses the people under his control. Once national unity has been established and the Americans and their puppets have been defeated the Vietnamese people will reunify their country by peaceful means, and go on to consolidate the socialist revolution throughout Vietnam. This is the strategy that Keith Locke, George Fyson and the Trotskyist movement think is helping the Americans.

In point 4 of his article George Fyson accuses the Chinese and Russians of failing to give enough aid to the Vietnamese and raves on about the way the Chinese and Russians apparently forced the Vietnamese to make concessions to the Americans.

As far as the Chinese are concerned George's allegations are just not true. When he was in New Zealand Wilfred Burchett mentioned that, immediately after the Nixon visit to Peking, Chou En-Lai flew to Hanoi for discussion with the Political Bureau of the Lao Dong Party and offered substantially increased military aid. In February-March 1971, at the height of the fighting in Laos, the U.S. were making particularly threatening noises about nuclear weapons etc. The Chinese response was very swift. Chou En-Lai flew to Hanoi with all the top military leaders of the Chinese state and made it very clear in public statements that the Chinese were prepared to use nuclear weapons in the event of an American nuclear attack on Vietnam.

Furthermore Burchett reported from Hanoi in the *Guardian* of February 28 this year that there had been a substantial increase in Chinese military aid to Vietnam since his last visit two years previously. He also quoted North Vietnamese military personnel who pointed out the great value of Chinese and Soviet military equipment in destroying B-52s and F111s. Speaking about Chinese assistance to the Cambodia national liberation struggle Prince Sihanouk has written: "No resistance movement could ever dream of having such conditions as have been placed unconditionally at our disposal by the Chinese leadership to live, to work and to fight". ("My War with the C.I.A.", Penguin, p. 214)

As far as the Russians are concerned George Fyson is correct in pointing out that the Soviet Union has given far more aid to the Egyptians than to the Vietnamese. However during the bombing raids over Hanoi in December last year Soviet SAM missiles, modified by the North Vietnamese, proved particularly efficient in shooting down American B52s. If the raids had gone on much longer the U.S. would have lost its operational B52 force. In any case Fyson's attacks on the Chinese and Russians for 'failing to give enough aid to the Vietnamese' sound very hypocritical when one remembers that the Socialist Action League has always opposed New Zealanders sending medical aid to Vietnam, and in fact united with the right-wing groups on this campus in an effort to prevent a donation from being made to the Vietnam Aid Appeal.

George Fyson offers no proof for his assertions that the Chinese and Russians forced the Vietnamese to make concessions to the Americans. If he had any clues at all about the history of the D.R.V. and the P.R.G. he would have realised that the Vietnamese have always maintained a position of complete independence from domination by either Peking or Moscow. George may be interested in an article by Ross Terril in the *Review*, November 27-December 2, 1971. Terril reported the Chinese leaders had told him that they didn't believe they could force anything on the Vietnamese, even if they wanted to. The Chinese then went on to point out that they had always believed there were two basic requirements for any people's war - independence and self-reliance.

It is an indication of the bankruptcy of George Fyson's politics that he should have ended his 'analysis' of the Vietnam situation with a smear on Stalin and the French Communist Party.



ceedingly difficult for Nixon to reintroduce them. In this sense the accords represent a victory, one which the Vietnamese and the international antiwar movement can take full credit.

3) The accords represent concessions forced upon the Vietnamese by the terrible pressure of the bombing and mass slaughter carried out by the United States over several years. No one can blame the Vietnamese for making concessions under such pressure, but that is no reason to limit the demands of the antiwar movement to these concessions. That is what Peter Franks and Mike Law (Chairman of the Wellington Committee on Vietnam) do, when they insist that the New Zealand govern-



Typically George offers no proof that the French Communist Party acted on Stalin's "behest" after the Second World War. If he knew his history as well as his rhetoric George would have realised that Stalin set up the Cominform in 1948 partly to counter what he thought were dangerous revisionist trends in the French and Italian Communist Parties.

In fact the French Communist Party did not "sign the orders" for the French military invasion of Indochina in 1947. George may be interested in the following comments by the right-wing British writer Brian Crozier in reply to a similar allegation by Paul Johnson in an article in the *New Statesman*. Crozier writes:

"Actually, the French Communist Party, which was then in the coalition Government that followed General de Gaulle's departure in 1946, fought every inch of the way against the French decision to fight Ho Chi Minh. On March 19, 1947, the Party's Central Committee denounced the allocation of funds for 'the war against Vietnam'. The day before, the Communist Defence Minister Billoux, had remained seated when his colleagues rose in response to a tribute from the Socialist Premier, Ramadier, to the French Expeditionary Forces; and the Parliamentary Party had abstained from the vote of confidence called by Ramadier. Not long afterwards the Communists were out of government. Let's face it, the Socialists did it alone". (*New Statesman*, May 26 1972)

In conclusion we believe that the antiwar movement should aim to support the Vietnamese in their continuing struggle, rather than placing its hopes in the faulty analysis of the international Trotskyist movement. As Michael Law pointed out in last week's *Salient* "the major aim of the New Zealand antiwar movement at present should be to demand that the United States Government, the Saigon regime and the New Zealand Government strictly implement all the provisions of the Paris Peace Agreement on Vietnam". By doing this we will be helping to provide the assistance the Vietnamese have requested of us.

# False Prophets

This is the first of two articles on contemporary false prophets by Terry McDavitt. They have been edited by the author from a much longer pamphlet for the requirements of *Salient*.

## ALVIN TOFFLER AND TECHNOLOGY

Toffler's thesis in *Future Shock* is that we are heading towards a state in which many if not most of us will be simply unable to cope with life. There is a 'roaring current of change' about, overturning institutions, values, and all those things the continuance or stability of which serve us as landmarks. The current may be a mere roar now, but it is accelerating all the time for the forces which drive it - technology, science, productivity - feed upon their own growth. Its immediate effects are transience where there was stability, novelty where there was continuance, diversity where there was contention. Its deeper effects are psychological and sociological in nature, and those of us unable to cope with these will become, or have already become, victims of the paralysing 'future shock' of the title. Future shock will be endemic and may cripple human society altogether: there are limits to the rate of change human beings can absorb.

It is not necessary to have read Toffler's book to understand what it is, or this essay, is about: it is about the technological revolution. What Toffler has contributed is an extensive analysis of up-to-date 1970 knowledge. He has also contributed a display of the usual faults of technologists. He is biased and shallow, narrow, deterministic and anti-human, and philosophically he falls into the trap of what used to be called heresy - idolatry.

### Voyeuristic Thrill

*Le Style, c'est l'homme.* And Toffler's style is that of a model technocrat. His book is replete with design and invention, extending into 'designing new men' and 'inventing new rituals'. A voyeuristic thrill attends Toffler's citing of figures of speed and size, testifying eloquently to Toffler's acceptance of the myth that figures matter most.

His technique in the first half is to illustrate in as many ways as possible the points he has to tick off. He has done a massive sub-editing of a biased sample. The turn-over rate of British prime ministers has the same significance to him, and gets the same degree of analysis, as the total number of Barbie dolls, and both illustrate that we throw away people.

To Toffler, each 'bit' of information is an item for the collage and he argues by continuing to paste bits on. If we were to grab his arm and say, 'Now hold it, that point...', Toffler would reply, 'What point? Forget it, here's another.' And most of his points are forgettable. He is not concerned whether or not 12,000,000 Barbie dolls represents a cultural or even technological advance. To a man to whom figures matter most, the only reply can be to ask why there aren't 20,000,000.

### Strange Conclusions

Whenever he strays from the purely figurative and technological, Toffler is led to strange conclusions. Because we're playing Mozart faster now, we're getting Mozart on the run, (who are? How much faster?). Because only 250,000 of the usable words in the language Shakespeare knew still form part of the 450,000 usable words, if Shakespeare were alive today he would be semi-literate. (What are 'usable words'? Usable by whom, for what?) Because 40% of a survey of *Seventeen* readers had taken major trips during the previous summer young people travel more nowadays. (What of the other 60%? Which young people? Why choose *Seventeen* to represent 'young people'?). Because there are Greeks, Jewish and Chinese names now in the specialised mutual fund field on Wall Street, professions are 'dividing cellularly' (Meaning perhaps that Wall Street is not now so much of a WASP reservation as a more purely mercantile enclave).

Ninety percent of Toffler's references are to people like Herman Kahn, a career technocrat, or professors in Eastern United States Universities who grow fatter on federal research grants, or behavioural scientists like B.F. Skinner, one of the

more grotesque examples of the stupidity of a detached brain. These people, and the institutions like RAND, MIT, Udson and Stanford that they (and Toffler himself) derive their livings from are not far removed from the kind of moral and social version that has recently given us Santa Claus incarnate in B-52's dropping incendiaries on hospitals.

It is a curious idea of intelligence, for example, that Toffler works from: in his remarkable 'critique' of technology he isolates a 'revulsion against intelligence' as a response to the loss of control over technocracy that sufferers from future shock are prone to feel. There is a 'garish revival of mysticism' (i.e., mysticism is unintelligent), and a 'disillusionment with science' (i.e., science is intelligent). Such judgements proceed from a notion of intelligence that includes objectivity, empiricism, rational manipulation, and tool invention but excludes spirituality, imagination, art, 'common sense', evaluation, creativity. If this notion of intelligence is not itself unintelligent, assuming that it is the same thing as is wisdom - is, and this assumption is implicit in Toffler's technology.

### Taming Technology

Toffler's bias makes his proposals to tame technology sound a bit like the familiar 'the way to end war is to prepare for war' theory of enlightened politicians. To get around econocentrism, or judging by economic criteria only, a 'Council of Social Advisers' to be modelled after the already existing 'Council of Economic Advisers' will do the trick, because they will judge 'noneconomics' by a set of statistical social indicators. Which is reminiscent of our own National Development Council's Social Committee establishing our national values for us by a set of questionnaires issued to member organisations. Modern technologists consider things too much in the short term, i.e., they suffer from time-myopia, but future technologists will get together in Future Institutes, to see how they can do better what they do already. Technology has the nasty tendency to be undemocratic, see, no regular-as-clockwork plebiscites and 'social future assemblies' which will 'wire into the system' anybody not yet covered will make technology democratic see?

