

SALIENT

m n o p q r s t u v w x y z



Volume 37, No 20, August 7, 1974



RIOTING IN CUBA STREET, WELLINGTON. Police ride into and break up a meeting of relief workers, May 1932.

Lessons of the Sugarbag Years



A 1931 poster shows men doing the work of horses, dragging a chain harrow.

When the shock waves from the 1930's Depression caused the NZ economic structure to collapse most people didn't know what had hit them. Even as they lived through the depression to many it remained a mystery, a natural calamity, nothing to do with the way our lives are organised.

Forty years afterwards we are living in the same economic system but with a new approaching crisis, that is showing its first symptoms in inflation. Even the British *Economist* admits to seeing all the signs of a new depression for the capitalist world. This all makes "The Sugarbag Years" by Tony Simpson a more than usually timely publication. This history of New Zealand's 1930's depression is a collection of narratives, ranging in size from a few hundred words to several pages — all contributed by people who lived through the depression to tell it as it was.

They are, of course, telling it in the 1970s and are looking back to recall those times. Consequently they must select from the experiences they had, and see the events of the Thirties through the years that followed. Though Tony Simpson claims in his

introduction that narrative historians push events into patterns and those in his book do not, I think this is not so. Each person will have his own method of selection. But when you get a large number reporting their experiences you can at least get recurring themes which show those not born then what it was like to live in the depression years, and which will remind older people of a lot of things that happened to them and around them at the time. For me this book rings completely true.

The eye witness accounts take you through the whole sad story. The poverty and hopelessness — "we were very poor. We never had sufficient food or clothes. There was just my brother and I but we didn't have overcoats, and we used to keep the rain off by taking a sack and pushing one corner into the other and hanging it over our heads."

The sufferings of the rich — "I suppose we were very well off indeed during the depression compared with most people but it's all relative really. We thought it was a terrible thing when we had to let the maid go."

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Trying to make do somehow — “When I came back to my suburb a boy who had been to school with me said “We’d love you to come home to our place. We haven’t seen you for years and we’d like to welcome you back. I went to his place and there were no carpets on the floor, they’d all been sold, instead they had some potato sacks. The table had no table cloth. It was bare. They had some plates, they had no saucers. They brought out half a loaf of bread, and this was the welcoming meal for me and they said “Bill we have saved up some butter,” and I cried. I cry now.”

The charity and handouts — “There’s the one about the fellow who went up to the Hospital Board to get his handout and they gave him an old flap of mutton and the fellow behind the counter says to him “Well that’ll keep the wolf from the door.”

“Keep the wolf from the door!” the chap answered. “we dragged him in months ago and ate him.”

Self help — “One of the cases I remember was a friend of my mothers

who was deserted by her husband while pregnant. She had hardly any money at all to live on and she went to the local church jumble sale. She was told she had to pay for things and of course she had just nothing to pay with. So she and my mother outfitted the baby very well by shoplifting the charity goods which had been donated by people to the church for charitable purposes. I suppose they were carrying out the wishes of the original donors...”

The days and nights of the riots — “Queen Street was looted from end to end. Law and order were down and out, men were being marshalled from the Navy to patrol the streets. The looters, being ordinary decent citizens moved to desperation by distress, exploded in violence and then just as suddenly disappeared...Out of the riots would come the slave camps so that the hungry would not revolt against property. If citizens had not been so democratically minded they would have had the government out that week.”

And the hope of better things — “well everybody got invited on

election night, and I can remember everybody there and the results started to come through. Every time there was a Labour victory — screams and cheers and people kissing each other...on this night everybody loved each other and everybody had a vision of a better future, they really did.”

Looking back now, one aspect puzzles me a bit, and may puzzle younger readers too. This is the way working people put up with years of misery without really questioning the “system” that imposed its misery on them. Ever since 1920 there had been unemployment at what we would regard as an intolerable level today. Then in the late twenties everything got worse until finally four out of every 10 males were out of work. Nobody seemed to have counted the women, but the proportion of women unemployed must have been high indeed. Yet the New Zealand consciousness seemed to resist coming to any social conclusion. The second to last story in “The Sugarbag Years” reflects the prevailing attitude very accurately:

“There was a very sturdy independence amongst working people and it was the lack of it that got them down. I can remember myself for the first time I went to the Depot and getting in line for my turn, and

he is at fault he will often turn feelings of guilt against himself. You have persuaded him in the process that it is him, not reality that needs changing. You stop him from aiming his anger at the system that oppresses him. And often you break him as a human being.

The person who told the above story gained comfort from others being in the same plight, and from this accepted the hardship. I wonder why it never occurred to her that a society that oppressed so many could be changed, and had to be changed. But maybe she did think about that and has forgotten.

Probably she was in that state of distress that could have been the beginning of enlightenment about the system, at least for the majority of working people. However there was only the Labour Party to turn to. When Labour became the government in 1935 many of its supporters would have given it a blank cheque to write into law what changes it wanted. But Labour’s policy had changed from the parliamentary socialism of the early twenties. In its 1931 election manifesto it abandoned any reference to “socialisation of the means of production, distribution and exchange”. Its policy was no more than a method of make capitalism work more smoothly, and allocating more expenditure to social services than hitherto. Relying on the capitalist system it tied itself to the fortunes and fluctuations of the profit motive and the capitalist market, which is where we are today.

The chance to learn a lesson about our society from the misery it causes had been lost. We will have to learn it, I am afraid, through more hard times.

All this makes “The Sugarbag Years” a most important publication. If it had been left much longer many of the stories would have died with the people who lived through these events. Both the text and the excellent illustrations will ensure that the people and their sufferings will be fittingly remembered.

by Jim Delahunty

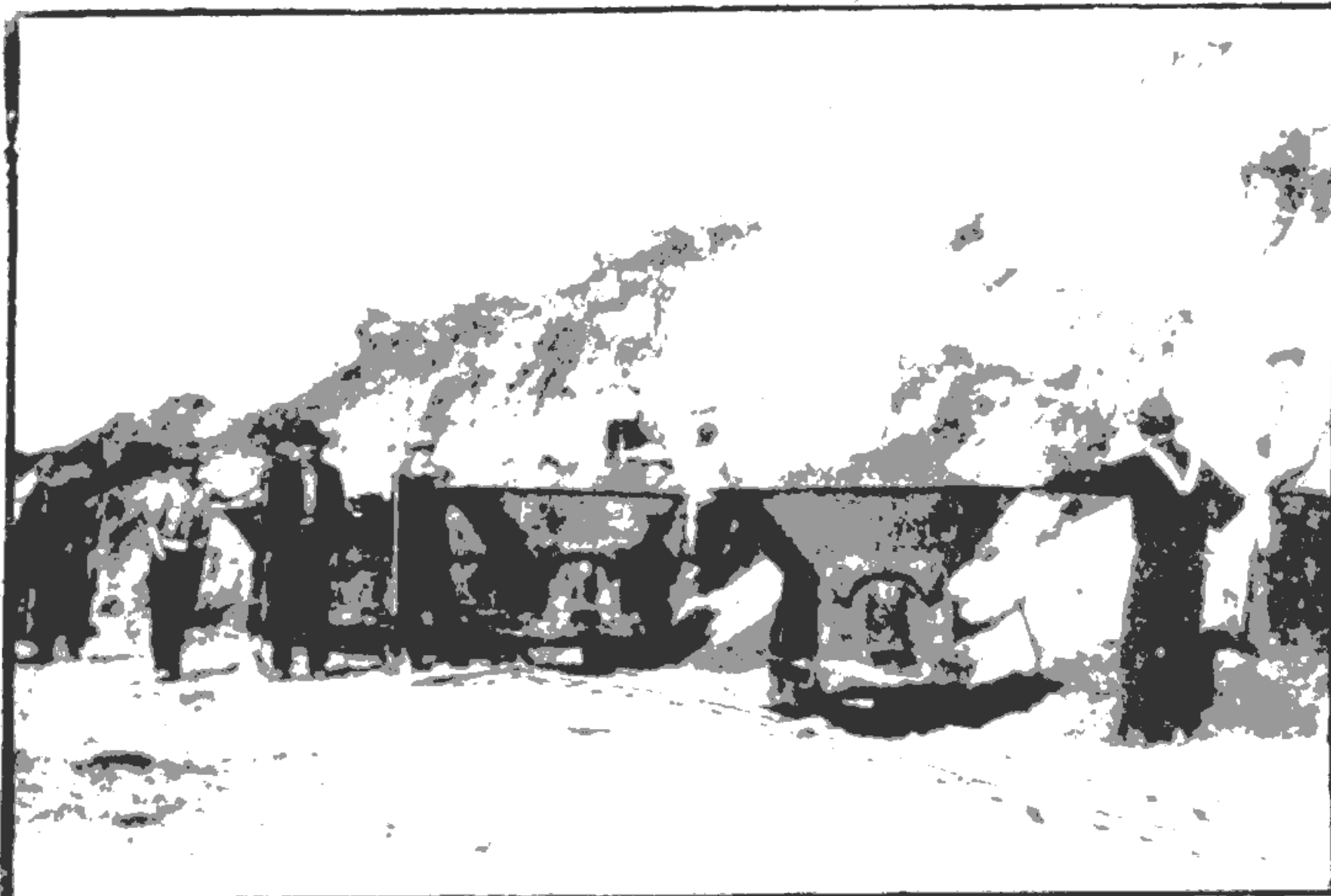


Tin shelters, sod and tussock huts, and shoddy transit camps become regular accommodation.

suddenly being overcome with emotion and going standing at the door, looking at the Port Hills, crying. I thought how did it come that I should beg for bread. Then I thought, well, who am I, these others are in the same boat, they’re people just like me and I gradually got quite hard of course, but that was my first time. It does take something away from you, not being able to fend for yourself.”

This statement contains several important illusions of New Zealand people. The first myth is that you can have a real sense of independence in a society like ours, which is dependent upon the exploitation of the Third World for its standard of commodities, and within which the livelihood of any worker depends not just on his own efforts but more importantly on whether his employment is profitable to a boss. And when, as in the depression, the capitalist system reaches a crisis, all the belief of independence in the world will not save the worker from being pushed aside. Right now everybody seems to accept the inflation crisis as inevitable, not something that results from the capitalist system and its profit motivation.

When you persuade the victim



Lifting a face with a shovel or turning a head, these relief workers are not proud of their task of levelling the sand dunes at Lyall Bay, Wellington.



RESISTANCE

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- Jorge Luis Borges: Book of imaginary beings — \$1
- Tassajara Breadbook — \$3.05
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- Bengis: Combat in the erogenous aone — \$1.95
- James K. Baxter: In fires of no return — \$2.75
- Robinson and Eatwell: An introduction to modern economics — \$7.40
- Rhodie: South African dialogue — \$6.45
- Morgan: Decent of woman — \$1.65
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- Peter Olds: Freeway Poetry — \$1.80
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- T.W. Adorno: Negative dialectics — \$10.70
- A handbook of socialist thought: Howe ed — \$12.70
- Marx Engels: Selected works Vol 1 — \$3.80
- Marx Engels: Selected works. 3 volumes — \$10

The struggle for bursaries

In May 1973 NZUSA was instructed by its council to make submissions calling for changes in the bursary system and an increased level of payment, its first priority in education. After the necessary information had been collected, approaches were made to the Government to ascertain when and where these submissions should be made. The Minister of Education asked the NZUSA to make its comments on a proposal to be put out by the Education Department.

As the Department's proposals did not appear at the date when first promised, NZUSA pressed for a firm date by when they would appear. As this was not forthcoming, submissions for an interim increase were made in November. Allowances were raised by \$60 and fees for bursary holders were totally abolished — a long standing NZUSA demand.

In 1974 NZUSA continued to press for the release of the Government's proposals. By March we were invited to submit our ideas on a common tertiary bursary system for consideration in the proposals they were producing. It appears as though nothing was done by the Minister or the Department between July 1973 and February 1974 on these proposals in spite of pressure from NZUSA and assurances that something was being done.

NZUSA consulted with STANZ and NZTISA (the Technical Students' Association) to try and sort out differences and

approach discussions with the Department with a common line. The first meeting with the Department was held on April 26. NZUSA on behalf of its members, asked for the following changes to the bursary system (these changes being those requested by constituents in May 1973):

1) Bursaries should be a minimum living allowance. Commenting on this the NZUSA submission to the Department said: "The NZUSA wants implemented a concept that has always existed on paper. The bursary should provide the minimum necessary to live through the academic year. Students would still be expected to work during the long vacation in order to pay living expenses at that time, and to give a reasonable living standard throughout the year."

2) Automatic adjustments of bursaries with general cost of living wage orders.

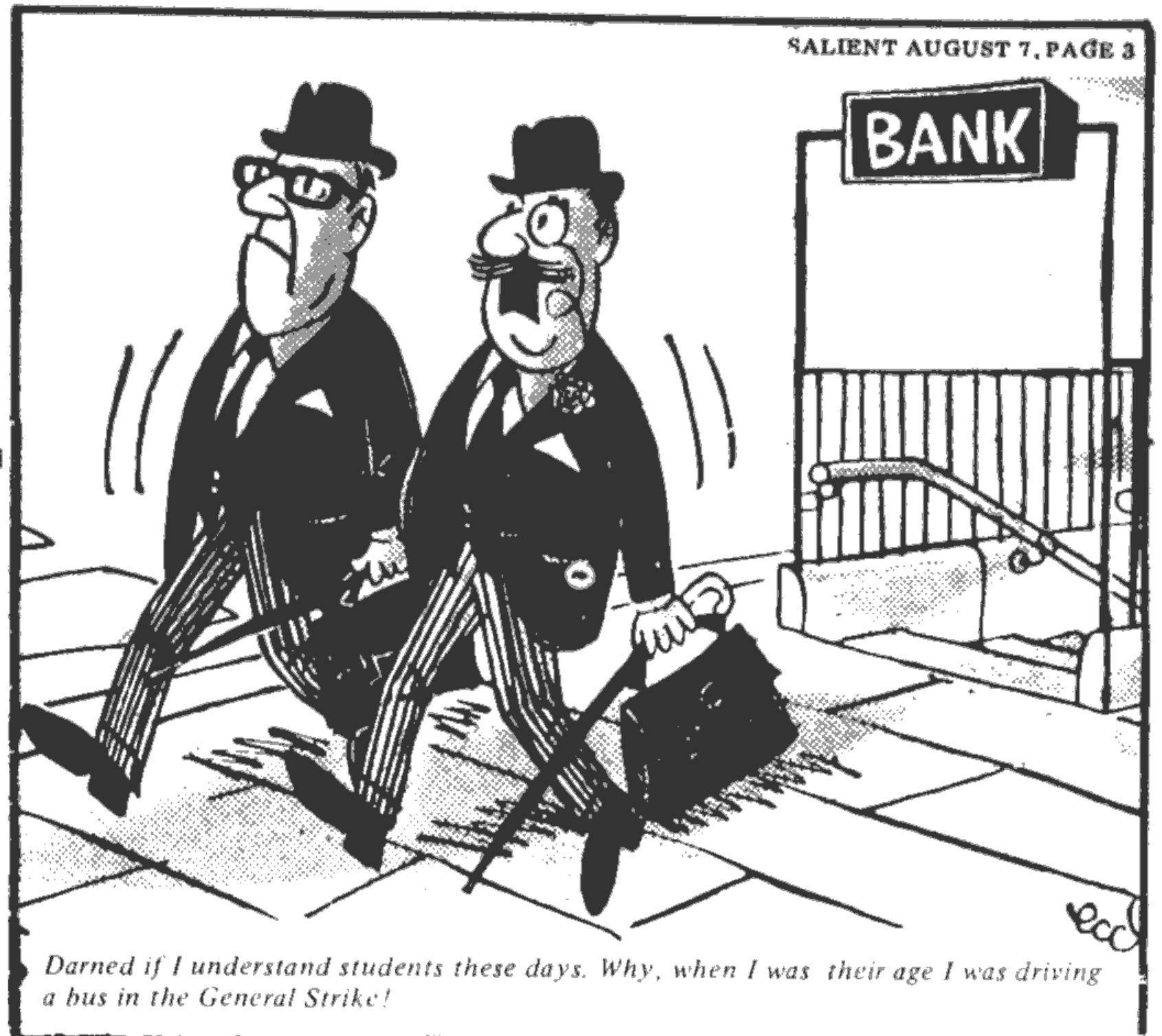
3) Any student living away from his parents home should receive the boarding allowance bursary, irrespective of where his parents home is.

4) The granting of supplementary allowances to parents who board their children as students.

5) The Fees bursary should last as long as the Allowances bursary.

6) Supplementary allowances for those especially disadvantaged by extra costs associated with their field of study, or the consolidation of these costs into fees. This means that such things as costs of field trips and educational materials would be subsidised if not eliminated. Also students who are in other ways disadvantaged should have available supplementary allowances, for example female students whose vacation earnings are reduced by unequal pay of job discrimination.

The Department asked NZUSA to work



out a way in which a students' cost of living index could be calculated. This was duly done and explained to the Department at a subsequent meeting in May.

At the second meeting STANZ and NZUSA pressed for the earliest possible release of the Department's proposals and the earliest possible implementation of the new bursary system. The Department undertook to have these proposals out by early August and expressed the hope that the new regulations would be in operation from next year.

The 'fine print' of the regulations will not appear in the Department's paper. Any anomalies in the present regulations, or any inequities that present exist that are not covered in the above six points, should

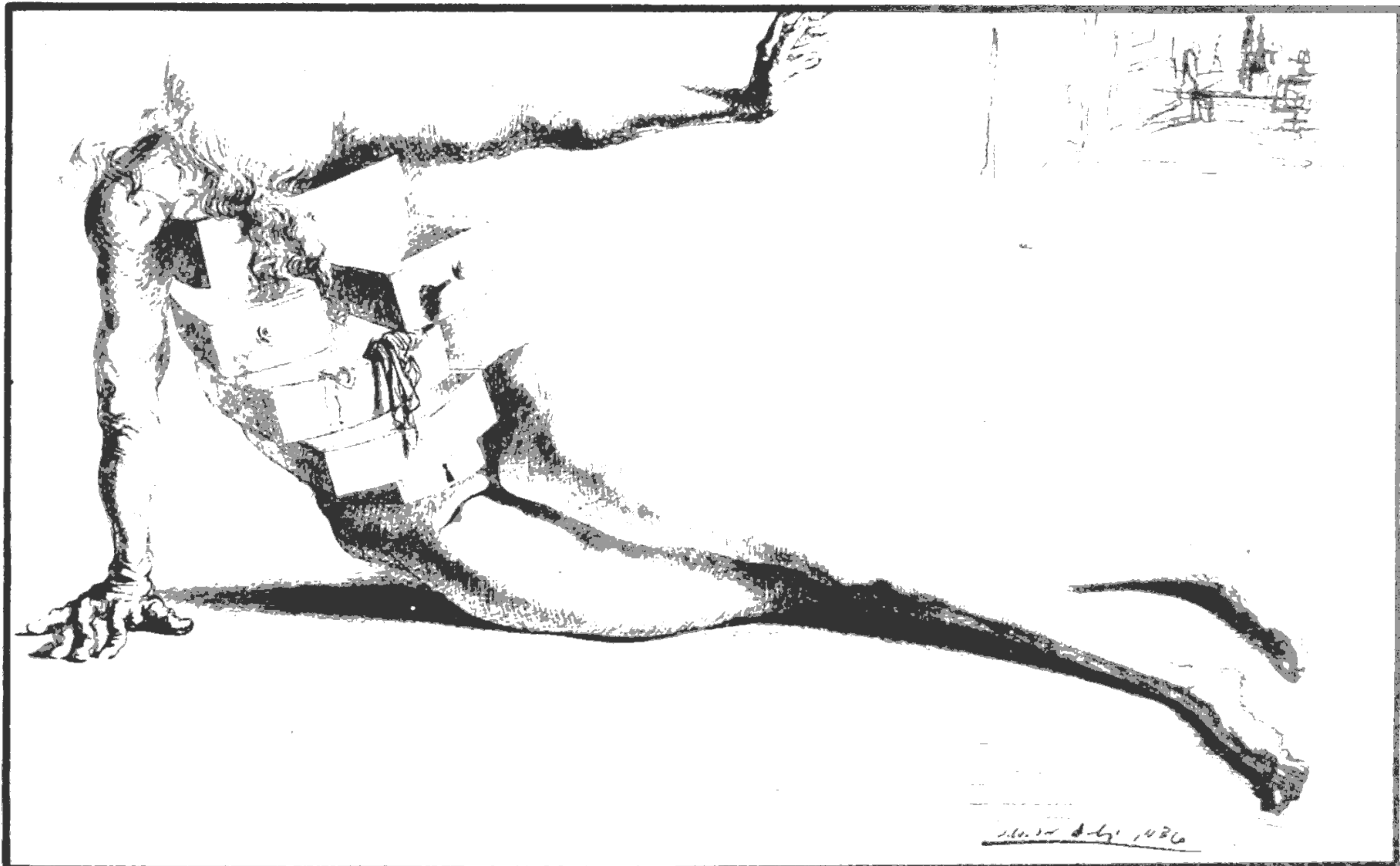
be raised at constituent level and forwarded to NZUSA if they receive support in the decision-making process.

