

SALIENT

Victoria University Student Newspaper

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STUDENT TEACHERS SICK OF LABOUR'S PROMISES



On Monday kindergarten teacher trainees became the latest 'respectable' group to take direct action in protest against the Labour Government. Strongly supported by qualified kindergarten teachers, Teachers College students and many others, trainees from the Wellington Kindergarten Teachers College marched through Wellington streets to Parliament. Deputy Prime Minister Hugh Watt met them on the steps and agreed to give urgency to consideration of their demands.

But the government is negotiating only with the national Kindergarten Teachers Association, which does not have the confidence of student teachers. They say it never consults students to see what they want. Typically, no students are allowed to be involved in the present 'urgent negotiations'.

There were simultaneous marches in all other main centres and in all over 1,000 students took part. Placards in Wellington included messages such as: "Mr Amos keep your promises", "Is Amos on \$25 a week", "How much are children worth?", and several variations on the theme that kindergarten teacher trainees are paid less than they would if they were on the unemployment benefit.

The kindergarten trainees want their salaries raised to the level of primary student teachers. At present they receive on average less than \$25 per week. They find that with high fees and expenses they cannot get by on this amount. Many of them have to take part-time employment, and as a result their studies suffer.

A deputation from the Wellington Kindergarten Teachers' College Students' Association and the Student Teachers Association of NZ met Mr Amos last Friday to discuss their demands. They came away highly dissatisfied and resolved to make their grievances public by marching. "Mr Amos only repeated the vacuous words and hollow promises of 18 months ago," said one member of the deputation.

Amos told them there were other students in the country worse off than kindergarten trainees were. What he was in fact saying was that there are students whose welfare he cares even less for. He was referring to students in Technical Institutes who are the victims of another of his broken promises about tertiary bursaries. At the steps of Parliament a telegram pledging wholehearted support from the NZ Technical Institutes Students Associations was read out.

There is strong suspicion that Labour is taking its time over this issue so as to be able to grant the wage rise next

year, as a vote-buying election gimmick. This may be clever politics, but it is irresponsible social policy.

In the last 18 months Amos has put off other educational priorities by pointing to Labour's manifesto which says that the education of pre-school teachers will be radically expanded. He has said it was therefore his priority. But of the four hundred million dollars which will be spent on education this year, only 1% will go to the pre-school area.

Amos has successfully fooled too many people for too long. The current action of the student teachers should help bring his incompetence and equivocation to the nation's notice.



Suffer the little children.....



ELECTIONS: Vorster wins in South Africa McDonald . . . Victoria

By Roger Steele

1016 students were short-sighted enough to vote John McDonald into the presidency of VUWSA last week. His main rival was Don Carson who polled 539 votes. Last and least were Stephen Lungley (104) and Peter Rotherham (105).

In the election for NZUSA Liaison officer Anthony Ward beat Tony Lane by 918 votes to 318. In this election there were 486 informal votes (i.e. both candidates crossed out). There were only 40 informals in the presidential ballot.

McDonald's victory came after a concerted effort on his behalf by an ugly bunch of right wingers who crawled out from under their stones especially for the campaign. They were mostly in evidence on polling days, hovering round voting tables "to check that there wasn't any cheating going on", or so they said. They expended a lot of effort confronting new students with a hard sell. "Have you voted yet?" If they hadn't, the fresher was marched off

to the voting tables and virtually compelled to vote McDonald. In some cases McDonald supporters actually filled in other people's forms for them.

One of the most pathetic features of the campaign was McDonald's publicity, and it is an indictment of 1016 student's mentality that they didn't see through it. The crudest and most widely distributed was a leaflet based on a 1970 Salient editorial, using the "Salient" masthead and the editorial's headlines "What the Silent Majority Wants" and "And What It Should Get". The original Salient editorial had a blank space under each headline, to make a point about the silent majority. McDonald photocopied the Salient layout and inserted his policy under the "What the Silent Majority Wants" and his own picture under the "And What It Should Get".

The policy was pretty weak. The first point merely said "Student money for

Student Welfare". This is vague, as most student money already goes to student welfare. Presumably he means that all of it should go to student welfare, but he didn't have the guts to say so. If he or any other student was opposed to the giving of \$200 to the Pensioners Association for instance, then he should have said so at the AGM, when this was decided.

The second policy point merely said "Dances, Stein evenings, social activities". Again McDonald failed to say what he is going to do about these. The vague ideas that he and his incoherent supporters expressed elsewhere were that more of these functions are needed. A catchy platform to run on except that it bears no relation to reality. In fact there are more than enough functions being put on in the Union, the only trouble with them is poor attendance. Advertising won't solve the problem either, because the cause of it is the vastly increased workloads

that have been imposed upon students.

"Better food and cafe facilities" said the third policy point. But how? McDonald and his mates have never been seen at a Union Management or Catering meeting, so he is just jumping on a bandwagon. Any student pissed off with the cafe should go to one of these meetings to see the enormity of the problem and the efforts that are being made to solve it, instead of moaning and doing nothing.

All the fourth point said was "Capping, Proceh, etc" but this was no doubt enough to drag in the votes. If only there were 1016 people prepared to clean up the chunder and broken glass, etc. "Clean out Salient"

The fifth point of McDonald's policy was the most interesting for me. It said "Clean out Salient and what it stands for". When I taxed McDonald on this point

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NZ student action on international front

In past years, international affairs activities in New Zealand universities have been mainly concerned with the issues of the Indochina War and Southern Africa. These issues now appear in many people's eyes to be diminishing in importance, as a result of the signing of the Paris Peace Agreement in January 1973, and as a result of the cancellation of the Springbok Rugby Tour, by the Labour Government in April 1973. But we should not be deluded into thinking that these problems have in any way been solved by these actions.

South Africa

In the field of action against apartheid, the main thrust of the anti-apartheid movement at the present time is towards the severance of trade and other economic relations with the white minority regimes in South Africa and Rhodesia. Late last year, campaigns were mounted, under the guidance of NZUSA and the National Anti-Apartheid Committee to encourage two insurance companies, NZI and South British, to withdraw their operations from Southern Africa. With the limited numbers of shares which were owned by the campaigners, or for which they could obtain proxies, it was not possible to get the appropriate motions passed at the Annual General Meetings, but the issues were at least raised, and the general educational

programme did have some impact.

The next step in the campaigns against these two insurance companies is for the anti-apartheid campaigners to get themselves organised so that they are able to call general meetings of the companies virtually whenever they wish to. The necessary conditions, in terms of the articles of association of the companies, for this to be possible, is to be able to get together either 100 shareholders, or else 10% of the share capital. To make things more difficult in this respect, the insurance companies have made rules whereby they can refuse to accept share transfers where fewer than 50 shares are involved. So what is needed now are people who are able to buy such parcels of shares in these companies; at current prices, 50 shares in NZI or South British would cost about \$170. If you have such a sum of money sitting unused in a savings account, here is an excellent opportunity to put it to good use. But when you do buy shares in one of these companies, or if you have some at present which you can use, please inform the International Affairs Officer, Vivienne Zethoven, or else contact the International Vice President of NZUSA, Alick Shaw.

For future action on the economic front against South Africa, investigations are being made into other companies which carry on trading relations with South Africa. It is very likely that one or more of the other companies which trade with South Africa will be selected for a campaign similar to those being waged against South British and NZI. But there are other organisations which are also involved in trading relations with South Africa - for example, the Dairy Board, and the International Wool Secretariat. All of these would make potential targets for trade campaigns, but further information will probably be available in the near future.

African liberation

Something rather more definite can be offered to students for activity in support



of the liberation movements which are working against the white minority regimes in Southern Africa. And this "something" is something which can be supported by anyone. NZUSA has committed itself to raising funds for a refugee camp in Southern Zambia for ZANU (Zimbabwe African National Union).

In view of the recent controversy over the donation of money by the World Council of Churches to African Liberation movements, it is appropriate to make the destination of the funds raised very clear. Apart from the fact that people would be able to see quite plainly whether or not a refugee camp was being built, it is just not sensible for the \$10,000 or so raised by NZUSA to go on armaments used in modern warfare, and of the type used by guerillas in Rhodesia, such a sum of money would be quite useless.

Early in the second term, then, there will be tickets arriving for the raffle which is the means by which the fund-raising is to be done. The first prize in the raffle will be a Fiat 127 car and there will be

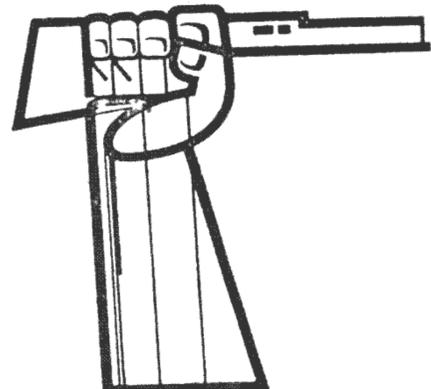
other lesser prizes also. If you are able to help in the selling of the raffle tickets, your help would be appreciated - please contact International Affairs Officer Vivienne Zethoven. Otherwise please buy one or more raffle tickets when they are offered to you.

Vietnam

The main activities to be carried on at the present time related to the continuing struggle in Indochina are attempts to change the attitudes of the New Zealand Government. The particular demands which are being made are to exhort the government to implement the Paris Peace Agreement.

At the moment there are many people writing letters to the Prime Minister about the continued holding of political prisoners by the Thieu regime. It is apparent that what the foreign affairs department knows on this issue is considerably less than is known by various people who work for such groups as RAVPOC.

Another campaign is to be mounted for the cessation of all aid to the Thieu government, on the grounds that it is contrary to the spirit of the Paris agreement to funnel aid through the Thieu government while refusing to even recognise the PRG. Moreover, all aid, even humanitarian aid, that goes to South Vietnam through the Thieu government serves to prop up that government, which is at the moment dependent on continuing inflows of aid from outside. Humanitarian aid to the Thieu government allows it to evade its responsibilities to provide for its own people.



FROM THE COURTS



by John Ryall, Wiki Oman, Bernard Randall

A 35-year-old cook was fined \$75 and costs when she appeared before Mr Hay SM for stealing two paperbacks and a baby's toy, to a total value of \$1. She had previously pleaded guilty to the charge.

Mr Hay's summing-up comment was that he regarded the alleged offence as "a silly, stupid thing, done on the spur of the moment."

Perhaps Mr Hay should have been in Hamilton, where the city's mayor, Mr Minogue, (on the same day) could have given him some words of advice. Mr Minogue speaking to the Waikato Branch of the Economics Society, attacked land speculation and the philosophy that sustained it. This philosophy, one of "conventional wisdom", said that "it was a crime for an old lady to steal a loaf of bread from a supermarket, but right and proper for the captains of commerce to enrich themselves by any means however harmful to the mass of ordinary men and women."

"Fined \$125 and costs.....sentenced to six month's periodic detention....jailed for

18 months". Any *Evening Post* court reporter knows how easy it is to sit behind the press bench and watch the "criminals" standing in the dock awaiting their just deserts.

Judging from an incident in a Criminal Law Lecture at this university last week, lawyers must be in the same position, although in their case they prefer not to think about it. In this particular lecture the students were given the choice of whether to listen to a Polynesian man, who was willing to speak to them on the New Zealand judicial system and how it affected his race, or to listen to the lecturer give some tips on what would be appearing in the exam on that week. True to form, the law students voted (just about unanimously) in favour of hearing the lecturer speak on the exam.

When the accusation is made that lawyers, like the courts, are acting in the interests of the status quo, do we agree? Or are they merely "just doing a job from which they expect some reward"?

Two 17-year-old packers recently appeared before Mr Hay SM, pleading guilty to charges of shoplifting.

Prosecution evidence stated that the two girls had gone into a hairdressers. Before leaving, the older of the two had picked up a cigarette lighter and taken it with her. They then proceeded on to three other shops where they stole a pair of jeans (worth \$17.75), a nightie (\$19.20) and a blouse (\$17.25). They were both remanded for sentence.

On their next appearance before the same magistrate, they prosecutor pointed out that one of the defendants was 15-years old and not 17 as previously stated. The magistrate ordered her case to be transferred to the Children's Court.

The other defendant who had turned 17 just over a month previously, was told

that she would get "another chance" (she had appeared previously for similar offences) and was consequently fined \$160 (\$35 and costs on each of the four charges).

Do large fines, such as this one, solve anything? Obviously it will have little effect on a person, who at 17 has run up quite a list of shoplifting offences. The "offence" did not seem too great to this particular girl, who laughed with her friend in the dock. What about her 15-year-old friend. The Police were obviously embarrassed about making a slip-up with her age, but did they ever consider the effect the appearance (with all its surrounding publicity) might have on this individual?

An accused person wished to change his plea of not guilty on a charge of assault to one of guilty. He claimed he originally did not understand what a charge of assault entailed. Mr Patterson SM said it was "the height of bad manners" to change a plea. The accused was allowed to plead guilty. The police stated the accused had grabbed a barman by the shirt and a fight broke out. Mr Patterson SM fined the accused \$50 plus \$5 court costs.

The court's distinction between the value of property and person often seems a little thin, as shown in two cases before Mr Hay SM recently.

The first concerned two seamen who pleaded guilty to receiving three bottles of whiskey, to the total value of \$5.40.

Prosecution evidence stated that a cargo of whisky was loaded aboard their ship at Fiji, to be discharged at Wellington. On arrival at Wellington one of the whisky cartons was discovered missing. After

a search of the ship, three bottles were found in the defendants' cabins. In explanation the men said they bought the bottles in Fiji.

Mr. Hay fined the two men \$100 and costs and added that if this was not paid immediately, they would be sentenced to 15 days in jail.

In the other case a man pleaded guilty to assaulting his wife, the complainant. According to the Police, the assault resulted from an argument over the meal table. The defendant became annoyed and struck blows at his wife, knocking her to the floor. He then knelt on her stomach and slapped and clipped her over the ears. The woman was 6½ months pregnant.

Mr Hay fined the man \$100 and costs.

Section 46 Criminal Justice Act is a ruse courts have used to prevent prominent members of the community, influential businessmen and members of their families from being embarrassed by seeing their name in print in the local newspaper for a criminal offence. Section 46 allows the court to suppress the name and identification of an accused person. The factory workers who has to work overtime to survive and consequently steals from his employer and the solo mother with two children who steals from a supermarket will find no mercy from the courts and their names will be given prominence in newspapers. However, for the certain selected groups from our society their names and identification it seems shall forever remain disclosed. In a recent case, a man whose family is a 'household word' because of their business in New Zealand was up on a disgraceful charge. But that's all by law we are able to say.

STUDENT SOLIDARITY WITH PRISONERS

Australian students are making an effective protest about mistreatment of prisoners in Australian jails. Students at Melbourne's La Trobe University are offering sanctuary to escaped prisoners, and will give them finance, food, clothing, and any other help they need.

The students motion to declare the university a haven for escaped prisoners was deemed "an intolerable assault upon the rule of law in an ordered society" by a reactionary newspaper recently. But it went through with only two dissensions and the student body also approved the plan in late March this year.

Already *Lot's Wife*, the official student newspaper of Melbourne's Monash University is forecasting positive action for the step.

"La Trobe students appear on the way to building a solid alliance between Pentridge

(Jail) prisoners and the student body", they said in early March.

The *Townsville Daily Bulletin*, in its report of the situation, called La Trobe "one of the worst trouble-making student and academic minorities in Australia."

In an editorial on "contempt for the law", it cites several instances of violence by La Trobe students in 1971 and a clash between students and police. The editorial described the proposal as part of the wider picture of erosion of respect for the law and of contempt for traditional political processes as a means of reforming the law.

Student solidarity with prisoners started in 1972 when three students spent some months in Pentridge's "Bluestone Cottage". Since that time, says *Lot's Wife*, students have been made aware of prison life.

"Out of the three students originally jailed, two are on the present SRC while the other is the driving force behind the Prison Action Committee. At a recent demonstration outside Pentridge this student was arrested on charges of inciting prisoners to riot."

According to student president, Brian Pola (jailed in 1972 for contempt of court after defying an injunction barring him from campus), La Trobe students have already harboured escaped convicts from Pentridge Jail - one in 1971 and another in 1973. Both men are still free, says Pola.

ELECTIONS

CONTINUED FROM FRONT PAGE

he was totally tongue-tied. He was unaware that the President according to the Constitution has no more power over Salient than any other student. It has long been a principle that Salient has an editorial policy independent of the executive of the Students' Association. This policy point was the closest McDonald came to openly expressing his right-wing dictatorial leanings, and he was upset when his constitutional impotence was revealed to him. Since his "clean out" undoubtedly included getting rid of freedom of speech and criticism, he will no doubt now attempt to "clean out" the constitution.

But that's not the main argument against this particular plank in McDonald's policy. When I asked him for criticisms of Salient, which we welcome, he was unable to produce any. All he could do was stumbly convey that he disagreed with its politics. He admitted that he had never submitted articles, let alone had them refused. Come on you right-wingers, you'll have to be more coherent than that!

I got a clearer picture of what the "clean out Salient" policy means when six of McDonald's henchmen, at least one of whom is well known for his pro-apartheid views, swaggered into the Salient office a

couple of days before the election. The night before I had persuaded McDonald himself to cut the "Salient" masthead from his leaflet as it falsely implied that this newspaper endorsed him. Further, using our masthead was a breach of the Copyright laws, which McDonald admitted that he knew. McDonald's mates told me in heavy tones that they didn't like me "intimidating" him. I might have succeeded with McDonald, they said, but they wouldn't be intimidated by me, they would go on handing out the false and illegal leaflet, and if I tried to stop them there would be trouble for me.

They grabbed a pile of clippings I had of the illegal part of the leaflet and refused my request that they give them back. After threats of violence had been exchanged between us, they left the office. I had no doubt in my mind that they would try to carry out their threats if they thought the need arose. To me it was the ugliest scene I have experienced at this university, with the possible exception of the violence against demonstrators at the PBEC Conference, 1972.

McDonald's sixth policy point simply described himself as 'a president who reflects true student opinion'. The only conclusion that can be drawn from this election is that 'student opinion', if represented by McDonald's 17% mandate, is an ignorant and potentially brutal thing.

This week's workers included Ahfo Wong, Richard Best, Graeme Collins, Mark Derby, Colin Feslier, Grub, Christine Haggart, Stephen Hall, John Henderson, Allison MacKay, Krishna Menon, Patrick O'Hagan, Marty Pilott, Robert Pui, Graeme Simpson, David Rutherford, John Ryall, Leslie Slater, Claire Smith, Brendan Smith, David Tripe, Audrey Young, David Waghorn, Lloyd Weeber.