What is this but the technological slogan, 'something's wrong, let's have more of the same'? Do we feel happier knowing we've now got a National Development Conference looking after our future for us, and that if our ideas have

been lost in the files there's a great network we can be 'wired into' that will bank us in its memory cells?

Toffler's technological bias, so marked in his definitions and proposals, leads me to one of the major weaknesses of the book - his abject failure to relate to his subject any of the major social, political or moral problems attending accelerating technological change. In the second half of the book Toffler attempts to do this, but his sphere of interest is limited to biology and psychology, so he misses the woods for the leaves on the trees.

Problems not caused by accelerating change aren't exactly solved by it either, and among these let's just point out exploitation; competitive pluralism; the increasingly wide affluence-poverty gap between races, classes and nations; pollution; urban and rural community decay; the dehumanised conditions in which humans are expected to live. Scant is the reference Toffler pays any of them. Pollution, e.g., merits one paragraph as an interesting side-issue of the 'throw-away society' and another as a sub-point for a technological ombudsman.

### What he doesn't say

So when considering the 'throw-away society', Toffler ticks off with glee multi-functional products (perfumed rubbers!) 'rental revolutions' and fads (remember the hula-hoop?) and many other exciting things we're now getting to throw away, but his analysis totally ignores the questions of which strata in society purchase in this way, or the relative amounts spent on such things as compared to education, urban renewal, welfare scheme, alleviating hunger, or paying the rubbish collectors. Answers to these questions might force a different epithet on such a society, but the questions themselves are ignored.

According to a tradition at least as old as Galbraith, technology can solve our social and political problems for us if we would use it for this purpose. Some ideals of doing this because it is a worthy thing to do can be seen in Galbraith, but when Toffler pays lip-service to the tradition he forgets to include the idea that it may intrinsically worthy. Where Toffler acknowledges the sorts of problems we are discussing here he assures us technology could solve them, but he can't assure us that technology wants to solve them, nor tell us how it is going to solve them. But he can tell us why it might get around to it: because the poor, the hungry, and the disadvantaged might rise up and take over if it doesn't:

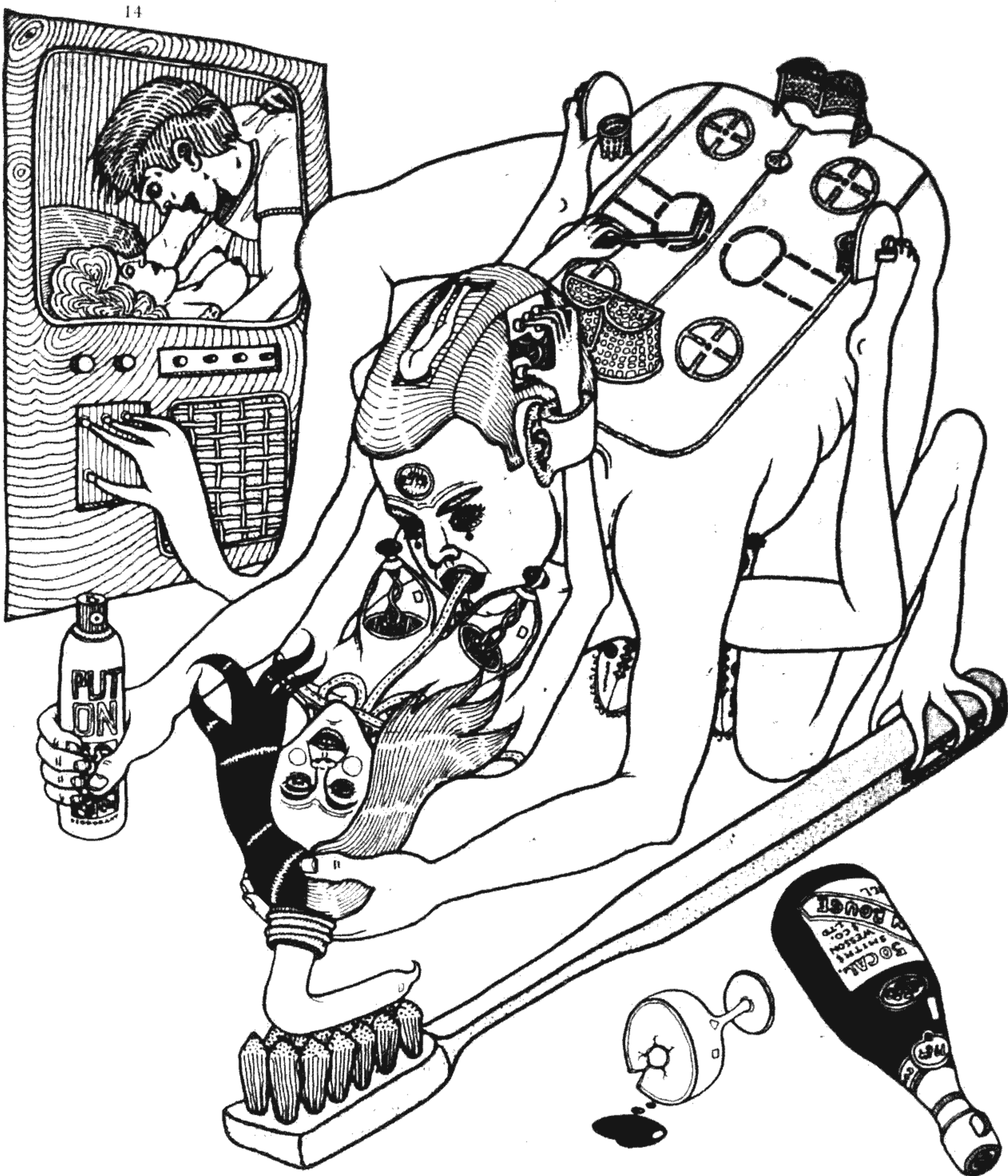
because it would be a good way of delaying future shock in the United States for fifty years or so; because it would reassure romantics that technology has the interests of the people at heart. Such reasons are akin to those of the Machiavellian prince who has his prison cells fitted with hot-and-cold running water so that those inside won't riot and those bound for them can equate prison with their heart's desires.

Future people will have lots of choices to make but since they are subject to whims in the fashion parade of values of the future society, they will be without any free will to make them. We are told how lucky we will be to be able to choose between thousands of different models of everything, but the consumer economy and patriotism require that we choose at least one. The suspicion is, that if we were every so foolish and past-orientated as to indulge in the 'Luddite' defiance of refusing to choose at all, the 'social future assemblies' will wire our views 'into the network', the psych corps Gestapo would move in, and, using that most odourless of poisonous gases, statistics, paralyse us.

### The Religion of Technology

Other assumptions in the religion of technology run through *Future Shock*, functioning to create despair in the reader. One is the feeling that most of us 'ordinary mortals' are in no position to influence the behaviour or decisions either of white-coated experts who work in the anonymity of government or corporation laboratories, or of unidentifiable managers who announce their intentions secretly in the public notices of newspapers. The rest of the world are treated as a passive statistical mass, 'the public', or fragmented into passive statistical little masses, 'the informed News-week reader' or 'the youth vote'. With respect to experts we are as ignorant peasants to their knowledgeable nobility.

Toffler displays the typical technological veneration of such experts, who, because they have the patience, interest, and very peculiar ability required to pass multiple-choice tests in the more stratospheric regions of managerial theory, computerese or micro-biology, are presumed to have the wisdom to determine the pace and direction of social change. It is inevitable that admission to Toffler's proposed Future Control Institutes should be reserved for Ph.D's. One wonders who else would be silly enough to 'measure' social and cultural goals and 'invent' the equipment required to produce 'annual reports' on the quality of life. With a de-



terminated flourish Toffler assures us that they will all have taken courses in social science and will therefore all be social visionaries. To hand over the taming of technology to such people can only be like handing over the revival of the Catholic Church to the Cardinals.

### Can he be serious?

Where a process might prove itself efficient, the technologist raises an Institute to its continued honour (production) and glory (growth). In the beginning there was only the Economic Council but the word of Muldoon was heard among the faithful and now we have a National Development Conference. The technologist, working out of an Institute himself, comes to believe that institutionalisation is not only the touchstone of success, it determines success.

Toffler recognises that some people, notably the 'blue-skyers' (artists, utopians, social visionaries, idealists in general) have annoyingly demonstrated that they can have an idea without the help of an Institute. So he proposes we institutionalise them into efficiency and oblivion by creating 'imaginetic centres' and 'utopia factories', and giving them a prestigious technological label, 'imagineers'. The saddest part is that he's serious.

Toffler's section on the 'limits to adaptability' conforms to the predictions inherent in his empirical and technological assumptions. The limits he describes are strictly those that can be experimented upon and counted — biological and psychological measures of disease-incidence and stress-behaviour. Spiritual, instinctive or emotional limits don't count, probably because they can't easily be counted. We are reminded of the experts who are going to measure our progress in the quality of life, and the educationists' point that what can be measured most easily is what is most measured and not usually what is most significant.

### Education

When Toffler comes to education his deterministic approach presumes that the system that grew to meet the demands of industrial society is actually efficient in meeting those demands. This would mean that a person schooled under the present system is *ipso facto* a literate, linear-thinking, specialised, industrialised human being. Without considering such subtleties as illiterates, drop-outs, alienated students or mystics, Toffler rushes to join the attack on the present system as outmoded. The problem, as Toffler sees it, is that the education system at present mass-produces Industrial Men. The answer as he sees it, is to change the system so as to mass-produce Super-Industrial Men.