The Department's proposals will be circulated by NZUSA to all students newspaper and all constituents. Students should examine them and decide what parts of it they support, and what parts they want NZUSA to press for changes to. If in the event that the proposals do not appear in time for this to take place, and consequently cannot be introduced for 1975, constituents should demand that NZUSA make further submissions for another interim increase in the level of bursaries.

—Graeme Clarke,
Education Vice-President.

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KHOO
ROTS IN
PRISON



KIRK
MUST
ANSWER

Khoo Ee Liam is now almost certain to remain in prison for a considerable period of time. Khoo appeared before a "Review Board" on June 11 and the board has recommended that his detention be continued, according to NZUSA's Alick Shaw.

It will never be possible to ever know the final charges under which Khoo was jailed. The hearing was in secret and the Malaysian government has refused to answer as yet the enquiries of people who were concerned at Khoo's arrest. Under the terms of the Internal Security Act Khoo will spend at least two years in prison. After that time the government may choose to release him or renew his detention order.

Alick Shaw said that this decision by the Malaysian government acts to protect overseas students rights. "Mr Kirk is well aware that Khoo Ee Liam is now condemned to life as a political prisoner in the notorious Taiping prison, that the Malaysian government is keeping tabs on students in New Zealand and yet he still

stalls on making proper provision for political refuge for those students who need it."

NZUSA is still waiting to see the Prime Minister on this matter and as yet he has not set a time even though the request was made more than six weeks ago. It is most important that the New Zealand government is pressured into taking positive action now. Students who have been involved in the campaign are concerned that they remain as unprotected as they did before the campaign.

The letters accompanying this article show the spineless nature of the government's present position and the reply from NZUSA lists the questions that Norman Kirk must answer.

July 29, 1974

Dear Mr Kirk,

Thank you for your letter of July 22. I feel that there are several matters raised in it that require more detailed attention.

Firstly, NZUSA is far from convinced that the problems evidenced by the arrest and detention of Khoo Ee Liam are occasional. As far as we are concerned, the central principle of democratic rights for Malaysian citizens studying in New Zealand has been under constant attack by the Malaysian Government for the past six years.

In discussion with the Secretary of Foreign Affairs, Mr Corner, last year an acknowledgement was given by your department that political surveillance goes on and an opinion offered that this was inevitable for so long as there were Malaysian students in New Zealand.

At that stage the possibility of an enquiry being conducted to examine the matter was raised. Although you say that there are internationally accepted standards of conduct and you reply that these standards are being observed, NZUSA feels that there is clear evidence of a breach of these standards by the Malaysian Government in New Zealand.

Although we accept the difficulty of dealing with this matter firmly when a friendly country is involved, we nonetheless believe that to pretend that spying does not go on, and that the Malaysian Government and its High Commission are not involved, is to hide yourself from the truth.

Obviously your acceptance or rejection of the suggested restriction of travel is dependent upon your reaction to the already clear evidence that Malaysians are being spied upon. NZUSA suggests that there is absolutely no basis upon which the Malaysian Government can be trusted in New Zealand, and this should be emphasised by these rather diplomatic steps.

The final matter raised in your letter concerns me most. The attitude to political refuge expressed in your letter I find deeply disturbing. You say that provision for students who would suffer political persecution if they returned home has already been made. In my recollection, NZUSA has been involved in assisting two students in making applications for Permanent Residence on these grounds over the last two years. In one case the application was rejected and the other remains unresolved.

Why completion of a three year university of technical qualification is a prerequisite for permanent residence based on these grounds is a total mystery to NZUSA. It is almost a suggestion that only successful students are likely to suffer.

The other thing of concern is what the "other factors" you mention are. A broad phrase such as that is the ultimate catch 22 and is most unsatisfactory.

I would appreciate answers to the following questions raised in this letter.

- 1) Does your Government believe that Malaysian students in New Zealand are subject to political surveillance?
- 2) Does your Government believe that information gathered in New Zealand is used in Malaysia against returned and returning students?
- 3) Will your Government consider instituting a Judicial enquiry into these matters?
- 4) Why is a satisfactory academic record a prerequisite to political refuge for students?
- 5) Have any applications for Permanent Residence in New Zealand by Malaysians on grounds of politics been granted?
- 6) What are the "other factors" referred to in your letter?
- 7) What role does the NZSIS play in determining whether political refuge is made available.

Hoping for an early reply,

Yours sincerely,
Alick Shaw,
International Vice President.



Prime Minister,
Wellington,
New Zealand.
22 July 1974

Dear Mr Shaw,

I am replying to your letter of 14 June about the Khoo Ee Liam case and the alleged political surveillance of Malaysian students in New Zealand by their home Government. You will know that the Government has been watching very closely the issues concerning New Zealand that have been raised by the Khoo Ee Liam case and by a number of related developments.

I note that you agree with the Government's response to the case involving the detention of Khoo Ee Liam in Malaysia. I note also that your Association has taken soundings among students and believes that its members, particularly those from Malaysia, wish the Government to take further steps to protect overseas students studying in New Zealand.

In commenting on your suggestions I should first say that the Government fully understands the concern that other Governments have for the welfare and conduct of their students while they are in New Zealand. The Government also values highly the very friendly and cooperative relations which, despite occasional problems of the sort with which your Association is naturally concerned, exist between New Zealand and Malaysia.

Your first suggestion is that the Government "make clear to all diplomatic missions in New Zealand that New Zealand will not tolerate intelligence activities being carried out by or on behalf of their Governments in New Zealand". If, as I assume, you are using the word "intelligence" in its undercover sense, then it is surprising you feel this suggestion needs to be made. There are standards of conduct, internationally accepted, which every diplomatic mission in any country is required to uphold. If there was evidence to show that a foreign mission in New Zealand had acted in contravention of these standards, the Government would be most concerned and would not hesitate to take the appropriate steps.

Your second suggestion is that the staff of the Malaysian High Commission should be placed on a restricted radius of travel. The Government does not consider that there is justification for taking such a step.

Finally, you suggest that overseas students who have reason for concern that they might be persecuted for their political beliefs on their return home should be allowed to remain in New Zealand. This has in fact already been provided for. Any unbonded students who has successfully completed a New Zealand university or technical institute course of not less than three years duration, and who is not eligible to remain in New Zealand on other ground, may apply for permanent residence in New Zealand if he believes that he is likely to be subject to persecution or discrimination on return home. In respect of any such application, the New Zealand Government would seek to satisfy itself whether the student's apprehension was well founded. If so, and if there were no other factors that had to be taken into account, the application would normally be granted.

Yours sincerely,
Norman Kirk.



MALAYSIA SEMINAR AUGUST 31

NZUSA and a group of Malaysian students is organising a seminar to be held on August 31 at Victoria.

The seminar will be addressed by a number of people on subjects related to the campaign on democratic rights for Malaysian students in New Zealand, political prisoners in Malaysia, the history of Malaysia, economic power in Malaysia and the elections which will be held in Malaysia on August 24.

Following the seminar a demonstration will be held to protest at the continued imprisonment on Khoo Ee Liam and the surveillance of students in New Zealand.

The day is of special significance as it is "Malaysia Day". Further details will become available shortly.

On Friday August 30 a forum will be held in the Union Hall at 12 pm to debate the interference of the High Commission.

A demonstration will leave Hunter following the forum at 1.15pm.

ROLLESTON - SUBTOPIA IN THE SOUTH

by Len McGrane

Yet another government project is going to fail. The plan to build a city for 50,000 - 80,000 people just out of Christchurch is just not going to do anyone much good.

That's the view of Dr Ron Johnston, reader in geography at Canterbury University.

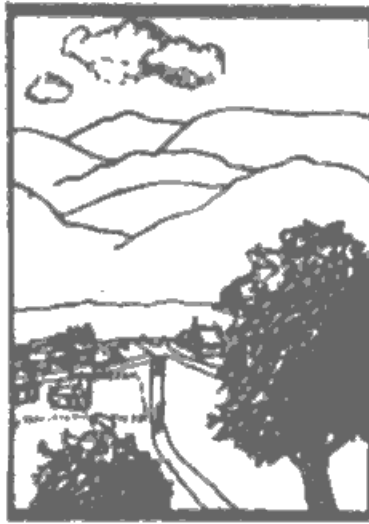
Because Rolleston will be a satellite of Christchurch - the present township is about 15 miles west of the garden city - it can only develop into a low-cost, unattractive suburb, Johnston says.

The project was announced last November when Hugh Watt said it would stave off a land crisis in Christchurch by creating a supply of sections near the city at a reasonable cost. Ten thousand acres are involved and the government wants to produce homes for the 80,000 by the end of the century. The present population of the Christchurch urban area is 290,000.

But according to Johnston the project is a blunder. The only good thing the government did, he says, was to keep negotiations secret, freeze land prices, and stop speculation. The result will definitely be cheaper sections in the new city compared with Christchurch where there are few under \$7,000. But the land out on the plains is dry, stony, and flat and the climate is cold in winter.

Rolleston is not the ideal place to live in, but it will be even less so if the ministry of works designs and builds the houses. According to Johnston Watt is not letting in any private developers and individual sections will not be offered. The new city is intended to be a display centre for the government builders, he says - if of course they can find any builders. If the state's achievements in Otago are anything to go by its going to be some display centre - a "Porirua-away-from-the-sea" as Johnston puts it.

Watt has answers of course. Poor siting and state housing can be overcome with imagination and money. But it will take a lot more than that if the industrial



base of the new city is to be established to the extent Watt wants.

The minister hopes to attract industry there, but that'll be difficult. The main employers in Christchurch are not the manufacturing industries but commercial and service firms. So few large employers will be likely to move from there to Rolleston.

But Johnston's main argument against the new city is that it will develop into a second class area. His starting point is the Christchurch zoning scheme. Christchurch has an urban "fence" - the only one in the country - which all the local authorities broadly accept. This urban "fence" is the outer limit to urban residential subdivision. And because of it, land prices inside the "fence" are pushed up.

The zoning scheme dictates that all land inside the "fence" will be developed eventually, so undeveloped land becomes increasingly expensive as time passes.

There is little uncertainty for the speculator in a zoning scheme like this one. Because of town planning many sections zoned residential are deliberately kept off the market by owners who cannot be forced to sell without great difficulty.

So, the new city of Rolleston will push the price of land in Christchurch up. If 80,000 people are to be diverted there from Christchurch the urban fence will certainly not be extended. If anything it will be drawn in, and the supply of land will be even more limited. Higher land

costs will cause some to move west. But these people will be those who cannot pay Christchurch prices. With the less financially well-off moving to the new city, Rolleston will become a deprived suburb both economically and socially. And that will polarise the community even further.

The ministry of works, of course, doesn't agree. For one thing, one of the town planners in Wellington says, Johnston's assertion that the government will keep private developers out of the area is "quite untrue". "It is not intended that the ministry of works plan and build the town," he says. "Perhaps I should add that it is not intended that the new housing corporation will plan and build either."

Just who will lay out the new city will not be decided until an officials committee and the Town and Country Planning Appeal Board have reported back to government. Although the committee is almost ready to table the report, the board will have to wait until it has heard any objections and this will take some months.

Even if the ministry does build the present policy is that only 15 per cent of the housing will be by the state.

Another of the arguments Johnston was putting forward - that the new city will be slow to attract industry - is also shaky according to one of the divisional planning officers in the ministry of works, David Clark.

Part of the regional development thing is to make Christchurch counter-balance Auckland, he says. So, Clark says, the government will be making strong moves to see that the new city appeals to industrialists.

A new city of 100,000 people would never offer such a balance on its own.

But built next to Christchurch, and with really attractive incentives for big industry, the place could become the metropolitan area the government wants. It all depends on the incentives. And since the government is controlling land sales it is likely that attractive offers will be made, says Clark.

Industry already in Christchurch will also act as a magnet, Clark thinks. He believes that the Hornby industrial area is pretty big and that the city has a lot of heavy and light industry. He doesn't go along with Johnston on that.

But just how much industry is in Christchurch is not important for Johnston's argument. The very existence of subdivided land only a few miles out on the plans is Christchurch, with its well-established status areas, will always be the fashionable place to live, not Rolleston. A house in Fendalton was sold for \$61,000 in mid-June. The owner of that lot, and the others like him show little readiness to live anywhere but in the high-class suburbs either in Christchurch or other "better" centres, Johnston points out. "I don't see a sudden change of heart coming about either," he says.

So he's sticking to his guns in spite of the government planners.

Christchurch is nearing capacity, but Rolleston will take some of the pressure for land off. People will go west, but they'll be heading into a poorer area because Christchurch is already attractive to some people - the wealthy. So Christchurch land will be in demand and prices for sections will rise in direct proportion to the clamour for it, so to speak.

Unless Kirk and Watt make drastic changes in the local planning scheme and alter the system of land sales, Christchurch prices can only go up when the new city is built. And according to Johnston, faster than ever.

The government had better wave that magic wand it is leading us to believe it has.

An appeal for India

The Ranji Aaron Memorial Project was started in 1961 in Annadapuram (South India), after many years of forethought by Appadurai Aaron and his wife Ranji.

Who are Appadurai and Ranji Aaron?

In the words of Appadurai himself: "I am a retired YMCA secretary from South India. My wife Ranji and I, after finishing post graduate work at the Universities of Michigan and Chicago, were lent by the Indian YMCA to the University of Glasgow for organising work at the University among students from about 80 different countries to enable them to know and learn something of the cultural life of Scotland which had played such a great part in education,

medicine and missionary work in many parts of the world."

Ranji came from Annadapuram and wished that on her husband's retirement they could go there and help the poor and illiterate. She died on the way home and the project was started by Appadurai.

Basically the project consists of education, health, agriculture and family planning. Village labour has been utilised to build irrigation dams, but for the last three years there has been insufficient rain to fill these dams. Consequently the crops are failing and the people starve. Wells have been dug by bare hand through 40ft of hard rock but these are not deep enough to take advantage of the water table. Modern technology and expertise is needed to drill deeper wells.

The conditions of the people of Annadapuram have improved in the 13 years that the project has been in operation though they still leave much to be desired. The project has continually been faced with many problems (mainly water and money) which Appadurai has in some way coped with.

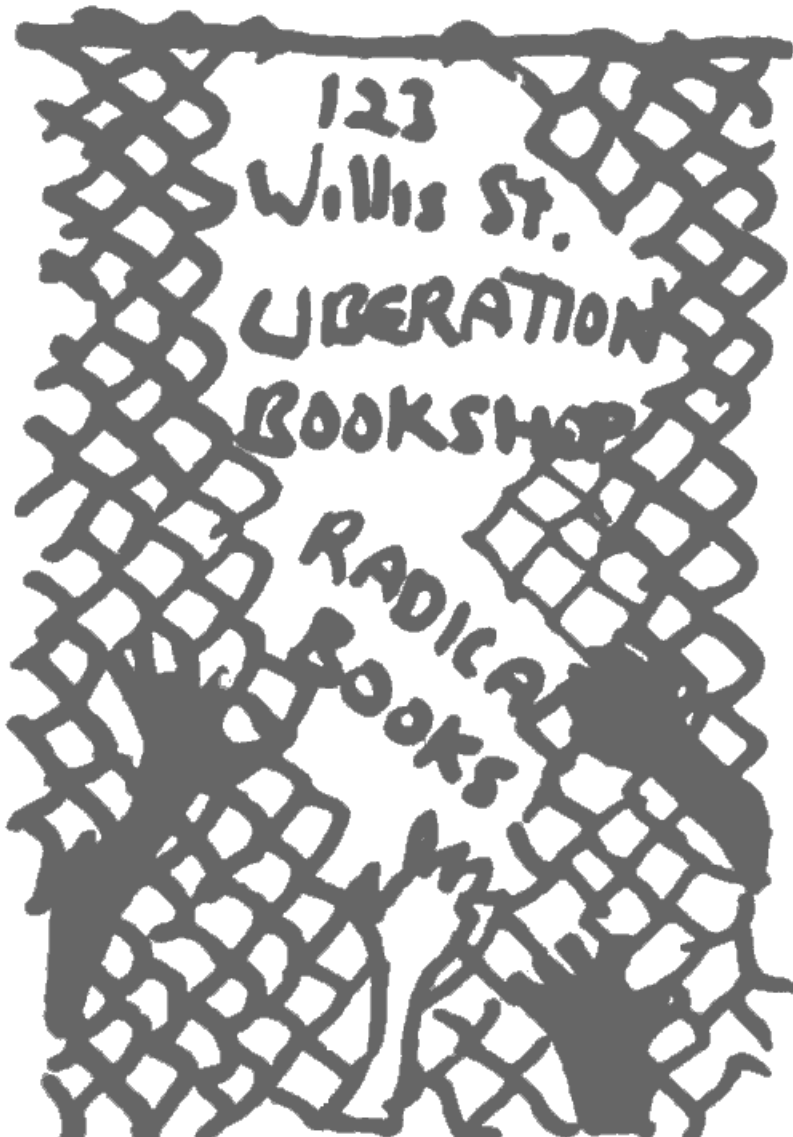
Now the whole future of the project is in danger as Appadurai, who is 85, is dying.

He has made an appeal to me to come urgently to see him and keep the project alive. While there I hope to be able to use my knowledge and arrange for a suitable successor to the role Appadurai has been playing.

The reason I write this document is to appeal to you urgently for your financial help and sponsorship.

If you feel motivated to help, Corso, c/- P.O. Box 2500, Wellington, will be accepting donations under the name "Ranji Aaron Memorial Project". The amount of money required immediately is \$2000. For further information please contact me at Tawa College.

- B. Bobillier



Living on a tight budget is no bed of roses



So if you need a little help or advice on money matters while you're at varsity, see Errol Hanna at the Wellington Branch of the BNZ



Errol knows the sort of money problems you're going to be involved with as a student, and he'll be pleased to give you all the assistance and advice that's possible.

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BNZ Educational Loans

The great thing about these is their flexibility. You can take one out for a few days, to tide you over a rough spot 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

Free, helpful advice on practically any financial matter, from people who understand money and how it works.

And just by the way, there's another good reason for banking with the Bank of New Zealand—it's the only trading bank wholly owned by the people of New Zealand.

Call at the BNZ on-campus office and fix up a time for a chat with Errol Hanna or phone him direct at BNZ Wellington Branch, Cnr Lambton and Customhouse Quays, phone 44-070 Ext 823



BANK OF NEW ZEALAND



TOWARDS A COMMUNICATION OF THE MASSES

by Tom Appleton

I think hardly anybody finds it surprising that a magazine such as the *Listener* — which specialises in a particular brand of "intelligent topicality" that stays nowhere but doesn't go anywhere either — should actually, by definition, be a radio and television accessory, because it is probably quite an accepted notion that the television aspect of that paper is a mere functional one, a "hoax", a circulation-basis, an excuse for advertisers and publishers alike to run a mass-circulation, "quality"-paper on. Well, and that's fine, of course, because what else can people who think read in New Zealand?

And it is equally unsurprising that such a publication should pay no more attention to television than to run a regular little review among reviews of some programme or show that somebody felt mildly inclined to say something about.

To draw attention to television as a medium (if it is done at all) is done only in McLuhanesque terms of "hot vs cool", "electronic global village", and similar sub-sense, which gives people a terrific awareness of McLuhanism, when they — as part of a thousand million spectators — watch the soccer world championships at three a.m. in the morning, but explains very little.

Television, then, is an unknown medium despite the fact that billions of people watch it every day. It won't yield its secret, it cannot be understood by watching a tv-set. McLuhan is doing no more than that — pulling television electronics apart and translating it into society. Which reads as fizz, crackle, spurt. What we must do is pull society apart and translate it into television and then it's beginning to make some sense.

Television is a product of the worker's struggle for an eight-hour working day, because without the concept of leisure time, or rather: spare time, there would be no television. Nobody would have time for it. Spare time is a social category. Television is an industrial phenomenon.

It isn't very surprising therefore, that highly industrialised countries like the US, Western Europe, or Japan should have a proliferation of television programme companies, and that their products should be consumed by, or perhaps more correctly: should consume, some forty percent of the available spare time, i.e. of the spare

"Television can offer only distraction from a non-worthwhile reality. The monopolies that conquered the economy now try to conquer the brains....."

time available to the individual members of those societies. For every half hour off work people watch half an hour more t.v. It is obvious that in a highly industrialised country, and that, generally, means a capitalist country, where people are alienated from their work — (most people do their jobs only for the money;

and then they don't even get that) — all their thoughts should circle around that part of the day, when they can do what they want to, i.e. the time off work.