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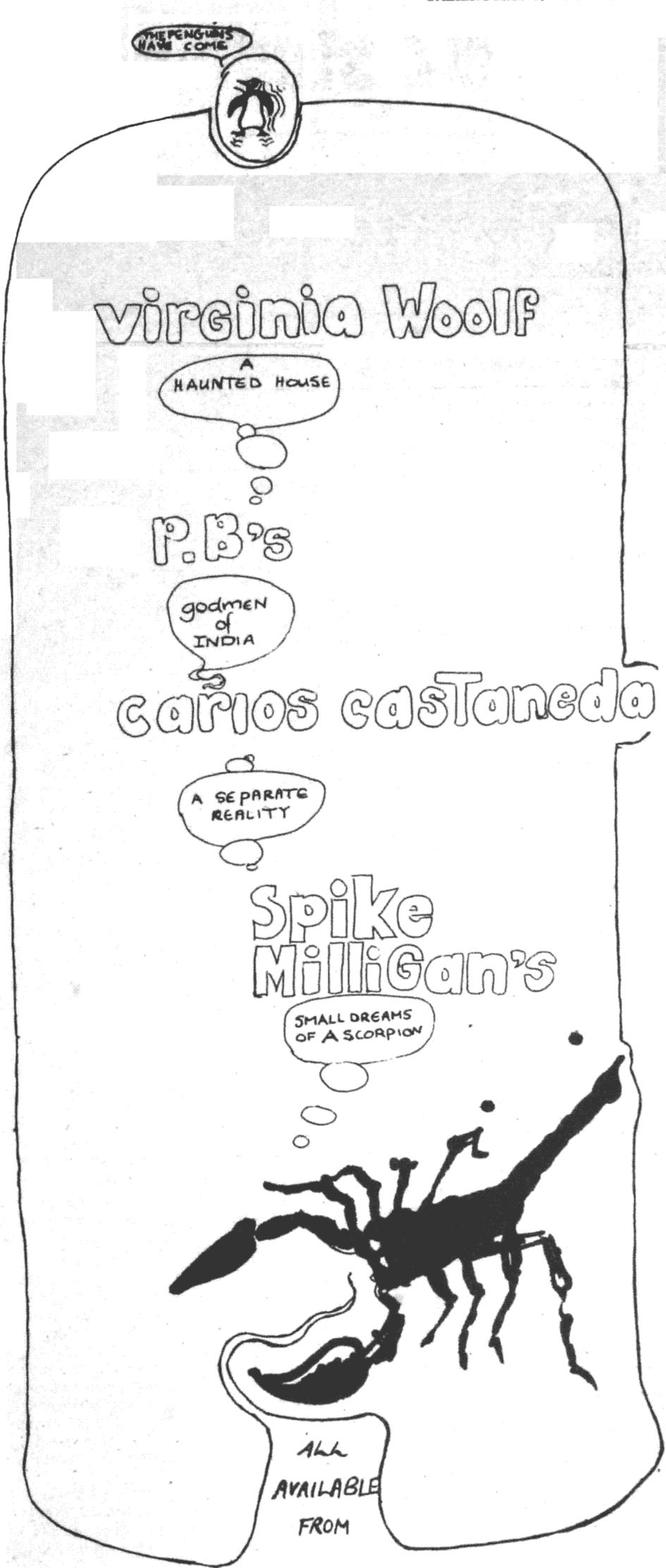
Salient Notes

It was all quiet on the Salient front. Suddenly a shot rang out! Was it Grub with his camera catching the fylfot fetishists at their evil plays? No, it was only the staff notes writer being shot for writing weak jokes. Never mind, we'll try again. All was quiet.....why? Because no students were coming in with any stories. Everything going sweetly, then? Or is it too busy to work? These May holidays when you're up in Eketahuna flogging off Cappicades by the gross, spend an idle moment by the family fireside dreaming up stories for Salient. We'll run them all - well almost.

Wellington Central Young Nationals congratulate John MacDonald on his election as President of the Victoria University Students' Association.

John, in his Manifesto said that his "Political outlook is immaterial.....for on becoming President I will represent all Students". This means the Presidency will not be a platform for certain political philosophy which does not represent the true feelings of the Students.

We welcome this return to normality where all political groups can present their policies on an equal basis as well as allowing plenty of scope for personal initiative.



UNIVERSITY BOOK CENTRE

Lawyers: an antiquated mercenary elite

This article is by Yuri Grbich LIM, PhD, formerly of this university and now a lecturer at Monash University, Australia. The article, originally published in Australia, is reprinted unchanged except for a few specific references to Australia which have been removed.

We are in the midst of an explosion of change, but our social institutions are failing to keep pace. It is high time lawyers began some soul-searching to see to what extent they are to blame.

Lawyers continue to be an inward-looking, self-perpetuating but very influential elite unable to break out of their own narrowly limited field of vision. The consequences are more damaging to society than is commonly appreciated.

Lawyers continue to dissipate their efforts on trivia. First, they spend far too much time on irrelevant and seemingly unrelated details. Second, they have not the perspective to see the extent to which the institutions they perpetuate are biased in favour of the affluent and the powerful.

They continue to spend most of their time serving the affluent or the pressure groups who are able to pay, and give scant regard to the wider interests of the rest of the community, and despite some charitable gestures, have little time left for those who most need their services.

Third, even when they are dealing with these problems their skills and intellectual base are not wide enough. The insights provided by social cost-benefit analysis and the wider perspective of other social sciences, not to mention the efficiency of computers and office systems, have largely passed lawyers by.

The lawyer's irrelevance

Much of the lawyer's time is wasted in negotiating the jungle he himself has created. Time is wasted on arguments about minute evidential points or in filling out masses of largely superfluous documents or in arguing about definitions instead of substantive issues.

They are obsessed by the need to maintain the facade of the logical inevitability and profundity of legal reasoning when sociologists have long since exposed the very wide value of choice and therefore political power that dispute settlement gives to a judge or lawyer. They are losing the ability to cut through details to the relevant problems.

Most of the examples are too difficult to understand without a legal training, because the job of creating complexity has been so well done. But two are the artificial and irrelevant rule on capital and income which so dominate our creaking tax system, and much of the out-of-date and unnecessarily complex property law.

Most of these observations are obvious to anyone but a lawyer. But the consequences are probably not as widely understood by an outside observer, and are significant.

First, the impact of lawyers opting for conservatism and irrelevant trivia has an important impact on the snail's pace development of our social institutions.

Lawyers have made little more than token contributions to the crucial issues of

modern society which fall within their natural domain.

The problems are mostly a variation of one theme: the critical need for control of bureaucratic structures to make them more responsive to community goals as expressed by democratic processes. They include conscious direction of technological growth and all the related problems, such as pollution control and industrial relations, restoring sanity to town planning, more fair and thoughtful tax laws.

Second, the legal system reflects, for those with the perspective to see, a firm bias against underprivileged groups. Third, the community must bear a cost for the routine work of the law which is heavier than it should be.

The lawyer as a politician

The community is usually content to leave the settlement of disputes to the legal experts. What they do not realise is the profound effect dispute settlement has in creating new rules and institutions in our society.

When, for example, a judge decides that a migrant, with scant appreciation of our law, is bound by the strict terms of a hire-purchase contract, the judge legitimises a whole hire purchase industry and way of living on the never-never.

Lawyers see the whole system of deciding disputes by precedents as a framework which they can use to temper the idealism and slick logic of ivory tower social scientists with old-fashioned stability and common sense.

The trouble with that approach is that a lawyer's common sense is too often two generations behind that of the rest of the community. His approach mirrors his whole range of social attitudes, his laissez-faire premises and his own view of society just as much as that of politicians arguing on the

"They spend most of their time serving the affluent and give scant regard to the rest of the community."

two sides of an abortion or nationalised medicine debate. The only difference is that he does not have to answer to the electorate.

The very conservatism of the legal profession, the seriousness with which they still solemnly dissect a 1601 statute to answer major tax policy questions about charitable exemptions, the way they speak in language of hushed submissiveness to judges or wear wigs in battle, so ungainly in a world where people walk on the moon, is ample proof of the power of conservative values in the profession.

Unfortunately, that conservatism is not confined to the quaint ceremony. It is not confined to particular rules. It permeates their whole approach to the working law.

Biases in the system

Few scholars would now challenge the proposition that the law, right through the spectrum, from criminal law through contract and consumer remedies to taxation, has a bias favouring the affluent and powerful. If most members of the public could fully realise just how loaded the average contract is their hair would stand on end.

For example, every time a member of the public enters a bus he is entering a contract which may well entirely exclude any responsibility by the bus company for injuries, no matter how badly the passenger is injured or how much that company is to blame.

Another example is a common standard form contract signed by many buyers of a popular new car. It binds the purchaser to buy the car at the price fixed by the company, to accept delivery at any time, and says

that no matter what the salesman says his promises are to be ignored.

The company, on the other hand, is not bound to even produce a car, so long as the deposit is refunded.

The inequalities are often not a formal part of the legal rules but arise as a de facto result of the operation of these rules. Most important is the fact that legal advice, and particularly good legal advice, not to mention litigation, costs a lot of money. The affluent and the big companies obviously have more of that commodity.

The wastefulness of the law

More than half of the income of an average solicitor is earned from conveyancing. Most of that work is largely routine and adds an unnecessarily large cost to house purchases.

The fees can be maintained because the legal profession has a monopoly, or virtual monopoly over conveyancing. If all land were under the Torrens system of registration, as it should have been years ago, and systems analysts were put to work, conveyancing would be little more difficult than processing order forms to wholesalers.

Who pays for this expensive squandering of valuable time? The community, through increased housing costs and rents. The community suffers in many ways.

It pays to train lawyers, thereby giving them expertise and in turn, an interest in preserving the current system. It loses a proportion of the scarce young innovative minds which should be directed to more important issues. It gives them a monopoly and pays the high fees.

The prospects for change

Why has reform of the profession been so slow and how do lawyers manage to insulate themselves from a country rapidly changing around them?

There are two main reasons. First, legal training and the year of apprenticeships as young lawyers effectively condition new lawyers into the professional myopia and sort out the non-conformist before he can wield effective power. The profession controls its own hierarchy, the judiciary and in the large part the legislature because the attorney-general is always a lawyer.

Second, because the system is so complex, only lawyers can change it and lawyers are very rigorously disciplined by a number of formal and informal constraints against

criticism of their own legal institutions.

It is ironic that one of the most influential groups in a free society should impose such rigorous medieval restraints over the free speech of its own members. But the profession is replete with self-justification and the repression is traditionally explained by the need to prevent lawyers advertising or to prevent the judicial system coming into disrepute.

The sanctions are very powerful because the profession is controlled by separate bodies over both barristers and solicitors, closed societies which determine their own rules and mete out judgement over their own kind when they transgress.

That they are prepared to use that power and use it hard was recently demonstrated when a senior barrister was censured for suggesting, quite correctly it seems to me, that the submission the bar had made on an insurance scheme for motor accidents was based more on its own vested interests than the welfare of the community.

Even more effective are the informal restraints, the quiet nod or telephone call

"Much of the lawyer's time is wasted in negotiating the jungle he himself has created."

in a close-knit profession. This informal network has given the profession a unique ability to weed out its own black sheep but it is also effective to ensure an orderly succession of people holding broadly similar views in the positions of power.

Now their review of the profession should not be construed as a suggestion of a Machiavellian plot to subvert democracy.

Lawyers have survived precisely because they have been even-handed in the exercise of their power and have changed over the years sufficiently to contain the clamour for reform and bring their own house back into equilibrium. The law still attracts many good intellects.

The interests of the legal profession and the public often conflict. Complexity and legalism may mean more cost for the community but it also means more work for lawyers.

As power moves to those persons with the scarce commodity of expertise, the

(Continued on next page)



Labour betrays old friends

Fred McComish is the President of the Pensioners and Beneficiaries Association and on the Friday night before last he trudged up the hill to Victoria to speak at "Socialist Forum", a bi-weekly gathering attended mainly by people of Trotskyite affiliation. I can't say why the 'Young Socialists' support for progressive groups doesn't extend as far as providing transport for pensioners, but then Mr McComish became quite accustomed to walking in his days as President of the Unemployed Workers Union.

In the depression years before the first Labour Government, McComish trudged thousands of miles organising for the Labour movement.

He told the gathering of some 20 'Young Socialist' of a time during the depression when he heard that the then Prime Minister Forbes was to speak at a businessmen's luncheon in Palmerston North. McComish walked up to Palmerston North before the Prime Minister, and had 1,200 unemployed workers at the railway station to greet Forbes. By the time Forbes started to speak at the luncheon over 13,000 people were marching in protest around Palmerston's square.

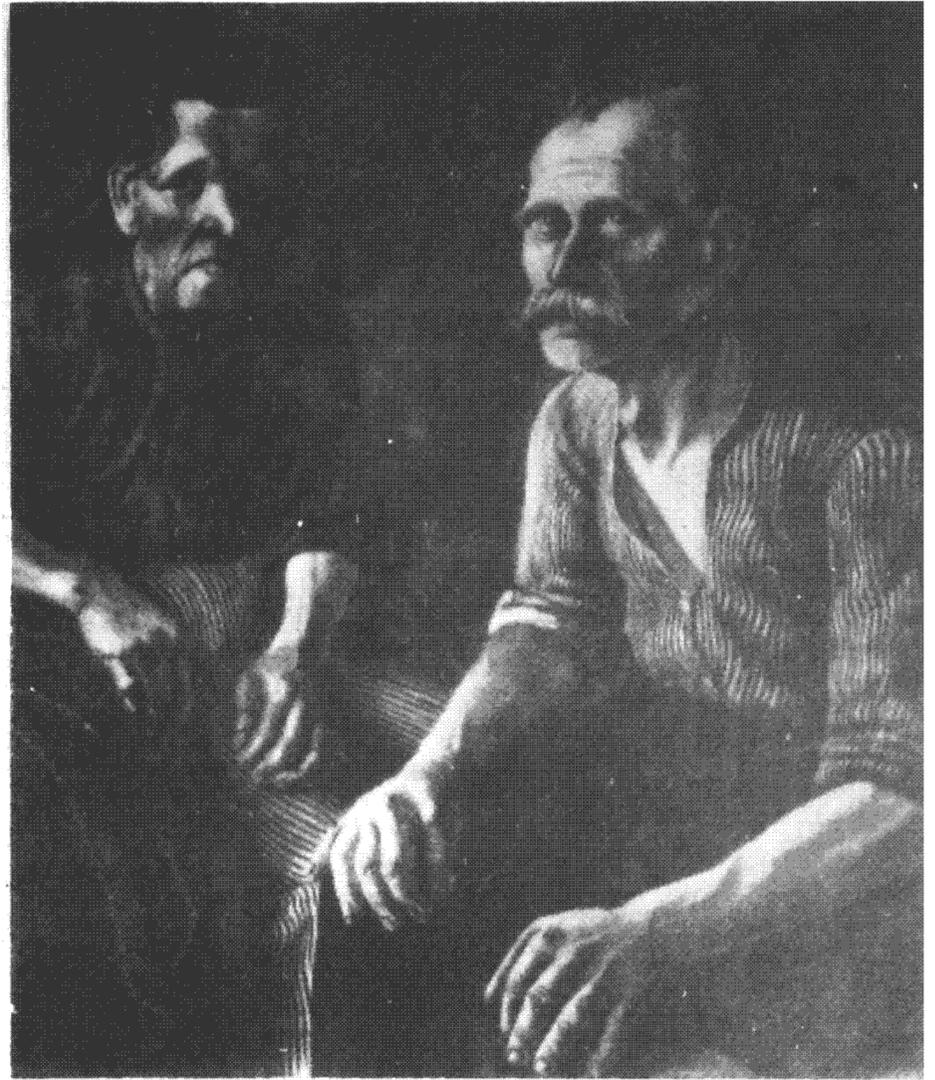
McComish gave a huge part of his younger days to the Labour Party. Now, in his old age he finds them aligned with the right in preventing New Zealand's people from attaining a reasonable standard of living.

Pensioners, he said no longer "live" they merely exist, and the present Labour Party's treatment is a "damned disgrace". The government, he said doesn't treat pensioners as people.

McComish speaks for a great part of the membership of the Pensioners and Beneficiaries association. It contains many of the people who built the Labour movement in New Zealand and who now find themselves betrayed by the party they built. This explains the great bitterness apparent among pensioners. They feel that they have been sold out by the cause they worked for and hoped would be the foundation of a truly just society.

Both Mr McComish and the other pensioner Bill Durning who spoke to the 'Young Socialists' were received well by them, especially Mr Durning who expressed his belief that a true analysis of society must be based on an understanding of the theories of Marx, Engels, Lenin, Stalin and Mao Tsetung.

What is disturbing, however, is the fact that the 'Young Socialists' chose to hold the meeting at one of their poorly attended forums. Students have much to learn from the situation and struggle of pensioners in our society, and to hide them away in the tennis pavilion on a Friday night is not serving this end.



(Continued from previous page)

lawyer who knows his way through the maze of the complex democratic society dominated by specialists and rules, can demand his price to show others through. It is therefore quite wrong to accord lawyers the degree of unquestioned influence they have when it comes to changing laws or legal institutions.

The present piecemeal patching and half-hearted reforms are not enough. Laws and lawyers must serve the need of the whole community. The law reform bodies must break right away from the present institutions and assess the effectiveness of present laws and procedures from a much wider community perspective.

But even more important is the role of the universities. They must, as a central priority, actively generate an informed debate on the direction in which the law and legal institutions are moving.

The government should use its purse-strings to ensure that either sociologists are appointed to law schools or law schools start the huge job of redirecting themselves to so that they place the welfare of the community ahead of the perpetuation of the legal profession in its present form.

Both law students and lawyers must be taught the skills and be given the perspective to break the vicious self-perpetuating circle of an increasingly irrelevant profession clinging ever more tenaciously to its power.

Lawyers are still in the best position to initiate effective social change because of their training in the discipline of detailed analytical skills and experience in working with the rules of our present system.

But if the legal institutions do not accord with the needs of the community they must be rejected. The time is ripe for lawyers to do some determined thinking about where our society is going.

Tribunal will indict govt

While Pip Desmond was arguing the merits of enforced motherhood from the comfortable Varsity Library, WONAAC (Women's National Abortion Action Campaign) was planning a national action day around the abortion issue. The purpose of the day, April 24, was to remind the public that the campaign to repeal the laws on abortion is very much alive and is continuing to exert pressure on the government by rousing public opinion in all ways possible.

In Wellington the campaign resourcefully organised two different attractions in previously untested areas. The Brian Edwards' talk-back programme on Radio Windy and a "Speak-Out" in Cuba Mall. Both were highly successful in different respects. The public response to the talk-back programme was amazing. A majority of the calls were sympathetic or inquiring and of all the callers who had experienced abortions all were glad to have made the decision but wished the procedure had been carried out earlier in the pregnancy.

The most distressing call came from a woman brought up in a Catholic orphanage where no instruction on sex education was given at all. She explained how she had her first pregnancy brought to term and the child adopted out after three months and her second pregnancy terminated by an illegal abortionist. The latter experience proved disastrous to her mental condition and she was now completed terrified of her life ending and burning in Hell. In response to this call the immediate need for a realistic sex education programme was stressed. This woman was obviously a victim of ignorance through no fault of her own.

A twenty-year-old mother of two phoned to say she wanted no further additions to her family but sterilisation was impossible to arrange because of her age. Two grandmothers phoned in their support for the WONAAC campaign and to set the record straight that the campaign wasn't entirely made up of young women.

During the three hour session the four lines were constantly full despite the opinions of some that abortion was no longer a controversial issue. As a result we hope more

women will cease to feel condemned by moralistic sections of our society and feel confident in their own decision to terminate an unwanted pregnancy if they wish.

Immediately after the morning radio show WONAAC supporters and members of the University Feminists and Women's Workshop gathered at Cuba Mall to support the informal "Speak-Out". The prevailing weather conditions did not encourage shoppers to linger round the stage for very long but the Information Booth in the Cubacade was well patronised by financial supporters and shoppers interested in our arguments for abortion law repeal.

Helen Smith, Porirua City Councillor and Phil Bunkle, History Lecturer were among the invited speakers to contribute their views. Dr Wall, MP and the President of SPUC, Dr Diana Mason declined their invitations, the latter exclaiming that the conditions were quite unsuitable. In fact the challenge issued to the opposition forces was ignored. Not one person was prepared to enter a public debate against repeal. This is surely a promising sign for the campaign.

One of the main points made at the "Speak-Out" was the desirability of a society where every woman is free to follow her own conscience on the matter. Just as the Catholic women's conscience is guided to decide to continue a pregnancy so must women from all other sectors of society be free to decide on the basis of their conscience. State control of reproduction is inhumane. Further points were made on the inhumanity of expecting rape victims to continue an obviously undesirable pregnancy, the parallel was drawn to early suffragist struggles for which the cause was eventually won and emphasis was placed on taking the decision on matters concerning our reproductive lives out of the hands of the medical profession. Self-help clinics in the States were described.

Anyone within the Cuba Mall area at lunchtime would have left feeling impressed at the courage of the women who spoke so defiantly against the status quo. If they were not impressed they could only have been disgusted at their own lack of courage

to oppose the issues under fire.