I put it that a value-structure ignorant of, if not opposed to, the spiritual, instinctive and emotional aspects of humanity is not one that has respect for man's integrity or dignity. Toffler's technolatriy is such a one and worse: In presuming that a man can be processed into a 'visionated' social planner, that eccentrics can be 'wired into networks', that utopians

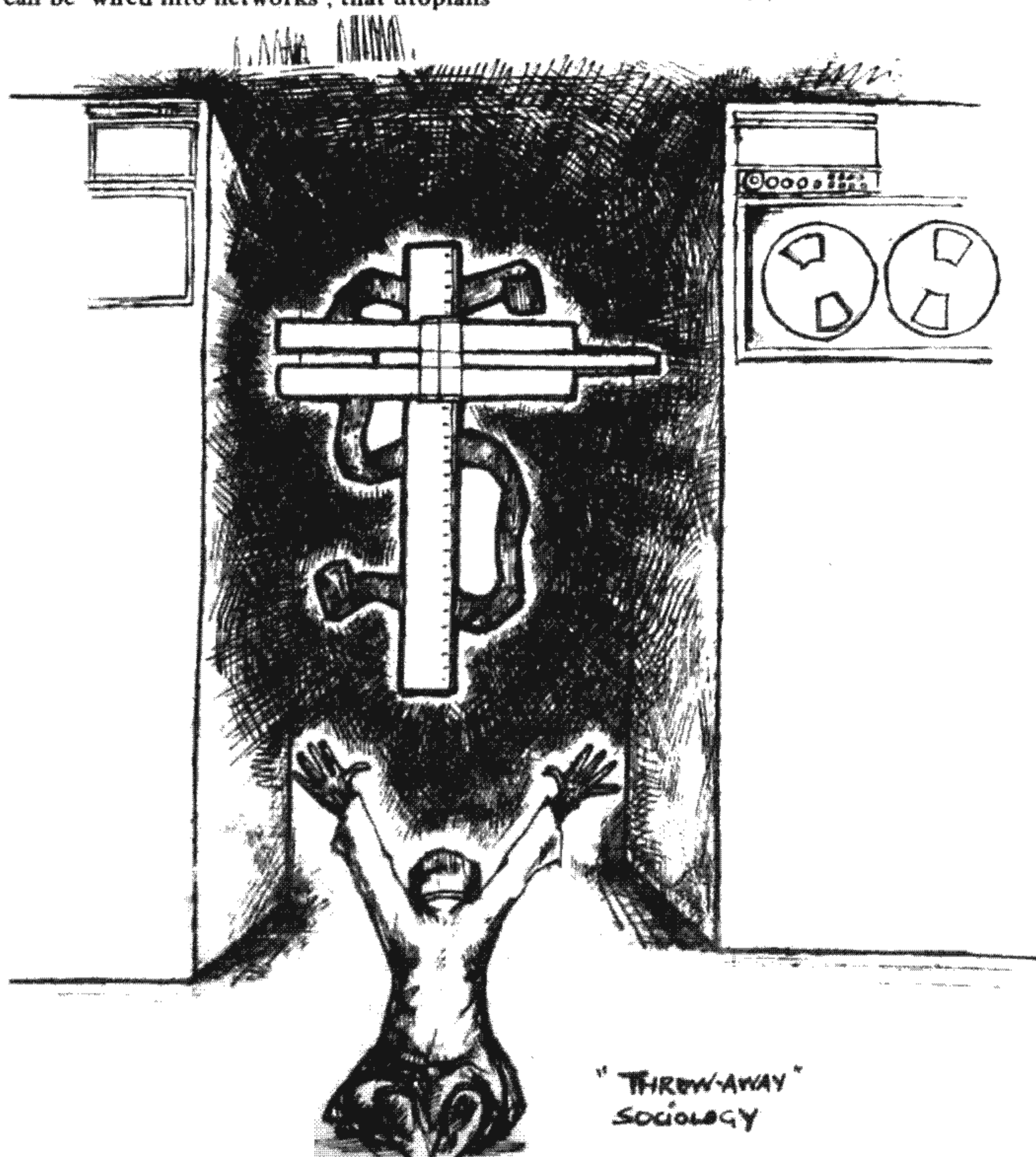
can be institutionalised into factory-cum-asylum laboratories, that people can be schooled into Super-Industrial automatons, it displays the arrogant contempt of man that underlines all totalitarian and deterministic theories.

Toffler's stupidities derive from the stupidity of his idolatry of technology. The old theologies are not much in fashion now, but the experience of mankind-past cannot be jettisoned if the course of mankind-future is to take is to be a wise one. It is pertinent to recall that the distinguishing mark of the heresy called idolatry was that it abstracted out of the teeming multiplicity of life some one particular bit and elevated this to the Godhead. It is wise, especially in an agricultural economy, to understand and respect the attributes of cows, but it is idolatrous (and foolish) to take the Cow as sacred and place it on a golden pedestal. Seeing the universe through technological glasses and making all individual and social problems into little prayers at the pedestal of sacred Technology is a contemporary example of a very old-fashioned human trait.

### The Toffler Commandments

It makes sense to place Toffler's technolatriy in the religious realm, for what Toffler has handed down to us is a fully worked-out religion. It comes complete with Churches (Institutes), myths (advancement, progress, empiricism, the divine right of the slide rule), Commandments (transience, novelty, diversity), a single greatest commandment superceding all others (the Technological Imperative — 'we need not less but more technology'), Saved and Damned (Future and Past people), exalted priesthood (white-coated experts and ulcerous managers), a few Saints (Nobel prizewinners in Science), and, now, gospel (*Future Shock*). In return for being worshipped properly, Technology will 'give' us affluence, democracy, you-name-it, and as a bonus to those nations in a state of whiter-than-Persil grace, under 20 different brand names.

I suggest an alternative set of proposals for taming technolatriy: to cease forthwith the veneration of 'overseas experts' until such time as 'overseas' or 'experts' have demonstrated they are more wise than clever; to subvert any structure that assumes the efficiency of its lubricants is more important than the people it is supposed to be serving; to laugh at humourless behavioural scientists; to carry about with us an independent spirit, a poison for which technology has yet to invent an antidote; to demythologise technological pomp and circumstance with the gelignite of crap-detection; to defy the dictatorships of consumerism, fashion and statistics; to pour vials of magic into the phials of biochemists; and finally to cherish and esteem all those aspects in each of us that can't be fed into a computer but nevertheless provide much more reliable 'data' on our talents and personalities — our instincts, emotions and imaginations.



# Up Kirk!

*The Making of a New Zealand Prime Minister* by Colin James and Jim Eagles. \$3.95 paperback. Cheshire Publishing. Reviewed by Roger Steele.

Don't expect too much from *The Making of a New Zealand Prime Minister*. Speaking at the "launching" of the book at the James Cook Hotel, Norm Kirk pronounced "Criticism is not criticism unless it hurts. And it hurts because it's true." He went on to say that the book was an excellent work of criticism. But his definition of criticism did not say how much it had to hurt, and that's why he likes the book — because the authors are afraid, or don't know how, to hurt him at all. If I'd known that Eagles and James were so matey with Norm, I wouldn't have expected as I did to read a decent work of criticism, and I wouldn't have been as disappointed as I am.

The book has all the virtues of any piece written with complacent hindsight, i.e. none. It must be quite a good holiday for journalists used to reporting political progress day by day to be able to sit back in their armchairs and look back over the years gone by. But in such a book they can be expected not just to narrate but to produce a thesis as to why things went the way they did. But this book is all "National made a mistake..." and when you look for the reasons you get only something like "The were out of tune with the situation". Most such phrases are essentially unprovable assertions can add a lot of "people thought" and "most people were bored..."

There's one paragraph that has four consecutive sentences beginning with "Perhaps..." In the end the authors are content to spend all their time proving the cliché "Oppositions cannot win an election, a government must lose it."

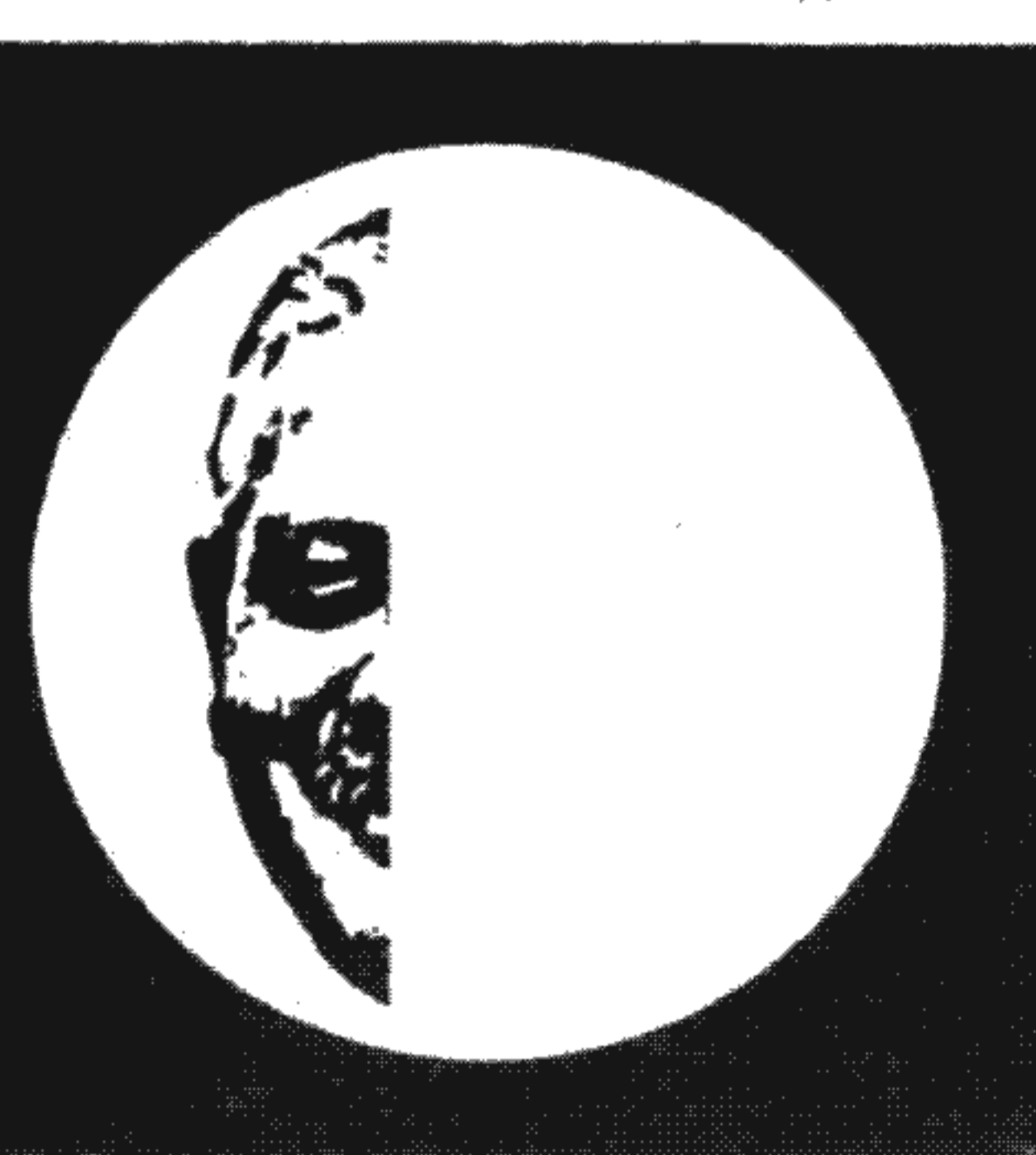
Their hindsight becomes a bore in the whistlestop account of the last weeks before the elections. For some unaccountable reason the authors have been loath to quote contemporary reports which if not overdone can add a lot of excitement to a history. Rather they chose to knock them all into a continuous narrative which becomes a predictable parade of "Kirk is confident" and "Marshall's gatherings lack bonhomie" and "a warm crowd boost Kirk again" and "Marshall fails to enthuse" and so on, and on.