Now, to say this somewhat simplistically: the first step toward the development of mankind was signalled by the employment of tools; and work, as a philosophical and anthropological concept, is still the foremost characteristic of man's humanity. If, by economic necessity, people are forced to work under such circumstances as to lose their human dignity, you would expect that they would use the time off work to salvage that remainder of their humanity, which has not yet been left on the sacrificial altar of the work bench. Perhaps, one might assume, they would use the rest of the day at their leisure, playing piano (Huitzinga's concept of homo ludens), writing letters, reading a book, dancing, gathering with friends, going to parties or political assemblies.

From where I am writing this, "metropolitan" Auckland, it cannot be denied that chances are much greater to go to the beach after work, than say, in New York or Paris or Tokyo. Still, because New Zealand is rather small, in relation Auckland or Wellington are very large cities, and because of the condensation of capital in relatively few hands, those industries that take care of our leisure time have a much tighter grip around our heads. In the US these industries may be much larger and produce a greater variety of facilities. But, to take Auckland as an example, the tightly knit network of newspaper, movies and broadcasting companies makes it almost impossible either to not rely on their services or to escape them. In other words, just having one tv programme (and by making that one artificially more desirable via colour rather than offering an alternative one) creates in effect a situation in Auckland that media-wise is fully comparable to that in other, highly industrialised countries.

One might perhaps, innocently think that if more and more people spend more and more time watching television they would so in order to pursue their civic duty of getting more and better information,

However, because television has become such an everyday matter, people watch more television but with less fascination. They spend more and more time in a state of reduced attention. They're dozing off. But are they? In reality, they dozed off, drugged. Because what appears as an individual pattern of behaviour is in reality a product of the medium. A good many programmes are so designed as to be absolutely unpalatable in an attentive way; they must be consumed while "dozing", at a reduced level of consciousness.

This is equally true of radio. Most of the "bubble gum" music is so designed as to lower intellectual resistance, i.e. attention, and then to infiltrate the mind with advertising. I'll never forget the sensation of disillusionment that I felt a few years ago when Ray Charles, whose "truthfulness" and "emotional sincerity" — as expressed in his earlier songs — I had felt great admiration for, and identification with, suddenly and

with as much "truthfulness" and "emotional sincerity" in his voice, sang about Coca Cola, which I was led to believe had become the "real thing" for him.

And recently I heard Arlo Guthrie singing a song about Nixon, the Watergate and the tapes, and so forth. I felt genuinely surprised that after almost two years' solid *Time & Newsweek* coverage the son of Woody Guthrie — who wrote and sang easily a dozen songs about Sacco and Vanzetti in his time, when this was not a very "popular" issue — would now have dared to populate bubble gum radio with such a controversial political statement. What does it feel like to play a violin in a string orchestra that is backing such a song? Whose interests are at work when such a record is promoted around the world? I'm almost beginning to feel something close to pity for Nixon who more and more appears to be a pawn in the larger, behind-the-screen battle between "old money" (of the old robber barons on the East Coast) and "new money" (of the Southern and Western oil magnates, et al). But let me get back to television.

"Most of the "bubble gum" music is so designed as to lower intellectual resistance, i.e. attention, and then to infiltrate the mind with advertising..."

Television is made a part of the world of dreams, and of play, where nothing is impossible, because nothing is real. The whole gigantic apparatus of tv production is only geared to secrete thin liquids, materials without contours without resistances. The tough bits are eliminated. Not by way of open censorship. What is so scandalous is television's normal, unnoticeable and unnoticed censorship, which guarantees the banality of its productions. The very mode of tv production is censorship.

Television is censored by the morality of the junk-pusher, whose standard excuse is that it is the addicts who want a fix. Supply accuses demand; and reality seems to provide an alibi. Indeed, empty entertainment is so massively being consumed that it almost seems there is a demand for it. And entertainment is an ointment for the wounds received in a capitalist society. People experience estrangement at their jobs, where they produce their own



exploitation; in politics, where their engagement can do nothing against the "real politics" of the ruling class; in an environment that is so polished and "beautified" by advertising that they experience their own existence as constantly inferior and less desirable than the standard set out for them.


In this seemingly impenetrable wall of a world television is like an emergency exit. Through it the individual hopes to escape the social antagonisms. For these seemingly unsolvable contradictions television produces sham solutions. It produces an addiction to entertainment that it claims to satisfy. But it does not so out


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of meanness" — although in the US there is certainly a possibility, even a fair chance of a large scale capitalist conspiracy. The situation in New Zealand is somewhat different; it is the result of "natural growth", limited resources, and, of course — who is it that pays for it?

Entertainment is not made to satisfy the addictive need for it. Rather, the real needs of people, their need for reality, can, in a capitalist society, only be expressed in terms of marketable commodities — and cannot, therefore, be realised. The need to solve the antagonisms of society can only enter the market (because people relate to each other over the medium of the market, in a capitalist society) as a demand and is countered by the television producers with a supply: which is a sham solution to the real problem. However, the contents of our television programmes are not a hoax, they are actually the real answers to real questions that our mediaproduction is willing to give its spectators.

In a capitalist society the interests of the producers and those of the consumers are, as is well known, in opposition to each other. The consumer who buys things is primarily interested in how well he can use them, i.e. their utility. The producer doesn't care whether he produces hot snow or rubber cigarettes, as long as there is a market. He is mainly interested in a thing's exchangeability (for money). The higher developed a capitalist economy becomes, the less interested producers are in the utility of their products; they just want to sell. And so they invest more money into a favourable, "beautiful" outward appearance of their products (industrial design, marketing). The less useful

"The sheer costs of just one such moronic show must be absolutely staggering and certainly ten times over enough to send video-tape equipped groups out to do all sorts of communally and socially relevant programmes."

a thing is, the more beautiful it has to become. (One of the phrases often heard by "Rolling Stone" type of rock "critics" is: "The cover alone makes it well worth buying this record.")

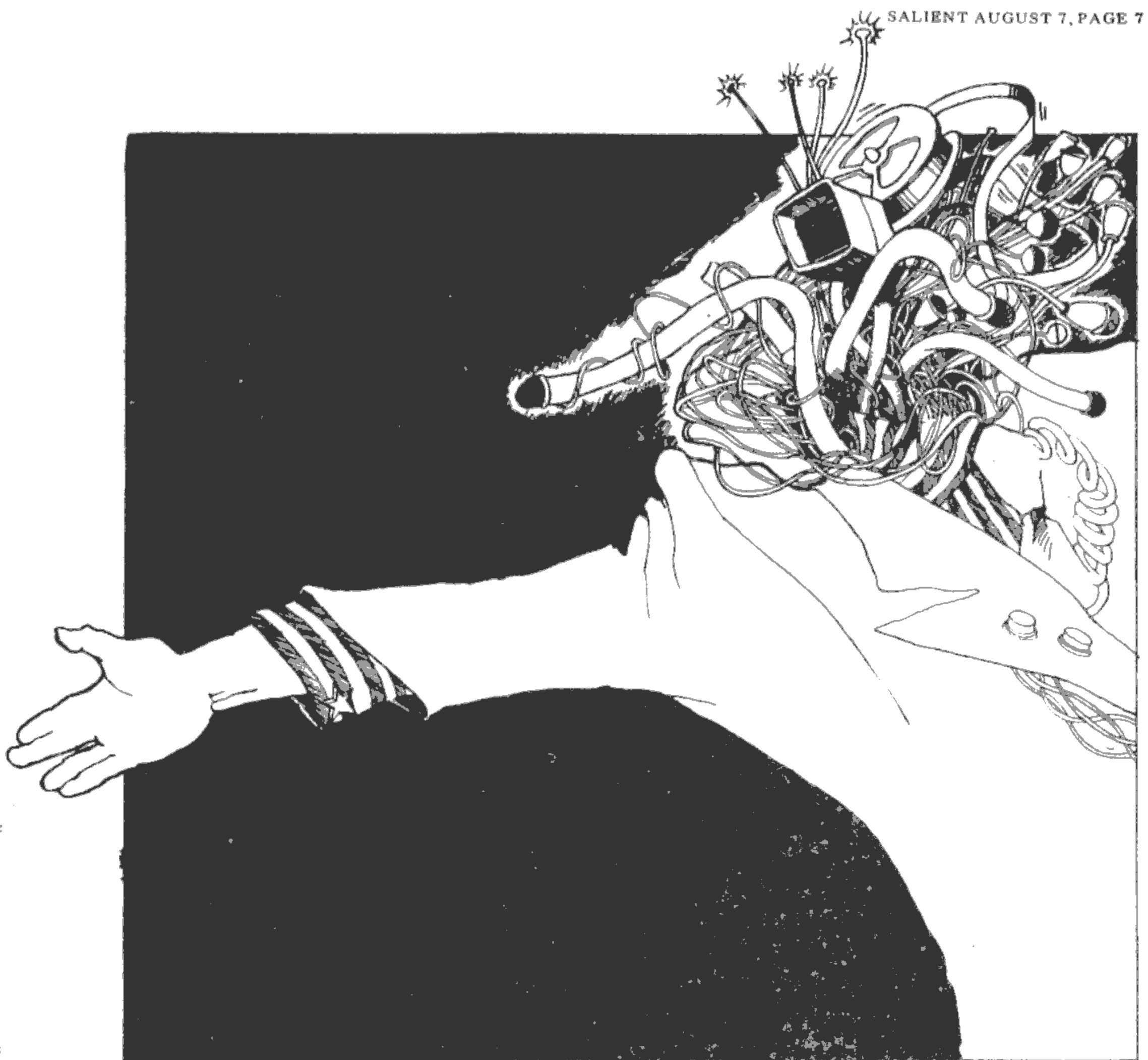
This mechanism also applies to tv productions. The spectators give their spare time — and get amusement, entertainment in return for it. But their interests, as members of the working class, are not gratified with a worthwhile reality; television, the class medium, can offer only distraction from a non-worthy reality. The monopolies that conquered the economy now try to conquer the brains: the number of laughs per minute, the greatest suspense, the most pleasant presentation — in short, entertainment is what they're about. Entertainment as a quality, as a dominant and overpowering imperative that relativizes everything, whether it be sports, news, politics or culture. It doesn't matter what it is, it's got to be entertaining, if it's not, it's not



going to be featured.

The masses that have a genuine interest in communicating with each other are now circuited into mass-communication, which, gliding smoothly on the greased surface of entertainment, distracts, singularizes, and scatters the masses into provatistic, individualised, easy-chaired, beer drinking, drugged dividuals, to the point where one million tv viewers find it "jarring to the ear" to have themselves referred to as "masses". The masses who formerly did their own communication now get it made for them by the holders of the brain washing license. The masses who look at television as a mirror of society only see the reflections of inactivated scattered individuals on the screen. The real interest of the masses in television can only be to use this medium as a medium of communication between themselves, and not to be communicated at. The masses can only utilise television as an instrument of self-realisation. Television must become the class-medium of a different class.

The class enemy, who occupies the head of television production, or for that matter of all leisure time industries, is of course more interested in perpetuating the status quo. His servile cooperators in their tightly-



assed boutiquey fashions and crew-cropped brains readily produce pure entertainment, pure fun, pure rubbish unperturbed by any filth of reality. They produce pro-

grammes with built-in audience reaction, thus frustrating the audience and castrating their sense of solidarity. In this way the need for action becomes the need for action-laden entertainment, the need for contact is turned into brutality and violence, the need for explanation into admiration for the experts, the need for sentiment into sentimentality, the need for reality into realism, Barlow-style.

Hardly any programmes show the reality of work — it's not very entertaining. Woman's Lib, Homosexual Law Reform. If so they're reduced into a style, to a new "wave", into a fashion. On the surface that seems to satisfy the need for such programmes, but in reality it is only a way of reducing them to entertainment, and thus to suck every ounce of reality out of them. The British Empire in thirteen instalments.

It has always struck me that we in NZ could, by the very size of population (4ft 2; larger with hat) have the most fantastic democracy in the world. I have no access to figures of just how much money NZBC is spending on American and British tv serials annually, or on those plays, films, documentaries, and what-have-yous that everybody keeps complaining about. I have myself "participated" at one time or other (as part of a wind-up audience) on one of those musical productions with plastic stars and invisible strings; the sheer costs of just one such moronic show must be absolutely staggering and certainly ten times over enough to send video-tape equipped groups out to do all sorts of communally and socially relevant programmes.

I'm certain that all this money combined would probably suffice to establish an over-all assortment of programmes that would help the masses to develop a universal interest in their own situation and its betterment. In a future issue of Salient I will try to sketch some general outlines of what such progressive concepts of television might have to look like.

SOME DEFINITIONS ON COMMUNICATION
by Tom Appleton

Social classes: people are said to belong to a common class if they share common characteristics and interests. Under the capitalistic mode of production the *capitalists' class* is characterised by *control over the means of production* and a *usurpation of power* resulting from that. The *working class* is characterised by a *lack of control* over the means of production and the product, and thereby their own conditions of living. They are alienated from their work. They are alienated from the product of their work. *Communication* in a capitalistic society takes place as an *exchange between goods and commodities*. *Communication becomes a commodity*. *Consciousness becomes a marketable product, something outside of its owners*. Communication in a class society, which is by definition a capitalistic society, becomes communication between goods and commodities, *not between people*.

The Masses: The members of the working class, which is the *majority* of the population. The masses are strong when they pursue an interest together; this is called *solidarity*. *Solidarity is the masses' strength*. That is why the ruling class, i.e. the capitalists class constantly attempts to split the masses, in order to perpetuate its rule.

Class Medium: Any medium like the *press, radio, television, records, etc* that is used against the masses. The ruling class does this by perpetuating the alienation of the working class consciousness.

Mass Communication: *A commodity aimed at the masses and directed against their interest*. The interest of the masses is the mass interest, which is to communicate with each other, to have an understanding of their situation, and to bring about a change. The change aimed at by the masses is *democracy*, which entails *self-realization, self-fulfilment, absence of oppression, cooperation and other ideals*. It is part and parcel of the mass interest to realise these, i.e. to make them reality. Because this democracy is envisaged to span more than just the political, but also the economic, cultural, social, etc sectors of society, it is also called *socialism*, or, in its final stage, *communism*.

Propaganda: Any effort by the ruling class to make the masses subscribe to the interests of the ruling class. See *mass communication*.



POPULATION OR EXPLOITATION CONTROL?

by Brendan Smith

To stimulate thinking and action on world population, a seminar was held here on July 27-28 under the auspices of the New Zealand United Nations Association.

The two major statements agreed upon by the 200 participants at the conclusion of the seminar indicate the pattern of thought which predominated. The statements are:

That the Government should, with urgency, announce a national population policy;

That Government should, with urgency, announce a policy to stabilize New Zealand's total population in a manner consistent with our goals as a multi-cultural society.

From the first address, given by Mr Low, Governor of the Reserve Bank, a sense of urgency was injected into the seminar's discussion. Alarm was sounded at the manner in which the world's population is growing. The first billion (1000 million) was not reached until about 1830. It took one hundred years to reach the second billion, thirty years to reach the third. The fourth is probably next year, 1975, after only 15 years.

The task of providing food, schools, health facilities, capital, employment and housing is staggering. Each additional million will need to be supported with material resources much greater than the present world average.

The problem is compounded by the momentum behind present growth rates. Even if from tomorrow no woman had more than two children, the population would continue to grow for at least another 65 to 70 years. This is because the current high fertility rate means that a large percentage of the population are young people still to have their own children.

Early in the seminar representatives of Japan, Argentina, Korea and Bangladesh spoke of their own nation's experience with population pressures. It was the immensity of the problem facing Bangladesh that made greatest impact on those present. With a population of 71 million now, and economic stagnation from past colonialism, Bangladesh faces the prospect of a population of 200 million at the turn of the century. What is achieved there by way of advances in the social or economic sphere will be neutralised by further huge population growth.

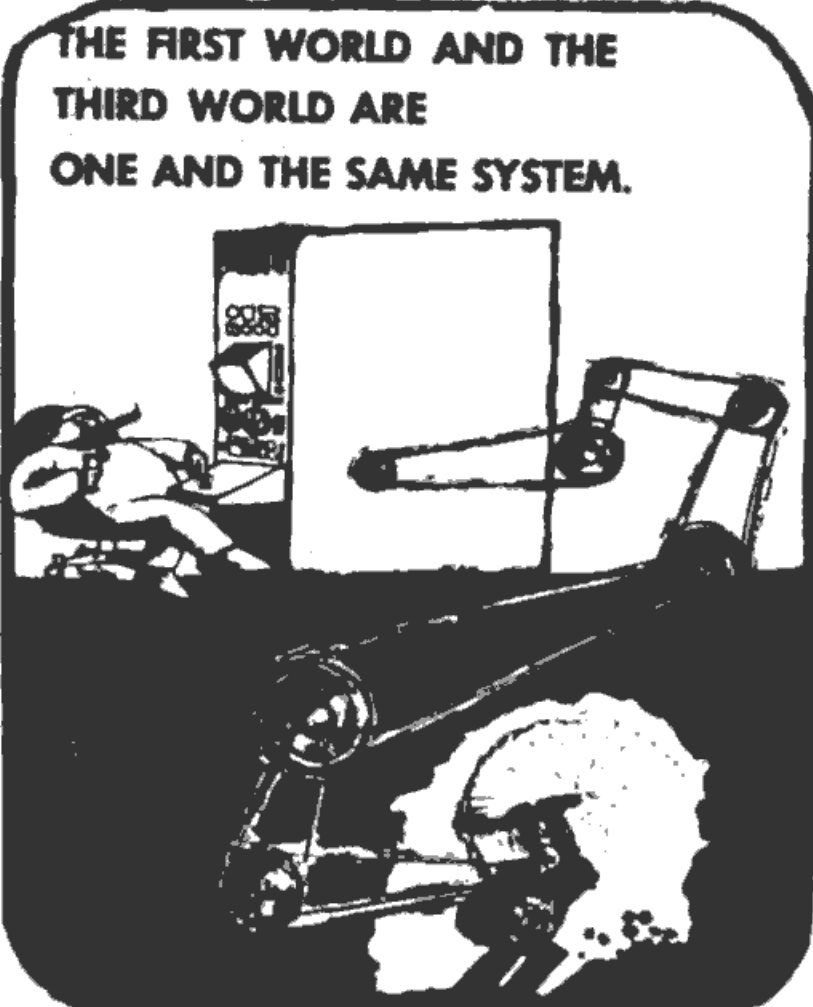
In this connection, one of the speakers made the point that if humans were lemmings we would not have to worry about population growth. Further, if we were animals pure and simple we would not have to worry about how best to overcome problems of the population explosion.

How nations can best control population growth gave rise to much discussion. Mr Low pointed out that the high birth rate of underdeveloped nations can only be lowered when general living conditions

are improved. Other speakers, from their own perspective, showed how a fall in population rates will only be possible with increased income and educational standards. Mr Park of Korea stated that a decline in population growth took place in his country, first when education and standards of living rose, and second, with an increased distribution of family planning methods.

Those from the contraceptive brigade were warned not to put all their eggs in one basket over population control. Neither family planning methods nor economic development will alone work wonders. Population stabilization will eventuate with the application of both.

New Zealand's population pressures were likewise examined. It was agreed that while facilities such as housing, education and medical facilities were strained already, this country did not yet have a population problem. But we have a potential population problem. So while the options are still open to us we should act. Hence the recommendations to Government mentioned above.



The idea is to stabilize population as soon as possible. By doing so we can better manage our own resource use in the form of public services and facilities, and raw materials, as well as contributing to the Third World than would otherwise be the case.

However from this seminar the strong impression is gained that New Zealanders aren't really concerned about helping the Third World in an extensive and committed way.

We heard a great deal about the facts of New Zealand's situation with reference to population problems here and overseas. The resources of this country, people and pressure, the likelihood of more pollution and stress, the sociological implications of a stabilized population, immigration too, were all discussed. But from none of these arose a group commitment to the examination of our present way of life, our present standard of living. Aid will be given only when we in New Zealand are

satiated with the "good things in life".

The common ethic called for by one speaker, the solidarity with the Third World needed to overcome the population problem, a problem of global dimensions, did not materialise. Calls for definite responses to the problems in the form of social security for the undeveloped world paid by the developed world, or international taxation regressive against rich nations, New Zealand included, the transfer of labour intensive industries from the developed countries such as New Zealand to the Third World, or more equitable terms of trade that do not smack of neo-colonialism, went unsupported.

Mr Low had earlier said: "I wonder sometimes what our moral justification is for declaiming on this subject of the population problem, when we New Zealanders tend to jump up and down about minor fluctuations in our relative affluence while only occasionally raising a little finger to help those millions who, through no fault of their own, were born in the wrong place."

His misgivings about the mentality prevalent in NZ are borne out by the discussions that took place at the seminar. In the first place, where there was talk of keeping NZ's population down so as to export more food to the Third World, there was never a mention that this exchange should take place on any basis other than a purely economic competitive one.