The next event being organised by WONAAC is a public Tribunal on June 15. This will involve women giving testimony on the basis of their experiences against the contraceptive laws, abortion laws, the medical profession's code regarding sterilisation and the consequences of no compulsory sex education programme in schools. As a dramatic finish the Tribunal will indict the government and recommend the repeal of the abortion laws, free, freely available contraceptives, voluntary sterilisation and sex education courses in schools. This Tribunal will be followed by a conference day on the 16th where further campaign details will be discussed. More information on this later.

-Jacqueline McCluggage
(Co-ordinator Wellington WONAAC)

DOWNSTAGE THEATRE

Hannah Playhouse
Corner Courtenay Place & Cambridge Tce
Nightly at 8.15pm
Dinner at 6.45 pm

The Sea
by Edward Bond

Directed by Sunny Amey
Designed by Raymond Boyce
Student concessions
Bookings taken for coffee and pizza
All reservations 559-639
Watch papers for details
of late night theatre.

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THE PIPE SHOP

126 Featherston St Wellington
We stock all the latest pipes
and special tobaccos
We give
ALL STUDENTS A DISCOUNT

understanding overseas students

*I, a stranger, and afraid
In a world, I never made.*

—A.E. Housman.

The above quotation to some may sound phony and unreal, but to a few of us overseas students that sort of feeling could be and has been very real. It affects not only our studies and social attitudes but also our psychological development in our effort to adjust ourselves to a new environment. Far too often the situations we confront, and the people we meet do not really encourage our efforts to know better the society we make ourselves the members of. In order to understand and appreciate our problems one has to know the motives behind our wanting to go to a foreign country.

I do not in any way pretend that these are the only motives, for there are many, and they vary between individuals. Among the first and probably the most common, is the urge of acquiring more knowledge that would satisfy our academic aspirations. The second is the sense of adventure, the thrills of seeing a new country, learning new customs, concepts and values. These two may be complementary, but they do not always go together. Far too often in our academic pursuit in a foreign land we tend to achieve the former and neglect the latter. We get the degree, but not the people. We satisfy our academic curiosity but not our social aspirations. Education in that perspective is crippled and only half done. The fault may lie with us, the overseas students, but the local people are not completely innocent of the crime.

The general attitude of people in New Zealand in regarding us overseas students is "Sink or Swim". That is, "if you don't bother to approach us, why should we approach you". I do understand this attitude and to some extent it is quite justifiable. Since it is us, not them, who impose ourselves on this society it is only natural that we should take the initiative. But to take that first step, to crack that first smile, and to say that first "hello" is easier said than done. I must confess that when I first came, I was lost. Not in the sense of directions, but in knowing what to do. Every time I wanted to start

a conversation I had to wrack my brain as to what was appropriate to say, how to say it and what to do after that. This to me now seems to be ridiculously simple, but then it was a complex problem.

In our struggles to achieve our social goals many of us overseas students have failed, and the ultimate result is to retreat behind the facade of academic pursuit. Since friendship and better understanding cannot be achieved the only alternative is to get the degree, for after all, that is our first objective. For this reason some overseas students are often being classified as bookworms, studious, apathetic, segregationists and anti-social. But if one cares to look into this attitude one may find that such an attitude is not our own willing creation, but forced onto us by circumstances. When such a thing happens nobody gains. We overseas students lose not only our time and money for travelling thousands of miles just to get the desired academic certificates, but the opportunity of knowing more about other people, while the New Zealanders lose their greatest asset of knowing people of different creed, colour, and cultures without moving a foot from their doorstep.

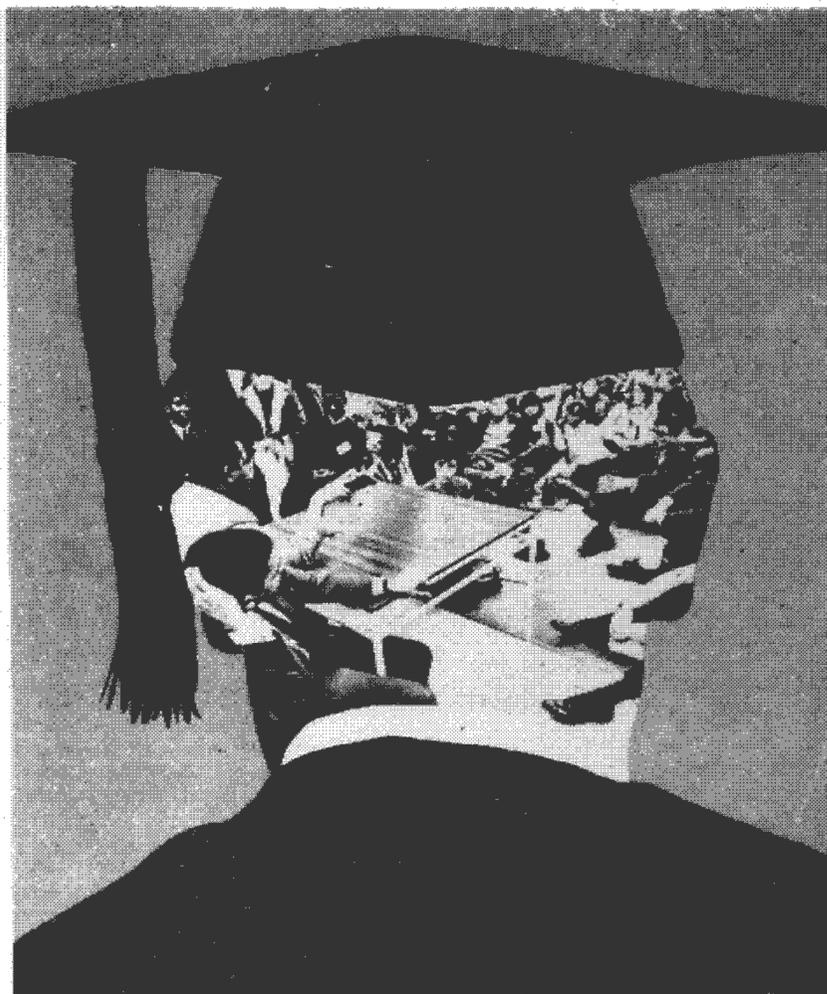
Our university is blessed with many facilities which if properly utilised could be very valuable in cementing closer relationships and understanding between overseas and local students. Overseas students office, overseas day, and the free usage of the Student Union Hall are some of the facilities which could be better exploited for this purpose. And above all the presence of different nationalities, representing different views and cultures being located in one place. What better opportunity for social integration could we ask for. I believe that we should solve this problem here and now before we start kicking at the doors of our neighbours whom we know so very little of. We should work to have a closer understanding with our fellow students, whether they be white, black, yellow, blue, or green, before we show our fists and open our mouths into those distant shores.

One of the most simple things which we often fail to see is that understanding will break through racial and national classifica-

tion. That is, by really knowing a person we no longer classify him as Kiwi, Malaysian, Fijian and so on, but as a fellow friend and a human compatriot. So whatever his misdeeds we do not, and will not put the blame on him just because he is a Kiwi, Malaysian or Fijian but because he is John, Singh or Lim, an individual human being who is not infallible. We thus treat his fault on an individual basis and not on a racial or national scale. How many times have we made our judgement on people based on one person and one experience. Over-generalisation as such could be very misleading and brings us nothing but misunderstanding and confusion.

It would be an asset if the overseas as well as the local students here, both care to take a step forward without waiting for the others to make the first move in bridging the unknown. Probably mysteries and fallacies about each other could be corrected if not appreciated. I found that it offers greater thrills, exhibits more excitement, and creates more fun in knowing others, other than ourselves. In this game everyone of us could be an active participant, so why not give it a try otherwise as J. Ruskin neatly describes: "When a man is wrapped up in himself he makes a pretty small package."

—James J. Masing



Christ, the revolution?

by Chris Marshall

From Friday, April 29 to Thursday evening, May 2, 1974, VUW Christian Union will be holding a series of public meetings on campus with guest speaker, Rev Michael Griffiths, General Director of the Overseas Missionary Fellowship. The purpose of these meetings is simply the proclamation of what we, as Christian students, believe to be the truth about man, God and society. Ideally, the modern liberal university is dedicated to the free pursuit of truth, and as part of this university, Christian Union wishes to invite all those engaged in such a pursuit to investigate the claims of the most remarkable man who ever lived — Jesus Christ, who claimed to be the way, the truth and the life.

Despite the claims of most students to be open-minded and intellectually honest, we believe that few students really have the courage to personally confront the teachings and lifestyle of Jesus Christ. Some label the proclamation of Christianity as 'intellectually unacceptable' in the 'liberated' university which is supposedly (and only supposedly) free from dogma, tradition and established ideals. Others flatly regard Christian belief as abhorrent — 'after all it is based on superstition and ignorance; it is the opium of the people and fulfills no purpose other than making people forget their true social and economic plight.' The unfortunate thing is that for some people such arguments are trotted out to cover up a real prejudice and ignorance of the essence of Christian teaching and betray an irrational reaction against something they don't understand. And even the more rational and consistent students often neglect a careful inspection of the expanse of the Christian understanding.

What, then, is the justification for Christian proclamation on campus? Is Christian evangelism defensible when to "force your beliefs on others" is generally regarded as intolerant?

In the first place, it is not our intention to

force our beliefs on anyone. To repeat again — we simply are providing the opportunity for people to examine the tenets of the historic Christian faith. Jesus Christ is a man who simply cannot be ignored. Moreover, evangelism is not simply (or even primarily) verbal. Rather, it is something that affects every aspect of the human situation. As a Christian Prime Minister of the Netherlands at the turn of the century once said, "in the total expanse of human life there is not a single square inch of which the Christ, who alone is sovereign, does not declare, 'that is mine' ". Christian mission provides the potential for a totally alternative life-style for the whole of society — if man is willing to humbly confess his need of God. The Christian message is one of God's concern for every area of human life.

Secondly, Christians are not the only ones actively engaged in spreading their beliefs. The mass media is filled with examples of different groups and individuals trying to persuade us of the validity of their convictions. Ardent "evangelism" is common, for instance, to most political groups. At varsity, Salient is a major vehicle for propagating a Marxist-Leninist analysis of the human condition and advocating a corresponding solution to the gross ills of society. The Socialist Action newspaper sometimes includes a list of people who have been most effective in selling the newspaper, and hence spreading the Young Socialist's ideology. In other words, if one believes that one's philosophy provides a viable alternative to the status quo, then it is only logical to engage in the propagation of that philosophy. Indeed, if a philosophy does not have a corporate applicability, then it is as good as useless for meeting society's needs. Because we believe that within Christ lies the only answer to the world today — we tell people!

Perhaps, however, the most compelling reason we have for declaring the message of Christ, is that we are utterly convinced it is ultimately true. For centuries, Christianity has

withstood attempts to intellectually discredit it, and today it still stands as a coherent and totally reasonable philosophy of life (and death). Individually, faith in Christ is a renewing and transforming experience — a thoroughgoing reorientation of a person towards God and his neighbour and hence the most revolutionary teaching in existence today. While other alternatives such as the drug scene, the counter culture, Eastern mysticism etc, fail to bring true liberation, Jesus Christ addresses our generation with the words, "when you know the truth, the truth shall set you free". And so believing truth liberates, we proclaim the truth of the Christian gospel.

Mike Griffith's meetings: Wednesday, May 1, 7.30pm — Union Hall. Thursday, May 2, 7.30pm Cafeteria, UUB.

HAERE MAI

Maori Artists and Writers Conference May 31 — June 3 (Queen's Birthday Weekend)

Last year's conference at Te Kaha was a great success. Let's see a big crowd from Wellington this year! Ring me at 873-801 or leave your address and phone number with the Secretary (Anthro) BEFORE APRIL 31 as Wairoa must know how many people to cater for. Also, if you need transport ring me now and reserve a seat on the bus before its too late. Marae expenses are cheap at \$12 each for the weekend.

—Witi Ihimaera

Sports Section For Salient?

Depending on the response to such a proposal, Salient may entertain the possibility of printing, on a regular basis, high-quality sports articles. Would all sports clubs, and any other individuals, interested please contact:

Greg Keene — Ph 838-991 (between 5—6.30pm)

ACCOMMODATION

by Roger Drummond (Accommodation Officer)

A meeting has been called for Wednesday, May 1, starting at 2pm in the Listening Room, with the aim of setting up an Accommodation Committee. The reason for calling this meeting is that since taking up the position of Accommodation Officer, mainly because of no other starters, it has rapidly become apparent to me that no one student can possibly hope to achieve fully all the potentialities of the post of Accommodation Officer.

The gathering together of a number of persons interested in the accommodation problem, would, besides enabling a far greater number of areas and good ideas to be investigated, also enables much greater experience to be focused on problem areas than could be mustered by one sole accommodation officer.

Two areas I would like to see the committee investigate are first the possibility of the Students' Association becoming more involved in letting flats, in the capacity of a land-agent. Secondly, the often discussed idea of the Students' Association actually buying properties should be re-examined with a view to putting past discussion into action.

Anyone at all interested in taking part in this committee, please come along. If you can't make it but are still interested, then please leave your name at the Students' Association office.

If anyone is actually looking for accommodation at the moment, there are vacancies in "Beverley Hills", the ex-boarding house in Oriental Bay which the Students' Association is leasing. Anyone interested in requested to leave their name at the Students' Association office.

AN INDICTMENT OF NEW ZEALAND

TOURISM IN THE PACIFIC ISLANDS

by Brendan Smith



For a government desperately searching for quick relief from economic ills, mass tourism appears as the irresistible solution. And when bankers, developers, hoteliers and transporters present the government with the impressive statistics which show that mass tourism earns foreign currency, that it stimulates a stagnant economy by creating employment, any government would find it very hard to hold back. The promoters can show how tourism gets roads and airports built, how electricity, telephone and sewage services multiply like magic. Moreover the whole deal has that element of glamour which appeals to politicians — especially where the leaders identify more with their counterparts in rich countries than with their own impoverished people.

Tourism can be lucrative. In 1970 there were nearly 200 million internal tourists, who spent more than \$20,000 million. So it is understandable we find developing countries committing themselves to mass tourism — nearly doubling their share of the market in recent years.

A graphic example of a developing nation finding the package deal of tourism irresistible has been Fiji. Fiji hopes to solve at short notice its economic troubles by this means.

Erosion or landslide?

Ratu Sir Ganilau, Fiji's Minister of Tourism, has said: "We need tourism in Fiji and we welcome it...because of our high unemployment figures. We recognise that some erosion of our traditional social fabric is inevitable in the pursuit of economic prosperity and we are prepared to accept a degree of erosion."

Unfortunately that slight erosion threatens to become a landslide. The tourist industry just cannot be controlled that easily. In Fiji all the tourist facilities are owned by outsiders. The South Pacific Properties Group, one of the biggest de-

velopers of tourist projects has only British, Hong Kong, American and Australian interests involved. In Fiji the airlines have hotel chains, overseas conglomerates have hotel and car hire firms, banks have a finger in the pie of most tourist developments. Inevitably there will be times when a company's interests run counter to the aims of a developing nation's government — or more significantly, to the needs and hopes of its people. It is at such times that tourism will be revealed as tied aid of a most oppressive variety, liable to be switched on or off according to the desires of directors or shareholders who may be thousands of miles from where the action is.

Last year the Minister of Finance in Fiji was led to boast: You have only to look around at what is going on at present, there are more hotels now being built than ever before...and more construction of commercial buildings than at any one time."

But the questions that need to be asked are: Who owns these new growth industries? How much local capital participation is involved in them?

Chiefs get rich....

The general experience is that, at the start, the local government find the cash inflows from tourism makes impressive reading. But soon it is seen that too little cash stays in the country. Instead it drains away as tourists demand imported luxury goods, as foreign investors repatriate their profits and foreign workers remit their earnings.

The local participation in the tourist industry is not as great as it is made out it will be. In Fiji the tourist industry, projected to require 6,190 trained hotel staff in 1985 currently "cannot train" 1000 of its 2,586 operatives. Expatriates fill the positions instead. Furthermore the management is more interested in cutting costs by using labour saving devices.

The Minister of Tourism in Fiji said that the Fijian government was taking steps to encourage capital investment by Fijians in the tourism industry so they could become a more important part of the decision-making process. But the only ones who can invest are those who are closest to the foreign operators in outlook and manner of life. So many "chiefs" become rich, some businessmen do better than ever but this is a tiny segment beside the total number of local people. The people don't get to make the decisions. Instead the elite grow fatter at the poorer's expense while the Gross National Product by rising continues to mislead and obscure the true condition of the people.

Fire walkers or food?

Fiji is already beginning to reel from the effects of its recent tourist boom. Ratu Sir Ganilau pointed out such an effect using the example of Bega, home of the fire-walkers. The island has fertile soil

and should be exporting food. But because the fire-walkers now perform once a week instead of once a month they cannot tend their gardens. Food production has fallen and basic necessities have to be imported.

Moreover, with the tourist boom, fertile land is going under the concrete of lavish hotel complexes. A hotel development project at Deuba has control of 8,300 acres. Miles of canals have been dredged to provide waterways for pleasure crafts and hundreds of acres of virgin bush have been bulldozed. The devastation of bird life and of fish-breeding grounds — fish are the chief source of Fijian protein — has been casually discounted.

The Fijian government has been induced to construct the Nadi-Suva highway entirely to cater for tourist traffic. Planned feeder roads have been dropped. All this while a survey of rural villages showed that the most common desire was for running water which in many cases would require no more than a simple water pump.

Ratu Sir Ganilau himself complained that with the increase of tourists far reaching changes in consumption patterns are produced. The poorest and old are hit with greatest force so that the quality of economic life deteriorates and the social cost of tourism multiplies.

Law enforcement trouble

When local leaders from seventeen South Pacific islands met recently for an intergovernmental conference on economic and social needs, chief Tamasese of Western Samoa came out forcibly against mixing aggressive commercialism with the traditional life of his homeland: "Western Samoa is not ready for this," he said. "The impact would destroy our communal family system." The Fijian Minister for Education, Youth and Sport, Jane Naisara, said "Law enforcement has become a bigger problem since mass tourism came to Fiji."

Dislocation of the traditional social and ecological elements in Fiji is so clear that the Wellington newspapers on consecutive days (April 16 and 17) published a feature article on the matter. But they didn't stop the advertising which draws the tourist who, in fact, tramples underfoot the heritage that is Fiji's own.

Are we hypocritical?

This question can be asked because New Zealand relishes the fact that each year thousands more Australians and Americans flock to our shores. We ourselves look to mass tourism for a valuable source of overseas funds. Are we trying to press the Pacific Islands and Fiji in particular to forego the fruits of tourism New Zealand positively delights in?

We do wish to see mass tourism severely limited in the South Pacific but this is not being false to our neighbours. New Zealand can absorb with much less trouble a mass of strangers. They largely look like another bunch of Pakehas, they come to see the scenery. They don't expect Kiwis to manifest 'strange' or 'primitive' ways.

But for the Pacific Islands its quite another matter. Brochures tell that in Fiji the tourist can see the Fijian 'natives' dressed in grass skirts and performing their war dances, both of which they abandoned generations ago. The true character of the racial structure of Fiji is also distorted. Only the indigenous component gets the attention, the Indian and Chinese groups being ignored.

The tourist promoter exploits the indigenous culture for he sees the Fijians' way of life, traditions and customs in a commercial way. One promoter brought a 'tourist advisor' from Hawaii to tell the Fijians in his employ how to act as Fijians. They were given cards to carry around on which is printed a poem about smiling. They were expected to smile all the time at this hotel regardless of their feelings.

Is New Zealand implicated?

New Zealand bears little of the blame for the exploitation of Fiji by tourist promoters. While the Bank of New Zealand and the Union Steam Ship Company have something to answer for in their treatment of the Fijian people other New Zealand commercial activity has been almost completely lacking.

But recently the tourist company Trans Holdings Ltd, announced from Christchurch that it is promoting a Fijian company, Fiji Holdings Ltd to develop tourist projects, especially hotels. The company is taking over at least three hotels, for example the sophisticated beach resort known as "Man Friday". This will be a long term project but quickly a profitable one. The Trans directors are predicting a dividend of not less than 7½%.