The book is not all bad: while it lacks any basis in political science, it is far more readable than most works in that field. There's a good account of how Labour sold out on socialism for pragmatism and some glib but accurate attacks on old National hacks. Roy Jack for instance deserves to be called precious and ineffectual, if not more. One of the few Labour ministers criticised is Mat Rata who gets a timely shake-up. Books like this ought to be a medium for the expression of opinions that don't make it into the dailies or weeklies. Political journalists on large circulation papers are all supposed to be frustrated by editors who slavishly protect politicians for their own ends. Certainly standard NZ political writing is rarely more than trite generalisation and tame predictions. In such a book as this we ought to be able to expect some searching analysis, a bit of farsighted thinking, and not the least important, some scandal. But there's bugger all in Eagles and James book, which is so mild that it might be serialised in the *Woman's Weekly*, were it not a trifle too dull.

How's this for a brilliant analysis of the way Wellingtonians voted: "Perhaps it was because the students and civil servants, who make up so much of the city's population, were more closely aware of the state of the National Government — who can say?" Or four pages later: "Fourthly, the capital, Wellington, for some not easily explainable reason, was more strongly opposed to the National Government than any other region. Perhaps the easy explanation, that Wellingtonians knew the Government better and therefore liked it less, is the right one."

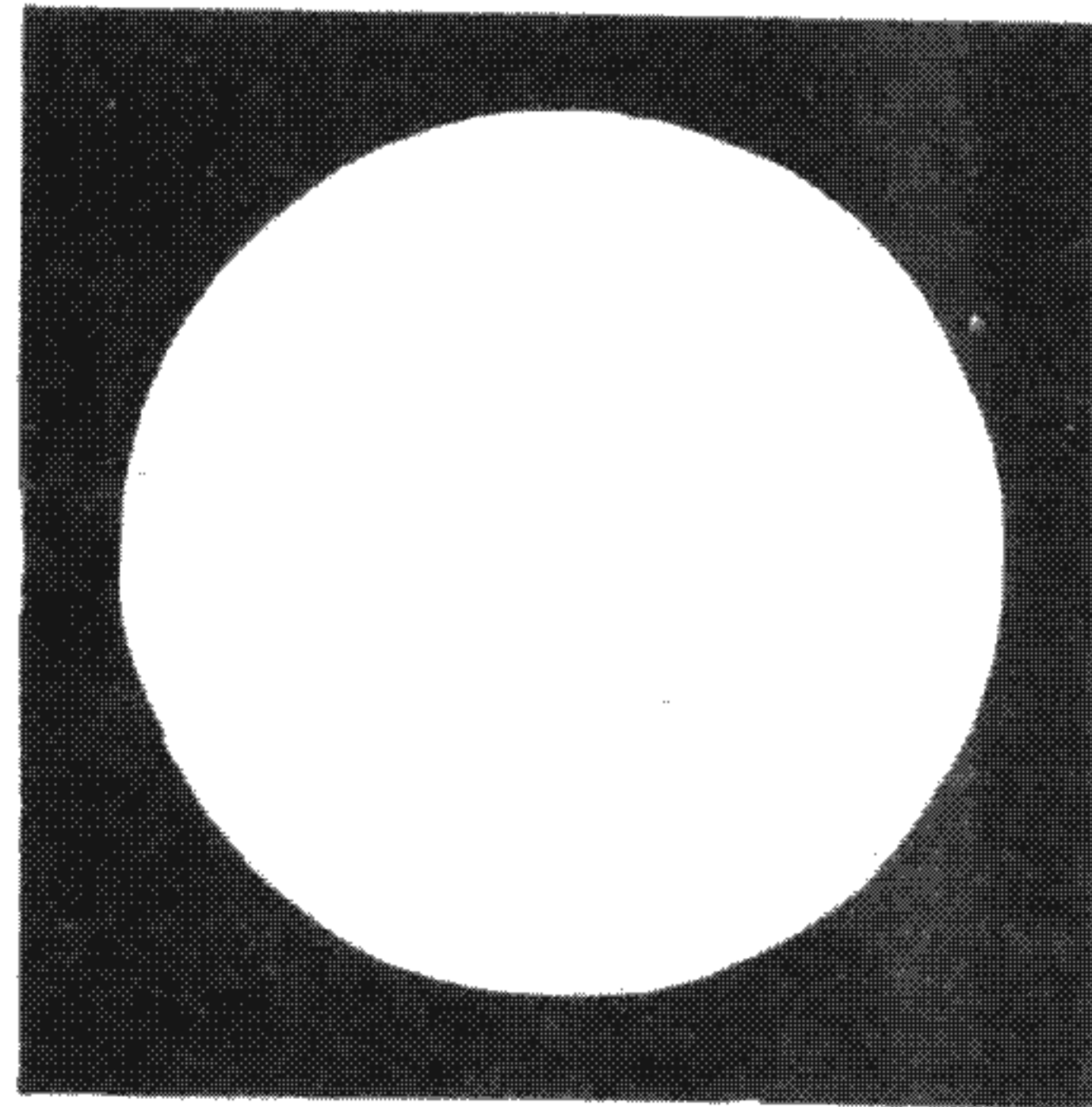


This last sentence is a good example of other faults found throughout the book. Apart from its fatuity, it is poorly expressed, badly constructed, and merely repeats what had been stated earlier, perhaps by the other author. There is a need for more subediting throughout. There are far too many dashes and commas, a great deal of them in the wrong places. Misspellings are rife, even in names: Lorry Pickering becomes Laurie Pickering in a few chapters, Hackett loses a 't' in a few lines. At least twice the combined effect of all the errors, accidental white-outs and inaccurate pasting up, turn the book into a nightmare for any former proofreader and must be a distraction for anybody.



The book is fairly weak in the prediction department. Here's a typical insight: "Unless Kirk and his men make a succession of disastrous blunders or unless they have a run of terrible luck, it is unlikely that they will be defeated in 1975 or for that matter in 1978. It appears that the Values Party will continue to grow in political strength..."

Perhaps the book's greatest failing is in that it does not even fulfil its title. As a portrait of Kirk, it is scarcely better than Dunmore's lifeless piece of sycophancy. It has a slightly more accurate account of some of Norm's knifework on the way up, but it fades out in the recent past. Eagles and James are unable to see Big Norm in the light of day, either because they're dazzled by the halo they imagine he has, or because they're stuck so far up his arse.



Karl Marx: A Biography by Werner Blumenberg, translated by Douglas Scott. New Left Books 1972. Paperback \$2 Reviewed by Rob Campbell

Karl Marx has had at least fifteen biographies since his death, so one would not expect to find much of great impact in the most recent account of his life. This being so, it is hard to see why New Left Books, who are publishing at the present time a number of translations of central importance to Marxism, should have bothered with this work.

The author, Werner Blumenberg, was a German Social Democrat who ended a long and active political life as a member of the International Institute for Social History at Amsterdam. "Karl Marx: A Biography" attempts to unveil Marx 'the man' and it is antagonistic to any treatments which 'mythologise Marx or cover up his 'weaknesses'. This aim in itself is admirable enough, and one which has often been repressed in the past, not least by Muscovite efforts to destroy evidence of Marx's illegitimate son. Blumenberg has succeeded with a sensitive portrayal of the 'events' and 'personality' of Marx's life.

As a contribution to Marxism, however, the book poses certain problems, all stemming from the central question of the role of personal biography in Marxist study. This problem is faced neither by Blumenberg himself (despite a misleading title on the first chapter) nor by Gareth Stedman-Jones in his apologetic foreword to this edition. If we are to understand Marxism as a living, growing phenomenon, we can only question the value of biographies of Marx as a (historically limited) man.

Many of the components of Marxism, after all, existed before Marx or were developed after him. Similarly the importance of Marxism rests in the role it has played in the world. Marxism then is defined through its interrelations with reality and ideology. To tie it to one man is to artificially limit it historically.

This said, one must admit to a certain intellectual curiosity as to how Marx lived and worked, as to the real 'nature' of the man. It is to such curiosity that biography — particularly a personal biography such as this — panders. Marx himself often found that his personal circumstances affected his work. Indeed as Blumenberg shows the production of "Capital" lasted over a couple of decades more because of poverty and ill-health rather than on account of theoretical difficulties. Marx commented wryly that the bourgeoisie would one day rue the boils from which he suffered great pain during his studies in the British Museum — they made him write more savagely.