Second, Mr Davison QC, in his proposed population policy for this nation, stated that we should make sure that birth levels are consistent throughout all ethnic groups. In similar fashion a later speaker spoke of the danger of differences between Maoris and Polynesians and the less swiftly growing Pakeha. He looked to the absorption of the various ethnic groups as soon as possible.

The Values Party in its submissions on immigration cited as a good guide for NZ the Dutch method of coping with groups from former colonies. The Dutch had accommodation and jobs arranged, gave introductory courses to the new immigrants and proceeded to pepperpot these people throughout the whole population. The Values Party spokeswoman stated admiringly the Dutch's ability to see these people absorbed after only one generation.

In fact, the idea of NZ being a multi-cultural society seemed hard to grasp in some quarters. The phrase on the first recommendation to Government was only grudgingly included by the chairman. At least one person had to be warned of resurrecting the 'teeming millions of Asia' or 'yellow peril' arguments and applying them to the NZ situation. Of course there was nothing like proportionate representation of Maoris or Polynesians. Out of the 200 there was only one Maori woman.

The answer to the whole problem of underdevelopment and high population growth lies for some in the massive distribution of contraceptives and the like. Economists did research and found that population control is very productive in the economic sense, giving a high rate of return on the resources used. However, during the first decade of the Mezzogiorno development scheme in the depressed southern Italy, between 1951 and 1961 12% of the population emigrated away. With this burden gone there was between 1951 and 1963 a marked increase in prosperity and change in structure of the south. But Italy's north's prosperity increased and the gap was not narrowed. Even though unemployment was down in 1963 the per capita income in the south of Italy was in real terms less proportionately to the north than it had been in 1951.

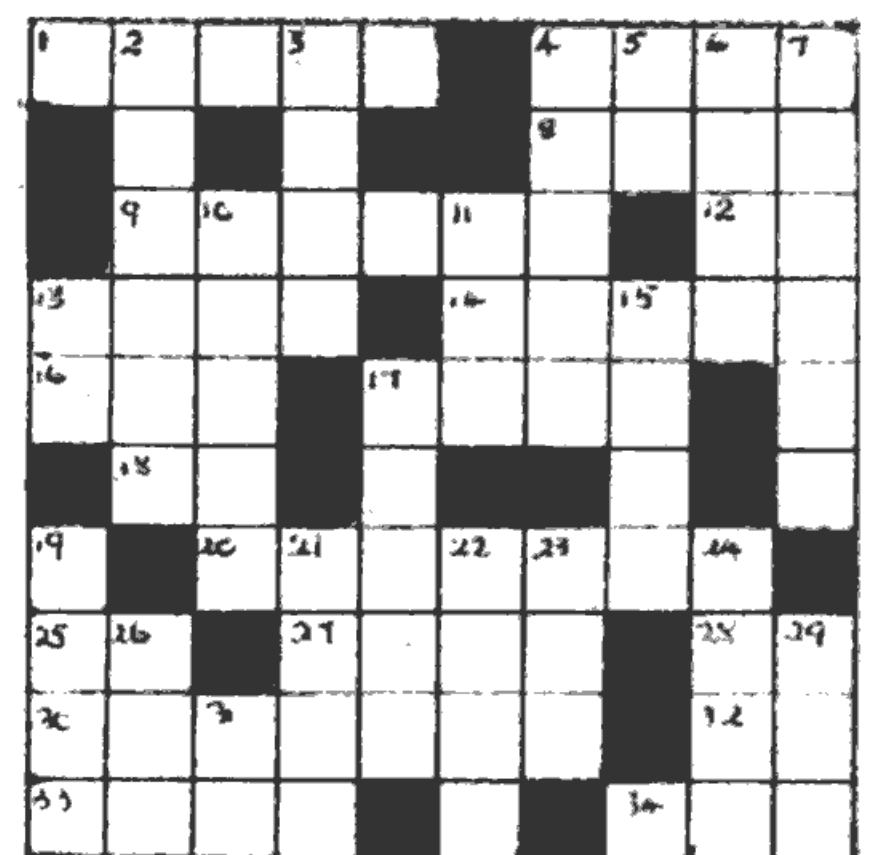
The conclusion to be drawn from these figures and statements is that just as all the progress made in the south of Italy had not succeeded even in narrowing the gap between the economic levels of the north so, the massive funding of population control and otherwise minimal investment in the 'southern' nations of the world will not necessarily solve the problems of those

nations nor narrow the gap between rich and poor nations.

This all means that New Zealand's commitment to the Third World has to be made drastically definite. We can show our commitment by regulating our own population, managing our own resources and potential rationally, while altering our national aims and objectives so that they are very much less self-centred. Our great affluence relative to the nations of the Third World obliges us to a far greater degree of solidarity with them through the promotion of more extensive aid programmes.

Footnote: On a handout headed "United Nations Association of New Zealand", the organisers acknowledged the financial support of the following companies: Johnson and Johnson NZ Ltd Auckland, Salmond and Spraggon Ltd Wellington, Syntex Pharmaceutical Ltd England. These companies are all contraceptive manufacturers or distributors.

CROSSWORD



ACROSS

1. Creator of Mr Natural
4. What O'Reilly and Derby avoided
8. Behind
9. Anglicised Stalin?
12. Look what they've done to my song ..
13. Institution for Scottish bigots
14. Desert motels
16. Six (maori)
17. Brunt for Prime Minister?
18. Racing crackers
20. Navigational aid
25. "I think, therefore I..."
27. Bourgeois educational pinnacle
28. Yours too!
30. Dutch misspelling of Aotearoa
32. Or (anag)
33. Finishes
34. Ugly Ugandan

DOWN

2. I see a bad moon
3. They shall inherit the earth?
4. Fabulous, fat or furry
5. Id est
6. "A rose by any other would smell as sweet"
7. Rubber
10. Political diarrhoea
11. Every home should have one
13. Dig (Maori)
15. "Children should be and not heard I..."
17. The next position
19. A clue for acid-heads: purple
21. Adult elvers
22. Honky
23. Conjunctive linguistic operator
24. Young Turks drop these too
26. Women's enemy?
29. Maori twirl?
31. Short commercial

ANSWERS TO LAST WEEK'S CROSSWORD

ACROSS: 1. Otter 5. Job6. Mao 7. Adze 10. PYM 11. Roach 14 Moon 15. At 17. Dam 18. Teh 20. Ego 22. TM 23. Trog 24. Over 25. Esx 26. Toa 27. la 29. Reheel 31. Spy 32. Andersen. DOWN: 1. Om 2. Tap 3. Toys 4. Ra 5. Jeans 6. Dromgoole 9. Zoo (Sorry, we left it out) 12. Helm 13. Battery 14. Mae 16. Terse 19. Hoxha 21. Ova 22. Tripe 26. Ted 28. Ayn Rand (Sorry, our error) 30. En 31. SS.

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MIGRANT LABOUR

The new slave trade - NZ style

A counter-report prepared by Joris de Bres for the Citizens' Association for Racial Equality following an inadequate Government enquiry into the subject.

Some months ago the Premier of the Cook Islands, Sir Albert Henry, publicly condemned the activities of agents in his country who were earning \$50 per head for young Rarotongans recruited for factory labour in New Zealand industry. In a national broadcast, he described as 'wicked' the trade in other people's sons and daughters.

Following the broadcast, the *Auckland Star* on April 1, 1974 reported a Cook Islands Government spokesman as saying that although the exact number of recruits leaving for Auckland was not known, trade had apparently been brisk. One commission agent was currently looking for 50 Rarotongans. The factories concerned were willing to advance air fares against wages and arrange accommodation over a settling-in period.

The spokesman said he knew of at least two agents operating in this way. One was a European resident on the island, the other was a European operating through a Rarotongan. "We understand the commission is \$50 a worker," he added. "If you could send away a batch of 50 at a time you'd be making pretty good money". The spokesman emphasised that there was no objection to Islanders resident in New Zealand finding jobs for their relatives back home and assisting them to migrate.

On discovering evidence of this modern trade in human beings, the Cook Islands Legislative Assembly promptly took action to ensure that all future labour contracts would be vetted by a Government Minister. And there the matter rested. No action was taken in New Zealand to put a halt to such practices from this end, although New Zealand firms had been the target of Sir Albert Henry's national broadcast.

But then, in mid-June 1974, the Auckland Tanners' Union received a call from one of its members reporting that the manager of an Onehunga tanner, W.H. Sutherland & Co, had taken the police to another firm to retrieve a Rarotongan worker who had recently left the employ of the company.

Investigations revealed that the worker concerned was one of a group of some 15 men who had been recruited for Sutherland Tanneries by an agent of the kind condemned by the Government of the Cook Islands. The company had paid \$50 a head for them, and was deducting the cost of their advanced airfares from their wages at rates between \$3.50 and \$8 a week, and in one case at \$20 a week.

The men were all on contract to Sutherland's, but an examination of the contracts revealed that the company had no right to make deductions from their wages, and that if they remained the full period of their contracts (one or two years) they would not owe the company a penny for their airfare to New Zealand. If for some reason employment ceased before this time, they would be liable to pay back to the company only a portion of

their airfare, depending on the time they had worked there. No provision whatsoever was made for deductions from their pay to recover the airfare.

By inference from the contract, there was no legal obligation for the workers to remain at Sutherland's. However, the workers told the union that they had been given the impression that unless they remained at the factory they would be sent back to Rarotonga — this, of course, despite the fact that Cook Islanders are New Zealand citizens and therefore cannot be sent home in this way.

The impression that they would be sent home must certainly have been reinforced by the fact that one worker was in fact sent back to the Cook Islands by the company — a fact which was not revealed in the subsequent Government enquiry but which was later confirmed by the Minister of Island Affairs.

The worker who left the company for a better job elsewhere must also have felt there was something in the threat of deportation when he was forced back to his previous job by the manager of Sutherland's in the company of a policeman. He told the *Auckland Star* that he thought the police had come to return him to the tannery, and that if he refused to go he would be returned to the islands.

Following the forced return of the worker to Sutherland's, the Citizens' Association for Racial Equality (CARE) called on the Minister of Labour to order a full investigation into the use of Pacific Island contract labour by Sutherland's and other employers in Auckland and the use of police officers to force workers to return to jobs against their will. The situation, CARE told the Minister, appeared to be akin to indentured or forced labour and urgent Government action was required to investigate and halt such practices.

CARE also asked the Minister of Police for a full investigation into the presence of police at Constan Industries, where the worker had taken a job, noting that the police had obviously been used by Sutherland's for the purpose of intimidation.

In the meantime, effective action by the Auckland Tanners' Union ensured that the workers concerned were released from their contracts and that the deductions made from their wages were refunded.

The immediate problem was therefore quickly resolved by prompt union action, but clearly Government action was also required to ensure that a similar situation could not recur, both as regards recruitment at \$50 a head and the implied obligation to remain with the first employer, and as regards the use of the police in support of the company to intimidate the worker.

The Minister of Police, Mr Connelly, communicated the results of his investigation into the police's presence in a letter to CARE a month later. In an interesting slip of the pen, he referred to the Divisional Manager of W. Sutherland as Mr Knox, and to the worker merely by his surname. His findings were as follows:

"Mr Knox, the Division Manager of W. Sutherland and Company Ltd., was advised by the police and in any case was already well aware, that the Service Agreement between his firm and Rauraa was purely a civil matter in which the Police would not become involved. However, Mr Knox had made arrangements to go to Conspan Industries to speak with Rauraa and he considered that there was a possibility of a breach of the peace.

"For the purpose of preserving the peace, and for no other purpose, Mr Knox requested, and the Police agreed, that a constable would accompany Mr Knox to Conspan Industries. This Police service is available to anyone pursuing a lawful action and having any concern. The event showed that the circumstances did not produce the environment that would cause concern. But prevention of avoidable trouble is an important part of Police work."

Mr Connelly glibly ignored the fact that 'Mr Knox' was not in fact pursuing a 'lawful action', and that the presence of the police reinforced him in his objective of unlawfully forcing a worker to return to his factory. It may well be that the police ensured by this means that there would be no trouble from Mr Rauraa, but the point is that Mr Rauraa would have had every right to make a fuss and might well have done so if the presence of the police had not reinforced his impression that he would be deported to the Cook Islands if he did not comply with the manager's 'request' to return to Sutherland's. Instead of giving an assurance that steps would be taken to prevent a recurrence of such an incident, the Minister of Police completely vindicated the police and the manager of Sutherland's, and made his own sympathies clear by distinguishing between 'Mr Knox' and simply 'Rauraa'. One can only assume that other employers will be welcome to call on the police if they have reason to believe that a worker will object to being wrongfully treated. Mr Connelly shows no concern whatsoever for the rights of the worker involved, and it is clear that he never sought his interpretation of the events. This is all the more surprising when even the Managing Director of Sutherland's, Mr G.M. McKenzie, described the presence of the police as 'unfortunate' in the *Auckland Star*.

The Minister of Labour, meanwhile, referred CARE's request for an investigation into contract labour to the Minister of Island Affairs, who had received a similar request for a report from the Premier of the Cook Islands. Mr Amos released his report on July 22.

The *Auckland Star* reported the Minister as commenting that 'tactics used by several Auckland employers to engage labour from the Pacific left much to be desired. The contracts under which they were brought to New Zealand contained several irregularities making them unenforceable. But the workers would probably not have realised this.'

Referring to an incident when a Rarotongan worker who had obtained a new job was allegedly returned to W. Sutherland and Co, in the presence of a police officer, Mr Amos said intimidation could have been construed →

Sutherland's: The kind of premises the Rarotongans were promised in the Cook Islands. But these are the management's offices.

(Continued from previous page)

from the police and Sutherland's action. But he accepted that this was not the intention.

Mr Amos listed a number of steps that had been taken to retrieve the situation. They included:

The Cook Islands Government had passed legislation prohibiting the recruitment of labour for employment outside the islands without the approval of the local labour Minister.

The practice of making deductions from employees' salaries without their written consent had ceased. The deductions were to cover air fares from the Pacific.

Deductions made without written consent had been refunded.

The companies concerned had taken a number of steps to improve working relationships with Islanders affected.

Mr Amos said his investigation revealed that Sutherland's called the police in the belief that there could be a breach of the peace. He stated that 'this was an utterly mistaken use of the police'. So much for Mr Connelly.

The report itself is remarkable for the fact that it contains almost no material not already in the hands of CARE, the Auckland Tanners' Union or the news media. Significantly omitted was the fact that one Rarotongan worker had in fact been sent home by the company — a fact which was surely relevant to the charge of intimidation on the part of the management of W. Sutherland and Co. A week after release of the report Mr Amos finally confirmed that a man had been sent home, and that after it had been drawn to the attention of the company that they had no right to do this, he was brought back with all expenses paid. Mr Amos said that the incident was considered to be settled to the satisfaction of all concerned, and in line with the general policy of the Minister in regard to the information he chose to make public the previous week, anything that had been settled was regarded as old history. If this was the case, however, then he might just as well not have produced a report at all.

The report is nothing more than a shoddy collation of a number of documents including sundry press releases from Sutherland's, CARE and the Tanners' Union, a copy of contracts with Rarotongan workers and a legal opinion on them (similar opinions on the contracts had already been obtained by the Tanners' Union and the news media), the results of interviews with five other firms employing Rarotongan workers, and a copy of a proposal for recruiting workers from the Pacific sent out to personnel managers by a firm called SMI (also already possessed by CARE). SMI was obviously the recruitment agency referred to by Sir Albert Henry in April, but no investigation on their activities is included.

CARE had hoped that the Minister would critically analyse the material uncovered and foreshadow some Government action which would prevent a recurrence, but nothing in the report supports this hope.

The first section of Mr Amos' report consists of a memorandum from the Secretary of the Department of Maori and Island Affairs concerning the 'recruitment of staff from the Cook Islands'. It consists of completely uncritical summary of the recruitment system said by the agents to be used in recruiting staff under the 'Assisted Employment Scheme for Unskilled and Semi-skilled Personnel from the Cook Islands and Western Samoa'.

Mr McEwen summarised the scheme as follows:

"The service which is directly under the control of Mr W.D. Shannon in conjunction with New Zealand Export Promotion, Auckland, was established for the selecting and interviewing and recruitment of semi-skilled personnel from Western Samoa and the Cook Islands on behalf of New Zealand manufacturers.

"The manufacturer using this service will be required to pay SMI Personnel Selection Services for each successful applicant brought to New Zealand the sum of \$50 payable one month after commencement of employment in New Zealand.

"The manufacturer sponsors a suitable applicant for a given position with his company in New Zealand and undertakes to pay his or her fare by air to New Zealand.

"The suitable applicant then enters into a service contract to remain in the employment of that company for one year, employed under similar terms and conditions as already prevail. During this time, the employer

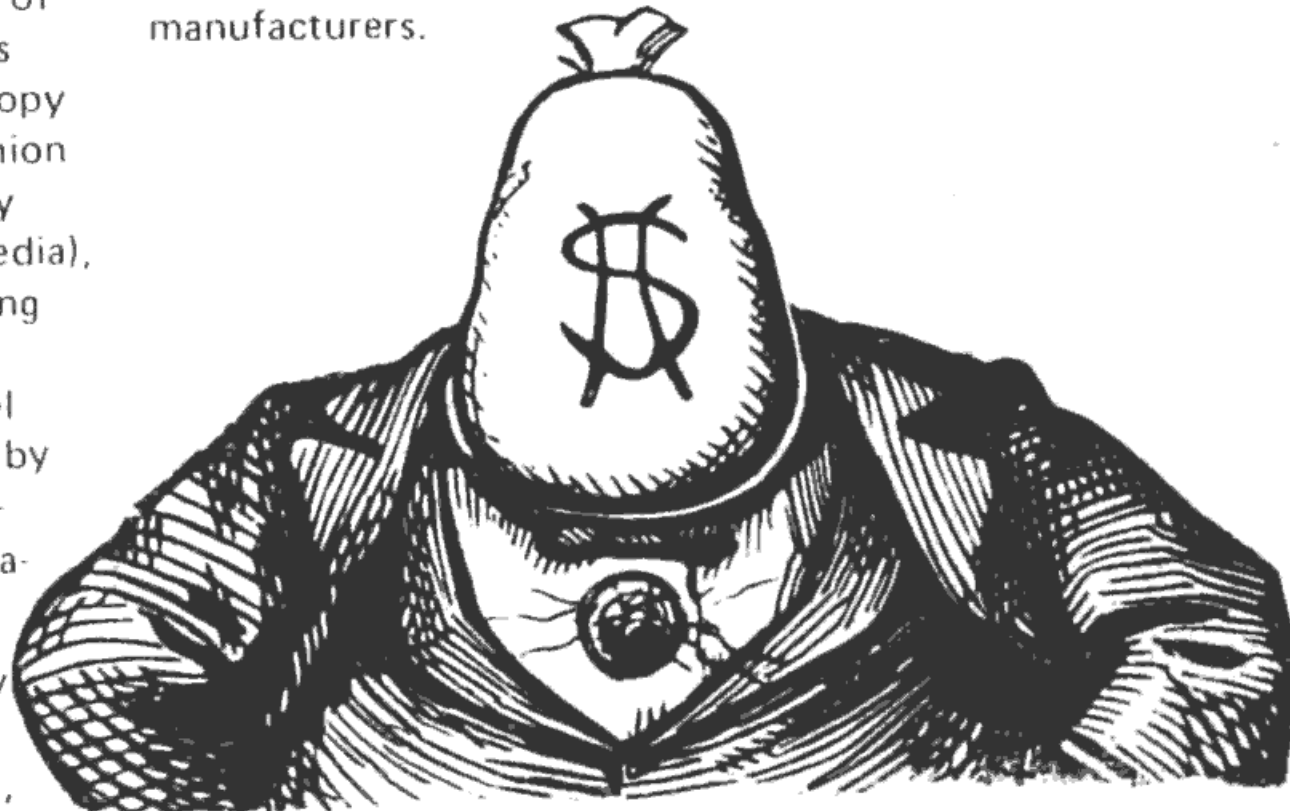


deducts sufficient money to recover the cost of the airfare.

"Personnel are selected in the islands and interviewed by no less than two trained personnel who will evaluate their suitability according to the job requirements of the manufacturers.

"Prior to an applicant coming to New Zealand the selecting company assist and check to ensure that suitable accommodation has been arranged; that the applicant will have sufficient money until their first pay; that a member of their organisation will arrange to take the applicant to his or her employer and act as general liaison during the year under contract."

Mr McEwen, of course, need not have bothered to summarise the scheme, as it is merely an uncritical summary of the document reproduced in the report, which was circulated to New Zealand manufacturers by Mr Shannon. What Mr McEwen would usefully have done, but did not, was to examine the document critically and further investigate how it looked in practice in actual arrangements between SMI and New Zealand manufacturers.