Another matter for concern is the role Air New Zealand is beginning to play in mass tourism in the Pacific. Last month it was announced that the airline would ape the activity of other airlines by funding hotels and other tourist developments in the Cook Islands.

In Fiji Quantas flies Australian tourists in, carries them about the nation in Air Pacific (in which Air New Zealand along with British Airlines have an interest) and deposits them at one of the many hotels it has investments in. Air New Zealand and Trans Holdings are now in for their share of the lolly scramble of mass tourism in the Pacific.

New Zealand is implicated in the exploitation of Fiji and other Pacific nations. New Zealand must stand condemned as it becomes clear that the islands have to prostitute themselves in order to seek a means of survival.

Meanwhile it becomes increasingly clear that the needs of the small Pacific nations are incompatible with the demands of the aggressive commercialism of mass tourism.



Drive-in Coin Operated Laundrette.

Dentice Dry Cleaning Depot.
295-299 Willis Street, Wellington. Opposite Dental School. Hours: — 7am — 10pm, eight days a week.

Special Student concession — A booklet of five tickets worth 50c each for \$2. 20% discount. Tickets from Manageress.

T.V., Music, cards, chess, etc. Vending machines for cigarettes, pantyhose and chocolate.

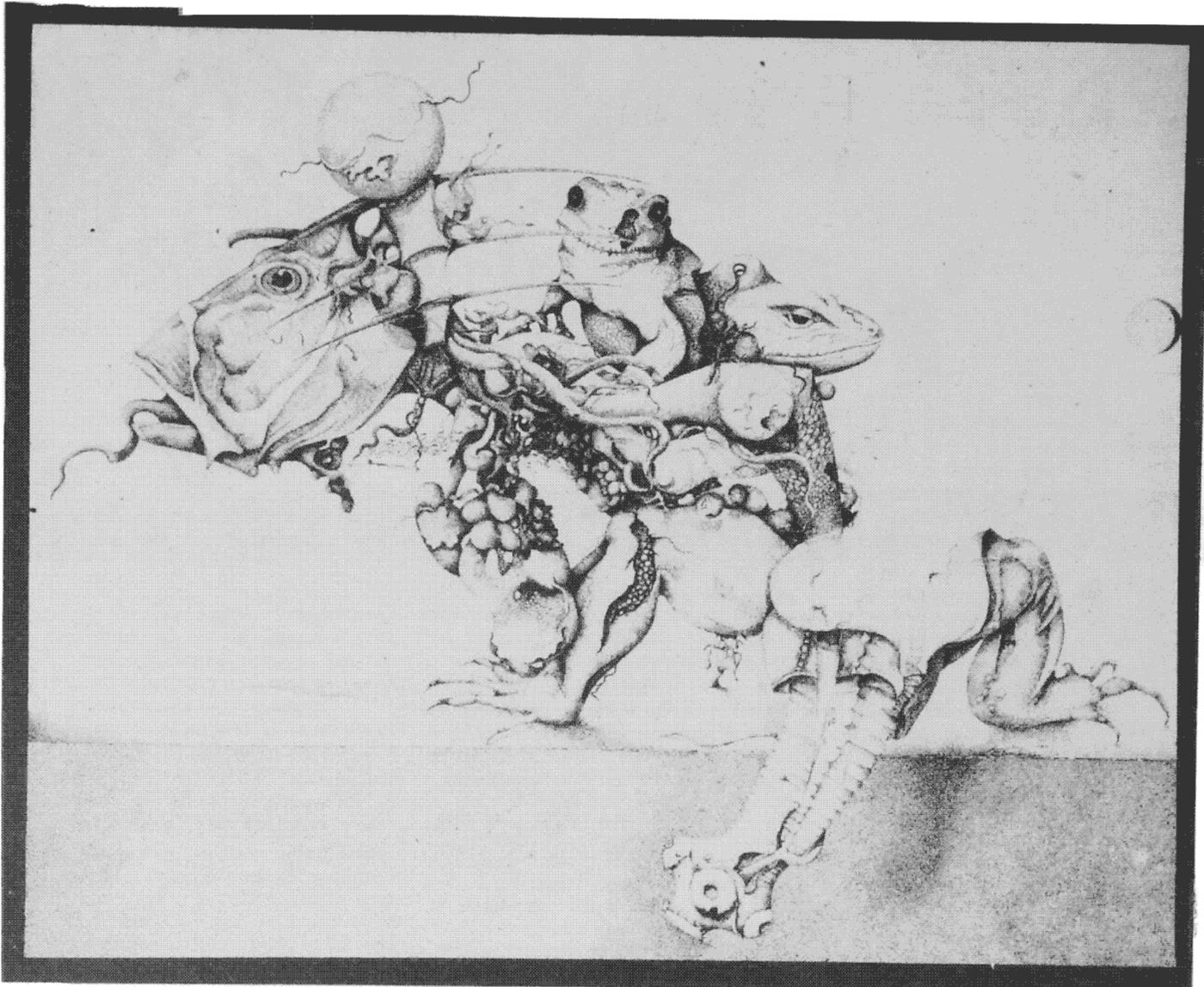
15lbs of washing, do-it-yourself basis, 85c, includes soap powder, 25 minute wash and 10 minutes tumbled dry by natural gas. (Or let us do it for \$1.20).



From the Dominion, Friday April 26 1974

RAROTONGA BECKONS

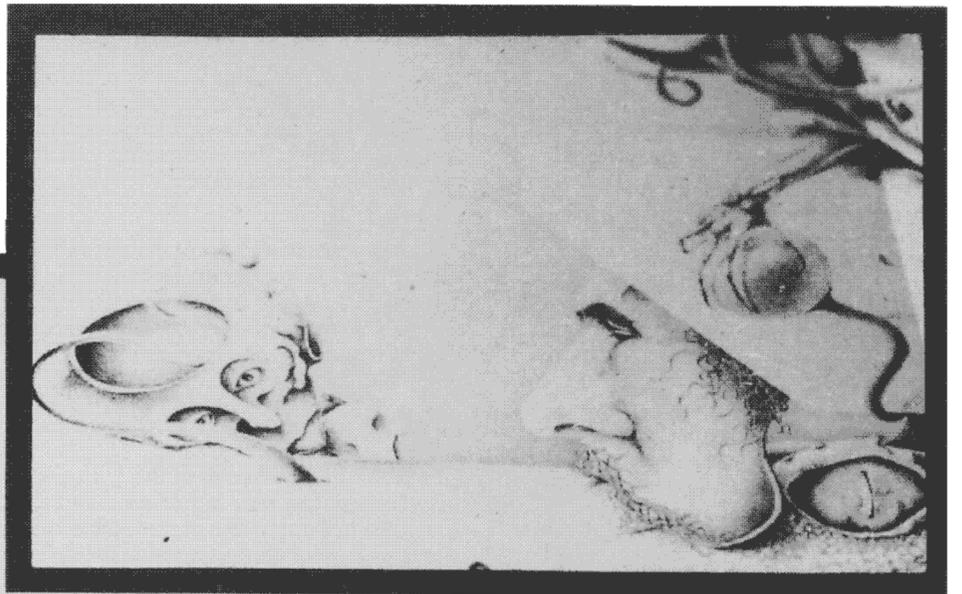
A new holiday haven nestling in warm Pacific seas. Rarotonga beckons. A new hotel (the Trailways) is open and Air New Zealand operates a direct flight from Auckland. Now Union Holidays can take you to the haven of Rarotonga. This is your chance to revel in a Pacific Island paradise. Enjoy swimming in the warm, crystal clear waters. Plunge beneath them to explore the mysteries of the coral reef. Visit the wreck of the sailing ship "Yankee". Go big game fishing. Every day of your holiday will be a delight.



Above: "An immortal disintegration" (1973).

Right: A detail from "The many faces of my genie" (1974).

Below: A detail from "Before the cry" (1972).



"I am very well aware of what is going on out there in the world, otherwise I wouldn't be able to work as I do. My works certainly relate to what is going on out there. I do not try to run away from myself.

"I use the outside world to give me hints."

"My work is in a way related more to European society than New Zealand. This is because more people over there are doing work similar to mine, the public sees more of it, and can therefore relate to it more easily. I react to New Zealand society more in what I do than in what I draw. I just happen to spend a lot of time drawing. But I relate to NZ when I talk to people, or go for a walk on the beach, in the hills, in the mountains.

"But my work is about what is going on in my mind. The type of work I am doing I could do in any country in the world, or I could do it living at the bottom of the sea.

"If I wanted to relate to the New Zealand land, I would want to go somewhere where man has not touched. Where could I find that?"

"I like the art of mime. My drawings are like suggestions. Words are often too obvious. Sometimes it is better to make a gesture. Gestures can convey so much more than words."

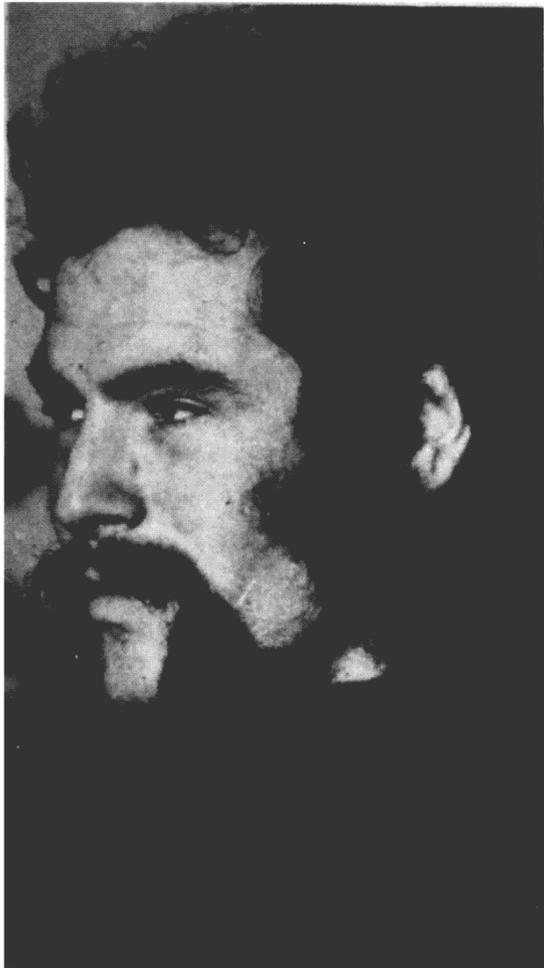
"If you really look at the drawing it will disappear, because the essence of it is to do with yourself, it is inside you. You have to look past the drawing in order to see it, just as you have to look beyond a person to see what that person is really like. If you look at the obvious in my drawings you will see nothing."

"My drawings take too long to be spontaneous. To put the first dot on is to make the first decision to spoil the perfect expanse of white paper.

"Once I was about to start a drawing, and I had a clean sheet of white paper before me. A fly came along and left a tiny droppings on the paper. I began from there, the speck the fly made was the beginning of the eye of a fish. The fly has responsibility for the drawing."

"I don't understand my drawings. I can only understand parts of them. As soon as a drawing is finished I have a different vision of it to what I had when I started. I could do a hundred different drawings of the same subject.

"I cannot explain my drawings. I can try to tell you about them in words, but they would be meaningful only for that instant."



Robert Franken

DRAWING BEYOND THE IMAGINATION

You don't have to make an effort to look at Robert Franken's pictures. They glare out of the glass at you, you see yourself reflected in the glass and are drawn, figuratively and literally, into the picture.

But to go beyond the staring is the difficult part. There is a temptation to dismiss Franken's work as the after hours indulgences of a zoology illustrator who has read too much science fiction. Only when you learn that his drawing is his life, that he lives in an environment like the fantasy world of the drawings, that what's going on in his head is more like a non-stop surrealistic film than like the vague ideas that keep most of us ticking over, and that Robert Franken has been living and drawing with his brilliance for years now, do you realise that he is an artist in the truest sense.

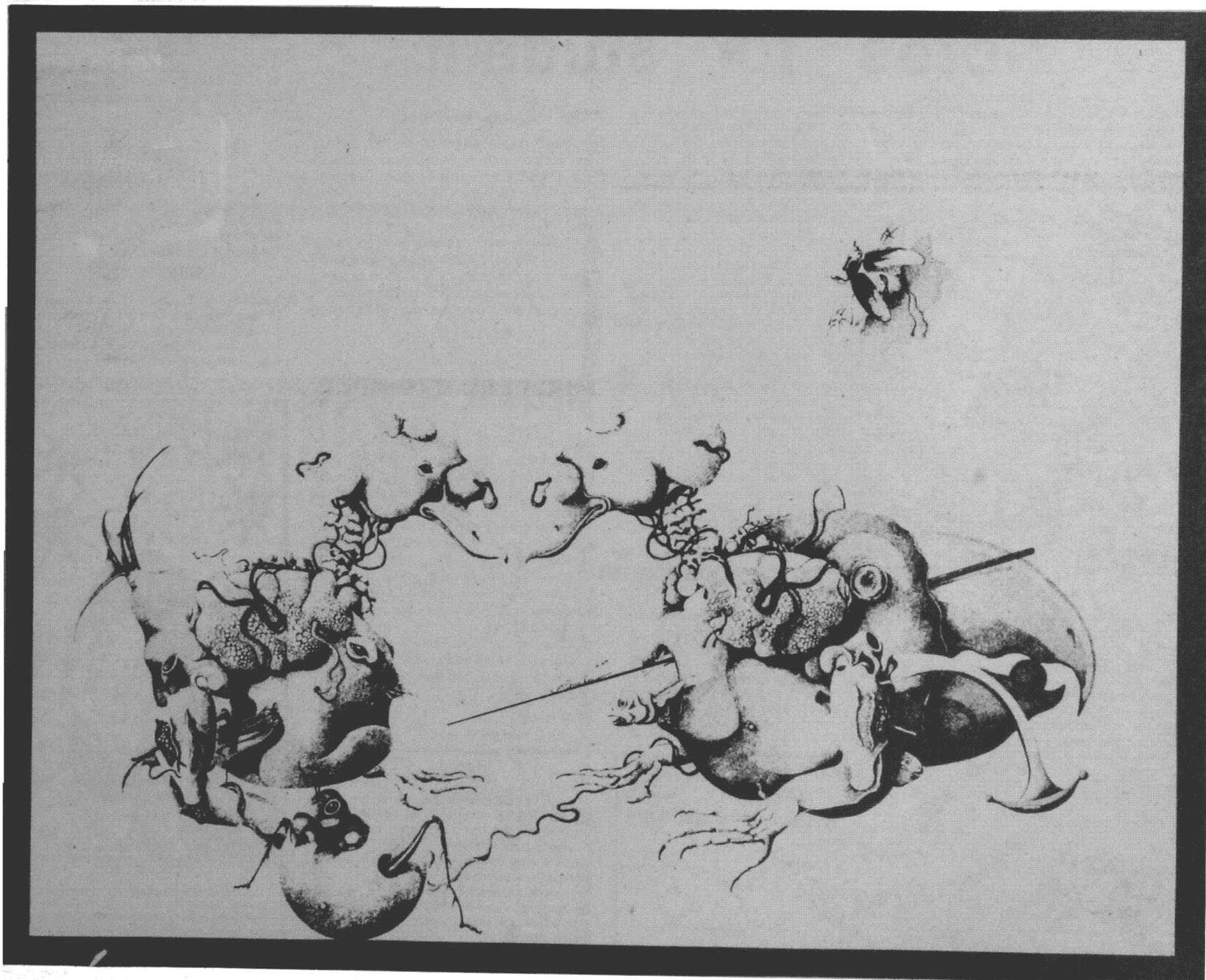
There is a temptation to dismiss Franken's work as being unrelated to social reality and unintelligible to ordinary human beings. But they are intelligible to everybody at some level, usually beginning with visual fascination. Often they take the viewer at least some distance on a journey of self-examination.

As far as relation to everyday life goes, Franken insists that he is very much aware of what is going on 'out there' and that his works certainly relate to people's lives. It remains for the viewer to decide in what way.

Probably we will only be able to fully evaluate Robert Franken when he has realised his ambition to work with film, for his drawings are only the stills that he manages to draw from the vivid stream of his imagination. In film he would combine their compelling visual quality with the weird, unreal stories that worm in and out of his brain. But to make such films would be unprecedented in New Zealand, and would be costly. He needs support

-R.W.S.

Below: "Just a little in common" (1973).



"Lots of my things are protests, not about society's problems but about ways of thinking, about what's going on inside the people's heads. These are important things."

"People looking at my work, if they don't want to say anything, or if they can't see the whole work, they say 'Oh, it's complicated' or 'Oh, look at all the detail'. Or they look for an element they can recognise, like a frog, which they think is a nice animal. But what is wrong with a tapeworm?"

"I tend to think in continuous pictures rather than words. Each drawing I do could be one image, or it could be a whole story. Some people could not live with themselves if they thought in pictures."

by the Rev. Hemi Potatau B.A.

Ka mutu nei a mau korero ko Dr Pryde mo te Reo Maori, ka whakaaro ake au he pai tonu pea ki te hari i te eia me te mana o to tatau reo ma te tuhituhi i nga korero i roto i tenei reo kia mohiotia ai kei te ora tonu to tatau reo. Na reira mehemea koutou ki te kite iho i roto i aku korero kei te he nga kaupapa, kei te kotiti ranei taku reo Maori me tuhi mai ki a au, te tari o te Aomarama, Wharewananga O Wikitoria me nga whakamarama. A, mehemea he korero a koutou kei to tatau reo, me tuku mai ano hoki ki konei. Engari koi wareware koutou ki te whakapakeha i aua korero.

TE POARI MO NGA MEA MAORI

Kei te whakaae ahau (matau) kia horoia atu te Poari o nga Mea Maori. Ki a au (matau) ka taea tonuhia e te Minita mo nga Mea Maori te mahi i nga mahi a te Poari. Na ra, ki a au (matau) ko te Poari o nga Mea Maori he takekore, he huakore. Ma te genei ka taea te hari tika tonu atu ki te Minita i nga take maha, kua kore e huri haere, me tae rawa ki te Poari i te tuatahi katahi ano ki te Minita. E ki ana au (matau) ka taea e te Minita te whakatau i nga take e tae atu ana ki a ia, ka whakaatu tonu atu ki ia tangata, tangata ranei, ki ia ropu, ropu ranei. (Kaore au (matau) i te mea ka taka te Kaunihera Maori o Niu Tiren i roto i tenei whakamarama). Kao, Me marama tatau kei te mohiotangahia e whakahaere ke ana te Kaunihera i nga take a-iwi; na ra, nga monitapiri nga take a iwi, nga take toko i te ora. Na konei au (matau) ka mea ahakoa pehea te whakamake mai i nga komiti te ingoa 'a-hapu' e kore e mate taua ahua. Kei te ki ahau (matau) ko te take i whakamakeretia ai taua kupu 'a-hapu' he mea kia awete te ngaro o to tatau mohio he Maori tatau, a ka Pakeha tatau. Heoi, e kitea ana e tatau, he pai tonu ke ki nga komiti o nga takiwa kainga te kupu 'a-hapu', engari kaore e tino pai ki nga komiti o nga taone nunui kei reira nei nga hapu, nga iwi maha, ara, a Ngati Kahungunu, a Ngati Porou, a Ngati Raukawa, a Ngapuhi, a Ngati Tuwharetoa, a Te Arawa, a Tuho e a Te Whanau-a-Apanui, a

Waikato, a wai ake. Ka raruraru tonu ki te whakatu i nga komiti a-hapu, a iwi ranei ki enei wahl. Na kua tu noa atu he hapu Ngati Poneke ki Poneke, a tata te uru katoa atu ki roto, nga hapu, nga iwi, kua huaina ake nei. He ingoa a-hapu no te ao hou, engari he pai hoki. Kei te wharewananga o Wikitoria, Poneke, he Komiti Maori to te wharewananga e huaina ana ko te 'Wharewananga o Poneke' komiti. HE KOMITI TOHUTOHU MO NGA WHENUA MAORI:

Kei te tino whakaae ahau (matau) kia tu tenei Komiti. He whakahaere a-hapu tenei komiti i nga whenua Maori, he tiamana (hamana) te Minita mo nga mea Maori no enei komiti mehemea kei reira ia. Ki a au (matau) kia kotahi taenga ona ki te hui a ia Komiti a takiwa i te tau. Anei nga wehewehenga a-iwi e mohio ana au o enei komiti - Ngati Kahungunu, Ngati Porou, Tuho e me era atu, ara, ko te riro tonu ma te iwi ratau e whakahaere. Kaore he mana o waho he whakatutua i a ratua. KOOTI WHENUA MAORI.