Such thoughts, however, add little to Marxism as an on-going process, however much more pleasant they make the study of Marx as an historical artifact. The serious defence of a biography of Marx seems to rest on a vulgarisation of Marxism. Blumenberg justifies his treatment in the following way: "There is no reason to exclude Marxism from the Marxist Law, which says that every idea is a product of the social conditions of the period in which it arose. Hence, Marx's life must be important for an understanding of Marxism".

What is depicted by Marx's life, however, is not "the social conditions of the period" but a very specific sub-set of those conditions. Marxism is not an interpretation of Marx's life, but an interpretation of life under capitalism — of which Marx's life is in few ways representative. One of the major contributions of Marxism is that it recognises the necessity of regarding all social relations as historical, and therefore as transient. This insight enables Marxism to stand outside of the system itself (which is not to say that Marxists themselves can do so). What

is important is Marxism, not Marx, and Marxism is defined not by Marx's life but by the general social conditions of the time and since. For this reason a study such as Lichtheim's "Marxism" gives one a better picture (for all the faults of that book) of the development of Marxism as an intellectual force and as a practical political activism, than does any biography.

These things said, one must admire this latest biography on its own grounds. Its treatment of Marx is rigorous and informed and presented in an eminently readable style. Politically, it betrays heavily (on occasions) the convictions of the author. Stedman Jones picks him up on his treatment of Marx and the Paris Commune, but perhaps a more glaring example is his careless assertion that "Marxism is not his (i.e. Marx's) creation, the person chiefly responsible for this was Karl Kautsky." Kautsky was certainly a populariser of Marxism, but as Lenin pointed out 'a gulf separates Marx and Kautsky as regards their attitudes towards the proletarian party's task of preparing the working class for revolution.' (V. Lenin, "The State and Revolution", 128). It is hard to see how a man can be described as the "person chiefly responsible for Marxism" when he differs on such fundamental points from Marx and all later Communist parties. Indeed, Kautsky was a precursor of the very Social Democrat Party to which Blumenberg belonged!

For all that, the book makes good reading, and is more reliable than most other biographies of Marx. Pictures of Marx, his family, contemporaries and notebooks liberally sprinkle the neat but inexpensive publication. For Marxists with coffee-tables, it's a must.

This book is distributed in New Zealand by the Auckland based Book Project. The Book Project is now the sole N.Z. distributor for Falling Wall Press, Bertrand Russell Peace Foundation, Institute for Workers Control, Lawrence and Wishart, Merlin Press, New Left Books, Partisan Press, Pluto Press, Spokesman Books and others. In addition the Project acts as a club for people who wish to keep informed on what is happening in left wing writing. Members of the Book Project get a free copy of the N.Z. Left Books Review, lists and catalogues, and also obtain books distributed by the Book Project at a discount of 20%. Inquiries should be sent to: The Book Project, P.O. Box 704, Auckland 1.



Gypsy Cowboy: The New Riders of the Purple Sage CBS SBP 474 o62 Reviewed by P.F. O'Dea

Despite the mercenary musterings of a certain general manager to the contrary, Gypsy Cowboy is a far better album than the crock of crap Loggins and Messina served up recently. To put it in perspective, it's also better than their abysmal second effort, Powerglide, but not quite up to the standard attained on their first.

For starters the New Riders have dispensed with the services of their mentor, the Grateful Dead's Jerry Garcia, but with the capable steel guitar embellishments of their own Buddy Cage and with the temporary addition of Seatrain's Richard Greene and ex-Butterfield sidekick, Mark Naftalin, his absence is hardly noticed. [You're a bloody namedropper, O'Dea —Ed]

John Dawson and Dave Torbert are still very much in charge of the group's general musical direction, though, even with the outside influences. Between them they wrote nine of the eleven tracks of which all, bar two, can be tagged: "Amusing, but not memorable".

One of the two exceptions is the title cut. It explodes from a brutally distorted electronic introduction into fluid, evocative steel guitar work framing a pertinent lyric. Collective composite genius.

"Do you ever stop ...and think...and wonder why? do you remember my friend, how it feels like in the end? will you wish you had a friend? when it all comes round again again? is part of the lyric of the other exception, "Death and Destruction". It builds slowly through a "Cowgirl in the sand" -type section then Green's searing violin cuts loose, slicing through the wall of sound; turning the song

into a holocaust. All the same, there's nothing really original here. It's all been done before, somewhere. But it's so well thought out and executed, each part meshing together perfectly, that it doesn't matter.

Among the other cuts, probably the old traditional "Long Black Veil" works best, if only because the doomy lyric is delivered with an intensity that will send involuntary shivers up and down your spine. It's till not enough to compensate for a backing that sounds too similar to most of the other numbers, however.

Joe Cocker —Lo and Behold AML 34662 Reviewed by Peter Simons

"Pardon me, son, if what I'm saying brings you down, But that's the only way to show you that I'm a clown."

Thus Joe Cocker begins his fourth (and final?) album, setting a mood that permeates every groove. However you initially approach it, in the final analysis "Lo and Behold" can only be seen as Cocker's personal statement concerning the hassles built into the life of a rock star, chief among which seems to be self-inflicted damage.

From a conceptual point of view, the album is more restrained and subtle, but less together than its predecessors. The flash and sparkle that marked "With a Little Help..." and "Cocker!" have disappeared, and the crazed

anarchy that threatened to drown Cocker on "Mad Dogs and Englishmen" has also been shoved aside. In its place is a smaller, more complementary unit led by longtime friend, Chris Stainton.

The album itself is split into two distinct thematic sections: Cocker's delineation of his present plight, which overshadows and is often mingled with the second: Cocker's roots, the blues, either way Cocker never sounded more anguished, it's as if his own personal demon had his neck wrapped tightly in an armlock — and was gradually increasing pressure to "throttle", the lyric of "Black-eyed Blues" captures all the agony:

"I need the total fascination of the Black-eyed blues, Total Destination of the colour I choose, I don't mind if you turn me around, Just as long as it gets fine, oh, it gets fine."

The theme is repeated graphically in the cover photograph, which has his head encircled in a ring of flames, and again during "Something To Say", Cocker's paranoid, anxiety-laden prognosis of the future: "Soon, I'll have to go and get back on the road, Then I'll have no reason left at all."

If you are a faithful Cocker freak, listen to this album, if for no other reason that to hear what he sounds like without accompaniment from the Western Springs beer can bashers. There's enough here to make it worthwhile. If you're not, listen anyway, if only for realisation of just how badly drugs can screw you up.

Hear Ken Findlay Chairman of the Save Ngauranga Committee speak about the implications of the closure of the Ngauranga Freezing Works. Union Hall, Friday, 12 p.m.

Publications Conference

All persons involved in or with ideas about the student and alternative press are urged to attend the conference which will be held in Wellington from Saturday to Monday. For further information contact the Editors of Salient.

Resistance Bookshop Has a large variety of books on many topics, including required reading for several History, Political Science, Geography, Sociology and Economics courses. The widest selection of radical books in town.

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GYM TIMETABLE

AM	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
8-9						Basketball	Opens 9am
9-10					Women's Keep Fit	Basketball	Family Recreation
10-11					Badminton (Beginners)	Fencing	Family Recreation
11-12	Yoga	Trampoline Ballroom dancing		Badminton		Fencing to 12.30	
PM 12-1	Intramural Badminton	Volleyball Learn to Ski	Intramural Soccer	Intramural Basketball Yoga			
1-2	Badminton Swimming	Volleyball	Soccer	Basketball Women's Keep Fit	Yoga Learn to Ski		
2-3		Ski Lesson				Judo	
3-4		Golf				Judo	
4-5			Staff Recreation		Staff Recreation		
5-6	Learn to Ski Karate	Fitness Training	Hockey Karate	Fitness training Advice on exercise Dance Theatre		Closes 5.30pm	
6-7	Karate Ballroom dancing	Netball	Hockey Karate	Soccer Dance Skiing			
7-8	Dancing Basketball	Dance Theatre	Hockey	Soccer Judo Skiing			
8-9	Badminton	Dance Theatre Table Tennis	Fencing	Judo Volleyball			
9-10	Badminton	Table Tennis	Fencing	Volleyball			
10-11	Badminton	Table Tennis	Fencing	Volleyball			



### The Last Tango in Paris. Reviewed by Bruce Robinson.

The film *Last Tango in Paris* has raised a storm over sex in cinema as the *Clockwork Orange* raised over violence. This is more than superficial similarity for Bertolucci and Kubrick have similar styles. After seeing both films you walk away with the feeling that the most important feature has been left out; there is a nagging emptiness as you leave the cinema. The essence of the *Last Tango* is the turbulent relationship between Paul (Brando) and Jeanne (Maria Schneider). At the start of the film Paul has just experienced his wife's suicide. He is getting old and in his many previous occupations he never found the same security that his short five year marriage had. The suicide has brought him to a new depraved emptiness and taken him "right up the ass of death".

Jeanne is much younger than Paul and conventional where he is anarchic. In Jeanne occurs most of the conflict of the film as she battles between the desires Paul arouses in her and the life she was leading until then and will continue to lead after the affair.

Paul from the beginning dictates the affair and his violent masculinity initiates a strong response from Jeanne even within minutes of meeting each other as they indulge in a quick stand up fuck. Paul wants to degrade Jeanne to his level for he believes that only people like him are capable of understanding the basic processes of life. His sexual acts with Jeanne become more and more sadistic but she finds herself unable to escape from the relationship. Paul unconsciously begins to see Jeanne as his last hope for real love although he does not admit this to either himself or Jeanne until the affair is already doomed.

Jeanne struggles against her involvement and degradation until finally she decides that it cannot go on any more. Paul then meets her in the street and begins an old fashioned and humorous courtship that is one of the best sequences of a film that does not have a good standard of humour. Jeanne however finds that when she goes to leave him he follows her unable to realise that she does not share his love. Heavily drunk Paul chases her to her mother's apartment where he forces his way in. Then comes the supposedly tragic ending where Jeanne grabs a gun out of a drawer and shoots him as he comes to embrace her. The film ends with her muttering "I don't know him, I don't even know his name, he tried to rape me, he was crazy...."