He might have noted for a start that SMI charged \$50 a head for its workers — the very thing condemned by Sir Albert Henry in April. He might further have noted that Crown Lynn had received 80 women under the scheme, which adds up to a tidy \$4,000 for SMI. Nowhere in the report are we told just how many workers have been recruited under the scheme, in order to ascertain just what profit SMI is making out of its trade in human beings. Mr Shannon himself told the news media that he had never been contacted by the Department as regards his activities.

SMI's Actual Proposal

SMI's prospectus for their 'Assisted Employment Scheme for Unskilled and Semi-Skilled Personnel from Western Samoa and the Cook Islands' formed the basis for the action of W. Sutherland and Co in deducting money from wages to recover advanced airfares. Under the scheme, SMI recruited the 15 Rarotongan workers at the centre of the controversy.

To capture the spirit of the proposal, it is necessary to quote at length from the document, which treats prospective Island recruits as just another commodity to be bought and sold, even to the length of offering a three month guarantee.

"We have established a selecting and interviewing service for the recruitment of unskilled and semi-skilled personnel from the islands of Western Samoa and the Cook Islands on behalf of New Zealand manufacturers," says SMI.

"This service has many advantages over the system currently in operation, whereby a manufacturer employs an additional Pacific Islander on the recommendation of a relative currently employed by the company, without any real idea as to the type of person, ability or suitability with regard to the vacant position.

"The service we offer has many basic advantages, namely that people are selected as to their ability with regard to any given position, and more important, whether they will fit into the work force already employed.

"By far the biggest advantages in this scheme are that where Pacific Islanders have skills, these are not currently being fully utilised by virtue of the fact that the Pacific Islanders go to where a relative or friend can obtain a work permit on their behalf (Western Samoa only). This can have an undesirable effect when companies get to the position of having a large single minority group which does not lend itself to true integration. Our system enables a much wider range of industry to obtain this class of personnel, thereby assisting in avoiding certain current trends which can create social problems."

Translated into human terms, SMI is saying that they have devised a scheme whereby the worker is selected to fit the job, rather than the job suited to fit the worker. They kindly indicate that they can eliminate the unnecessary interferences of relatives and can furthermore pepperpot Islanders throughout industry instead of allowing them to work together. Undesirable effects — namely when a minority population group becomes a majority in a workplace, — can be conveniently eliminated, and their kind of integration can be achieved by keeping them in the minority throughout industry and re-establishing 'divide and rule'. This 'class of personnel' can then be safely subjected to "certain current trends" which create social problems for them.

SMI then proceeds to point out the advantages of the colonial policies of the NZ Government in the past:

"This year approximately 7,000 students in Western Samoa will leave school without any real prospects of employment except on the plantations and in processing plants. Education in these islands has been undertaken in English and therefore there are many suitable people between the ages of 18 and 35 who have a good basic education, a reasonable knowledge of English and, in some cases, basic trade training. These people, we feel, are ideally suited for employment in New Zealand by virtue of their age, lack of family commitments and ability to adapt to the New Zealand way of life."

What a golden opportunity for New Zealand — here we have a ready-made labour supply which will cost you nothing in taxes to produce — all costs of upbringing will be borne by the Island governments, and we only need to skim off the cream according to our needs. A clearer interpretation of the real affects of colonialism and imperialism would be difficult to find.

Mr McEwen says in his summary that SMI will ensure that the applicants will have sufficient money until their first pay, but omits to mention that SMI estimates this at 'say \$10 to \$15' — which is not very much for someone arriving in this country. Presumably, at this stage, relatives can finally perform a useful function in providing funds.

The proposal then outlines procedure for the company to deduct money from wages to recover the airfares.



Sutherland's: From the back and inside, the kind of conditions that made the workers want to leave. This is where the hides are worked. It is dark, smelly, and manifestly unsafe.

Thus it may not seem surprising that W. Sutherland's followed the procedure outlined in good faith, since this was the scheme submitted to them.

However, the actual contracts signed by SMI on behalf of New Zealand companies in Rarotonga contain no such provision for the company to make deductions from wages to recover the advanced air fare. If the worker remains for the full term of his contract, the company must pay the full fare. If he leaves earlier, he must then pay the company only a portion of his advanced fare. But there is no mention of deductions from wages. The actual wording of the contracts in this respect is as follows:

"With respect to the advance by the company to the employee....the following provisions shall apply in any of the following events:

"(a) If the employee terminates the employment before the expiration of the said period of one year without the prior consent of the Company;

"(b) If the Employee fails to well and faithfully carry out his said duties as from time to time specified to him by the company;

"(c) If the Employee so conducts himself in regard to his employment as to make it necessary or desirable in the interests of the Company to dismiss him.

"In any of the aforesaid events the Employee shall forthwith repay to the Company the following proportion of the advances referred to...., namely, the total of the said advances shall be divided by 365 days, and the daily rate shall be multiplied by the number of days between the happening of the aforesaid event and the expiration of the said period of one year.

"If none of the aforesaid events happens the Employee shall be completely released from liability to pay any part of the said advances."

The contract, therefore, is completely at variance with the proposal submitted to New Zealand manufacturers, and one would have thought that the Department of Maori and Island Affairs would have sought reasons for this from Mr Shannon of SMI. No such step was taken.

One possibility that should have been investigated is that SMI is deliberately deceiving the Cook Islands Government by drawing up a contract in the Cook Islands which can in practice be completely ignored by New Zealand employers (as it has been). The possibility that SMI may also be pulling the wool over the eyes of prospective applicants is strengthened by the fact that the contracts are witnessed by the same parties that are signatories to them — a highly irregular practice which makes the whole operation look more than a little shady. Such evidence, not considered worthy of comment by Mr McEwen, should have led him to investigate some of the other assurances he repeats as regards SMI's regard for the welfare of the prospective migrants.

Appended to the report is a press release from W. Sutherland & Co which outlined the action they took as a result of the complaints by CARE and the Auckland Tanners' Union:

"The situation has been fully investigated and the company is adjusting its agreement with the Cook Islanders immediately. We entered into a scheme for employing these people on the basis they would work here for one or two years, depending on individual circumstances.

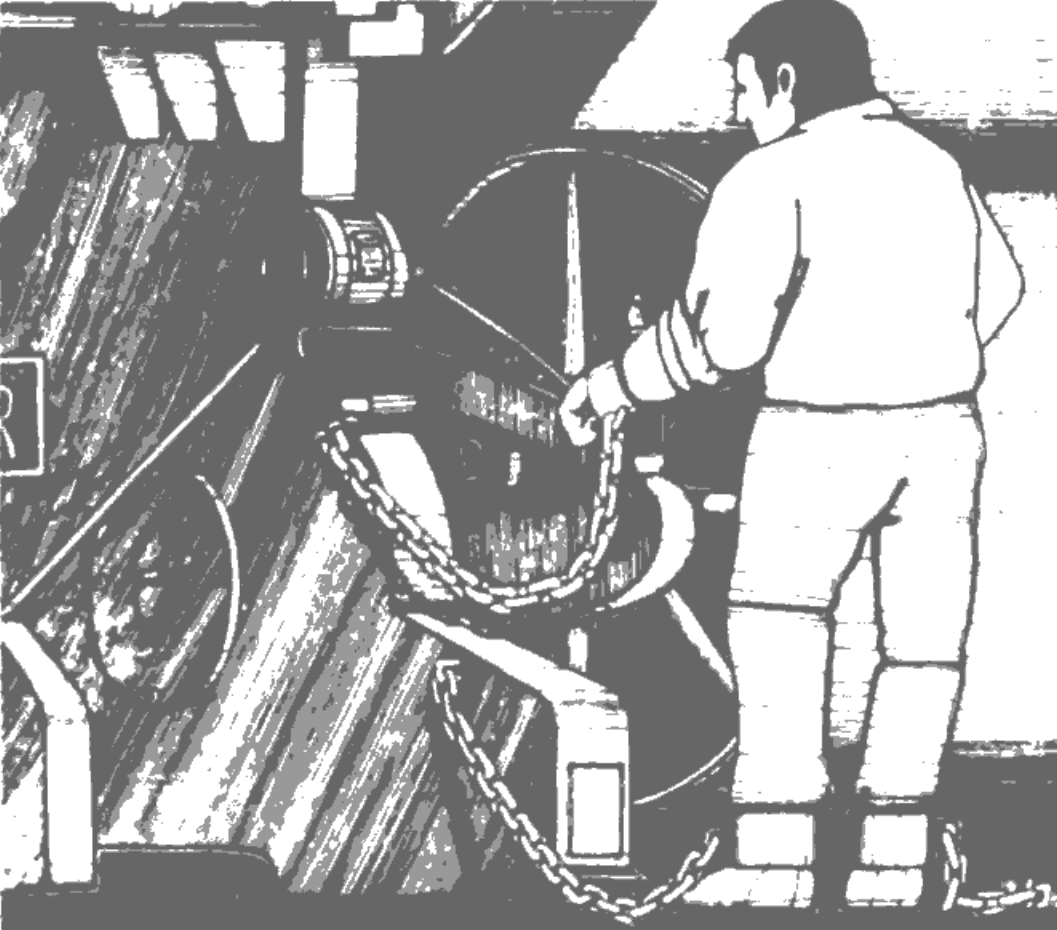
"It was a clear agreement with the employment agency that we were to pay each man's air fare and that

this amount would be refunded to the company from weekly wages. However, the written agreement signed on our behalf in the Islands provided that the air fare was to be repayable only if the man left our company before the full period of his service. If he worked the full period he had no obligation to repay us.

"In the belief that the agreements corresponded with the arrangements we had entered into with the employment agency, the company made deductions from the men's pay as soon as they started work with us — up to seven months ago.

"There were no complaints about this action. We now know that this was not correct. Steps have been taken to refund all the monies forthwith. We also emphasise that the men are not bound to serve the company for two years or any period. In terms of the written agreement made on our behalf they can leave at any time they wish before the agreed period. In the latter event they are obliged to refund only the proportion of the air fare as set out in the agreement."

It was not Government action which rectified the situation at Sutherland's, but trade union action, and



this is confirmed by the fact that the report of the Maori and Island Affairs Department includes an identical contract for a worker at Crown Lynn Potteries, who have employed 80 women under the SMI scheme. The Department reports that in this case:

"Before deductions for repayment of fares are commenced an authority is signed by the employee. Crown Lynn's personnel officer feels that it is understood by all workers that this will be done and no-one has questioned the practice. They have recruited about 80 workers in this way and for the service given are satisfied with the \$50 fee charged. Copies of service agreement and deduction authorities are attached."

Mr McEwen cites the Department's legal office as saying that "it is noted that the company has ceased the practice of making deductions from employees' salaries without the consent of the employees", but does not feel compelled to comment on the absurd and suspicious procedure whereby the employees of Crown Lynn sign one service agreement one week which makes no provision for deductions and makes provision for release from liability to pay back the airfare if they remain with the company for a year, and then sign a further agreement the next week permitting the company to deduct the airfares from their wages at a rate of \$5 a week. He even had the naivety to place both documents on successive pages in his report without comment.

The situation following the Department's investigation therefore is completely ridiculous: Sutherland's under pressure from the Auckland Tanners' Union immediately admitted that there was a discrepancy between the contracts signed in the Cook Islands and their action in deducting money from wages, and promptly refunded employees recruited under the scheme the full sum of deductions made. Employees at Crown Lynn, on the other hand, have had no such refund, and are still having money deducted weekly from their wages.

One would have thought that since such discrepancies existed, the Department would have made fuller investigations into just how many workers had been recruited under the SMI scheme, and whether or not they had similarly suffered as a result of the discrepancy between the SMI proposal and the actual service agreement. But the Department did not even contact SMI.

Instead, Mr McEwen says merely that 'our Auckland Office has made enquiries of firms recruiting staff from the Islands and the names of these are set out below: Crown Lynn Potteries, Methven Industries and Nestles Ltd.' This is the end result of CARE's request for an investigation into the recruitment of workers from the Islands — interviews with three factories when it is common knowledge that hundreds of Auckland manufacturers recruit in the Pacific, by one means or another.

It should be clear from the above that the enquiry conducted by the Department of Maori and Island Affairs by Mr McEwen and his officers is completely inadequate and prefers to 'deflate' the issue rather than to investigate it, come to grips with it and find a solution that would prevent a recurrence. Most of the material in the report was already publicly available beforehand, and such little as was new was presented without comment or criticism. For the good it did, the Department might just as well have provided xeroxing assistance to the journalists of the *Auckland Star*, the NZBC and the researchers of CARE and the Auckland Tanners' Union, and asked them to collate the results of their own investigations for distribution. In fact, the Auckland Tanners' Union was only contacted two days before the report was released, and CARE was never consulted.

The reason that CARE and the Auckland Tanners' Union requested a government enquiry was that it was not in their power to investigate SMI and it was not their job to work out a means whereby a recurrence could be prevented. Both, however, made it clear that they would be happy to co-operate in working out a solution.

There is thus still a need for a full enquiry into SMI and its operations in order to find out:

- How many workers have been brought to New Zealand by the company;
- What companies have obtained workers under the scheme;
- If deductions are being made from these workers' wages contrary to the terms of the contract signed by SMI in the Cook Islands or elsewhere;
- What services have been provided to these workers by SMI;
- What promises were made to the workers concerned by SMI as regards their prospective jobs — particularly in view of allegations that some were offered such jobs as mechanics and office workers and ended up labouring in the shocking conditions at the back of Sutherland's tanneries;
- Why there was a discrepancy between the contracts signed in the Cook Islands and the scheme outlined to New Zealand manufacturers, and why this discrepancy was not pointed out to the employers if it was not.

No cure can be prescribed without a prior diagnosis, and the obvious unwillingness of Mr McEwen and his officers even to make a diagnosis leads one to infer their unwillingness to find a solution. When a proper diagnosis has been made, CARE will be willing to offer suggestions as to a possible solution, but such suggestions would be pointless until a proper investigation of the problem has been made.

Like Mr Connelly, Mr Amos has only given the employers' side of the story, and it is clearly not in the employers' interests to bring the full facts out into the open. It is however, in the interests of the workers, whom the Labour Government claims to represent. To give some substance to those claims, they might perhaps present their side of the story as well.

NOTICE TO ALL WORKERS

Some weeks ago, a Rarotongan worker who had been brought to Auckland on contract by W. Sutherland & Co. decided to change his job for one with better pay and conditions. This is every worker's right, but the manager came to his new job, accompanied by the police and forced the worker to return to Sutherland's, threatening him with deportation from New Zealand if he did not come.

The worker returned, but a complaint was made to the Tanners' Union, and upon investigation it was shown that the company had no right to act in the way it did. It was further revealed that there were fifteen other workers at Sutherland's in the same position, and that the company had illegally been making deductions from their wages to recover their fares from the Cook Islands.

Union action forced the company to back down, and all the workers had their money refunded and their contracts cancelled.

However, many other workers from the Pacific Islands may be in a similar situation. A worker must have a copy of any contract, and if you

are in any doubt about your rights, or if you are being intimidated, underpaid, or cheated in any way, you should seek advice from your trade union or from the Citizens' Association for Racial Equality (CARE), P. O. Box 2794, Auckland (phone 371-507).

It is important that you contact your union or CARE, for it is only through joint action that we can stop this kind of exploitation. If you think someone else on your job may be affected, show him or her this notice.

Workers need not fear deportation or other punishment if they tell their union or CARE, because workers acting together will give them protection. This has been shown by action concerning Tongan workers and immigration and in the recent case at Sutherland's.

If in any doubt, contact your union or CARE, and ask for advice.

Published by "Salient" in association with CARE. Donations to cover the cost of this report would be welcomed and can be sent to CARE, P.O. Box 2794, Auckland.

KOE E FAKAILOAGA KE HE TAU TAGATA GAHUA OSI

Fai faahi tapu kua mole, ne ha ha i ai taha tagata gahua ne tamai he W. Sutherland & Company mai Rarotonga, ke gahua ia ia. Nakai leva ti kumi ai he matakainga ia taha gahua foou ke gahua ai a ia, kia mitaki e totogi mo e mahani he fakafetuiaga. Ko e mena mitaki ne tause e ia, ka fina atu e pule he Sutherland mo e leoleo ke liuaki e tagata nei, mo e fakamatakutaku ke liuaki a ia ki Rarotonga, ha kua hola mo e Sutherland.

Ti liu atu ni e tagata ke he Sutherland, ka kua fakakite atu ke he Tanners' Union, kua kumikumi tuai e tala, kua kitia mitaki ni e hehe he kamupani mo e fakamatakutaku ne tause e lautolu. Kua kitia ai he kumikumiaga ia e toko 15 hana tau tagata gahua, kua tatai mo e tagata nei. Ka nakai tonu ke uta pule noa e lautolu e totogi he tagata ne tamai e lautolumke totogiaki e pasese ne tamai aki e tagata mai he tau atu motu.

Kua fakatonu tuai he Uniuni e gahua hehe ia, ti kua liuaki osi e tau tupe ne uta pule noa e lautolu ke totogiaki e tupe ha Kamupani, kua fakasoi ai mo e tau maveheaga ne fakamau e lautolu.

Liaga ne tokologa foki e tau tagata mai he Pasifika ne tatai mo e kapisiga nei, kua lata ke moua he tagata gahua taha tohi maveheaga maana, ka eke kua uka ke maama kia koe haau a tonuhia, ha kua nakai mitaki e fakamaamaaga, puke nakai mitaki e totogi kia fina atu ke he Uniuni puke leveliaga he tau tagata osi (CARE) ko e P. O. Box 2794, Auckland. Phone 371-507.

Aoga ke kumi atu ke he Uniuni puke Care, Ko e Fakafetuiaga Kau Fakalataha haiaake fakaosi ai e tau mahani hehe pihia. Ti ka fai kapisiga puke matakainga a koe kua matematekelea pihia ne nonofo mo e gahua fakalataha mo koe, ti fakakite ki ai e tohi nei.

Aua neke matakutaku ka pehe atu ke liuaki ke he tau motu, puke fakahala. Kumi fakamua kehe Uniuni mo e Care, ko e Levekiaga haia he mitaki he tau tagata, ha ko e puipuiaga he tau tagata gahua osi.

Kamata gahua e Fakafetuiaga nei, ha ko e tau tagata Tonga ha ko e kumikumiaga malolo he Faahi ne Leveki e tau puhala o Fenoga, pihia ni mo e lekua nei ke he Sutherland.

KA NAKAI MAAMA KIA TAUTOLU TI O ATU KE HE UNIUNI POKE "CARE", KE MOUA AI FALU A LAGOMATAIAGA MA TAUTOLU.

FANONGONONGO KI HE KAU NGAUE

'IHE NGAHI UIKE KUO 'OSI NA'E IAI HA TANGATA NGAUE MEI LALOTONGA NA'E HA'U KE NGAUE 'IHE KAUTAHA W. SUTHERLAND 'O FAKATATAU MO HA'ANAU ALEAPAU NA'E FAI. PEA NE LOTO LEVA IA KENE HIKI KI HA NGAUE 'E TAHA 'OKU TOTONGI LELEI ANGE PEA MO SAIANGE. PEA KOE TOTONU IA 'AE TANGATA NGAUE KOTOA PE KENE FETONGI KI HA NGAUE FO'OU, KA NA'E ALU ATU AE PULE MOE KAU POLISI 'O FEKAU KENE FOKI KA 'IKAI 'E FAKAHA LEVA IA PEA 'E FAKAFOKI MEI NU'USILA NI.

NA'E FOKI 'AE TOKOTAHA NI KA NA'E HILI 'ENE FOKI NA'E FAI HA NO FAKATOTOLO'I 'E HE TANNERS UNION 'AE MEA NI PEA 'ILO AI NA'E 'IKAI HA TOTONU 'E TAHA KE NE FOKI. PEA NA'E TOE 'ILO'I AI FOKI 'OKU NGAUE AI 'AE TOKO TAHA NIMA 'AIA NA'E 'OMAI KINAUTOLU KENAU NGAUE PEA TOKI HANGA 'E HE KAUTAHA 'O TO'O TA'E FAKALAO 'AE KONGA HONAU VAHANGA KE TOTONGI 'AKI 'ENAU TOTONGI PUNA MAI KI HENI.

NA'E TA'OFI LEVA 'EHE UNIONI 'AE KAUTAHA PEA FAKAFOKI LEVA 'AE SILINI AE TAMA'IKI PEA KANISELI MO 'ENAU ALEAPAU.

KA NEONGO IA MAHALO 'OKU IAI MOHA KAU NGAUE MEI HE 'OTU MOTU 'OKU NAU 'IHE TU'UNGA TATAU MOE FA'AHINGA KOENI

KUOPAU KE IAI HA TATAU 'A E TOKOTAHA NGAUE KOTOA 'OE ALEAPAU PEA KAPAU 'OKU NAU FAKAILIFIA 'I. KOE, KAKAI, PE TOTONGI TA'E FE'UNGA KOE PEA KE FETU'UTAKI LEVA KI HO'O UNION PE KOE KAUTAHA CARE P. O. BOX 2794, AOKALANI (TELEFONI FIKA 371-507).