Nga mana o nga kooti Whenua Maori penei ano onaiane, ara, Taitokerau, (Whangarei), Akarana, Waikato-Maniapoto, Waiariki, Tairawhiti, Aotea, me tetahi atu.

Whakatu i nga tiati: Ma te Minita o Nga Mea Maori e whakatu nga tiati mo nga takiwa e whitu o nga Kooti Whenua Maori. Kei te mea au (matau) me maumahara te minita ki etahi ahuatanga mo nga tiati kaore i roto i te Pukapuka Ma ara, tuatahi, kua tae tenei ki te wa e whiriwhiria ai he roia Maori hei tiati a tuarua, ki te taea, ina whiriwhiri a he roia Pakeha hei tiati, me whiriwhiri te tangata e tino mohio ana ki te korero i te reo Maori.

Kaua mo te toru tau noaiaho e noho tiati ana i waenganui o te iwi, engari me neke atu kia whitu nga tau, katahi ia ka tika hei upoko mo nga tiati. Ki te roa atu ia e tiati ana, katahi ka pai ke atu tona mohio ki tana mahi tiati o te Kooti Whenua Maori, ka tika ai ia ki te mau i te tunga me nga aronga o nga mahi ma te mahunga o nga tiati.

Te Mutunga: E tika ana kia horoia atu te Poari o nga Mea Maori me te whakatu i te Komiti Tohutohu mo nga Whenua Maori.

Abolishing the Board of Maori Affairs

Now that Dr Pryde and I have not any more to say about the Maori language, I have felt that it would be of some advantage perhaps to continue the influence and prestige of the language by writing articles in our Maori language to indicate that it is very much a living language. Therefore, if you observe that some of the subjects I treat and my knowledge of our language do not meet with your approval, send me your objections, with explanations, care of Salient, Victoria University. If you have any articles in Maori to send in, please do so. Don't forget to send in your translations into English as well.

ing of all tribes - Ngati Kahungunu, Ngati Porou, Ngati-Raukawa, Ngapuhi, Ngati-Tuwharetoa, Te Arawa, Tuho e, Te Whanau-a-Apanui, Waikato, it is difficult to form tribal committees without misunderstanding. Thus in Wellington we have Ngati-Poneke, consisting probably of all the above tribes.

It is a new tribal name, a modern one, but a good one. At the Victoria University, Wellington, we have a "Wharewananga Poneke" Maori Committee.

Maori Land Advisory Committee: We are in full agreement with it. This is tribal. The Minister of Maori Affairs is Chairman when he is present. We maintain that he should be present at, at least, one meeting of the Maori Land Advisory Committee each year. This Committee will be according to tribal divisions: - Ngati Porou, Ngati-Kahungunu, Tuho e, etc., actual involvement. No domination from the powers that be.

Maori Land Court: Jurisdiction of Maori Land Court in accordance with the areas as they are at present - Taitokerau (Whangarei), Waikato-Maniapoto, Waiariki, Tairawhiti, Aotea, Palmerston North, Christchurch.

Appointment of Judges: The Minister of Maori Affairs shall appoint the judges for the seven Maori Land Court areas. We feel that the Minister must take into consideration certain factors not mentioned in the White Paper: 1) That it is about time a Maori lawyer was appointed as Judge, and 2) That a Pakeha lawyer chosen to be a fluent speaker of the Maori language if possible.

Instead of three years as serving judge among the Maori people, it should be seven years before he could be chosen as Chief Judge. The longer, and more experienced, as judge of the Maori Land Court the better able he is to assume the position and responsibility of chief judge.

We are in full agreement with the abolition of the Board of Maori Affairs. We feel that the Minister of Maori Affairs can cope successfully with any of the work that the Board used to do. That is, we consider the Board of Maori Affairs superfluous and redundant. This also expedites more important matters to be done instead of a roundabout long way of doing things. We maintain that the Minister can sum up every situation and notify the persons or group or groups of persons concerned direct. (This does not in any way apply to the NZ Maori Council for its setup is principally tribal and therefore deals with matters mostly tribal, e.g. subsidies, social and economic welfare. That is why we think that no matter how you omit the word "tribal" from those committees, they still cannot lose their tribal identities. We maintain that the elimination of the word "tribal" is an attempt to quickly make us Maori people forget our identity and so become Europeans. This, of course, we know works much more meaningfully in rural areas. In suburban and urban areas where there is a group-

Notes for students

Remember the Salient report on the AGM - the major talking point being the abusing and accusing of the 1973 association treasurer? Well, when the meeting continued on the Wednesday after Easter that fiery enthusiasm had spread.

At least 10 1/2 students were there on time so they sat around in the Union Hall waiting for a quorum (50) to turn up to start the meeting. Triumph came when they managed to cajole five Drama Society members to come for a while.

Once underway, and with the last year's treasurer present, the accounts and his report were discussed. Student heavies Cuthbert and Law, who had at the pre-Easter meeting moved a censure motion against the treasurer, failed to turn up and such was the feeling of the meeting that after a couple of yawns and two or three criticisms of Mr Treasurer, the meeting rescinded the censure motion, and aborted itself when the Drama Society's contribution went back to their rehearsal.

Did you see in the paper who's the lucky man getting a honorary degree from Vic this year? No, neither did I. Let's all go along and listen to the fan fares and speeches and see the latest batch of graduates patted on the head. Not a waste of money at all - keeps the right sort of distance and respect between the students, staff and administrators.

If you go down in the Cable Car or walk down past Talavera Terrace you may have noticed building going on for what's to be Everest Hall. It will house a few students both in 'flat-type' and 'conventional' hall accommodation. Trouble is, when its finished that's the last of the planned student accommodation. There are, or was, others, (like Trinity Hall and the odd private scheme) but despite the money spent on them so far

they look like being bombers. It's not fair to say that the Halls of Residence Foundation is impotent - at least not quite yet - but it's about time that students and the university started doing something to ginger them up. The Foundation is sitting on thousands of dollars; students are just sitting on their arses. Altogether it's quite a restful situation. Who cares?

And now it's on to the Food Co-op. I don't belong to the Co-op for two reasons. One, I don't eat vegetables, and two, I'm wealthy enough to pay through the nose for the vegetables I do eat. But goodness gracious me, what's happened to the Food Co-op? Seems as if one person leaves the whole thing falls apart. What's happened to all the loans that have been made to the Co-op? Why the loans anyway? Where's our veges they're all screaming - and they're all too lazy to do any work for the Co-op. Quite happy to get cheap veges though.

Another service which doesn't seem to be operating at the moment is the Legal Aid Service here at the Students' Association. Meant to be organised by the Law Faculty Club - yes? Guess they're pretty busy these days making submissions to Parliament and ordering cans of beer. Still it would be nice to see the service back.

Dragging the chain again, that's the University. The present creche facilities provided by our glorious administration just can't cope with the demand. This means that the Students' Association has had to try gap-filling with a creche in the Theatre Foyer. It now appears that the university is still using our creche as an excuse to go slow on providing extensions to its own creche.

Rich students watch out

Warning: A number of students have had stereos, radios, record players, records etc stolen from their flats. There is reason to believe that a gang of thieves is operating around the Kelburn area, mainly concentrating on student flats.

So this is just a friendly piece of advice to lock all doors and windows when you leave your flat and report any suspicious circumstances to the police (the police said their main problem was public apathy).

WELFARE SERVICES

Some students are dissatisfied with advice given to them by the student counsellors. If anyone has any examples either for or against these opinions could they either write to P.O. Box 27-117 or leave a note at the student office, enclosing an address or phone number where I can contact them.

Also if anyone has any other complaints concerning student welfare please let me know by contacting me as above, or ringing 57341.

All information will be treated as confidential unless permission is included for me to make public their statements if I think it necessary.

-Peter Aagaard
SRC Welfare Officer

Economix Staff and Students

Since the Economics SASRAC couldn't be held last Thursday because there wasn't any SASRAC because it was ANZAC Day, it will be held this Thursday instead. As many Economics Staff and Students as possible please come to SASRAC on Thursday, May 2.

SRC THURSDAY MAY 2 12 noon Union Hall

As decided at the AGM, an SRC Co-ordinator is to be part of the executive. The SRC Officer and Sports Officer will be co-opted on to the executive at this SRC.

SPIRITUALISM

Mrs B. Swaby, President of the National Council of Spiritualist Church of NZ, will be in the Lounge, UUB, on Wednesday, May 1 3.15-4.30, to give a talk on spiritualism followed by a general discussion. Open to all interested students.



ASTROLOGY

Legitimate astrology is not fortune telling. Astrology is a key to character, and character is destiny. Personal horoscopes are now being offered by Michael Masters at Information Sciences, Box 642, Wellington. Phone 47588.

Place, minute, and date of birth are required. The charts cost twelve dollars each and are suitable for framing. Family group, and youth rates are available upon request.

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We shall not ask you what you believe,
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We shall simply offer you our friendship,
And a chance to sit quietly and think:
And perhaps somebody will speak,
And perhaps somebody will pray,
And perhaps you will find here
That which you are seeking....
We are not saints,
We are not cranks,
We are not different -
Except that we believe
That God's light is in all men,
Waiting to be discovered.

Discover Quakers at 8 Meinertoff Street every Sunday at 11am.

ART

Mirrors: Exhibition by Philip Clairmont. Bett/Duncan Gallery, 147 Cuba Street. Until May 10. Reviewed by Martin Edmond.

If I said Philip Clairmont paints such unusual objects as armchairs & bedroom mirrors & wash-basins, objects we are all intimate with, you might expect to see arty constructions presuming to discover the intrinsic forms & patterns of those objects. If I then mentioned a couple of titles — such as 'Flowers in the Night' and 'Butterfly Mirror with Violet Flowers' — you might add an impression of some vague and perhaps sentimental lyricism. Terms like these, however, lose all pejorative sense when applied to the absolute explosions of paint and colour, that these works are. I don't really believe that you can say words what a painting finally is. Or that you should even try. But sometimes you feel the inadequacy more strongly, often when some extreme is reached, either of excellence or atrociousness. The temptation to rave becomes strong enough to need to be consciously resisted.

So I moved carefully among the dozen or so works in this exhibition, sorting, classifying, explaining to myself. And I came up with only two unqualified successes — 'Butterfly Mirror with Violet Flowers' and 'Reflections of Night in the Bedroom Mirror', two lovely paintings. Statistically, not all that significant, I suppose — though it must be said there are only six paintings proper, the rest of the works being studies for those paintings. But Philip Clairmont is a painter who very definitely sets his own terms and they're so large, so its understandable when he doesn't always pull it off. He's taking you into this intimate bedroom world of his, not by invitation, by force and it is — or can be — a world of almost frightening intensities. An Auckland reviewer of a recent show was moved to talk of Bosch and nightmare. I saw little of that here; but these are not the same paintings. Nevertheless, I imagine there could be a truth in it. The nightmare is certainly always hovering somewhere near — 'Reflections of my family with self-portrait' is a dark painting. Yet in the two 'butterfly-mirror' paintings a kind of savage, luminous beauty takes precedence.

What happens in a closed room with mirrors at night is, it turns in on itself, discovering its own axis. If you're there, and somehow tuned to it, you move with it. Moderation is seldom a

quality of the dream world, if it is, its only a final attempted mediation between forces that insist on remaining themselves. Distortion of a kind certainly is one of its properties — in this case, of a kind which keeps fairly close, emotionally and literally, to 'real' preoccupations. So I think the Surrealistic devil can be exorcised, that movement being a necessary abstraction, a balancing, when its goals are better pursued in more central and more obvious contexts. I mean this question of being able to contain that mystery or awesomeness or what ever it is that seems to be a necessary part of the most direct communication. I say 'contain' because all you can hope to do is delineate a form that allows that chaotic principle to come through. Something that Ted Hughes is talking of in 'Pike':

*'The still splashed on the dark pond,
Owls hushing the floating woods
Frail on my ear against the dream
Darkness beneath night's darkness had freed,
That rose slowly towards me, watching.'*

As if you created the conditions for something to speak through you, rather than speaking for it or about it. Again, perilously close to Surrealistic doctrine; but again this supplies the extreme from which to fight back towards a more urgent and more accessible involvement. Anyway, as far as these paintings are concerned, German Expressionism and its offspring are much more to the point.

Apart from all this mystery and darkness I am so vague about, there is this other quality that is so impressive, the feeling Philip Clairmont has for the materials he works with. You stand up close and what holds you is the fascination with the paint and the colour and the texture of canvas or hessian or even dress material. And then, stepping back, it turns into a hairbrush or part of a breast or a flower. I don't know how long he'll stick with so-called figurative painting, but at this stage its nice and also reassuring to have a bit of both words.

I suppose there are many more things I could point to — like the way the mirrors free both the room and the painting and how precarious that freedom is, considering the sheer strength of chaotic brilliance thrusting up against. Or the shimmering beauty of those images that do hold the balance, with all the night colour, the purples and greens and yellows. Even — since this is Salient — the somewhere present political comment — one painting is called 'Red Chair of China' — which is unfortunately, too obscure for me to disentangle. This exhibition was both an excitement and a relief after an afternoon of looking at landforms and rockforms and breasts on beaches and the oh so sensuous contours of water and stone and sky. Something strong is moving and balancing in these works

FLICKS

Among the more interesting dichotomies in the America of the celluloid world is the traditionally antithetic roles played by California and the East Coast. The former remains, with one or two exceptions the new and better land, the latter sticks with its reputation for worldliness and corruption. Consequently, the Golden West rarely supplies the setting for the heavyweights crimethriller (although the vogue for San Francisco in the mid sixties and saw a spate of hip thrillers like 'Bullit') and concentrates on tried and true melodrama, leaving it to New York, which has ousted Chicago as the paramount sin city, to carry the burden of the oppressing locations for the dirty work. This opposition perceived in the world projected by film-makers may parallel something in the world projected by sociologists; but not that it really matters. What does is the rash of films like The French Connection, The Mechanic, The Stone Killer, The Seven Ups, etc, etc, and the trendier black equivalents, Superfly, Cotton Comes to Harlem, Cleopatra Jones. And, of which 'Across 110th Street' is one more.

'Across 110th Street' mixes the black and white strains found in New York crime flicks, on some vague understanding that two is better than one perhaps, and in spite of the suspect nature of such an argument, has the makings of a good film. It has a straightforward plot spelling action all the way, some of the best negro actors working today, and some of the seediest locations ever put on the screen. But these things are not quite enough, and all the makings were not made, much to the chagrin of producer Anthony Quinn, no doubt, who, from

and even the relative failures — like 'Melissa in the Bath' and 'Red Chair of China' are only that because a balance has not quite been reached. Looking means an involvement in forces and experiences both dangerous and uncompromising. Paintings which though fantastic and perhaps dreamlike are nevertheless grounded in tangible and everyday realities.

MUSIC SOCIETY ANNOUNCES
CHOIR & ORCHESTRA CONCERT
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MUSIC ROOM, HUNTER BUILDING

the way he doubles in the lead role, must have thought it was quite sufficient.

The problems lie in the script, for the main, It was built for action, as said before, but on top of it someone has tried to lay a sheen of significance, which means that a number of scenes meander on quite blind to their actual emptiness. Thrills and spills would have been enough, and might have even disguised the indifferent quality of much of the acting. Mr Quinn misses the mark, and Tony Franciosa, unused to heavy roles, doesn't even bother aiming at it. For these two, the rushes must have made embarrassing viewing. But in seeing them they would have seen the confusion that plagued the whole enterprise. They may have also seen how to make a film about a \$300,000 robbery in Harlem. Or they may have seen how to make a \$1 robbery at the Majestic and left it at that.

No amount of backsliding can rescue "Boccaccio" from the charges on is bound to lay against it however. Sullenly acted and sullenly directed, this cash-in on the popularity of Pasolini's 'Dreameron' is bad in almost every aspect. A flagrant disregard for historical accuracy, an excess of theatricality, and an overall miserliness in the production offend most, and to list the other impertinances would be pointless and tiresome. Even the things at which one can record a little gratification — the attempt to weave the disparate stories into one action, the refusal to make the Middle Ages look like the Marx Bros on a Zeffirelli set — seems unnecessary. The film just does not work because it is slipshod from conception to execution, and that, sadly is that. It is also sad that this rich source seems incapable of finding a director and translator to give it a new life on the screen. Or is all 'great' literature like that, and the task necessarily impossible.

— Jeremy Littlejohn



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GLENVALE
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The Sea: by Edward Bond. Downstage Theatre. Directed by Sunny Amey. Reviewed by Lawrence McDonald.

Edward Bond began his playwrighting career with sharply realistic studies of contemporary working-class London. As his themes have become more universal, he has looked to myth and history to structure them. Each in its own way, 'Early Morning', 'Narrow Road to the Deep North' and 'Lear' examine the violence and ideological distortion generated within authoritarian power structures. 'Early Morning' conveyed the contradictions of Victorian England by treating history as black fantasy. 'Narrow Road to the Deep North' used the distanced, neo-Brechtian setting of Basho's Japan, while in 'Lear' Bond returned to Shakespeare's original source, the better to write about our own times.

Why, in 'The Sea' has he chosen an Edwardian coastal village for his setting? It offers neither the immediacy of contemporary realism nor the panchronic possibilities of myth and history. However it does offer satiric possibilities and a variety of comic types not present today.

The play charts the responses of the villagers to the drowning of one of their members. The most extreme response comes from Hatch, a paranoid draper, best described as a cross between Erich Von Daniken and Enoch Powell. His speech is coloured by xenophobic, near Powellist imagery of invaders from outer space who will take the villagers jobs and convert

their land into alien territory. He suspects Willy Carson — the drowned man's companion who survived the sea storm — of being one of them. His attempts to destroy Carson bring him into conflict with the upper-class Mrs Rafi whose erratic purchasing patterns already threaten to bankrupt him. These tensions drive Hatch to distraction. In one powerful scene he attempts to order his deranged mind by cutting interminable yards of cloth; in another he stabs the washed-up body of the drowned man in the mistaken belief that it is the sleeping Willy Carson.

The comedy of the play arises out of the irruption of the chaotic and the absurd into the formal dignified rituals of Mrs Rafi. We see this in the scene involving the amateur dramatic rehearsal, but most especially in the final scene. Mrs Rafi attempts to confer dignity on the drowned man's ashes — but several events varying on the degree of disruptive power, all conspire to thwart her purpose until Hatch finally bursts the entire scene apart.

One character I haven't mentioned is the beach dwelling sage, Mr Evens. He regards the drowning of the young man, the excesses of Hatch and his followers as inconsequential ripples on the surface of the world. In the play's closing speech, Evens articulates at great length his view of man's relation to the universe. It is clearly an anti-humanist vision which sees man as a transitory phenomenon, not as the centre of the universe. There is a parallel to this in Frank Sargeson's story 'An Attempt at an Explanation' in which the boy says: "If I'd been older perhaps I would have made a picture for myself of the earth

as just a speck of dirt drifting in space, with human creatures crawling over it and crouching down and holding on tight just as the lice had done on the back of my hand". The sea itself is presented as an infinite reservoir of the end destruction which precedes and stands above man. It is within this comprehensive perspective that Evens exhorts the departing Willy and Rose to change the world.