The conjunction of Paul and Jeanne poses few questions and answers still fewer. It is a film about emptiness and degradation that falls into the trap of using the theme as a style of direction. A style based on emptiness must lack inspiration and this is Bertolucci's main failing. The film is well acted as we expect with Brando but the photography is dull with little of the beauty associated with most Italian cinema. The direction is by a man who is capable of better yet who, like Kubrick, is never able to realise this potential because he is unable to deal with humanity in the broad sense and therefore cannot incite a sympathetic reaction from his audiences. *Last Tango* is a mundane film that wastes the possibilities of good cinema. The film does not even fulfil the conditions of good bourgeois cinema because it does not pick out the good guys for the audience to cheer.

## DRAMA

### The Baxter Season - Almost A Surfeit

Four Baxter plays in the short space of two nights is a rich diet. By the middle of the last play, I was beginning to feel the exhaustion of sitting through and responding to so many well-shaped phrases. Yet it's not often that you get the chance to simultaneously see a play and fit it into a wider context. Themes emerge: a concern to work out man's place in the scheme of things, an assertion of individual freedom, a vacillation between action and detachment. Baxter is here a compassionate playwright with a strong sense of the ridiculous side of man. He seems to offset the darker view with light comedy and bawdy, excited characters are counterpointed with dry, quiet observers. It's essentially a romantic understanding of men, which does not extend to the women. They become warm, softhearted, softheaded creatures, symbolising the home, security—for Baxter, a claustrophobic oppression which he can't do without. I think there's a fair correlation here with the place women occupied in his own life.

Baxter's a wordy dramatist, with much of the action in his characters individually rather than expressed in movement between them. I was impressed by how well, or in the case of 'The Temptations of Oedipus', how badly, the scripts transfer to the stage. 'The Devil and Mr Mulcahy', directed by Philip Mann became surprisingly taut, its melodrama hammered into tragedy. The play is based on an incident in an Open Brethren family some years ago and allows him to dramatise his intense dislike, even fear for the Puritan element in the Kiwi character. Mulcahy (played by Ross Jolly), yer typical Kiwi farmhand endowed with more than a little Baxter wit and sensitivity points up the underlying hysteria; unfortunately Saturday night's audience latched onto his remarks as comic relief.

The Odysseus of 'The Sore-Footed Man' must straddle the play if its to succeed as drama rather than conversation. Bruce Mason portrayed the wily, charming bastard admirably with a deceptively flaccid tone and a certain swing of the hips. In his conversations with gawky follower, the would-be philosopher and the seduction of his wife, you can feel a laugh rising in the gorge. It's as if Baxter is playing his own internal dialogues in the flesh, and enjoying the manoeuvre. Judith Dale's production was most impressive.

'The Band Rotunda' was less successful than the Unity production of last year. I see it as basically a bitter, destructive and disillusioned play, with the alkies as microcosm for Pig Island society. This production's more cheerful: the Salvation Army are young and couldn't kill a fly, let alone get at old Snowy and his individual faith; the pro Rosie is too vivacious in appearance, even though this is betrayed by a dragging performance. Moreover, unlike most pros, she doesn't carry a handbag; and it's in the details that characterisation convinces. The climax was flat, the play disappointing because it can be so much more powerful, although only a rehearsal for the better 'Wide Open Cage' (although its chronological successor). I wonder just how much of the appeal in the alkies play lies in its iconoclasm, its four-letter words, 'how sophisticated we are' say the audience midst titters. I hope Baxter wasn't spicing it for show.

'The Temptation of Oedipus' is a curious and unwieldy combination of low comedy at bureaucrats and a dash of Greek mysticism a la Mary Renault or Anouilh's 'Antigone'. Patric Carey chose to play it solemnly, which deadened it. I don't think it's an entirely anguished play; but it is one that reads more effectively and coherently on paper. Ray Henwood as Oedipus and Judy Fyfe as Antigone were fine tragic figurines, but a little out of context.

Baxter's plays don't always work, no matter how sympathetic or foul the production, but they excite if only because of the richness and incompleteness of his material and expression. The present season may be rich, but worth straining the mind and emotions for: it's a feast in a lean period of 'indigenous' theatre.

Cathy Wylie



### DOWNSTAGE THEATRE

Nightly until June 16th

ALPHA BETA

By E.A. Whitehead  
Directed by Murray Reece

Student Concessions

Limited Play and coffee reservations  
accepted Wednesdays, Thursdays and Fridays.

## Ticket

"Ticket" identify with University audiences, which explains why they are about to undertake a campus tour yet again. Although not wholly convinced with the viability of touring so soon after the beginning of term Arts Council has agreed to promote the tour. They agreed because of the popularity of the group and their ability to produce an intelligent interpretation of contemporary rock.

The group is a new Ticket. They have taken the rhythm section from the old Underdogs/Spacefarm group and, needless to say, are super-tight in this department. Guitarist Eddie Hansen and the vocalist ensure that the better side of the original Ticket is retained. Original material has evolved with the recent marriage of the two groups. The zeitgeist in the music that was experienced on their last national tour persists, even though they weather their time in Auckland's Levis Saloon.

Ticket presents a rare opportunity to hear some great music. Don't miss them.

Ticket: Union Hall  
Tuesday, June 5. \$1.00

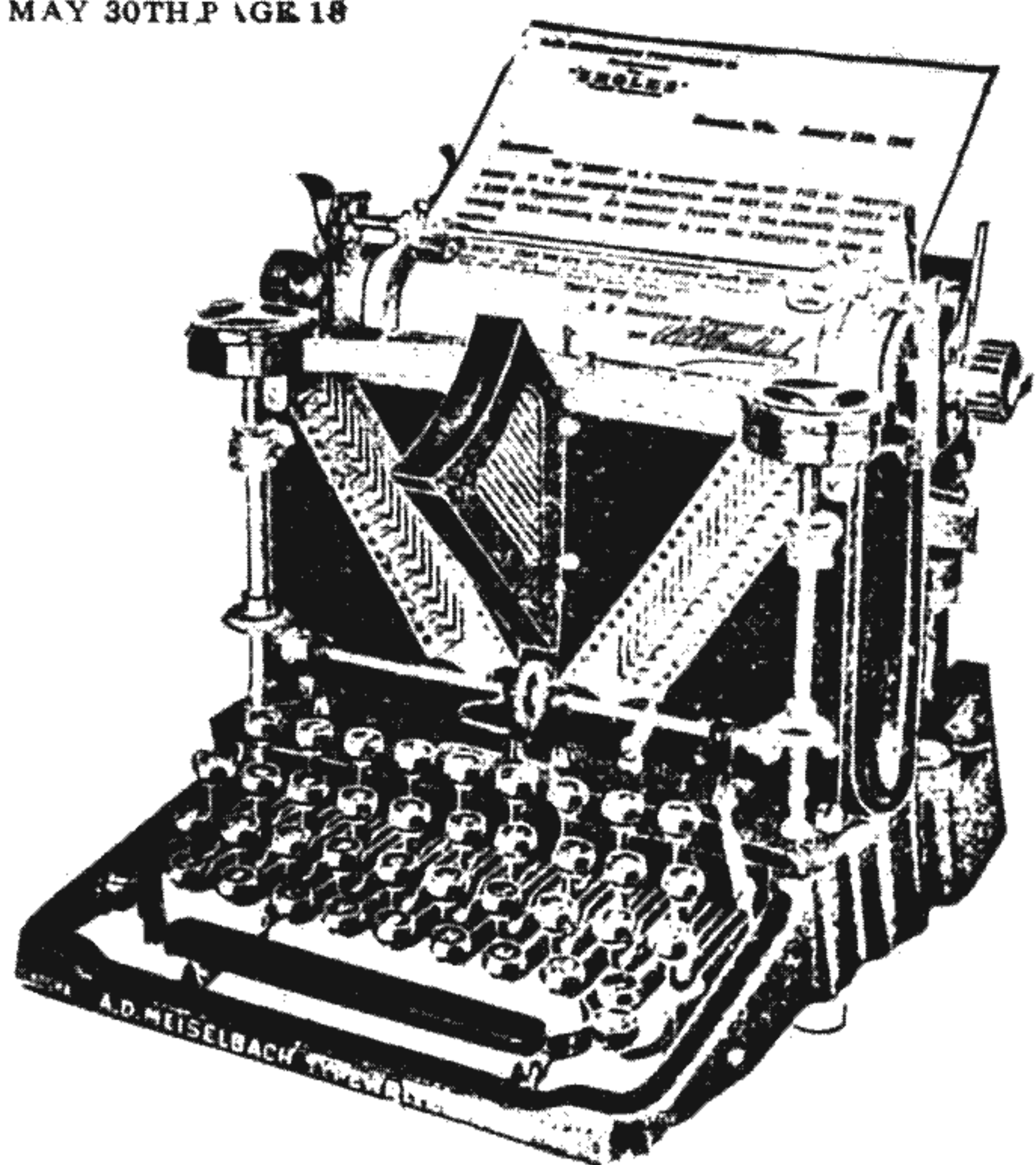
# ravi shankar

The world acclaimed master of the Sitar will appear in WELLINGTON at the TOWN HALL on July 5. He will be accompanied in his performance by two other Indian musicians: — Alla Rakha on Tabla and Nadumullick Tanpura on Tamboura.

### SPECIAL OFFER TO STUDENTS

400 seats Available for preferential booking to the RAVI SHANKAR Concert — Wellington Town Hall — Thursday July 5 at 8.15pm. This is a limited offer and if you wish to get the best seats before the Public Bookings Open... You Must Act Now... Seats \$5.10 each. Book at the D.I.C. Office Today On Presentation of Your Student I.D. Card.