'OKU FU'U MAHU'INGA 'AUPITO KEKE FETU'UTAKI KI HO'O UNION PE KOE CARE HE KAPAU TE TAU NGAUE FAKATAHA 'E LAVA AI KE TUKU 'AE FA'AHINGA ME'A KOENI. PEA KAPAU 'OKU IAI HAO KAUNGA NGAUE 'OKU PEHE'I PEA KE 'OANGE KIAI 'AE FANONGONONGO NI.

'OKU 'IKAI KE TONU KE ILIFIA HA TAHA PE 'E TAUTEA PE FAKAFOKI KAPAU TEKE FAKAHA KI HO'O UNION HE KOE'UHI KAPAU 'E UOUONGA TAHA 'AE KAU NGAUE 'E LAVA AI KE MALU'I KINAUTOLU. 'AIA NA'E MAHINO ENI HE FEINGA KUO FAI FELAVE'I MOE KAU NGAUE TONGA MOE IMMIGRATION PEA MOE TOKI ME'A KOENI NA'E HOKO 'IHE KAUTAHA SUTHERLANDS.

KAPAU E TA'E MAHINO HA ME'A PEA KE FETU'UTAKI LEVA KI HO'O UNIONI PE KOE "CARE".

TUATUA AKAKITE KI TE ARONGA ANGAANGA KATOATO

I tetai ebedoma i topa ake nei kua akakoro tetai tangata angaanga Rarotonga tei apai ia mai ki Auckland e te Kamupani angaanga W. Sutherland & Co. kia tau i tana angaanga no te meitaki o te tutaki e te tu o te angaanga ou. E tika anga teia ki te au tangata angaanga katoatoa. Ina ra, kua aere mai te manitia e te akava ki te ngai angaanga ou a teia tangata, e kua akaue iaia kia oki kia angaanga ki te Sutherland ma te akamataku e me kare aia e oki mai, ka akaatea ia aia mei Niu Tirani nei.

Kua oki atu teia tangata ki tana angaanga mua. Kua apai ia atu te tuatua no teia i tupu ki te Tanners' Unioni, e i to ratou kimiana atu ki roto i teia mea tei tupu, e kua kitea mai e kare o teia Kamupani tika anga kia rave mei ta ratou i rave. E kua kitea katoa mai e 15 tangata angaanga katoa i Sutherland tei aiteite te tu. Kare e tika anga i te ture kia kiriti te Kamupani i tetai tuanga o ta ratou moni tutaki angaanga ei tutaki i te moni o to ratou patete.

Na roto i ta te Unioni i rave, kua akaoki ratou i te Kamupani ki muri mei ta ratou i anoano i te rave, e kua akaoki akaou ia te moni a te aronga angaanga, e kua tipu ia ta ratou koreromotu.

Penei, te vai nei tetai au tangata angaanga mei te Airani mai i roto i teia tu. Kia tu rai te tangata angaanga i tetai pepa o te koreromotu. Me kare koe i marama i toou tika anga, kua manako koe e e au tu tika kore tetai rave ia nei kia koo-te ta mataku, te tutaki meangiti, e me te keia ia nei koe, e kimi atu koe i reira i te tauturu mei toou Trade Unioni, me kare ki te Citizens' Association for Racial Equality (CARE), P. O. Box 2794, Auckland (phone 371-507).

E mea puapinga maata kia kimi atu koe ki toou Unioni me kare ki te CARE, no te mea, ka na roto ua i te angaanga taokotai anga e rauka i ia tatou i te akakore i teia au tu e raveia nei. Me kua kite koe i tetai tangata i roto i taau ngai angaanga tei akapera ia, akaari atu i teia leta kiaia.

Kare o te tangata angaanga manamanata me akamataku ia mai aia e ka akaoki ia ki tona enua, me kare ki tetai au tu akautunga me akakite aia ki tona Unioni me kare ki te CARE, no te mea, na te au aronga angaanga e rave i te angaanga kapiti no te paruru anga ia kotou. Kua kitea teia tu tauturu ki runga i te au tangata angaanga Tonga, e tetai au tangata ke ke e aere mai nei ki teia enua e pera ki teia tei tupu ake nei ki te Sutherlands.

ME EKOKO KOE, KIMI MAI KI TOOU UNIONI ME KARE KI TE "CARE" NO TE AKAMARAMA'.

FAAALIGA MO TAGATA FAIGALUEGA

I SE VAIASO E LEI MAMAO ATU NA VESIA AI LE KAMUPANI A SUTHERLAND'S & CO. ONA O SE TASI O ANA TAGATA FAIGALUEGA MAI RAOTONGA NA AUMAI E LEA KAMUPANI I NI FEAGAIGA FAA - KONEKALATE, ONA UA SUI LE ISI ANA GALUEGA, LELEI MA TELE ATU LE TOTOGI, AUA E PULE LE TAGATA I LE TAIMI MA LE ASO E SUI AI LANA GALUEGA. PEITAI, O LE PULE, O LEA KAMUPANI, MA LE ALII LEOLEO O LE MALO UA O MAI MA TOSO FA'AMALOSI ATU LEA TAULE'ALE'A IA TOE FOI IA SUTHERLAND'S A LEAI, UA TOE FA'AFOI I RAROTONGA.

UA TOE FOI LEA TAULE'ALE'A, MA UA TU'UINA ATU I LE IUNI (TANNERS' UNION) LE FAALAVELAVE INA IA SUESUE INA, UA FAAALIA LE LEAI OSE AIA TATAU A LE KAMUPANI E FAIA AI SE TULAGA FAAPEA. SA SUESUEINA PEA MA TOE MAUA LE ISI TOA 15 TAGATA O LOO FAIGALUEGA IA SUTHERLAND'S O LOO MAFATIA AI I LE TULAGA LAVA LEA E TASI. E LE TUSA AI MA AUALA OLE TULAFONO LE TO'ESE INA MAI E LE KAMUPANI O NI VAEGA TUPE MAI TOTOGI O TAGATA MO O LATOU PASESE MAI RAROTONGA.

UA POLOAINA FAAMALOSIA E LE IUNI (UNION) IA TAOFIA IA FAIGA, IA TOE FAAFOI TUPE A TAGATA, MA IA SOLOIA KONEKALATE.

ATONU E TOATELE NISI TAGATA FAIGALUEGA MAI ATUMOTU O LOO AFAINA INI FAALAVELAVE FAAPENEI. MA E TATAU ONA TAOFI SE KOPI O SOO SE KONEKALATE. AFAI E TE FIA MALAMALAMA I LOU AIA TATAU, POO PUIPUIA OE INI FAIGA TAU FAAMATA'U, TOTOGI O OE I SE TOTOGI MAULALO, POO LE PELOGIA FOI OE I SOO SE AUALA, FESILI LOA I LAU IUNI (UNION) POO LE FAALAPOTOPOTOGA A TAGATA ANU'U E TETE'E I LE FA'AILOGA LANU. (CARE) P. O. BOX 2794, AUCKLAND. TELEFONI 371-507.

O SE MEA MATUA TAUA TELE LOU FAAFESOOTAI O LAU IUNI (UNION) POO (CARE) AUA O LO TATOU GALULUE FAATASI, E MAFAI AI ONA TAOFIA NEI FAIGA TAU - FAAVALEA. A O IAI SE ISI O AFAINA I NEI FAAFITAU I LAU GALUEGA, TUU ATU IAI LENEI FAAALIGA TAUA.

O LE A LE TOE IAI SOU POPOLE I LE TOE FAAFO'I OE I LOU ATUNU'U POO NISI LAVA O FAASALAGA PE AFAI UA E LOGO INA LAU IUNI (UNION) POO (CARE) AUA E PUIPUIA E TAGATA FAIGALUEGA LAVA LATOU PE AFAI AE GALULUE FA'ATASI. UA FAAALIA LENEI, PEI O LE FAALAVELAVE NA TUPU I TAGATA FAIGALUEGA MAI TONGA MA LE FAALAVELAVE NA TUPU IA SUTHERLAND'S.

A IAI SE MEA ETE FIA MALAMALAMA AI FAAFESOOTAI LOA LAU IUNI (UNION) POO (CARE) MO SE FESOASOANI.

All things (not so) bright & beautiful

The Jesuits of the Anglican Church's Wellington Diocesan Synod are at last reaping the rewards of their priest-craft. The decision to oppose the World Council of Church's funding of African anti-imperialist liberation movements is the crowning triumph for the reactionaries in their campaign to stamp out the liberalism fostered by the late Bishop Baines.

Henry Wolfe Baines died in 1973 after a 12 year pontificate as Bishop of Wellington. During his reign he was renowned for his consistent liberalism. He was a leading advocate of abortion and homosexual law reform, and belonged to the latter association. He was an ardent advocate, and one of the prime motivators, of church union between the Anglicans and four protestant groups in the short term and in the long term with Roman Catholics. And above all, he was an outspoken critic of the American and New Zealand Governments in the Vietnam War and the repressive colonial regimes in Africa. In every sphere he was an advocate of justice through the maintenance of human rights and the ending of oppression.

Unfortunately for the church the bishop died. The synod met in secret conclave (as is its custom) and the wheeling and dealing began for Baine's successor. The synod was split between the conservatives and liberals. Theology didn't enter the debate at all (apart from rugby — most delegates seemed to be mainly concerned with whether or not the candidates for episcopacy favoured Springbok tours). It was a straight political election. There were two candidates — on the left, stroking his sideburns was trend-setting "radical" Godfrey Wilson, vicar of St Peters Willis St, and on the right — way, way out on the right — was the vicar of blue-ribbon Karori parish, Edward Norman. The result was a foregone conclusion. Wilson tended to put people off with his posturing — Norman was what was needed, a good personification of the Tory party on its knees.

The new pontiff, the Right Reverent Edward K. Norman, was everything that his predecessor wasn't. He is strongly opposed to any reform of the laws relating to homosexuality or abortion. He was instrumental in defeating the proposals for church union. His views on the Vietnam War made Hamilton Mitchell look like a conscientious objector. And his views on South Africa — and the WCC support liberation movements — have been sufficiently well publicised by his very good friends Alan Burnett and Dennis Blundell in their respective papers to obviate the need for restatement.

His election marks a new era in religious affairs in New Zealand — an

era of stark reaction. The liberal priests who supported Wilson's candidacy have been effectively silenced — some exiled to distant country parishes. And the new bishop's henchmen have begun making themselves heard. Blundell's next door neighbour the Reverend Matthew Calder made it known by all public media that he was going to South Africa to find out The Truth about all this silly talk about racism. It was not hard to guess what he would say on his return — and those who guessed that he would return to NZ saying that the Kaffir was treated very well would have guessed right.



OH! Threatening us with Karate now, is he!

Mr Calder is basically a humble man, not given to self-seeking, and it would be unfair to draw attention to his practice of advertising books of which he is the author prominently on his church notice board near the Basin Reserve.

Then there is the Reverend Kenneth Herd. Mr Herd will be known to you as he recently appeared on Nationwide as the bishop's frontman in a debate with a National Council of Churches representative on the question of aid to guerillas.

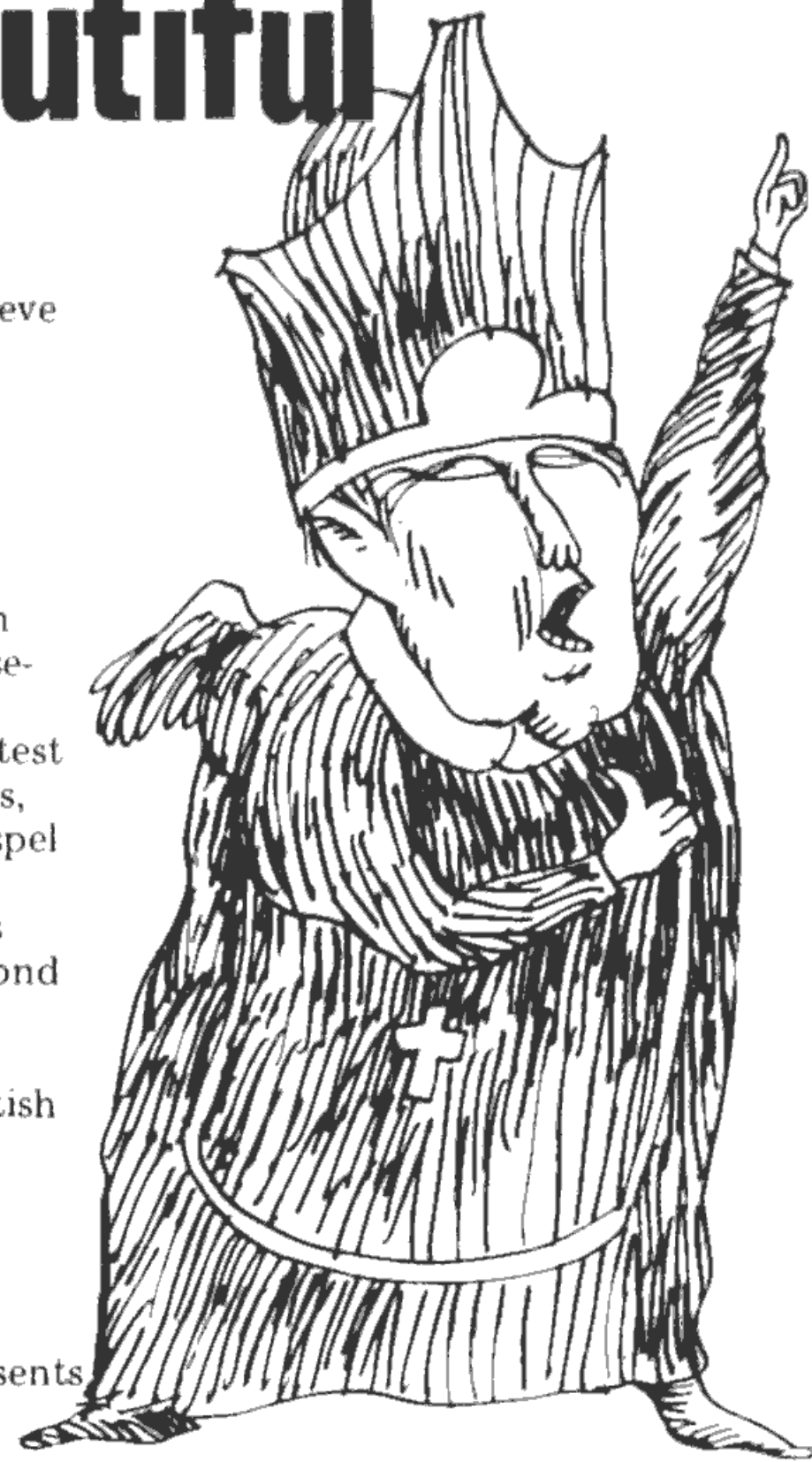
Mr Herd put forth all the tired old pacifist arguments. He seemed saddened that the supposedly Christian people in the World Council

of Churches should give aid and comfort to those who seek to achieve political ends by violence and terror. But it is not surprising that when the NCC spokesman tried to point out the inconsistency of the Anglican Church's present stand against supporting the African guerrilla movements in comparison with its uncritical and total endorsement of the War against Hitler 1939-45, that Mr Herd should protest "Instead of going back thirty years, let's go back 2000 years to the gospel of peace", so earnestly.

The Reverend Mr Herd served as a tank commander during the Second World War and after sustaining an injury (he still walks with a limp) was, it is believed seconded to British Army Intelligence.

The church (any church) can always be relied on to talk shit — that's its *raison d'être*. But it's the kind of shit that counts. Every religion has a class basis and represents the economic needs of that class. Every successful religion becomes, with its success, the agent of the ruling classes of the society in which it gains adherents. The "Gospel of Peace" was just the thing for slaves and subject peoples in the Roman Empire of the first three centuries AD. This unconditional pacifism was a necessary tenet of any religion that wanted to succeed among oppressed peoples. Be a good, servile creep in this world and you'll get pie in the sky when you die — rebel, and you'll fry in hell. Of course, when Constantine saw what a great idea this Jesus kick was and made him the official state god, circa 325 AD, the message changed slightly to encompass the violent christianisation of the energies of the empire, and this policy of "spreading the good news" (imperialism to you) has continued successfully ever since.

Christians can always be relied on to vary their message according to circumstances. If its a question of



white (i.e. Christian) expansionism then war and terror become the duty of every Christian who seeks to save his soul, but if, on the other hand, its those little black bastards on the trigger end of the gun storming the bastions of capitalism then it becomes the duty of every black Christian to convert his less temperate brethren to non-violence (and everlasting subjection and misery).

It's the conservative christians who are the consistent ones though. Even a good liberal like Baines was only liberal when it came to distant countries like Vietnam or South Africa, or minority group in this country whose demands represented no great threat to wealth and privilege. Not so when there was any danger of a strike by New Zealand workers against the NZ ruling class. Then the most liberal churchmen can be relied upon to rigorously mouth pieties about "restraint" and "due process of (bourgeois) law". As the old "All Things Bright" puts it:

"The rich man in his garden
the poor man at his gate
God made the high and lowly
And ordered their estate."
So is religion "the philosophic gendarme of the ruling class". So does it expose its ultimate amorality in its defence by any means necessary of privilege and wealth — of capitalism — in every country. It teaches servility and pacifism to the oppressed when they threaten; it teaches the "militant defence of christendom", "morals", "society", "respect for property" when the oppressors are threatened.

But back to Henry Wolfe Baines. Having so violently dealt with the creeping liberalism his pontificate espoused the new bishops and his buddies sought to ease their consciences by honouring in words the man whose every belief they repudiate. They thought to 'buy off' his departed soul (eschatalogically speaking) by canonising him and renaming the Cathedral after him — but in the end they settled for depositing his ashes in a gigantic cross in side the church, a gesture which, when you think about it, has a not-unappropriate symbolism all of its own.

"We have found this man perverting our nation and forbidding us to give tribute to Caesar.

"He stirs up the people, teaching..."
— CRUCIFY HIM



QUAKERS

We shall not ask you to speak or sing,
We shall not ask you what you believe
We shall not ask you to give money,
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 are you 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 Moncrieff Street every
Sunday at 11 am.

Act now on housing crisis

by Anthony Ward

The present severe housing shortage in Wellington leads to overcrowding and use of substandard flats. Some 1,000 of Victoria's 1973 full-time students were in flats, and probably about the same number again of part-timers. The common desire to be close to the University has made the shortage particularly severe in Kelburn. As some houses get older and others are demolished for the motorway the outlook is not getting much brighter.

As an emergency measure the Students Association rented the Beverley Hills Private Hotel for student accommodation, but this venture will cost some \$3,000 this year — Studass cannot afford to become involved in any repetitions. There is a real need for concerted action to build more flats in Kelburn but a major drawback is the exorbitant price of land. Another is the fact that most close land already has a high density population, and redevelopment doesn't add sufficiently to these to become justifiable.

Two blocks of land are zoned for eventual University accommodation: two acres in Clermont Terrace and about five acres in the Fairlie Terrace/Adams Terrace/Landcross Street block. A possible way of rebuilding this second area has been considered, in flat blocks containing either two or three floors of two flats on each floor. There are several important criticisms of such a scheme, including:

- 1) The area at present houses some 300-350 people, this scheme increases that to 500 beds, not justifying the expense.
- 2) There are considerable dangers of the redevelopment becoming stereotyped blocks such as has happened in England at many of the new universities.
- 3) It may not be a good idea to isolate students from the rest of society.

A redevelopment of the Clermont Terrace area clearly depends on the removal of the sociology department into the proposed Von Zedlitz building which is by no means definitely to be built. While avoiding criticism 1, and taking possible action to prevent 2, this would still leave criticism 3 to be answered. In building student accommodation are we interested purely in providing cheap good standards of housing, or are we also concerned about the environment that we are creating.