The scenes discussed above are the most satisfactory of the play. Not at all successful are the scenes involving the developing relationship between Willy Carson and Rose Jones. They come across as flat and banal concessions to the boy meets girl syndrome.

The production itself has some moments interspersed among tedium. This is due, in great part, to Bond's text whose eight scenes don't quite add up to a total, self cementing structure. Even's great speech, for example, is somewhat tacked on to the main body of the play.

The staging of the play is quite satisfactory. The director and the designer have equipped themselves with an acting area which can easily translate into a beach, a draper's shop, a park house and a cliff-top. John Banas demonstrates that when given a challenging character role he can produce the goods. He gives a fine performance as Hatch. The only other performances which made me sit up were those of Mrs Rafi (Janice Finn), Evens (Michael Haigh) and Hollarcut (Colin McColl).

All Edward Bond's plays to date have excited, provoked and torn at their audiences and, in this, 'The Sea' is no exception.



3 & 3: Isley Brothers. CBS 474154. Reviewed by Rod McCoon.

Growing up in the record biz: back in 1958 the Isleys were a bunch of bush niggers that RCA didn't have a clue how to record. Finally they handed them over to two Italian producers who'd had some previous success with novelty acts. Give these wildmen some stuff like "The Saints Go Marching In" and see what happens. The resulting LP (recently reissued) was truly weird. It was a bit like watching Red Riding Hood walking the wolf. The Isleys simply gobbled cornball arrangements right up and turned the whole thing into a revival meeting. That contract produced one classic called "Shout". No, John Stier, Lulu did not do the original version.

Three years later the Isleys turned up on Wand records. One more classic "Twist and Shout". Its fascinating to hear how George Harrison copied the Isleys horn break note for note in the Beatles version. Fascinating also to hear how the Beatles need three breaths to get the high note that O'Keefe Isley gets in one amazing whoop.

Three years later they signed with Motown. Endless hassles and another classic single "This Old Heart of Mine".

Three years later the Isleys started their own company, T-Neck. They became businessmen. So far, two big hits "Love the one you're with" and "That Lady", the track that leads off the current LP. I'm sure I liked the old r & b Isleys better, but then I don't care too much for this soft

RECORDS

Philadelphia soul music. Yes, it is clever, yes it is musically more complex and the Isleys, themselves probably like it well enough. But it's sad to hear talent like this doing stuff like the Doobies and Seals and Croft; that's a bit like having Ashkenazy put out a record of Piano Party Pops. It's not just that the days of early Motown and early Atlantic are finished, but that these guys have ended up doing to themselves what those two Italians tried to do sixteen years ago.

3 & 3: The Isley Brothers (CBS) Imagination: Gladys Knight and the Pips (Buddah). Reviewed by Richard Best.

For some strange reason, soul music's suddenly become big in New Zealand. And it can't all be put down to Philadelphia International Records and Gamble and Huff's emergence with the O'Jays and others because neither the Isleys nor the Pips have anything to do with the "Philly sound".

The conclusion, one hopes, is that Salient's "Rock props up class lines" (April 24) is fly-blown intellectualism and yer middle-class

brains have owned up, found joy in three minute niceties and subsequently stumbled upon those who can shove most into 180 seconds.

Lucky for the open-minded, then. These two albums happen to be very, very good and nobody said anything about "in their own field" either. Both contain massive hit sellers, both ooze production and "Imagination" has the best ghetto boo-hoo in "Window Raisin' Granny" since Clarence Carter's "Patches".

"3 & 3" is the Isleys' fifth album and their first in five years (the last was "Soul on the Rocks"). Salient's own Chuck Wagon tells me he has the Brothers' first-ever LP, "Twist and Shout" (circa 1962), so the man must be pleasantly shocked in the "new" sound. In 38 minutes Chuck will hear the extended version of "That Lady" with some whizzo guitar from Ernie Isley, a breathless "Don't Let Me Be Lonely Tonight" and the bassissimo "What It Comes Down To". He'll also hear a rather aborted "Listen to the Music" which should have stopped dead in Toulouse Street but never mind. Chuck's gonna like it.

As exemplification of how good black can sound, "Imagination" is light years ahead of Diana Ross and/or The Supremes and may present an embarrassment to those who thought James Brown had soul wrapped up.

Despite the cover and despite the Pips who scamper in and out of Gladys' tear-struck tales with horribly cute things like "...a superstar/but he didn't get far", Gladys Knight and the Pips — as a unit — are symbolic of the personification of soul with all its cabaret yukness and mohair suits.

"Midnight Train to Georgia" is the album's gem but take time and discover the finer points of "Once in a Lifetime Thing" and the smooth funk of "Window Raisin' Granny".

And if nothing satisfies, take note that the Pips' version of "I Can See Clearly Now" outstrips Chicago's "Questions 67 and 68" by 11 seconds in The Longest Fade-Out.

"Imagination" equals Absolute Class: it really has little to do with "class lines" and I'm pretty sure nobody will laugh. For a minute, listen: the loss is only yours.

Laid Back: Greg Allman, Asylum Recording. Reviewed by Truman Coyote.

On reading the booklet that came with the Duane Allman anthology you get the very clear feeling that Greg was dragged into the Allman's Band on the back of his brother's talent and personality. But on this LP little brother shines, as singer, composer and writer.

The only complaint is that at \$5.75 the buyer is getting a little short-changed. There are only eight tracks, and they're not particularly long, only one in fact reaches six minutes. Also much of the material has appeared on early Allman LPs. Mind you, the current versions here of "Midnight Rider" and "Please Come Home" are exceptionally good, the former being a more ghostly version than the one on "Idlewild South" though the earlier version compensates in other ways. Notably, the vocals are stronger.

Also, do we really need another version of Jackson Browne's "These Days"? However the worst is the note on which the album ends, a lumbering version of "Will the Circle be Unbroken". Someone should tell him that these hymns should be done sparsely and starkly to give these lyrics a chance. But when the lyrics are done as tremulously as Greg Allman does them here, and when the whole piece is burdened with this overbusy arrangement then there's no hope left for it. A disaster.

So I ended up panning this album. Which is too bad because what little you get is generally quite good, and he's developing a wonderfully tucked out singing voice. The couple of new

tracks are reasonable enough but all in all it's a luxury to own this LP for what you get here. My advice would be to buy his single of "Midnight Rider" to add to the Allman's version you've already got and wait for the next LP by the group.

It's Like You Never Left: Dave Mason (CBS). Reviewed by Murray McEwan.

Winwood let his ego loose with Blind Faith, a reconstituted Traffic emerged, two Muscle Shoalers were added, and whoopee, they were a unit again.

Last exit — Dave Mason — somewhere in the USA. Mission — to shake off the vicissitudes of his Traffic association. His struggle back to fame was a slow one: an unfulfilling session with Clapton was followed by an unproductive album with Mama Cass, and then the "Headkeeper" album which Dave has since renounced.

The search for identity has begun — no whitewashed cottages in the Berkshire Downs. Instead, a small club in Los Angeles called The Troubadour. The philosophy was: "Hello, I'm Dave Mason, I'm not a superstar but here's my music. Hope you like it."

This album brought a smile to my lips first time around. Mason's voice is plaintive and insistent; the songs smack of immediacy and pressing urgency. On the whole, the melodies are smooth-flowing, undercut with tales of lost loves ("Maybe") and despair ("The Lonely One"). Mason's approach is low-key and nonchalant, but the basic guitar, bass, drums combo has been augmented by horns, harmonica (Stevie Wonder) and congas to give a full delivery.

Punchy brass highlights the stand-out track "Misty Morning Stranger", Mason's guitar trills sound effortless — whether it's acoustic or electric, his arpeggios crisp and ringing. I'll bet he could play all night on a stage.

Dave Mason is a hole-in-the-wall boy. The guy's so humble you just know it's all genuine. Backing musicians like Keltner, Radle, Nash and Reeves give you some idea of the direction he's heading in.

"If You've Got Love" is George Harrison's version of "If Not For You" to a tee. There's nothing offensive here — in fact you'll probably like a few of the tracks.

The message is plain — relax, take your shirt off. Happily, Mason's no paranoid.

"Then you showed myself to me And I found I needn't be Another lonely one."

The headkeeper is back, at peace with the world, now, perhaps. It's like you never left, Dave!

The Joker: Steve Miller Band (Capitol) Reviewed by Richard Best.

Running beside Andy Pratt's "Avenging Annie" "The Joker" could have been last summer's superlative small-play: essential guitar whoongs, a buncha sleazy, slam-bam words about pussy and peaches and a voice that was Fatigue Supreme.

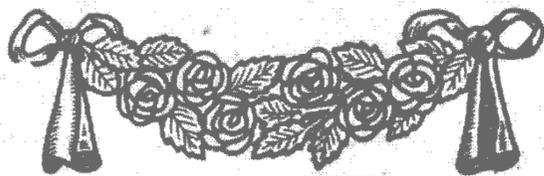
Since then, the albums have arrived and where Pratt trembles through 40 minutes of monstrous bravura, Miller plods on. Too much Gorgonzola, and a heap excess of dust-my-broom.

So who cares? Steve Miller plays blues and it ain't taken me long to reckon that "The Joker" isn't the dismal muddle I first thought it was but a cute sloop dissident twang, mostly understrung and consistently attractive.

I look at the cover, Mary. That ain't no pugnant kid. That's Steve Miller with a wig and if he doesn't look at all risqué, that's cos he's 30 and his clothes don't fit like they used to.

Mary says this LP doesn't knock her off her chair. But then, Mary never had the pains of growing-up-with-Yes.

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

BNZ Consulting Service

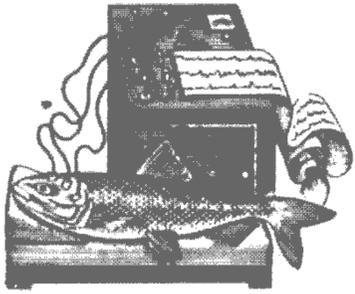
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BANK OF NEW ZEALAND



LETTERS

Suara Siswa - the last word

Dear Roger,

As expected my review on MSA's Suara Siswa did lure out a bunch of hard core MSA committee members and company. The interest and controversy it arouses is indeed very encouraging. The intention and ideas behind the article in Suara Siswa posed a very debatable issue and I was confronted with a barrage of questions and challenges for my review. I will try my best to reply to them at the same time keeping my letter as short as possible lest readers will fall asleep before they come to the end.

It is indeed very honourable of Mr Chong to think so highly of me as a revolutionary — that a liberated Malaya "may materialise" if I go back now. Unfortunately, revolution could not be achieved by a single man or a group of opportunists (like Bong's clique in Sarawak) as Mr Chong's naive little mind (addicted by bourgeois individualism and egotism) thinks. The main force behind any revolution are the masses and I am just one of them, like 'a drop in the ocean'.

Mr Chong surely wishes to get rid of me. Sorry to disappoint him, however, at the moment I have a greater responsibility in this campus to counter attack and expose reactionaries and their dogs who are running wild in Victoria.

Mr William Chang convincingly sounded very much like a great movie-type hero, fuming with guts and has plenty of balls challenging me to prove this and that. However, he and Mr Chong's second rate "cunning" proposal to identify myself (might as well suggest I attach a photo too 'cos I am no prominent person around campus like them) doesn't sound too attractive to me 'cos I am no stupid dumb dumb or a hot head. The reason that they dare to bullshit openly is because they are standing behind daddy Jack in their views. All Malayan and North Kalimantan students know that to speak against the Razak 'government' will land oneself in gaol. Well, I am no suicide squad from the extreme left to commit myself openly in this McCarthy era that is reigning in Malaysia. Moreover, it will further deface the Razak 'government' if I am to add myself to the already notorious very long list of political prisoners, brutally suppressed under fascist laws. It will be most surprising if we ever come across an article by William Chong, or Chong Kah Kiat criticising the government.

On the question of MSA as a puppet of the Malaysian High Commission, Chang's noisy bragging and Chong's hesitant remarks do not prompt me to clarify them, (diehards are diehards), but rather to other Malayan and North Kalimantan students in the campus. To reinforce my assertion, I would strongly recommend the article in Salient (Sept 26, 1973) "The History behind De Silva's Threats" by Krishna Menon. This article gives a detailed account on the inglorious forming and history of MSA, but it is too long to be reprinted in this letter. However I will quote a few lines which might be of interest to you. When the director of the Malaysian Students Department first came out with the idea of forming MSA (in 1969), it was met with strong opposition.

"...at the AGM of the Auckland University MSA, the association resolved by 224 to 14 not to split into separate Malaysian and Singapore groups...."

However it was formed by a group of opportunists under the direction of the Malaysian Students' Department director despite its rejection by students.

"Interestingly the MSA came into being despite the findings of an investigations committee which reported that: 'We have found that the formation of such an association as MSA would be interpreted by most Malaysian students in Auckland as a political move and would also be detrimental to the existence of MSSA'."

"...in April 1971, the Evening Standard reported: 'A senior Malaysian student said in an interview last night that he had been indirectly offered about \$1500 to start a Malaysian Student Association (MSA) at Massey University....'"

"The student said he had been told a sum of about \$1500 has been given by the Malaysian government to a student starting a Malaysian Student Association at Canterbury and there was no reason why a similar thing would not happen at Massey."

From these evidences, it is up to the readers to judge whether MSA is controlled by the Malaysian High Commission or an independent student body as it claims.

For further details please refer to Krishna Menon's article. Another article "Malaysian Students Threatened" by Peter Franks in Salient (Sept 12, 1973) may also be of interest to some.

It is understandable if Mr Victor Fong finds my style of writing disgusting because I am no refined or cultured writer like him. But to say the language upset him so much that his brain got screwed up and missed out the contents of my review, is inexcusable, I would love to reaffirm my views to him but for fear my language will offend him again and cause another fit of "piss out", (afraid I might have used the wrong language again) I will restrain myself from doing thus. But if he thinks I maintain any hope in the morbid MSA (as an organisation) as to seek election, he must be the greatest joker of them all.

I really am awed and marvelled at SLA. He must be the most matured and knowledgeable MSAer among all cows and bulls. He sees agreement in disagreement when there is so much disagreement. In spite of his infinite maturity I still feel rather concerned as to that he actually understood the views in my review.

However, one point which needs clarification is that I have neither prejudice nor hatred against the majority MSA members as SLA claimed, but I find it is my duty to expose distorted articles and views. Coming to his questions, I will answer them one by one, and the total will be four just in case he thinks I am so ignorant and might try to cheat him.

1) As to whether the writers understand the basic issue, it matters not. My main concern being they have failed to state that this is a class issue and not a racial one (as their articles slyly propagate).

2) If SLA finds my review on "Bedtime Story" as racist I will be glad if he would point it out. By promoting the racist line of the Razak 'government' I mean sowing disunity among the races with their dirty 'divide and rule' policy trying desperately to divert the masses' attention from the main contradiction between the exploiting and the exploited class, to one of race. An obvious evidence is the May 13 massacre conjured and engineered by the racist Razak 'Government' with Harun as commander-in-chief.

3) In disrespect to whatever the present political controversy is, I will always uphold the socialist principle of "land to the tiller". The land of Malaya legitimately belongs to the people, the masses, the peasants who toil and sweat in it, and definitely not to the foreign capitalist land grabbers and the local reactionary bandits.

4) Even the most ignorant ass with a little cow sense will know that "Bedtime Story" is a racist and distorted article, peddling pessimism and a gross insult to the Chinese and Indian races in Malaya. The obvious analogy implies it unless SLA could prove it otherwise with some logical shifty arguments.

KLC new as he is to the scene, is undoubtedly capable to judge lucidly with an 'open mind' without even grasping the concept of MSA he argues that MSA represents 'Malaysian' students with a very 'logical' conclusion "the name MSA is self-explanatory". On reading his letter further his weak perception truly becomes self-explanatory, because as he told us, he is a sensible boy making full use of the High Commission office — the ideological institute of MSA and headquarter of dogs and the like. Naturally I don't blame him for being a victim of Jack de Silvaism but would rather offer him my sympathies.

Lastly, I wish to inform the MSA committee and its editor that I look forward to the publication of further issues of Suara Siswa and to writing reviews on them.

Suara Ra'ayat

the all-important sperm, should he have this right?

What does 'a man's right to father a child' mean in real terms if the woman's right to decide is not given precedence? Does Ms Desmond think a man should be able to force a woman to bear a child? If not (in her words, "maybe not"), then this male 'right' is meaningless.

I am sure men will have a voice in such matters. The point is, should it be a decisive voice? In the event of a conflict of opinion, somebody's say must be decisive. You can't have half an abortion, or half a child! We say that the final decision must be that of the woman, whose body is involved.

Desmond seeks a definition of "wanted" and "unwanted" pregnancies. We don't presume to be able to decide these things for individual women. By assuming that there is a "problem of definition" in this matter, she expresses the patronising attitude that women have a childlike irrationality (especially when pregnant) and must have decisions made for them. (It is ironic that many anti-abortionists call for more "responsibility" among women, yet deny them the responsibility of making important decisions for themselves.)

Desmond charges WONAAC with seeing the foetus as the enemy of women's liberation. We have never thought it so. Women's real enemies are: the establishment and its upholders such as the Catholic Church hierarchy, who are fighting tooth and nail to deny women freedom in this area of their lives.

As to the question of whether a foetus is alive,

Patriotic students

Salient,

Congratulations to the Gay Liberation Movement, and Women's Libbers, they at least have an idea of what they think and have the courage and dignity to stand up against social criticism for their beliefs. What about the rest of us soulless wonders? No, we have too much to lose: students have to grind away their pencils for a 'pass', professional men must multiply their money bags, and workers must build their hives. Young hopes and ideals are forgotten, or cast out, for the 'more mature ideas and truer truths of realism'. Most New Zealanders are ploughing diligently and faithfully through society having nothing original to say, they've seen nothing but know what's there. Few have any self evolved opinions. They don't believe in anything, don't support anything, for they have become mindless. So indifference strikes again, or the adoption of a considered normal opinion formulated by the majority on a subject is assumed.

When someone is asked — who is he?

The reply is something like this — name Peter Brown, accountant, husband, and father of three children. He always inevitably sees himself in his professional or social roles — never what he really is, which is forgotten or has died anyway. Ask his opinion on something topical — reply — the fashionable attitude, the majority belief, which has by its very mass possible indications of its truth. Ask his beliefs in something not generally talked about — reply — dunno, and never thought about it before. Really has he ever thought individually at all?

Are there any rare souls among us who have the foresight to recognise the truth in new or abnormal or deviant ideas, in ways new ways of thought, and have made these ways their own? These precious people are so far ahead that the solid rightful majority cannot even reach them. They have to strike out and fight for these new truths against the frightened sacred majority where truth seems exclusively to belong. What are these truths that the majority worship? Old worn out and decrepit ones, and when the truth reaches that venerable age it can hardly be told from a lie. Truth is not tough and hard wearing, but like us, a normal truth is good for seventeen or eighteen years, seldom more. These tired old truths are as rancid and moldy as last year's bacon; they're the cause of all the moral scum that plagues society. Old truths are nothing but skin and bones, yet it isn't until then that the noble majority adopts them and prescribes them to society as wholesome, spiritual food.

Stop giving in, and for a change be strong, or at least pray for a regeneration of free thinkers! A co-existence of self respecting individuals standing firm in the faith of their convictions, inviolate from any foolish majority, is a freer, healthier and truer society, than any governed by a mass of resigned and pitiacostic souls.

Doctor Prophet

Economy built on quicksand

Dear Sir,

I will certainly not fall into the trap set by Henry Lawhutt! It is common knowledge to all Malaysians and our NZ friends that the identification of anybody who dares to speak anything against the government will put him in trouble. This is clearly evidenced from the large number of political prisoners in detention camps in Batu Gajah etc and the recent mass arrest of intellectuals and students from February this year, let alone the special branch and professional students in the campus at home and abroad.