# Letters

## Another Kick in the Cods for Capping Disrupter

Dear Editor,

Terence Williams is a fool. He is also, undoubtedly, not part of the "5% of university students in this country [that come from semi-skilled and unskilled worker parentage]" (a ridiculous statistic), judging from his infantile bourgeois behaviour in his alleged attempt to disrupt this year's capping ceremony. If Citizen Williams was a part of this "5% he would perhaps appreciate how this apparently archaic ritual can bring more happiness to a working-class family than his (William's) middle-class background will ever permit him to experience. It is thus more likely that the attempted "kick in the cods" that some father is supposed to have directed at Williams was prompted more by the imminent denial of this happiness than any jargonistic "challenging the values upon which his life was based." Anyhow, should Williams attempt to disrupt MY capping ceremony next year in the name of the working-class and the Maori then he will receive, not from my father, but from me, a better aimed, working-class, kick at his "cods".

Yours etc.

David Los.

## Who are you Hugh?

I have received a letter from Mr L Te Ariki of 19 Harley Street, Masterton, who says that someone ran into the side of his car. The person concerned said that he was a student and could be contacted through the University, but left his name merely as Hugh. Apart from that all that is known is that he has an old, green van, is tall and wears glasses.

I have told Mr Te Ariki I am sorry I am unable to help, but if you think it appropriate you might like to put a notice in one of the publications circulated to students, asking the mysterious Hugh to be kind enough to get in touch with Mr Te Ariki at the above address.

D.G. Shouler  
Acting Registrar

## From the Gutter

Dear Sir,

In Don Franks' report of the Young Socialists Educational Conference in the last issue of Salient, he gave a totally false account of my talk on the situation in Vietnam. I have outlined my basic position in an article which the editors tell me will be printed elsewhere in this issue of Salient, but there is one point in particular I need to emphasise.

Franks implies that my position is that "the principal conflict is between the Vietnamese proletariat and their 'Stalinist misleaders'". This is a slander against the Trotskyist movement that has been spread by various people in the antiwar movement, such as the Chairman of the Wellington Committee on Vietnam, Mike Law.

When I spoke to Don Franks afterwards, he admitted that the Socialist Action League did not actually characterise the Vietnamese Leadership as "Stalinist betrayers", but that did not really matter because some individual in Australia called Bill Logan did so, and this was the "true Trotskyite" position anyway.

When people like Franks are reduced to such distortions of the views of their opponents, surely it is a sign of the weakness of their own position.

One also wonders how much longer students are going to put up with the gutter journalism and the downright dishonesty for which Don Franks and the Salient editors are acquiring such a reputation.

Yours,  
George Fyson.

## Mystery

Dear Sir,

Could you please tell me who "Noel Yekstort" is?

Yours faithfully,  
Leib Davydovich Bronstein

## Abortion and Human Values

Dear Sir,

One of the most conspicuous features of the comments made by the small group of pro-abortion women in these pages, and, indeed by Evelyn Reed in her speech last term was the equating of civil laws, court decisions or the like, with basic morality and human values.

Trevor Richards, speaking in the Union Hall here just a couple of months ago, said his main reason for opposing the Springbok tour was that the apartheid system violated the moral principles common to all men. Yet we see that apartheid in South Africa is enshrined by public laws upheld by the courts. So the simple fact that a court has decided in favour of apartheid, abortion, economic exploitation, etc., does not mean that it is a right and just decision.

Furthermore, the bias of the court, its basic assumptions, will have a lot to do with the final decision. The South African judges are, no doubt, so convinced of an African's inferiority that they just do not think of deciding in favour of a black man against a white as justice and truth could demand. Such was the situation too, in Germany under Hitler. The judges certainly upheld the State's murder of the Jews and mental patients and old people and the sick.

In this recent American court decision on abortion, the two dissenting judges said "The Court apparently values the convenience of the pregnant mother more than the continued existence and development of the life or potential life which she carries". So we can understand to a certain extent how, when Justice Blackman, senior of the nine-man U.S. Supreme Court, was asked why the court had not considered modern evidence on the humanity of the foetus, he could reply simply that the court 'had not had time'. In other words they didn't care all that much about the child.

People in the future will look back on these times and considering the wars, the exploitation, the greed of developed nations, and I would add, the use of abortion, will call us ignorant and barbaric as humans will always be.

So Evelyn and those who think like her had better stop and consider their rapid equation of a law or court decision with human values.

M. Cotton.

Dear Sir,

The talk given by Evelyn Reed last term, was like most of the other statements of the pro-abortion clique, laden with inaccuracies and false notions.

First, Miss Reed said that unwanted babies were the prime victims of beatings by frustrated parents. But Professor Lenowski, Department of Pediatrics, USC Medical School, from a four-and-a-half year survey, found that 90 per cent of the victims were children of planned pregnancies.

Second, her statement that men can have no inkling of what having a baby means to a woman was destroyed by her expressed sympathetic understanding of the situation faced by the victims, men and women of American atrocities in Vietnam. Perhaps Miss Reed has never known a loving, sensitive man who can, as she can, feel for and with others.

Concerning 'unwanted pregnancies', if a woman does not want a child she should have the responsibility to make sure that conception did not take place. There are moral methods of doing so. Also in New Zealand there is a long waiting list of parents eager to have an adopted child. Orphanages in New Zealand do not provide a home for children without parents but for children of broken homes.

Miss Reed and the abortionists talk about abortion being a woman's right. In abortionist's talk the myth that abortion is not the killing of human life and that the foetus is just an appendage of the mother, is asserted regardless of scientific evidence.

If these militant women spent their energies fighting the structures and attitudes in society which make it hard for a woman, married or not, to securely have her child, we would all offer our support. But we cannot support a doctrine of greater convenience for a woman while oppressing the unborn child, about whom there is, as Evelyn Reed said herself, complete unconcern.

Yours,  
Jennifer Ritchie

## Pregnant Nuns

Dear Sirs,

I read with some difficulty Colin Feslier's obscure attempt to prove the Catholic Church's consistent opposition to abortion which appeared the May 1 Salient. He argues that a foetus has committed no crime and therefore, unlike an "unjust aggressor", has not lost its "right to life". Putting aside such trivialities as the blessing which sections of the Catholic hierarchy such as Cardinal Spellman have given to the American government's unilateral withdrawal of the "right of life" of hundreds of thousands of Vietnamese, I thought Colin might be interested in re-examining the Catholic Church's consistent opposition to abortion in the light of a news report which I recently came across. It is an NZPA dispatch from Hamburg which appeared in the January 20 1967 Christchurch Press, under the heading "Church Allowed Abortion:"

"European nuns who became pregnant after being raped by Congolese soldiers in July, 1960, were allowed by their Church superiors to undergo abortions, the bi-weekly magazine, 'Deutsches Panorama', reported yesterday.

"The Catholic Church and the parties and government closely associated with it, the magazine commented, 'are likely from now on to have more difficulty opposing all interruptions of pregnancy on the grounds that it would be murder.'

"Most of the raped nuns who became pregnant, 'Deutsches Panorama' said, were Vincentian Sisters of Charity working in the Congo as nurses and teachers. After their ordeal they returned to Belgium.

"Until recently, the magazine said, the public had assumed the nuns who became pregnant had been released from their vows and had delivered babies.

"What really happened,' the magazine said, 'remained a closely guarded secret for many years. A leading Belgian gynaecologist, Dr Jean Snoeck, a Brussels university professor, only now has revealed it — not for reasons of sensationalism but in order, as he put it, to call attention to a crying injustice, and not publicly, but before only a small circle of leading Belgian physicians and scientists.'

"The magazine continued: 'Soon after the developments in the Congo, Professor Jean Snoeck explained, certain high-placed persons made it known to certain leading specialists in the field of gynaecology that the otherwise forbidden operations could be undertaken in certain special cases, with the specific approval if not at the suggestion of the highest Catholic authorities.'

"The certain special cases, Professor Snoeck explained, were the nuns who became pregnant because of rape. He added that it was incomprehensible to him why that which is forbidden to a 16 year old student who is raped by a white-skinned drunk should be permitted in these special cases.

"However, Professor Snoeck and his colleagues — also Catholics of Belgium and the whole world — see this crying injustice simultaneously as a hope, namely, as a sign of a basic change in the Church's view."

Or perhaps it is just that a black foetus doesn't even amount to a potential human being in the eyes of the Church hierarchy. Well, Colin?

Mike Goodger

## Cartoon To The Editor

Watergate - a building that leaks - definition by an American school child.



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Dear Sirs,

The spectacle of Socialist Action Leaguer George Fyson trying to extricate himself from an impossible political position can be an instructive lesson in working-class politics. As he publicly denounced me as an example of "the lowest scum of the university" and "not even worth talking to" in Cuba Street last Friday night I was reminded of Mao Tse Tung's advice:

"It is good if we are attacked by the enemy, since it proves that we have drawn a clear line of demarcation between the enemy and ourselves. It is still better if the enemy attacks us wildly and paints us as utterly black and without a single virtue; it demonstrates that we have not only drawn a clear line of demarcation between the enemy and ourselves but achieved a great deal in our work."

A further interesting example of Fyson's wild attack was his accusation that "Peter Franks is a gutless bastard who always backs down." Fyson was pressed for an example of Peter Franks' alleged cowardice several times — he refused to give even one.

More importantly however it should be noted that Fyson is not only a bad mannered person but a disreputable and unscrupulous politician. It is a fact that I had never heard the Socialist Action League actually call the leaders of the Vietnamese people "Stalinist misleaders" in those precise words, although the implication has been made plain many times in the course of their sectarian "antiwar" antics. However, this semantic deficiency was remedied when I recently spoke to Russell Johnson who agreed to speak on behalf of the S.A.L.

"The Vietnamese Communist Party has not broken with Stalinism" Johnson informed me. Now, Trotskyites regard Stalinists and Maoists as misleaders by definition. But Johnson went further and pointed out that the S.A.L. and Y.S. "Disagreed with much of the politics of the Vietnamese leaders" — giving the example of their call for recognition of the rights of Vietnamese landowners." (i.e. the uniting of all patriotic elements in the struggle against the main enemies — U.S. imperialism and its Vietnamese puppets.)

Because of its fixation with an ideology shown up many years ago as an objective weapon of the bourgeoisie, the S.A.L. is doomed to a future of sectarian isolation, distortion of the present struggle and tacit support of imperialist oppression. It is for this reason and this alone that their ideas and activities are opposed by progressive people and organisations.