Costing for a simple four person flat, of about 1,000 square feet, ignoring land costs for the moment, is:

Building at about \$16 per sq. ft	\$16,000
Site development	\$ 1,500
Furniture etc	\$ 2,500

TOTAL \$20,000

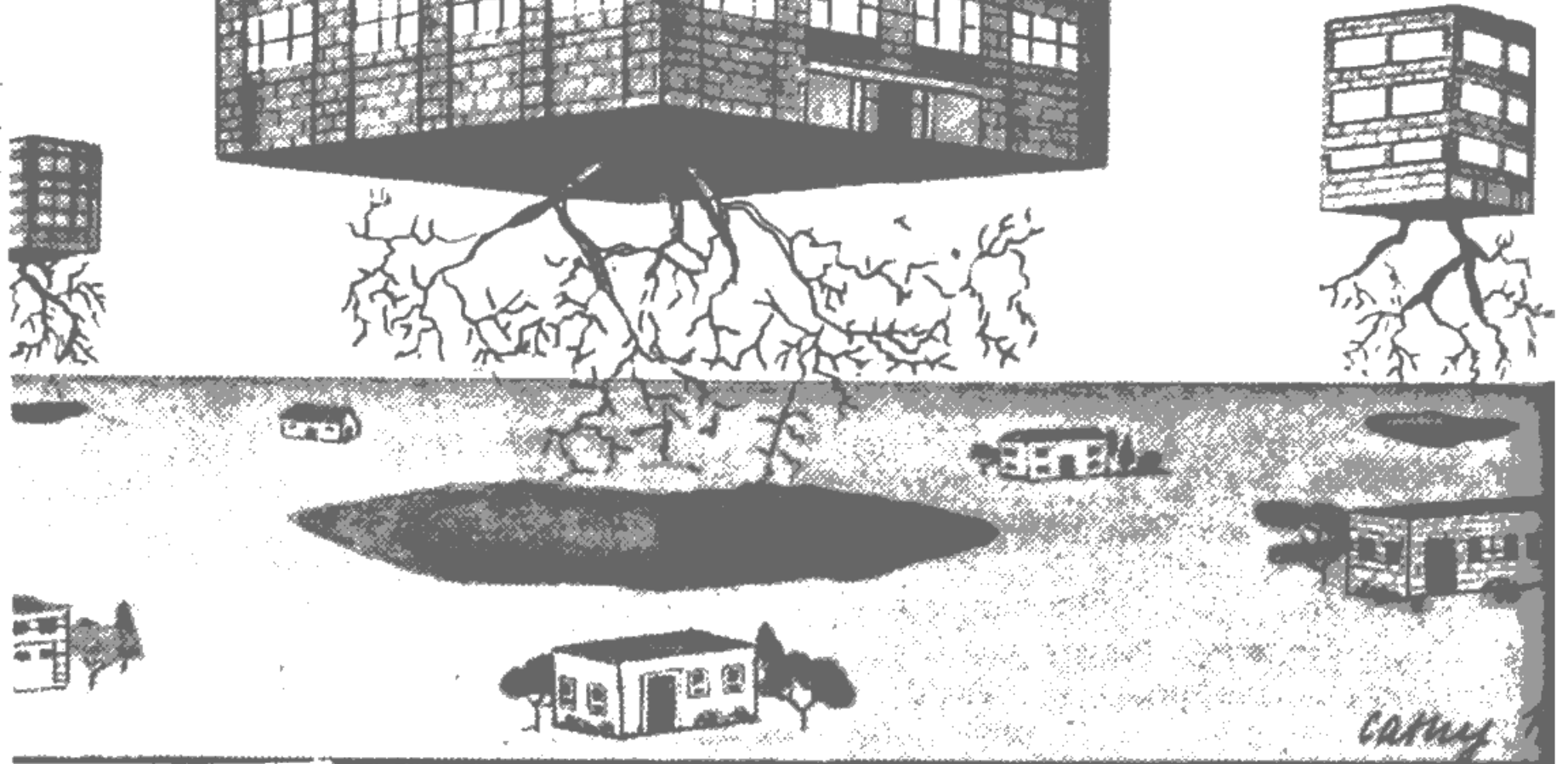
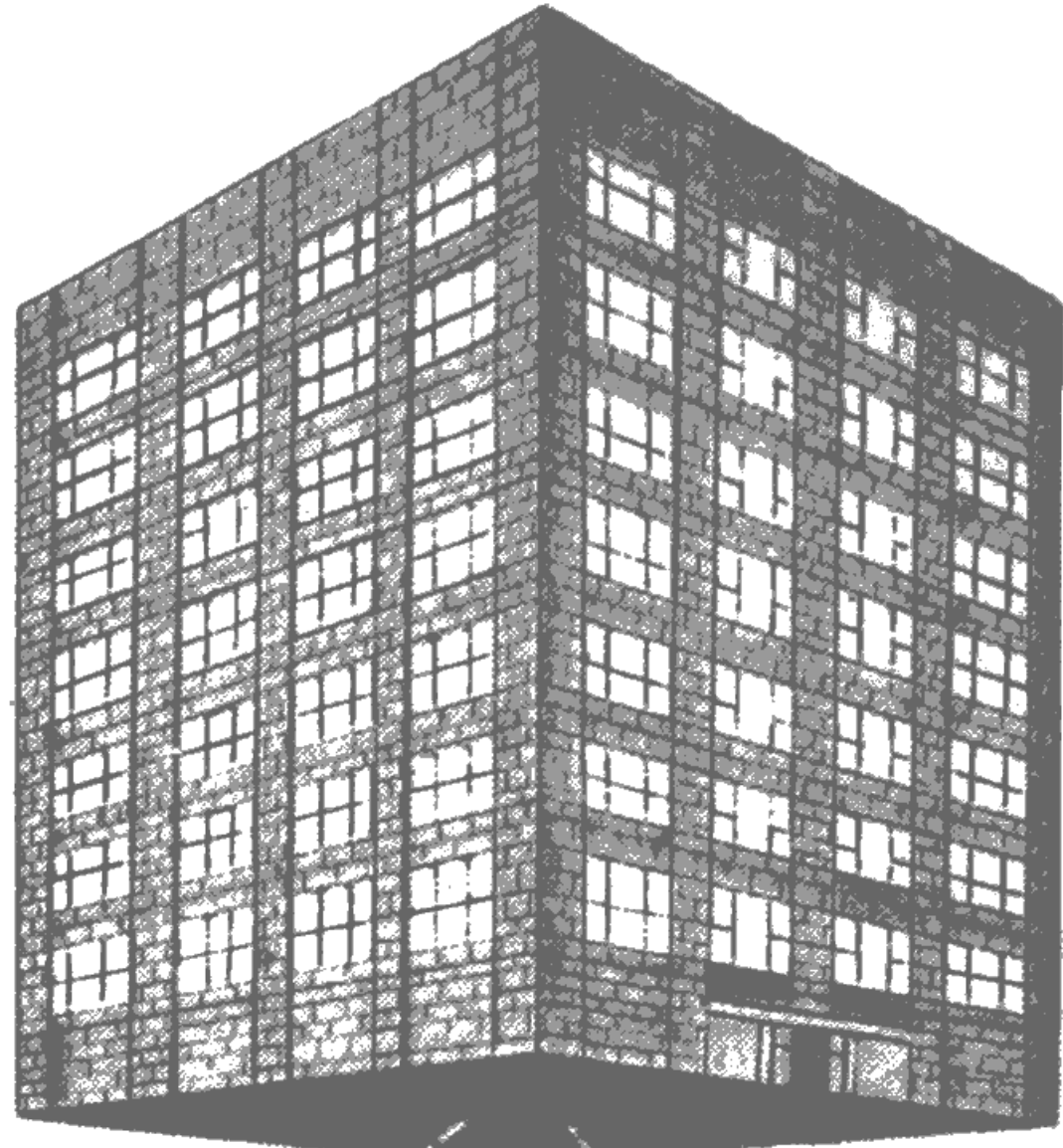
These figures are adjusted from estimates that Massey Studass is using for the flats it is building at present. The University Grants Committee has a subsidy scheme for approved complexes of about \$3,000 per bed. This is apparently at present under review, but since other costs are also going to rise this is the best figure to use. This leaves some \$8,000 to be raised by other means, presumably mortgage finance. Assuming that this can be raised at 8%, over a 30 year term, rents can be approximated as follows:

8% on \$8,000	640 per yr
repayment of principal	260 per yr
maintenance rates etc	500 per yr
total cost per flat/year	\$1400
cost per resident year	\$ 430 at 80% occupancy
cost per resident week	\$ 8.50

This is close to the average \$8.34 rent found in an accommodation survey this year. With heavy land costs included the rent quickly becomes very much higher — for example a \$30,000 house and section large enough for five flat units would raise the rent for each tenant by about \$3.50 per week. It must be stressed that these figures are only approximate, giving a very general idea of possible costs and prices.

Clearly the most favourable idea is to use the land available to the University in the near future, but this again raises the criticism of the environment created. Whether this outweighs the savings possible is a question for as many students as possible decide, so hopefully this article will start discussion about these very important matters that have to be considered. In view of the urgent housing situation now, there is clearly a need to redevelop as soon as possible any demolition sites etc that become available but it is also necessary to carefully consider both the long term impact of such development and the long term needs of students and the wider community.

A Standing Committee of the University Council on Accommodation has recently been established to coordinate moves in this field and plan for the future. It would be a great help to the student reps, Peter Aagaard and myself, if as many students as possible gave their ideas (either through Salient or the Studass Office) on how the University and the Students' Association should approach the accommodation problem.



Steeleye Span

STEELEYE SPAN CONCERT

Steeleye Span are a group, specialising in English folk-rock — unique because they combine the ballads and jigs of Mediaeval England, flavoured with a brew of electric rock and mead. The group was founded in 1971 by Tim Hart, Maddy Prior and Ashley Hutchings, the former two being the only original members left. The band now consists of Hart (on acoustic and electric guitar; electric dulcimer) Maddy Prior (beautiful pure vocals, spoons, and dancing), Peter Knight (violin, recorders, mandolin, piano, banjo, and amazing handsprings onto the stage), Nigel Pegrum (drums, oboe and flute), Rick Kemp (electric bass and occasional percussion), Robert Johnston (guitar).

Five albums have been released in New Zealand. The first two 'Please to see the King' and 'Hark the Village Wait' showed the traditional roots of the band. But with the third 'Below the Salt' — their now distinctive electric sound was adopted to the traditional music. And the new Steeleye Span emerged from being a cult group to star status — despite criticisms from the purists that the Steeleye's were selling out their origins.

Since then — two more albums, 'Parcel of Rogues' and 'Now we are Six', both building

on the foundation established by 'Below the Salt', a pivotal album that threw the band into the world of folk-rock. The later two reveal this evolution. One of the tracks on 'Now we are Six', features in the groups encore, when Maddy Prior dons a blond wig, fifties clothing, the group does likewise and play a fifties rock medley.

Steeleye Span — a group of six highly skilled multi-instrumental musicians, a delight to the ear and on August 16 in the Wellington Town Hall, a delight to the eye.

AND COMPETITION.

Salient with Festival Records give you the chance to win Steeleye Span albums.

Answer the following questions and send your entry to "Steeleye Span Contest", Salient, Box 1347 before Friday August 16 — the result will be announced in the first Salient of next term.

- 1) Where does the name Steeleye Span originate?
- 2) The second album released by Steeleye in NZ was 'Hark the Village Wait'. What is 'Wait'?
- 3) Who is the latest addition to the Steeleye Span line-up? What instruments does he play?
- 4) What does "Below the Salt" mean?
- 5) Who produced Steeleye Span's latest album, "Now we are Six"?



AUCKLAND ⇄ NOUMEA/NANDI

Two return affinity flights between Auckland and Noumea (New Caledonia) and Nandi (Fiji).

ITINERARY:

ANOU I

Wednesday	27 November	Auckland/Noumea
Sunday	9 February	Noumea/Nandi
Friday	15 February	Nandi/Auckland

ANOU II

Wednesday	11 December	Auckland/Noumea
Sunday	26 January	Noumea/Nandi
Friday	31 January	Nandi/Auckland

A passenger travelling on ANOU I must follow that itinerary and cannot change in mid-stream to itinerary ANOU II.

FARE: \$180.00 return which includes cabin bag and airport tax.

ARRIVAL PACKAGE: A package deal is available on arrival consisting of transfer from Tontouta Airport (48 kilos from Noumea) to Noumea plus two nights accommodation and continental breakfast on a share room basis, at Noumea Hotel: \$15. Ticketed on STB Service Voucher.

IMMIGRATION REQUIREMENTS: Valid passport. Valid tourist visa.

HEALTH REQUIREMENTS: Nil.

AUCKLAND ⇄ NEW CALEDONIA

Inclusive holiday tour in Noumea (New Caledonia) with the possibility of a brief holiday at the Isle of Pines.

ITINERARY:

Wednesday	8 January	Auckland/Noumea
Saturday	25 January	Noumea/Auckland

A passenger travelling on HOCAL I must follow that tour arrangement and cannot change in mid-stream to the HOCAL II tour.

FARES:

HOCAL I	\$299.00 includes cabin bag.
HOCAL II	\$345.00 includes cabin bag.

CONTENTS OF TOUR:

HOCAL I

- *Return economy air travel.
- *Transfers to and from Tontouta Airport and Noumea.
- *Accommodation (bed and continental breakfast) in Noumea on share room basis at Latana Hotel for 16 nights.

HOCAL II

- *Return economy air travel.
- *Transfers to and from Tontouta Airport and Noumea.
- *Accommodation (bed and continental breakfast) in Noumea on share room basis at Latana Hotel for 14 nights.
- *Travel to Isle of Pines (off the coast).
- *Accommodation on share room basis with full board for two nights on the Isle of Pines.

IMMIGRATION REQUIREMENTS: Valid passport. Valid visa.

HEALTH REQUIREMENTS: Nil.

AUCKLAND ⇄ WESTCOAST USA

Return affinity flights between Auckland and the West Coast of the United States as part of the Exchange Visitor Programme

ITINERARY:

HOUSA 1

Thursday	7 November	Auckland/Honolulu
Thursday	7 November	Honolulu/San Francisco

A.

Monday	9 February	Los Angeles/Nandi
Wednesday	11 February	Nandi/Auckland

or B.

Friday	21 February	Los Angeles/Papeete
Friday	21 February	Papeete/Nandi
Sunday	23 February	Nandi/Auckland

HOUSA 2

Friday	22 November	Auckland/Honolulu
Friday	22 November	Honolulu/San Francisco

A.

Monday	9 February	Los Angeles/Nandi
Wednesday	11 February	Nandi/Auckland

B.

Friday	21 February	San Francisco/Nandi
Sunday	23 February	Nandi/Auckland

or C.

Saturday	1 March	San Francisco/Nandi
Sunday	2 March	Nandi/Auckland
Tuesday	4 March	Nandi/Auckland

NOTE: A student travelling on HOUSA 1 can book to return on either HOUSA 1A or HOUSA 1B. Similarly a student travelling on HOUSA 2 can book to return on either HOUSA 2A, HOUSA 2B, or HOUSA 2C. You are NOT permitted to travel to America on HOUSA 1 and to return on either the HOUSA 2 flights or vice versa.

ARRIVAL PACKAGE: There is no arrival package here but all participants are met at the airport transferred to the city and given overnight accommodation.

HEALTH REQUIREMENTS: Smallpox inoculation. This is not required for travel to the United States but as these flights stop over in Nandi on the return journey, regulations require a valid smallpox certificate.

ORONSAY CRUISE

15 day cruise of the South Pacific on the 'Oronsay'.

ITINERARY:

Wednesday	11 December	Depart Auckland
Saturday	14 December	Arrive Suva Depart Suva
Sunday	15 December	Arrive Pago Pago Depart Pago Pago
Thursday	19 December	Arrive Vila Depart Vila
Sunday	22 December	Arrive Sydney
Monday	23 December	Depart Sydney
Thursday	26 December	Arrive Auckland

FARE: \$264.00

IMMIGRATION REQUIREMENTS: Nil.

HEALTH REQUIREMENTS: Nil.

NZUSA



Call at your local STB office, Middle Floor, Union Building, between 10.30am and 3.30pm. See Jane Mulryan.

TRANS TASMAN STUDENT FLIGHTS – SUMMER 1974/75

AUCKLAND-SYDNEY

December 11
January 29
February 18

BRISBANE-AUCKLAND

December 11, 22

AUCKLAND-SYDNEY

November 5, 11
December 5, 12, 19, 22
January 2, 23, 30
February 7, 27
March 3

SYDNEY-AUCKLAND

November 11
December 3, 4, 11, 18
January 1, 13, 22, 29
February 7, 18, 26

AUCKLAND-MELBOURNE

January 13

MELBOURNE-AUCKLAND

None

CHRISTCHURCH-SYDNEY

November 9, 18, 25
December 10, 17, 24, 27
January 5, 14, 21, 30
February 6, 10, 18, 24

SYDNEY-CHRISTCHURCH

November 18
December 16, 23, 26
January 5, 20, 19
February 5, 10, 18, 24

CHRISTCHURCH-MELBOURNE

December 16, 23, 26
January 8, 20, 29
February 12, 19
March 5, 8, (2)

MELBOURNE-CHRISTCHURCH

November 25
December 10, 17, 24, 27
January 9, 14, 21, 30
February 13, 20
March 6

FARES

Auckland-Brisbane	\$130.00 return
Auckland-Sydney	\$120.00 return
Auckland-Melbourne	\$138.00 return
Christchurch-Sydney	\$120.00 return
Christchurch-Melbourne	\$132.00 return

Must be ISIC holders to qualify. Can travel Auckland/Sydney then Melbourne/Christchurch with a fare combination.





ART

Exhibitions: Ian Scott: Peter McLeavey Galleries. Alan Pearson: Bett Duncan Gallery. Young Artists Exhibition 1974: NZ Academy of Fine Arts. Reviewed by Martin Edmond.

Ian Scott used to paint palpable people, girls in bikinis and girls leaping through the blue skies, with real hills, trees, grass and so forth. That was in the middle and late sixties; since then there has been a period in which he showed very little work. Now he has exhibited a new group of paintings at Peter McLeavey's, which, if they show nothing else, indicate a quite startling change of orientation since the 'real' paintings. These new ones are striped lozenges of paint tilted across vast, blank and pure white canvases. Though they carry vaguely poetic titles — 'Blooming Light', 'Auckland Morning' — their design is in no sense representational. Rather, they are variations on a formal configuration which is itself of extreme simplicity: it consists of a rectangular figure tilted at about 30 degrees to the vertical axis of the canvas. Inside this figure, the colours may change and may modify each other. Outside is to be left white.

It is worth emphasising the size of the canvases — about 8 foot high and between 2½ to 5 foot wide. Being such large objects and absolutely uncompromising in their initial presentation, they were, to me immediately impressive. To walk in on them was a shock and a perplexity. Apparently they take their place in a fairly recent tradition of American painting — post '50s — called Colour-Field painting some-

times, at others 'Colour Kinevisuality' and other tags as well.

Such painting, it seems to me, makes heavy demands on the observer — not in the sense that it asks him to take in so much, but in that it provides a minimal stimulus, a minimal complexity, if you like, from which the observer presumably derives a response of high intensity. Whether it is a question of work on the part of the observer or rather of a receptivity, a willingness to be worked on, I don't know. I suspect anyway that those two alternatives, in the end, are not very different.

Two of the paintings in the Ian Scott show I did get attacked to — nos 2 and 3, 'West of Auckland' and 'Sprayed Bloom'. The last time I was there the afternoon sun was shining down through gauze curtains onto a couple of the paintings. John Cage's one-time definition of painting which is modern came to mind:

"A painting is modern if it is not interrupted by the effect of its environment — so that if shadows and spots and so forth fell on a painting and spoiled it, then it was no a modern painting, but if they fell on it and were, so to speak, fluent with it, then it was a modern painting."

The light as it fell across the white background and the lozenge of colour had a mellowing effect; the rather harsh — stark — beauty of the painting was softened by the light. And that is about the nearest I can come to evaluate comment. We can expect more painting from Ian Scott along the line he has taken over. Or at least I hope so. He cannot get away with such drastic changes of style more than once a decade. If he is to take his impetus from elsewhere, he must make the style his own; which he has not get done.

It is something of a relief to turn to Alan Pearson's exhibition at the Bett Duncan. Here the models and influences are familiar, as is the style and the approach. There is a corresponding feeling that there are fairly definite limits to what Pearson can hope to achieve. His paintings are portraits, including one-self-portrait, still lifes and scenes from his garden. I feel confident in identifying Van Gough, Matisse and perhaps Gauguin being some of these paintings and even, in some, a kind of neo-impressionism, demonstrated by a preoccupation with pouring light. All the canvases are small and most, to my eye somewhat cluttered. I call it colour overkill; he seems to swamp his subject in brilliant colour and expressive

brushwork; yet the purpose what is to be expressed, is not always obvious. I take it that his subject in most cases is not primarily paint or colour, but the expressive possibilities they present in relation to pieces of the 'real world'. As such some of the portraits strike me as oddly incongruous. The faces, with their heavy gaze and melancholy eyes, stare out of their glittering cages of colour, as if trapped, as if unhappy to find themselves in the situation of the painting. The canvases are filled to the point of overflowing; yet, paradoxically, they do not seem to have any extension beyond themselves.

I would except from these general remarks three still-lives — nos 3,6, and 12. Number 3, 'Still Life with Hydrangeas' is remarkable for the way the claustrophobic use of perspective noticeable in many of the works seems finally to collapse towards a flat surface of paint; and the configuration of the blossoms, with their brilliant colour, is quite lovely.