He accused that the statistics given in FELDA scheme from 1955—1970 are outdated and grossly exaggerated. A radio report delivered by Tun Razak in 1968 touched on the fact that 'the government had succeeded in settling 14,000 peasants from the total of 750,000 landless peasant families'. Mind you, Mr Lawhutt, are you implying that the Prime Minister is 'blowing a lot of hot air in an attempt to incite a feeling of doubt in the minds of some people'? You are plainly playing with figures but not delving into the contents of FELDA scheme.

It is clear that the FELDA scheme is solely for the benefit of foreign investors and the minority local parasites, and not for meeting the needs of the landless peasants, as illustrated in the article "Peasants will have to fight". Yet, Malaysia 'is a paradise for the foreign investors', but foreign investment brings hardships to the people's livelihood. Mr Lawhutt, do you know that up to now each one of us owe about \$(M)600 in foreign debt (Straits Times 8.12.72)? If the foreign aid is for the mutual benefit of both countries, I, for one, will wholeheartedly support the joint co-operation. But in reality such is not the intention of the present foreign capitalists

individual, and human, we go further than Desmond, who thinks that these characteristics begin at conception. Science tells us that even before conception they are present; in the sperm, the ovum, and indeed in every human cell. But in attempting to find a scientific cover for their stand, anti-abortionists are not interested in consistency — they only want to use the bits that prop up their beliefs. Then they add a few non-scientific embellishments like "the moment of conception" (no such "moment" actually exists).

However, the crucial question is, as Desmond admits, "when does a foetus become a human person?" She has no answer, but concurs that widespread contemporary opinion agrees with WONAAC that a human person comes into being at birth, when we begin life as social entities.

In order to get out of this tight spot, Ms Desmond introduces the bogey of euthanasia. She suddenly switches from talking about social interaction as the criterion for human personhood, and proceeds to use the words "human achievement", which is quite a different thing. Then it is an easy step for her to discuss the implications abortion could have for all people who are not up to "certain standards of achievement".

Desmond asserts that social and economic problems are the main motivation for women seeking abortion. That makes it easier for her to say that society should treat these problems rather than and instead of considering individual solutions to individual cases. But why shouldn't society do both? Individual women are involved, after all.

in our country who are extracting cheap labour \$(M)1.00 per day for a local factory worker quoted by Tun Tan last year) and to gain complete control over our country's economy (over 70% of our economy are in the hands of foreign investors).

Referring to Malaysian Digest, nearly all the foreign capital exceeds \$(M)1 million and hence enjoy tax holidays of at least five years. Most of the profit flows abroad, for example Britain alone extracts \$(M)2,200 million each year from investment in Malaysia, this constitutes more than half our country's 1972 budget spending. Therefore we can say that officially the Razak government, is budgeting \$(M)4,092 millions for the Malaysian people, while unofficially they are budgeting \$(M)2,200 million for the British monopoly-capitalists. Hence our economy is built on 'quicksand'.

My advice to Mr Lawhutt is to go deep into the context of the problem in Malaya and not judge things superficially. If not, he will become a running dog of the allied Razak clique who are the stumbling block to the progress of Malaya!

Tongin

Only government spokesmen can sign their names

Dear Sir,

I am a first year student. Having read the article 'Bed Time Story' in Suara Siswa, I fairly agree with the writer's dissatisfaction towards such a racist society. However after reading through Suara Ra'ayat's review, I find his analysis more convincing and correct. 'Bed Time Story' merely stirs sentiments and provokes hatred among the different races but provides no solution. I find it most encouraging and helpful for Suara Ra'ayat to express his views in Salient.

Salient provides a good place for us to exchange our opinions, since we don't have a chance to express them at home. Malaysia is a so-called democratic country in which any people who dare to speak up for the people against the government policies is liable to be sent to Batu Gajah (political prison) under the Public Security Act without trial. Any magazines or newspapers which reveal the unjust society or print any article criticising the Government would be banned e.g. the monthly journal 'Truth' edited by Abdul Rahman Haji Embong (Assistant lecturer in University Kebangsaan Malaysia) and Sabiha Abdul Samad (lecturer in Mara Institute of Technology). There is no freedom of speech nor press in Malaysia under the present government. People like Henry Lawhutt, James Masing, L.C. Goh, Lim Hee Kiang, Victor Fong, Chong Kah Kiat etc who send letters to Salient with their true names is just a plain fact that they can only speak for the government (otherwise they would be in Batu Gajah!)

A 1st year BCA student



Her solutions to the problem of unwanted pregnancy include free contraception (which is no use if you're pregnant). I will believe she is genuine when I see her campaigning for free contraception as vigorously as WONAAC does. Perhaps she should start within her own church.

She advocates "financial and personal assistance", which she sees as everything women need "to make a real decision", to have "some genuine options". What kind of an "option" is it if you're not allowed to opt for abortion?

"Abortion is not the solution to women's problems. We must look to the wider social issues....", she says. WONAAC has never said the right to abortion is the answer to all of women's problems, but it is the answer to a very important one of those problems, especially for women who cannot afford to pay their way around the present laws.

As a socialist, I don't just "look to the wider social issues" — I am fighting for a complete transformation of this inhuman, exploitative society. Desmond thinks that we have to get at the cause of repression, rather than attack the mere "symptoms": but it is absurd to counterpose the two.

Far from "closing everyone's eyes" to the real problems in New Zealand society, the struggle for the right to abortion is helping to open women's eyes to the nature of the forces ranged against them, and to the need for militant and uncompromising political action to bring about meaningful change.

—Kay Goodger

Attack cause AND symptoms

Despite the subtitle given to Pip Desmond's article against abortion, I found nothing fresh in her arguments at all; it will take more than a few feminist-sounding phrases to convince me that anti-abortionists are becoming any more enlightened.

The article consisted of a string of debater's points, which confuse and obscure the issue, rather than offer a clear alternative position to the case for repeal of the abortion laws.

In saying that women have an "absolute right" to abortion, the WONAAC submission explains that this right should not depend on the fulfilment of other criteria, such as danger to mental or physical health, pregnancy caused by rape, etc. But Ms Desmond takes this "absolute right" to mean forcing doctors to do abortions. WONAAC has never advocated this.

Pip Desmond says that because of a man's contribution (a sperm), he also has a right to decide what happens to a pregnancy. Where does this place the rapist? Since he contributed

Where Roger darling can jam his attitude

Dear Readers,

First, that was written as a reply to both the editorial and the article on the GLF that appeared in Salient, April 24.

To deal with the editorial: how condescending of your divine Editor to give his half-hearted support to us. I for one would dearly love to tell him exactly where he can jam his attitude.

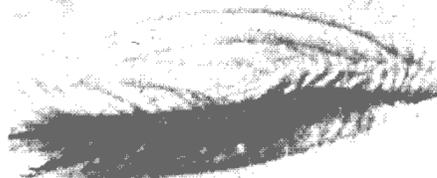
How nice of him to so graphically illustrate our oppression; how convenient to be able to list our oppressors under the label of the bourgeois state.

Why does he swing over then to the side of the bourgeoisie, and so very destructively criticise the very structure of the GLF? Is this not a contradiction of ideals?

I object to being called, quote, a case study of the unfortunate results of the system we all live in, unquote. A person's sexuality is based on that person's own likes and dislikes and as such is the result of nothing but that individual's choice, conscious or unconscious. We must get rid of the idea that homosexuality is a disease. For a start, Roger darling, it's not — repeat not — contagious: so you go ahead and keep feeling secure in your own stereotyped, heterosexual closet; and get left behind when the real revolution happens.

We have not cheapened the name of liberation. We have not jumped on the liberation bandwagon. We also are fighting the shackles off — of race, class, imperialism, and in fact any form of totalitarianism. What right has the editor of a supposedly radical newspaper to print his own viewpoints, fucked as they are, as the viewpoint of that newspaper? While I do realise that it is the privilege of the editor to write an editorial, I wonder how he would equate his revolutionary viewpoint on other matters with his narrow-minded ideas on human sexuality. Is this not in itself, being both conformist and restrictive? If you think of revolution solely in terms of throwing bombs, my darling I would be only too happy to oblige. Just send me your address. I make a very good molotov.....

As far as being, quote, a product of social relations under capitalism, unquote, I assure you that the Soviet Union has its share of homosexuality, as does Communist China, or for that matter any country. Not meaning to disillusion you but we are everywhere: one of us may even get your job one day as it doesn't seem to require an over-abundance of intelligence: that's if one goes by your own editorial. As



we are a cross section of society there's a lot of us more than capable of coping.

Sexual liberation is in itself, an integral part of the liberation movement. No-one will ever be able to say that they are liberated until all oppressed groups are free: until all our brothers and sisters can live together in harmony regardless of religion, race, colour, gender or sexual orientation.

I am certainly anything but sexually inhibited, and feel in no way disorientated by the fact that I am a homosexual. Rather I would go as far as to suggest that it is you who are disorientated. Are you so afraid of your own sexual identity that you fear seduction? Or is it the thought that a woman does not want and will even reject your sexual advances (crime of crimes!) that hurts? A classic example of chauvinism at its worst.

Next there's a lot to recommend 'gayness' as a way of life. If by being gay, we are rejecting such narrow ideals as you seem to possess, then 'gayness' must surely be a sign of mental health rather than the opposite. Much better that people develop their own sexuality than try and force themselves into a pattern of life they may not feel free and happy in. If I want to turn on to anyone does it really matter that the person happens to be of the same gender? Many gay couples do actually stay together for many, many years. My sister is a prime example: eleven years is certainly not a short term plan. She is a lot happier in her lesbian relationship than many heterosexual couples I know are in their love lives. However a short term relationship can be just as valid as any other.

The Gay Life is certainly the good life for us. We have never tried to say that it is the good life for everyone. However if you feel it necessary to restrict yourself to one isolated aspect of human sexual behaviour, that's your bag and your loss, not mine. It always amazes me that the people who are most adamantly against homosexuality, quite often purport to support the idea of our leading our supposedly sad lives behind locked doors and in private. Fuck you brother, I'm as good as you any day.

Now for the article... sorry Mary darling but you did misquote and that's very, very naughty. And you're not so good in bed that I'd let you get away with it.

Firstly, although I'm a transsexual I came to the conference with doubts about my own ability to fit in, not doubts on my acceptance by my Gay sisters and brothers. It is true that some of my Gay brothers have oppressed me in the past — but they were isolated instances. My Gay sisters have never oppressed me in any way. In point of fact they got together at the end of the conference to show their support of Howard, Michelle and myself in every way. It was a very beautiful gesture and actually moved me to tears.

Furthermore GLF's attempts in Rotorua were far from being a failure. If we managed to help one Gay person, then we were a success. In fact we did a lot more than that. We actually made them realise that there are Gays in Rotorua; and we made them think, which is always a starting point.

The case of the male Maori drag was misquoted. She herself was not given the note of immunity; it was the witness for the prosecution. Quite a difference. The note was produced in court, the witness tried to retract his earlier statement (statement under duress); the jury was instructed to ignore the note of immunity; and the drag concerned was sentenced to 12 months imprisonment. However the other witness was not later charged. At least they kept one promise.

I have never at any stage accepted that the drag image was detrimental to GLF. What I did say was that what could be detrimental to GLF is the anti-drag attitude of the general news media.

The decision the conference as a whole came to was that role playing could be detrimental but that if a person felt it was genuinely their

thing, then all power to them. I will leave it there as, mainly due to a fuckwitted editorial, I'm feeling very close to physical violence.

Yours in Peoplehood,
Sandy Gauntlett,
Gay Liberation Front.

Sexism in Business Administration

Dear Sir,

The Business Administration Faculty is encouraging its students to be prejudiced against women, promoting the conservatism and narrow-mindedness currently found in all levels of business administration throughout New Zealand, rather than setting a more enlightened example.

As a Business Administration student I find the views of the Faculty and some students towards females in employment appallingly condescending.

Analysis of the one case study only which involved a female, revealed that male students believed the female concerned should be dismissed from the (inferior) position she held because her production rate was too high. She was thus a 'troublemaker'. Presumably if she had been a male she would have been promoted.

The lectures themselves, perhaps fortunately, have contained only a few brief sentences on women in employment. These were — 1) By 1985 it is estimated that 40% of the New Zealand work force will be females — about 700,000. 2) The question we should ask is what can women contribute that men cannot. 3) The answer is that women are more open — an overseas study has shown that women are more likely to say what they think at meetings etc "because they lack career aspirations" and thus feel free to say what they like.

The possible future managers of New Zealand, i.e. the impressionable stage 1 students, were left with the belief that women do not have career aspirations (and by implication that there is no point in employing them in jobs with interest and/or promotion prospects).

Surely it would have been more pertinent to comment that this high proportion of women in the work force means that most women will be working for as many years as men. Because of advancements such as the pill only a short break, if any, will be made from work. The women will thus, as do men, want careers rather than just short term, routine employment, and will thus have to be treated accordingly as regards promotion etc.

However the other comment made by the lecturer indicates that the Business Administration Faculty believes that women, unlike men, do not have a right to do a job of any sort. Women should only be employed if they can contribute more than a man, not just an equal amount.

Mac

Fighting my ignorance too

Dear Roger,

I detected an irony within the covers of April 24's issue of Salient. Did you?

'Gays: The fight against ignorance' was the heading of the centre spread. Yet Roger, your editorial in the same issue could scarcely reveal more ignorance of homosexuality, homosexual peoples, the gay life style, and Gay Liberation. Further, I doubt if you've succeeded in your aim i.e. to inform your readers exactly what stand Salient takes on this issue.

We'll grant you that the bourgeois-value-dominated society isn't very nice to us. Naturally we'll agree the treatment of gays (including transvestites and transsexuals) is unjust, and



we'll grant that there are other minority groups who suffer a raw deal too. But we've been around for at least several thousand years and lived in many different social systems and most of them have been far from kind to us.

If you're campaigning for our right of 'survival' and 'reasonable enjoyment of life', excuse our ingratitude when we chuck your charity and token broadmindedness right back in your face. I am not 'a case study of the unfortunate results of the system we all live in' — I'm no more unfortunate by definition than you and your heterosexual mates. And as I've already pointed out, they've been turning out gays for years, even in socialist countries.

So you're upset about 'distortion of language'. Surely Roger you've a vocabulary liberally sprinkled with adapted and adaptable terminology. In fact I believe it's a process for which we must give heterosexuals credit more often. Do you know the origins of the put-down 'faggot', for instance. That term derived from the days when they publicly incinerated gays... 'faggot' also meaning a bundle of sticks of course. Firstly, what's behind the whole concept of liberation if not the individual fighting for freedom for his/herself or other people's — a freedom which has been unjustly denied. Secondly, many gays aren't all that keen on the shackles of 'class, race or imperialism' either.

Question time continued: what 'cause' are we ignoring? What are the 'wider priorities' which you think we ignore. Society's stuffed, we all know that even if we don't care to admit it. Many of us also know that it's either our present society that goes, or us... so good-bye to the white, male, middle-class, capitalist society. Unfortunately there aren't all that many countries where we can run if we feel inclined. Socialist countries oppress us as well.

Who's suffering 'sexual inhibition and disorientation' Roger? It's certainly not us. Have you taken your own sexuality out of the closet for examination lately? And for the third time we don't thrive in capitalist economies alone.

What's wrong with 'gayness' as a long term way of life? Surely your lack of recommendation doesn't stem from the fact that the gay lifestyle isn't particularly amenable to the nuclear family, the pillar of the society you so intensely dislike. Besides with token liberals like yourself in power, could we really expect much more? At this point I'll step down from my

pedestal, pat you on the shoulder and say 'If you're straight well sure, make the best of it.... Absurd isn't it? But no more so than the condescending back-pat you're offering us.'

You're so fucking right that Gay Liberation will do nothing to remove the 'causes of gayness'. Are the Black Power movements doing anything to remove the 'causes' of darker skin colours. They're not interested, we're not interested — just like we're not interested in removing the 'causes' of heterosexuality. Nor do we advocate that 'the gay life is the good life' For us it's good because we're gay and it's rather tiring (and futile) to pretend to be otherwise. If you don't want it, then that's your business. Meanwhile we'll carry right on fighting your sort of ignorance and worse.

I can't see much relevance in the quotation from Engels unless it was included to intimidate the reader. There's no logical reason why gays shouldn't work for society provided that society is worth working for and provided its members aren't so inhibited that they must oppress people on grounds of sexual orientation alone.

In conclusion I suggest Roger that next time you propose setting down a few of your own thoughts on a topic (especially by way of an editorial) you make sure they have some coherence and preferably at least a minimal degree of accuracy. Ignorance always shows through no matter how wordy its expression.

Yours without inhibition,
Rae Dellaca

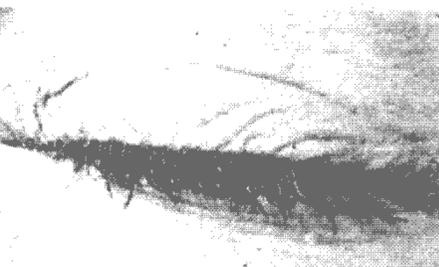
The fault of McDonald's mates or MSSA

Sir,

May I refer to your front page article in the last Salient. You wrote about the occurrence of the 'free for all fight' in the recent MSSA dance "Shindig".

Instead of criticising those MSSA committee you tried to fuck off the poor John McDonald who is standing in the recent VUW Presidential election.

Your article clearly showed your bias and your favouritism for MSSA in spite of the obvious fact that MSSA is a real sore in your arse. You did not even mention the word "MSSA" in the article. Instead you tried hard to merely say 'a student group'. I am very sure that if it was organised by the MSA you would have used MSA on your headline and do all you could to condemn and rubbish MSA as you disgustingly did



in their well organised incident-free curry evening.

Let's face it, MSSA's activities (as if any of worth) have never been well patronised by Malaysians. That is why the MSSA's committee has been trying to convince that it is very important for overseas' organisations to be forward looking and be able to mix with non Malaysians in NZ. The simple reason is that its survival depends solely on squeezing money from the Kiwis etc by throwing out rock dances.

I strongly support the writer 'Revolutionary Culture' who said that MSSA has degenerated to being an entertainment group with a profit motive and nothing else. I strongly suggest, however, that MSSA should try to win over Malaysians and Singaporeans first before trying to please outsiders. And should try to get those bastards from the Malaysian Students Department to come up here to tell us what they are doing in NZ apart from spying. Lastly, for goodness sake try to organise some useful activities for their members.

ZAS

But are they murderers?

Dear Editor,

In reply to Pip Desmond's "fresh arguments" against abortion I wish to point out that the "exclusive concentration on women's rights" was central to the whole WONAAC case for legalised abortion. Believe it or not but there are thousands of women in NZ who put their interests before the continuing growth of the foetus. Do social and economic reasons alone determine the decision to abort? Is it not possible that some women simply do not want to remain pregnant?

In the near future the word abortion could become unknown as contraceptives to take after intercourse are more highly developed. However WONAAC is not prepared to wait years solely pressuring for safe, effective contraception and realistic sex education. The women who want to terminate unwanted pregnancies right now must have full access to safe abortion.

Would you be prepared to stand up publicly and call these women murderers? To insist the law was amended to deal out life sentences instead of seven years? You wouldn't because society wouldn't support you. Instead you commendably call for the removal of other restrictions and prejudices against women but offer only money, therapy and support to the women who want an immediate solution-abortion. This will only perpetuate the dangerous, illegal abortionist racket under whose care women die, are sterilised or seriously mentally affected by such unpleasant encounters. Is it better to protect the foetus and kill the woman or let every woman make up her own mind on the question.

Jacqueline McCluggage

Drunkenness inevitable under capitalism

Sir,

I cannot help wondering at the inconsistency of your paper. While on the one hand criticising the overbearing morality of Patricia Bartlett you at the same time try to foist upon us a morality of your own. This was especially evident in your article on drunkenness and fighting in the student union. You deplore the drunkenness which quite often leads to the fights. However you have often diagnosed the need for drunkenness as the product of a sick system. The capitalist system with all its pressures and stresses leads one to these paths to find relaxation and social enjoyment. The sad fact is that quite often the result is to merely magnify the frustrations and cause a need to release them in violent activity.