Yours fraternally,  
Don Franks.

## Despatches from the front

Attention Salient,

In view of the advertisement placed in your paper earlier this year, your readers may be interested to learn of the progress of the University Regiment.

I wish to report that the strength of the Regiment now stands at four companies, plus seven additional service and support platoons. Thanks to your excellent series on "Demolitions and Engineering" and your feature "Locks and Shackles" we have been able to form an assault pioneer infantry platoon from volunteers out of No. 1 Company (the Wai-te-ata Expendables), which will shortly conduct training exercises in the vicinity of the Union Building. However you can be sure that your office will be notified in time.

A campaign planned for the early future may be of particular interest to readers. The Ministry of Defence has become concerned at the volume of insurgency incipient in the vicinity of lower Mount Street. The Regiment has been ordered to conduct anti-personnel operations in the area. By the time this letter is published a hand-picked squad of men from the Kelburn Quarriers (also out of No. 1 Company) will have completed their task.

Sometime early in '74, unless events necessitate earlier development, it is proposed to increase two companies — 3 (Calvary) and 4 (interrogation) to battalion strength, respectively to be known as the 14th Wairarapa Reprisers and the 5th Field Judiciary, thus bringing the Regiment to Brigade strength. No. 2 (HQ) Company shall remain as Brigade HQ Company and the seven auxiliary platoons shall remain as they are. The two new battalions may include one rocket battery and one mortar battery.

As there appears a very strong possibility of a third world war (WWIII - or as our stores officers might jest "war, world, third") persons interested in pursuing a regular or territorial military career (however brief) should write to the undersigned c/o Victoria University Regiment, P. O. Box 1643 Wellington.

I am your faithful servant,  
Major D. B. McLean (Recruitment Officer)

[Readers may be interested to know that the Mount Street mutineers are evidently led by a retired colonel's insurgent sons following the notions of a court-martialled mess officer and self-styled commander of the Red Army who was terminated with extreme prejudice in an action by an alpine assault team from the Mexico City Detachment of the Moscow Mountaineers sometime in the early '40s. — Eds]

## List Will Alter World View

Dear Sirree,

Liberation's one thing, rip-offs are another. Your reviews of Dennis List's *Kitset of 26 Poems* rightly place it as about the most valid book of NZ poetry since Jim Baxter's *Fallen House*; but, friends, copies of List are still unsold, so why the crap about xerox copies of the text? The books a beautiful production, is only 70 cents, and it's not as if small presses like Amphedasma are exactly making fortunes. I happen to know that one of the Amphedasma men is near enough to starving in Brixton, London, to get these goodies on the market. Their hang-up (and this, Mr Editor, is where Marx comes in) is that the means of distribution are University Book Shops, who don't have a Wellington branch. Which means you may have to order to get one. For your own sake, though, read it. It'll alter your world view more than Barry MacGuire will.

Peace,

Russell G Poole.

P.S. What the fuck does "Amphedasma" mean anyway?

## Religion is Hogwash

Dear Sir,

In the last few Salients there have been letters from Christians attacking the idea behind some liberation movements of this time and also the tenets of Marxism. But I'd like to know what sort of superior creatures these Christians think themselves. They criticise other groups but lets have a look at their own situation.

Modern man has systematically discarded those elements of belief Christians hold most dear, reducing Christianity to a joking matter. The 'God is dead' movement of modern scientific atheism cannot accept the supernatural, the existence of God. There is simply no proof for God's existence.

The Bible is now regarded by scholars as a collection of ancient myths or the ravings of religious enthusiasts. Christ is now seen as only an original character confronting simple people, that is, if he existed at all.

The Church — meaning the Catholic Church — the other bodies being mere deviationists — is a power structure corrupt and self-seeking. It has no significance for man and with its authoritarian leadership is actually harmful to its unthinking members. The Church cannot give proof that what it teaches it true. So why doesn't it up and die and leave people in peace.

However the worst manifestation of religious hogwash is Christian morality. The Church's moral teaching, as I see it, is a matter of submission to the most grotesque fears and fallacies about people's behaviour that can be found.

In a phrase Christianity is irrational and irrelevant. So you Christians should just give up or shut up!

Truely yours,  
Noel Blake.

## Stilted Praise

Dear Editors,

Salient is generally better this year than in any previous year within my experience, although it sometimes seems that your pages are over-endowed with ultra-leftist adventurism. The content is varied and interesting, the quality of typesetting, layout, production is unprecedentedly good and apart from the unjust censorship by the printers is an excellent paper. But why do you have to display such bias against those who subscribe to political groups which you disagree. It is all very well to have reservations about some others opinions, but is it reasonable to curtail their expression by so often proscribing them in Salient and resorting to ill-founded ridicule? I know that this distresses many of my friends as well as myself.

I must say, too, that I sometimes suspect that some of your letters are written by the staff.

Love,  
Russell Johnson

## N.Z.U.S.A.?

Dear Pete and Roger,

At last I have discovered who N.Z.U.S.A.'s president is. But why doesn't Salient devote more space to the noble institution's activities? Or is it just that N.Z.U.S.A. doesn't exist? These are the burning questions that flood the heart of me.

Yr Average Student.

## THE GRAND HOTEL

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## Men & Women Complementary

Dear Sir,

Cathy Wylie's comments in the last Salient on Evelyn Reed's talk 'Is Biology Woman's Destiny?' amounted to the most reasoned and accurate statement on Women's Liberation I've recently seen.

Particularly well founded was Cathy's assertion that males and females, with their different qualities complement each other.

In the past opinion had it either that the differences between the sexes were wholly conditioned by society, or that women were just innately inferior. Psychologists and anthropologists today however, agree that certain biological differences result in character differences between the sexes. But they stress that 'differences' do not mean 'deficiencies'. Although these experts find the sexes not the same in certain areas of psychology and behavioural patterns, they, in no way, mean there is inequality between the sexes. There is no case for inferior-superior talk.

The eminent American psychologist, Eric Fromm, for instance states that the character typical of men and women in Western culture is determined by their respective social roles but there is a 'colouring' of character which is rooted in sexual differences. This colouring is insignificant in comparison with socially rooted differences but should not be neglected. This is what Cathy Wylie was getting at surely.

When a man responds to the distinctly male fear of sexual failure and his need for prestige, he can develop the positive attributes of initiative, activity, courage. The woman's characteristics arising from her main fear — sexual frustration and dependency — can, and often does result in her inability to 'stand on her own feet', practically, emotionally and intellectually; but given the right conditions she becomes the source of patience, erotic charm, reliability, intensity of love. The woman, therefore, has the same emotional, intellectual, and cultural abilities as a man while possessing the previously mentioned special qualities.

Deeper than any differences is the equality between woman and man. So these differences affords no basis for casting men and women in different roles in any society. Some people can see differences only in terms of inferiority and superiority. But this is not the case here. Our case is that the differences of each sex, by colouring the personalities of men and women, enrich and broaden human culture. Having such unique characteristics does not mean for the sexes, social, economic and political differentiation.

Yours,  
Jane Olsen.

## Revisionism not the No 1 Enemy

Sir,

I don't know why you jokers bother writing all this shit about the Trots. As far as I can see they're a narrow minded pack of irrelevant little drips, quite unlikely to subvert anyone or anything. The main problems to get on with are the eating away of the wealth of our country by the United States and Kirk's inability to deal with this or local problems of exploitation.

You don't need a pile driver to crush a rat, especially a rat with no teeth.

Your sincerely,  
Susan Hampton.

## Cafeteria Cure

MAY 30TH PAGE 19

Sirs,

So the management committee has decided to cut back on the catering services at present provided, by cutting out hot meals in the cafe, and other such changes. This will only make matters worse. They will lose more money and keep on losing money unless they tackle the basic problem; they must persuade more people to eat there, and a good start would be to stop serving the shit that is currently sold at ridiculously high prices.

One can not cure the basic problem by reducing service or increasing prices. Doing this will only persuade fewer people to eat there. The answer to the problem is in fact the opposite to what is being done. Decrease prices and serve better food.

Yours,  
Dave Dalton.

## Bareface Exposure

Dear Sirs,

I had always regarded with dismay the increasing number of blank spaces in Salient until your heavy handed printer admitted that he was censoring its pages, with or without legal sanction. But last weeks picture of Peter Rotherham has taught me that indeed everything has its good and bad points. Was it an act of God that saved unsuspecting Salient readers from this inflammatory material being published or is Peter Rotherham indeed the faceless poltroon we have always been led to believe existed behind that animated rubber mask?

I await your reply with interest,  
Peter Vincent.

[Direct Action, the Australian Trotskyite paper chose, in its wisdom, to print a caption about Rotherham speaking somewhere below a blank space. We are an eclectic paper, open to all points of view, and were not too proud to follow Direct Action's inspired lead — Eds]

## Wylie's Verbage

How has Cathy Wylie, who seems to be no more than a well-meaning liberal, managed to wile herself into the 'peoples' friend, Salient? Each week or so we have seen reviews on that bastion of bourgeois Karori taste — Downstage. Cathy noted token objections to what she calls 'Downstage fare' but at least she confined her verbosity to the dramatic arts. But in the last issue of Salient Cathy broke into the field of politics. Now I've always managed to avoid reading the drama column, especially as I have no real wish to visit Downstage, but when I see a review of a well known Trotskyite feminist my eyes for some reason stick to the page. But by the time I had waded through this mass of verbiage I wished I hadn't. At the end I had no real idea what it was all about and had the impression that here was a follower in style if not viewpoint of Levi Strauss well known composer of books and anthropological mumbo jumbo.

Perhaps in the future Miss Wylie could spend less time flaunting her intellectuality and writing in a manner that makes the average student feel that he is an illiterate bum. A little less hedonistic word-mongering and a bit more intelligible and concrete discussion would be welcomed in her future efforts.

Yours amicably,  
Jeff Wilson.

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AFTER MONTHS OF INTRIGUE, I BELIEVE I FINALLY HAVE A HOT LEAD!