Surely you can see that this sort of thing is inevitable under the social system you condemn. Drunkenness has always been with us especially among the oppressed and the working classes. If a university function is advertised downtown quite often the people it appeals to are the working classes. Our society is a drinking society at all levels apart from perhaps intellectuals who find relaxation and refuge in discussion. This is possibly why student functions are not characterised by fights, vomiting and drunkenness — a far more common sight at Polytech.

To expect people who normally drink heavily to change their standards when they come to a university function is rather naive. I think it is something we have to live with, and I don't think any of us can stand on a pedestal declaiming such activity. I must admit violent drunkenness is not my idea of fun, but I think we should realise that for so many people people it is.

A. Clear

Violence in the Student Union

Dear Folks,

Suddenly the working class finds its way onto the campus and starts...gasp...violence! What are we to do? Don't they understand the political teachings of Marx? Surely they have time to intellectualise about the revolution?

"Look, chaps, I say, ah, this violence just isn't on, what, ahem, yes, ouch, only one thing for it then, help police!"

It makes you wonder don't it, if this brawl had occurred down town it would be an expression of working class solidarity fighting their repression, and exploitation, in the only way they know how. But when it happens on your own doorstep, workers suddenly become "drunks" and "bikies". Then revolution is forgotten and its back to the good old bastion of middle class bourgeois conservatism, the dreaded cops.

Oh well, that's life, razz shit out of Mr Plodd when he upsets your TPA protest, but he's your friend and buddy when the "chamble" start on Saturday night.

Up ya revolution,
P. Hawker.

[I make no qualitative distinction between violence downtown and up here. They're still 'drunks' and 'bikies' wherever they are. And they're still showing the results of repression and exploitation. I opposed the calling of police to the Shindig. I don't oppose calling them when there's a bomb scare — rather them than me. — Ed.]

One who missed last week's wonder

Sir,

If Salient is supposed to be a student newspaper paid for by Studass and consequently by all students, why are articles and advertisements from Christian groups excluded? It is interesting to note that a movement like MSSA, whose membership is much smaller than that of the Christian groups, is regularly represented. An example, perhaps of the discrimination Salient campaigns about?

Junior

MSA independent?

Dear Sir,

In view of the recent interest on MSA's affairs in past issues of Salient, we would like to make our position clear.

We hereby issue an open challenge to anyone to come forward with supporting evidence that the present MSA committee is not an independent body.

There are people with eyes but refuse to see facts as they are. They prefer to use their imagination to suit themselves. MSA has no desire to entertain groundless ignorant accusations that appear in Salient. It is an utter waste of our energy and time to reply to such letters. We know that one of the purposes of writing and accusing MSA in Salient was to try to create a bad name for our association in the eyes of everyone in campus.

Instead of replying such letters we rather use our energy doing the job we were elected to do.

Ken Lim
President MSA

Socialist double-talk

Dear Sir,

I listened with intent to Don Carson's statement on Monday 22 at Forum that when (or more approximately if) voted President he will endeavour to aid university social evenings, piss-ups, steins etc. All very noble intentions.

He also says he is against the selling of cigarettes containing South African tobacco from the university cafe. Also very noble (in his opinion).

Now sir, if I were to hold Mr Carson up to his election promise, what would be preventing me from organising an evening for the purpose of smoking South African cigarettes bought through the university or would this be classified as repression of black South Africans by the socialist know-alls on campus? Consequently would it then not be in perfect order for them to write-off the smoking of all South African cigarettes on campus in further justification of moral self-righteousness? Still very noble Mr Carson.

Let us now look at this from the other side of the coin. Suppose Mr Carson and his ilk the world over were widely successful in their most noble campaign and manage to reduce South Africa's income by half. The white population would have their income severely reduced. The blacks would starve to death at their reduced rate. Hence Mr Carson succeeds in repressing black South Africans, white South Africans and his own fellow (?) countrymen. The only thing that gains from the whole deal would appear to be Mr Carson's ego. All very noble Mr Carson.

David Gunson

Atmosphere for Union Hall

Dear Sir,

The atmosphere of the Union Hall would be greatly improved if a temporary fireplace was installed for the winter months. People could bring their own coal, pinecones, wood etc for fuel. A roaring fire could then burn all day resulting in warmth, visual pleasure and a cosy atmosphere. Madrigals could be invited to sit around the fire and entertain students with their singing and skits.

Save Electricity



No flash in the pan

Dear Sir,
So MacDonald wasn't a flash in the pan after all. But I must write to protest about the misuse of my name by MacD. during his campaign. I am not, nor have I ever been, a supporter of Mr MacD. or his policies (whatever they may be; despite attending the election forum I, and probably Mr MacD. also, am still not sure what they are). If the students who did a variety of damage to the Union Hall, the Saturday night before the elections are examples of Mr MacD's idea of social life on campus then there won't be much left of the union by the end of '74.
However returning to the point, as the overuse of my name has done inestimable damage to my sex life I am seriously considering changing my name too...
Y. Ourafaternally,
S. Bent-Majority,
side-de-camp for
reichfuerber

The Repressed deserve it

Mr Steele,
I found your last editorial (April 24) both depressing and heartening.
Depressing because it confirmed my view of so much of your work and the work of your associates, that is, your support of most individuals or groups that are repressed, discriminated against, or otherwise abused by this "bourgeois-value-dominated society". You are the perennial crutch for the underdog. Any cause that comes your way, seemingly regardless of its relevance or substance, you'll help — almost christian — if it wasn't for the fact that in your floundering you attempt to injure the majority.
You'll no doubt be able to counter the argument that the underdog is where he is because that's where he belongs and I certainly can think of as many exceptions as qualifiers, especially in our own society, but I fear that you lose sight of where the normal is and delude yourself trying to invert reality.
Your editorial did bring some joy in that it reflects a hint of tergiversation. You support the GLF for the reason above yet have personal reservations which I must agree with. Your "in-depth" article appears to be lapping around your ankles.
Such material as the last Q/A displays the dangers of your attitude. It is a commonly held belief that 'gay' tendencies are largely psychological. The material in that article could promote the same effect. If you tell people that 'gay is good', it may be believed, even if the arguments are as convincing as Nixons, as they provide a justification for peoples perversions. This appears to lead quickly to a personal delusion as to what is normal. This isn't to suggest that I don't believe that people don't have genuine homosexual problems for which a 'gay' relationship may be the answer. But it tends to be a vehicle for all the fad-fields in the country. You only need to have seen those arriving for the GLF wine and stein in their best Bowie and affected mannerisms.
I would suggest that you chose one side Mr Steele, if everything must be divided into us and them — either show a responsible 'bourgeois-value-dominated' judgement or stay a 'running-dog' of every down and out, half-bit cause.
You abuse the University and the majority of its members by publishing the material you do — try some objective journalism, not so opinion-laden and off-misleading as your "in-depth" articles and sometimes regular court reports.
Phillip Thorpe

MSSA's disgraceful blunder
Dear Roger,
I wish to point out that MSSA this year has done practically nothing for Malaysians or Singaporeans whom it claims to represent here. No doubt it is an open association and everyone can join, but the fact that it uses the name MSSA clearly means its members are mainly Malaysians and Singaporeans. I really regretted to have paid a dollar to them because both its activities this year were only two bloody dances and both were attended almost exclusively by our Kiwi patrons.
I have a feeling that there are only a handful of Malaysians and Singaporeans in it. That's why it only caters for non-members.
I am ashamed to find myself a member of such a hopeless association. All it has done are 2 dances plus a wine evening. Yet that wine evening in February was almost attended by only our Fijian friends! And worst of all its first dance had to be supported by VUWSA while its recent one resulted in gangfight.
A Disillusioned Member

Jesus Freak anti way
Dear Roger,
I am getting pissed off with this entire MSA and MSSA business. Why don't you do the Christian thing and forgive a few people for disagreeing with your views?
Junior

Us pro-abortion?
Dear Roger,
As a dedicated Christian I cannot but disagree with Salient's pro-abortion bias. I have noticed only one article in Salient this year which gives an anti-abortionist viewpoint.
John Henderson

Clubs can't afford Union Hall

Dear Sir,
An exorbitant fee of \$50 for the booking of the Union Hall in the weekends is an unnecessary burden for cultural clubs and associations. Because of this fee, clubs have been forced to charge higher cover charges for entry into their socials, dances and performances. The ever increasing payment of students' fees should be quite sufficient to cover the use of Union premises and compensate for any cleaning costs.
The Union Hall, Smoking Room and Lounge should be available to cultural clubs free of charge for use if their intention is to promote the social welfare of students in a cultural and relaxed atmosphere. But because of high charges, fewer university students are attending functions and participating with people of different beliefs, culture or ideology. This will soon have a serious affect on social relations among students of different cultures and beliefs.
It is worthwhile to note that this exorbitant fee of \$50 often takes up more than 75% of a club's gross earnings and thereby making it difficult for clubs to meet other costs, organise more functions in the future. Since the club's efforts have been directed to pay this fee, their own members have been unable to enjoy fringe benefits to any great extent.
Furthermore, dances, social gatherings, stage performances, talks and meetings etc are now becoming a rarer feature in the University. However, when they do occur the management committee of clubs have been forced to commercialise their activities and charge unreasonable rates for their functions to pay off this fixed cost.
As a result, the clubs are now striving to better themselves financially rather than to promote and encourage closer student community feeling.
The other difficulty arising is that clubs have to pay for damages. This is quite understandable, but clubs should not be held responsible for damages done outside their area of control. When a club books the Union Hall it should be held responsible for that area only and not the whole of the Union premises.
Making complaints to Lindsay Rea always ends up with an argument on her part that "had you not used the Union Hall, such damages would not have occurred". True enough! But if clubs act on this principle there will hardly be any functions held or a place for students to meet. I hope that the Cultural Affairs Officer and any other elected student representatives would make an effort to restrain the Union from charging such an exorbitant fee.
C.P. Singh

University fighting Comalco?
Dear Editor,
What contribution is the University making towards power consumption? I have been appalled to see Rankine Brown ablaze with lights well after the library has closed. Is this necessary or is it a blatant waste of power that is so essential for the oncoming winter. I would like to know the truth about this.
C. Thomas

Repression of comix
Dear Sir,
I was fascinated to read the Salient treatise on the decline of that wonderful creation, the underground comic. Recently I spent some time in California and bought some 15-20 of them, a fairly representative selection with such titles as Anomaly, Fabulous Furry Freak Brothers, Zap, Slow Death and Mothers Oats etc. Unfortunately, since I was on the road and wished to travel light, I mailed them to New Zealand. Well I returned to California, bought a few more and departed for home. Auckland customs was so busy tearing my belongings to shreds looking for drugs, that after a cursory glance, my five underground mags were tossed over to me, and I kept them.
Some time after returning to Wellington I received a notice of seizure from customs, stating all my 14 magazines had been impounded. They stated that two were indecent (declared so by the Indecent Publications Tribunal), two more were under current consideration "by this department" to be obscene. Wishing to object to this arbitrary and high-handed form of self-righteousness, I went to see what could be done. I was informed that I should have to lodge of notice of contestment of seizure and that this would be referred to the Magistrates Court, then to the Indecent Publications Tribunal, then back to court, then to the customs as a directive. If any single one of the 10 comics I was trying to recover was found indecent, I was informed that I would have to pay all solicitors costs etc etc.
Customs department obviously realises that it is a young person likely to be bringing in this type of literature, and hence unlikely to risk his neck (or wallet) to the legal wheels. This is rank persecution. The trip to the US has left me in a fairly broke state and solicitors fees for the bureaucratic customs is something I certainly cannot afford. I wish to object on principle to this action but what can I do? My comics are lost, customs greases in again with another magnificent blow for the free state, and I have no redress without funds. The date when they are due to be destroyed is one month after April 17. I'm stuck.
Richard Barton

Why not write
Why not write a serious piece?
Gets a bit heavy that way though. I mean with the fictional dimension I don't have to be precise, just suggestive (if you can ignore the ambiguity).
But seriously, how many people have the self-confidence (arrogance?) to commit themselves in any way to any one cause? I don't, so in a cop out sort of way I'd prefer to chuck in a few cunningly concealed but vaguely obvious notions that might just jump out of the page at someone, or might not.
Believe it or not you don't have a fall 'til you climb off the fence so why not stay there a while and maybe something will fall into place. Of course you may be able to convince yourself that there is somewhere for you to fling yourself.
But right now it is just as bad for me to commit myself to the emancipation of the proletariat as to immerse myself in the anasthesia of some cacoon-profession.
Things could change.
But what to do with now? It's not easy. Become an eternal academic? God help us.
Somewhere along the line most of us have our cake in the clouds. Mine's got something as well as all that stuff from the house on the hill. I mean, just how much of the world can they cram into textbooks and lectures and ancient professors?
Shall we return to the revolution? Expose yourself, my boy, is he a conservative creep with a nasty veneer of liberal crap? Or is he exercising his critical faculties? Now say the last line to yourself with your voice down an octave and your mouth pointing at your navel. Get the picture?
Intellectualism and all that individualism sure make a mess of things. Shall I change it for me or does everyone else have to suffer this nonsense too?
And what about the bluebottles? A reasonable question I'm sure.
And now for something completely. What are all of you living for, huh? I only asked.
What about me? Those masterminds in the house on the hill have filled my mind with a mushy swirl. No straight lines or bright light bulbs, just foggy thoughts and not enough map references either-by god.
Is creativity the answer then? Motivation, goals and criticism all from the inside out. It even beats sitting on the fence and no punk's gonna put you down.
But they're trying to make me what I am, I think, and they're doing it to you too. They turn us into accountants, botanists, anarchists, freaks, idiots out of the melting pot that's a distillery too.
Rotten determinist.
How can you choose? I don't know, but do it and just make sure that you can change when you have to.
Garbage?
Pete Hallwright

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MSSA blunder leads to "Battle of Shindig"
Dear Mr Steele,
It is a deathly shame to know that some people or group of people could be so childish and irresponsible as those responsible for the disgraceful free-for-all fights at the MSSA "Shindig" dance. Violence and drunkenness in the campus is intolerable. Vandalism and beastly acts like urinating in the corridors are appalling and should be condemned.
I hold MSSA Executive members responsible for the fighting. The executive members know fully well (do they?) that it is irresponsible of them to invite bikies and other assorted youths to a function of that nature. The executive members cannot bamboozle the public into thinking that their association is getting stronger each year by welcoming bikies and pishheads to their social functions. The fighting at the MSSA dance last Saturday was not the first time such incidents have occurred.
If MSSA has not enough members to make such social functions a success; why are they so pig-headed to organise it in the first place. Sometimes wise madness is better than foolish sanity.
Ex-MSSA Member

Whose eyes were closed at the Shindig?
Dear Sir,
Just what is Revolutionary Culture trying to create? In the first instance, he was not seen at the MSSA Shindig and how could he frame such a malicious motivated letter. My contention that Revolutionary Culture was not present at the Shindig is based solely on the content of his letter which has not a single truth in all its allegations.
There was at no time, nearly a dozen policemen patrolling around the Student Union Building. The police were only summoned at around 1am to exercise authority on a group of about 10 who were involved in a very heated argument. Permission given by the organisers was timely and most correct as that intervention by the Police prevented any further ugly scenes.
There were no bottles flying around as alleged. The only broken bottles were those sneaked in by a few guests who managed to conceal the bottles and by-passed the four 'watchful' doormen. There was not a single window smashed on that night, the only broken window that was in sight was the one at the Men's toilet which was smashed some two weeks ago during another social function organised by one of the varsity clubs. [Not true — Ed.].
It further appears that Revolutionary Culture does not even understand the meaning of 'widespread' when he talks of 'widespread fighting'. Such excessive and over magnified allegations creates more harm than the actual minute 'brawls' between small fractions of those at the dance. Altogether, if my memory serves me right, there were two incidents of argument between the same groups which ended in a short-lived fist exchange.
To Revolutionary Culture, may I add that in future, refrain from writing unwarranted and mischief-intent types of letters. If you have to write or criticise, please do so with first hand information and not from hearsay. To conclude, it is unfair of you to pin the MSSA Committee for the incidents at the Shindig.
My support for you MSSA.
(Signature unreadable)

How far do women's rights go?
Dear Sir,
While perusing the articles on abortion printed in the Salient of 17.4.74 I was struck by what appeared to be an inconsistency in the basic argument being proffered in those articles.
It seemed to me that the basic argument being propounded (at least in the National Abortion Action Committee's submission) was that because a woman has an inherent right to control her own body she must, therefore, have a right to abortion on demand. With respect, I must disagree. I do not think that a woman's right to control her own body necessarily gives rise to a right on her part to terminate, or cause the termination of, another human life.
Both the Committee's submission and Dr Sparrow's article seemed to accept that human life is a continuum with conception merely a stage along the way. It was then suggested that abortion was not murder because we did not become human "beings" until birth. It seems to me that the point being overlooked is that a woman's right to control her own body extends only so far as it relates to her life and it cannot be used to exercise control over another, separate life. The question basically, then is when does human life begin?
While it is true that an ovum is alive and that a sperm is a living, moving cell, neither can, as such, be classed as constituting a human life. However, medically speaking as Dr Sparrow points out "when the two nuclei of the ovum and sperm fuse we have a single-celled zygote with the full complement of 46 chromosomes and a sexual identity, genetically male or female". Can we not say that it is at this stage that human life begins? It is at this point that the possibility that sperm and ovum might meet has become a reality — all the basic components of life exist in a single entity (with its own sexual identity) which, if it is lucky, will survive the various stages of its growth: division into a multiplication of cells, implantation, embryonic growth, birth, childhood, puberty, adulthood, old age; and eventually die.
It seems to me that from the point of fertilisation we have a human life which, while it has only the potential to become a human "being", has just as much right to life as the mother.
This being so, any right which a woman has "to decide for herself when and if she will bear children" must be exercised before fertilisation takes place because after fertilisation we have a separate life which, while it is dependent on the mother for its nourishment and protection, has its own exclusive human identity. While it depends on the mother for its continued existence, as a life it is in no way subordinate to her.
I do not intend here to argue the moral rights and/or wrongs of contraception, nor indeed shall I discuss any other of the various arguments for or against abortion. I merely wish to point out that I do not see that a woman's right to control her body gives her a right to abortion on demand. This opinion is in no way rigid and unbending but is of course open to alteration and review subject to persuasive and logical argument causing same.
P.W. Hocquard



Poemope
Dear Sir,
I read your paper every week and to be quite frank I find it reeks of politics and communists I know you talk of people repressed and I've been one but to this end you seem obsessed in fact with nothing to laugh at I get depressed
If I were you this is what I'd do I'd throw the politicians in the air and laugh at life in all its strife and that should make life easier to bear in the gap that's left put articles on everyday life like how to be a good flat wife or how to prime your bomb things for every Dick and Tom or things on drinking feats without comment on drinking in NZ society as if you don't drink in all your piety or perhaps some poetry by Keats (that rhymes with feats) the trouble is you guys have too much brain and for me its quite a drain to read your rave with no jokes on life and all its pokes
Paul Darroch

Silent comment
Dear Sir,
So John McDonald has been elected to the high office of President of the Students' Association. I think that your paper is just a dupe of the conspiracy of international communism. I say that to establish myself as a moderate in the eyes of the reader so as not alienate them, like you do.
There are a couple of things that bother me. The first is the connection that Mr McDonald seems to have with [redacted] I just wish to say that any connection with [redacted] is a bad connection. Mr McDonald (although I knew him when he was plain John) made a play for the vote of the so-called "Silent Majority" and in fact was elected. Unfortunately I have to bring to his attention the fact that only 1818 people voted, a little up on last year, and the silent majority gave an overwhelming, if silent, no comment. The people who voted Mr McDonald into office are the same ones who voted the leftist clique in; and out. They will do the same to him just as soon as they discover that he too will be unable to do ex cathedra, those things that the students are too bloody lazy to do themselves.
Yours faithfully,
Spro Agnew

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