The opening of the NZ Academy exhibition was something of a cultural event. There was the supposedly Dada spectacle of buckets of baked beans washing across the floor while the orchestra played someone-or-other and a dignitary pontificated. It was all a little too good-humoured and stacey to me; people weren't so much outraged as intrigued, even to the extent of wondering which band-wagon they should leap for. Unfortunately, none creaked into view, so we returned to our wine and conversation. The call 'bring out your dead' if it were honoured with any regard for truth, might have produced any number of atrophied sensibilities.

The quality of the work in the show is rather poor, taken all over. I would except from this Robert Franken's pen drawings, because of their undoubted originality, high technical quality and grotesque appeal. And the work of two 18 year old New Plymouth artists, Richard Penney and Andrew Davie, more on the evidence of their promise and their lack of pretension than anything else; though two of Penney's works, 'Time Was 11' and '56' and Davie's 'I Saw the Figure Five in Gold' are fine paintings. If we add to these Bruce Young's two sculptures, that is the sum total of necessary work in the exhibition. Bryan James may have mastered a technique of woodcut printing, but his subjects are banal in the extreme, a kind of social comment which requires a degree of arrogance on the part of the artist and makes his supposed sympathy merely pretence.

Unpleasant optical effects is the limit of Michael Tomas' achievement; and Gary Griffiths painting, despite his portentous statement in the catalogue, is not-so-pretty trivia. These works provide only an excuse for abuse; there is perhaps more to be said for Bruce Barber's media presentation, if one is prepared to undergo the required deprivation experience. I wasn't so I can't comment. Much of this work is derivative, in that it requires as a point of reference overseas work which we see hereonly as prints. It occurs to me that the artists themselves have not seen the actual works whose lead they attempt to follow: not a promising situation. My final objection is to the policy of presenting 'statements by the artist' in the catalogue. It serves only to highlight the gap between a man's stated aim and actual achievement.



DOWNSTAGE THEATRE

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Directed by Raymond Hawthorne

Designed by Raymond Boyce

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RECORDS

That'll be the Day (Soundtrack): Various Artists. Columbia. Reviewed by David MacLennan.

The film "That'll be the Day" is Britain's answer to "American Graffiti". It stars the likes of Ringo Starr, David Essex, Keith Moon and Billy Fury, and if it's half as good as "Graffiti" it should be quite something.

What I have before me is a double album compilation of songs that appear in the film. Three sides are genuine golden oldies, and the fourth side consists of new material written (I presume) for the film, and performed by artists such as Billy Fury, Viv Stanshall, and David Essex ("Rock On"). This fourth side is mediocre to say the most, and is best ignored. The other three sides — first class.

Any oldies compilation containing original versions of hits by the Everly Brothers and Little Richard just cannot fail, and this album contains no less than four classic Everly's songs (Bye Bye Love, Till I Kissed You, Devoted to You and Wake Up Little Suzy) and for Little Richard, Tutti Frutti; collector's items, one and all.

And there are many other great songs on this album, e.g. Dion's "Runaround Sue," Johnny Tillotson's "Poetry in Motion", Larry Williams' classic "Bony Moronie", "Honeycombe" by Jimmy Rogers, "At the Hop" by Danny and the Juniors, and of course, the title track, "That'll be the Day" — but you can forget this, as its the Bobby Vee/Crickets version, not the Buddy Holly/Crickets one (ditto for "Well All Right"). Anyhow, these are readily available on the Buddy Holly "Rock 'n' Roll Collection" album.

Three of the most pleasant tracks for me are "I Love How You Love Me" by the Paris Sisters (romantics will love it), the charming "Born Too Late" by the Pon-Tails, a classic one-hit-wonder from 1957, and "Sealed With A Kiss", by Brian Hyland — a classic early '60 pop.

As I see it, the present Rock 'n' Roll Revival is motivated not so much by a desire to revive the music — this is only the visible side of it — as by a desire, unfortunately impossible to revive the whole 50's scene. This was before Vietnam, before drugs, before Northern Ireland, before Dylan, before Nixon and Watergate — in short, before all the shit that ails society in the 70s. People are subconsciously sick of the decadence of the 70s, and yearn for a simpler life-style — such as the 50s seem to us now. Doubtless the people who are turning on to these old sounds wouldn't readily see this as a reason

for their interest in the music, but I feel that this is the underlying motive. Pop music is a mirror of the times one lives in, and if you compare the lyrics of some of the songs from the rock 'n' roll era to some of what's around now (e.g. Bowie, Lou Reed), it becomes strikingly obvious just how different it was then. And why people want to bring it all back.

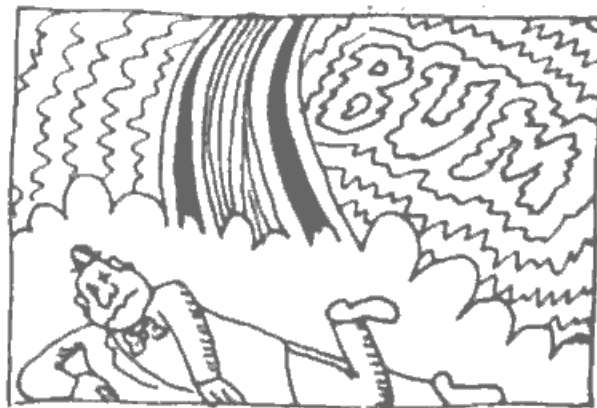
Anyway, "That'll be the Day" is a fine compilation album, and were it not for side four, it would be as good as the "American Graffiti" LP, still the best oldies compilation available.

Hymn of the Seventh Galaxy: Return to Forever: featuring Chick Corea (Polydor) Reviewed by Richard Best.

Take it or leave it, there's a definite vacant lot somewhere in my head.

Where others nestle folk like Eddie Harris, Gary Burton, Herbie Hancock et al. in carefully allocated brain pockets, the word that has most to do with the aforementioned — jazz — is like salt in tea to my mind.

For all that, and obediently nodding one's head to those in-the-know who would say that Chick Corea has more to do with modern jazz than pop, I give you CC's Return to Forever which has more to do with out-of-the-mainstream rock than pop. Or jazz.



Actually, Tony Williams' Lifetime sounded more like jazz to the untrained ear and that band's half-a-dozen albums of straight excess, so Ralph Gleason writes, were more a marriage of rock and somethinorother than jazz. So what the mickeylooloo is Chick Corea playing at?

McLaughlines, precisely, and if I am the seventeenth to state thus, apologies but the comparisons really are quite apparent.

The lighter side of the affairs is in Corea's unblushing theft from McLaughlin of all that shimmering intensity and its final transformation into Heavy without the God bog-down, and musical less McLaughlin's unstoppable lust for complexity.

Even with Return to Forever's tricky-dick attitude to stuid work — where they plug in every available gimmick and more — and some grating time changes, "Galaxy" is the first truly listenable "progressive" record since "The Yes Album". And that was in 1971.

Oh, and it's relatively Cosmic — if you need it.

Now We Are Six: Steeleye Span. Reviewed by Brian King.

Forty-odd minutes, ten tracks full of wonderful electric whimsy from English folk-lore bandits Steeleye Span. Gentle reader, be warned! Gone is the characteristic sea-side shanty, the emblematic wooden-legged sailor: Steeleye Span have taken to the woods. "Now We Are Six", the latest album, is populated with elves and sprites.

The track titles read like a kindergarten primer: "Thomas The Rhymer", "Two Magicians", "Seven Hundred Elves", "The Mooncoin Jig", and the lyrics are a kind of Little Red Schoolbook for under-fives. "Seven Hundred Elves" for instance: a song straight from Brothers Grim, about militant elves:

"Seven hundred elves from out the Wood/ tired and grim (?) they were, down to the farmers house they went/his meat and drink to share...." and sounding like "Volunteers" by Jefferson Airplane.

Steeleye Span are as authentic as old English leather: their music is for the most part traditional. Thus there is a note of real sadness in 'Long-A-Growing', due mainly to Maddy Prior's sensitive vocal. The material on "Now We Are Six" reflects a livelier approach to the music. It may have something to do with the new line-up: only Tim Hart and Maddy Prior remain from the musicians



who played on the earlier "Hark the Village Wait" album. The title track and "Twinkle Twinkle Little Star" are both rendered in quavering falsetto by the Sr. Eleye Primary School Choir — how delightful can you get?

Ian Anderson adds a touch of mischief to "Thomas", and David Bowie plays sax on "To Know Him Is To Love Him" — which is about equivalent to Eric Clapton playing triangle with Alice Cooper on Zappas' "Uncle Meat". There's something deliciously sensual about the weird, soaring harmonies that leave shivers in their wake, especially on "Two Magicians". On each track the separate instruments — the crisp snare, bass, lead guitar — and lead voice are clearly discernable. Ah...working man's magic.

"Now We Are Six" offers a solution to everything: it's the perfect opiate for the undergraduate Tolkien mind: it's the realised hope of the serious listener of folk music — a return to olde English lunacy, replete with Grace Slick vocals and Kanter guitar.

Steeleye Span are due to give a concert in the Town Hall in August. If you saw the

incredible the Fairport and Pentangle shows were then you won't miss: "Don't you see on bonny, bonny, road/that lies across the burny brae/ that is the road to fair elf-land/where you and I this night must go....."

On the Road: Traffic (Festival Recording). Reviewed by Thomas McGrath.

This is a double album of Traffic recorded in concerts on tour in Germany. The content is drawn mainly from the LPs, "Low Spark of High Heeled Boys" and "Shoot Out at the Fantasy Factory". Despite personnel changes, the line-up still includes Steve Winwood, Roger Hawkins, Jim Capaldi, David Hood, Chris Wood and Reebop Kwaku Baah — all outstanding musicians in the British rock scene. That hideous record cover shows photographs of Hawkins wearing the perennial sunglasses from 'Fantasy Factory' and Capaldi sporting the same red shirt from 'Low Spark'. And this to me indicates the tone of both LPs.

The first one is jazz oriented, and each track gains something from the live recording on account of the sustained technical brilliance and the group's prowess at jamming. The piano work is consistently strong and best shown on the slow, controlled "Sometimes I Feel So Un-inspired".

Individual talent is the compensation for long and rather uneventful numbers. This brings me to criticism of the record. The tight and professional sound of the musicians must interest an enthusiast; but to anybody else the lack of life and the treading of paths three to four years old, altogether lowers both tone and calibre.

The second LP is more rock — but oh how disappointing! With 'Fantasy Factory' and 'Light up or leave me alone', good electronic effects produced in the recording studio are the guts of the melody arrangement. These cannot be reproduced on stage. The good performance of say Wood on saxophone and flute, or Capaldi and Hawkins on drums, which holds the first LP together, is utterly lost on side 3 of the album. The pace of both those tracks reiterates the group's musical ability, but there's no sense of that control or tightness of rhythm which characterised earlier albums. "Low Spark of High Heeled Boys", which takes up side four entirely, absolutely expresses the worst features of "On the Road". The stage performance of this tune is tedious, as the recording studio version of two or three years ago, was lively.

Having heard most of Traffic's earlier albums, I cannot recommend this one. I was somewhat disillusioned to hear good melodies turned into hackneyed antiques.



Ubu Roi: by Alfred Jarry. VUW Drama Society. Directed by Jim Spalding. Reviewed by Martin Edmond.

When we get bored we make charades. If we have the time and the means, we do it with style, using costumes, make-up, props etc. And if, furthermore, we are intelligent and of faultless pedigree, those extras may convince us we mean something by the charade and we then persuade our audience to applaud our act. It is a strange process whereby what was unequivocally, a kick in the face, becomes in its turn a collection of faces pleading for kicks; but this is the history the production of *Ubu Roi* bears witness to. Yeats, following the notorious 1896 premiere, was moved to comment: 'After us the savage God'. The news from Memorial Theatre is, God has altogether lost his savagery and his being too, and that in his absence his creatures play pretty games. I would not mind so much if these people had not used a text which still has in it the stuff from which real theatre is made. Drama Society has already abused and misused Becker's 'Waiting for Godot'. Here they merely continue their jolly romp around the body of modern theatre, forgetting that without due respect, the body may become a corpse. It is a production which rests more on the assumption of Jarry's genius than any of the plays he wrote; it works with the pretensions of the avant garde rather than with the real conflicts that have, occasionally made an avant-garde necessary. In a word, it shorts-circuits itself, tipping its cap to both author and audience with an equally earnest desire to gratify.

Ubu Roi itself is a kind of marriage of the sublime and the ridiculous, a schoolboy fantasy given free rein down the corridors of high finance and power. Ubu, up on his financial horse, farts and flusters his way into any hall that is the least bit hallowed, leaving after him his incorrigible stink. He is anarchic, he is grotesque, he is even terrifying, in that there is a crazy logic in all he does — the thing that made Cyril Connolly call him 'the Santa Claus of the Atomic Age'. But he is not, finally, a buffoon and nor is he much fun. He's funny, of course, but that's not quite the same thing. It is here that I would locate the basic fault in the production. Jim Spalding, Charlie Moore, who played Ubu, and almost everyone else in the cast, thought they were playing a knock-about farce and playing it for laughs. In so doing, they entirely lost that element of the sinister and the grotesque which is what makes the Ubu plays the masterpieces they are. It is worth remembering that the play was first conceived for puppet theatre, I believe that for any production of it to succeed, that kind of stylisation must be somehow incorporated. Puppets, as Ted Hughes has it, 'are deeper than our own reality: the more human they look and act, the more elemental they seem.' This cast, with one or two exceptions, were people first — scrubbed and cheerful at that — and characters either second or not at all. Even the numerous parodies of various notable set pieces (particularly from Shakespeare) that the play contrives, are allowed to pass with barely a nod; and from a university cast, probably all English students! The one player who deserves mention is Murray Gadd as Boggerlas. He did at times realise the world of insane double-standards in which he had found himself. And perhaps Philippa Campbell's Mere Ubu would have impressed me had I not seen her play exactly the same role in that ill-starred 'Waiting for Godot'.

Since I believe the show was spoiled by a basic misunderstanding of the play (if it was not a refusal to understand) it is difficult to give praise to those aspects which were well-executed. I mean, the costumes and the make-up were excellent, the music always apt and sometimes genuinely funny, and the stage design generally clever in conception, if not in application. These technical accomplishments cried out for something to support or complement and they did not find it. The programme notes are nothing more than gratuitous cock-sucking, entirely nauseating. Jarry spins in his pint-sized grave, unredeemed.

The paradox is, Jarry spent all of his life and much of his energy tilting at all that is silly and false, and his despair, as Yeats saw, was visionary in its implications; here we have a production, purporting to be of one of Jarry's works, which is itself silly and false. Something in the very nature of drama as a university study is involved here. It seems to me that whatever commitment these students have, it is not to theatre as a means of personal and public expression and certainly not to theatre as a means of life. The dominant attitude is one of frivolity, a willingness to indulge in good clean fun to hearts content, but never, on pain of awakening, to mean what is said. Jarry may be fun, but he is not 'good' and never clean. I think it only fair to give him the last word:

'No cherry; just
A souvenir —
Rubber dust:
'Ubu was here!'

'One thing bugs me,
Makes me black:
Want no nookie
In the sack!'

Biedermann und die Brandstifter: by Max Frisch, performed from July 18-20. Reviewed by Mary Hunter.

The German Department's dramatic production for 1974, following last year's highly successful 'Der Kankasische Kreidekreis', was 'Biedermann und die Brandstifter', a play by Max Frisch. In the lead role, Chris Kelly did well with a difficult task, keeping the German at a high level of fluency, at the same time as he conveyed the character of the unbelieving Biedermann with a remarkable degree of subtle humour. He was ably helped by the talents of Detlev Vosgerau who steals the show as the conman/boxer Schmitz. The scenes between Schmitz and Babette (Biedermann's wife, played by Gillian Adsett) are some of the funniest in the play and in the 6th scene, Detlev shows that he is well at home in his comic role as he hacks coarsely through his food in a manner neanderthal man would have been proud of.

Eisenring, as the impeccable and crafty leader of the incendiaries, is well represented by George Mendry who like Detlev Vosgerau plays the part with great humour and conviction.

Gillian Adsett as Biedermann's wife is one of the strongest characters with good clear voice production all the way through.

It is obvious that the play will warm up after the first few minutes on stage and indeed it gets better as the cast relaxes into their respective roles. The second section is noticeably more interesting and better presented than the first, especially with the entry of a variety of smaller, but important, characters. Although he appears only twice in the performance for short periods, Dillwyn Middlestone makes quite an impact as the Dr Phil.

The main let down in the play lies in the chorus, which although at times came across successfully, in the main failed to be fully effective because of a lack of vocal unity. One got the impression that the 'Chorfishrer' took her lines rather too seriously and these tended to drag rather.

Much of the interest of the play lies in its words, rather than action, which is limited to a certain extent to the central table and attic. The cast did manage to maintain this interest though, and for this they and their director must be congratulated.

Hedda Gabler: by Henrik Ibsen. Directed by Raymond Hawthorne. Presented by Downstage Theatre. Reviewed by Lawrence McDonald.

'Hedda Gabler' charts the growing frustrations of a young woman, seeking to escape from the boredom of bourgeois society into a kind of aristocracy of the spirit. She eventually achieves this release in, for her, the one 'perfect' act of her life — suicide. Every aspect of this life: her marriage to George Tessimond, their honeymoon, the academic circle in which he moves, his aunt, the society which surrounds them and of which they are a part — all these things, quite literally, bore her to death. Only her husband's rival, Erlert Lovborg, is sufficiently out of harmony with this settled society to excite her. But as a relationship with him is out of the question, only a romantic vision of his death inspires Hedda Gabler.

Unable to control her own life, Hedda is inordinately obsessed with the lives of those around her. If Erlert can rise above bourgeois inertia, there may be a chance for her as well. Finally, confronted with Judge Brack's hints about the scandalous implications of Lovborg's death, Hedda rejects his ethic of compromise

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and takes her own life. Her action, the eby falsifying Brack's final words — "People don't do that kind of thing". Thus, the claims of the idea, to use a phrase of Ibsen's, defeat those of conformity and compromise.

Janice Finn, as Hedda, manages the boredom very well, although she should drop the Edith Evans intonations. However, she didn't convey nearly enough of the passionate idealism which emerges as the driving force in Hedda's life. The burning of the Lovborg manuscript was done in a manner recalling the worst excesses of 'The Exorcist'. Overall she seemed to affect a performance rather than draw on any inner resources.

The actor playing George Tessimond was pleasantly wet and his, no doubt, was the intention. Bill Stalker gave a thoughtful performance as Judge Brack, contributing the bulk of the play's rather dry humour.

The director has chosen one of the better translations, a version which is more speakable and less lumpy than some of the earlier renditions into English. His direction is efficient but, perhaps a little too restrained. The designer — on the other hand — deserves to be congratulated for one of the most intricate and formally beautiful sets seen at Downstage for some time.

DEBATING

The art of debate with its great capacity for rhetoric, eloquence and wit is one of our more respected language traditions, a tradition moreover exemplified by its practice in the Universities of Oxford and Cambridge. Thus Wellington debating circles could have been justifiably excited by the visit to the university of the Oxford Union team Simon Walker and Jonathan Marks. But those among the students, staff and public who packed the Union Hall on Thursday night expecting to have these traditions affirmed were severely disappointed. By the end of the evening no one, least of all the debaters themselves, were fooled.

Following a promising opening address from the chairman the audience was treated to a floor-show by stand-up comics of differing ability and speakers with no ability at all. The Oxford team, sadly lacking the form which they displayed earlier in the day in a debate against the Victoria team, must have felt a considerable disadvantage with the addition of Henry Stubbs, whose blistering punch-impersonation of a 1950s Trade Union official completely undermined his team's studied and deliberate manner.

Earlier in the afternoon, Simon Walker and Jonathan Marks both gave a polished performance: basically they had style — the Victoria team did not, and only good spirits and NZ provincialism obscured what was an obvious win. They should have repeated this success when matched against the often inept and at-least-one-third-sea-ile NZ team, who as usual, put NZ debating in its rightful place — on the rugby field. But no. Instead the evening was an uncomfortable mixture of comedy and farce which so diverted the chairman that at one stage he actually confused the two sides.

The standard of wit might best be illustrated by a display of spoonerisms which, one expects, would not have graced the Oxford Union Halls. The editor, in a fit of Bowdlerian frenzy, hacked them out.

Ah yes, this is Wellington, not Oxford... after a tired summation by adjudicator Jack Marshall, one was left with the feeling that until NZ academics take themselves seriously our universities will retain the characteristics of Antipodean sheep-stations. All of which puts me in mind of an obscure, and thus little-maligned poem entitled:

THE TEAMS' FIRST DEBATE

It was never like this, one said while some nodded and other came and go: the vision that we call life, I mean —

he shrugged, unable to continue,
his feet the full scope of his attention.
Ahem, said another, bolder than the first and reading directly from the notes stacked neatly in his sweaty palm:
Perhpas I can explain, he faltered, and took a step foward:
let me begin, again he ended

unfinished:
That is to say (pause) ladies and gentlemen, aah, umm, err, a cough! too loud for politeness, then he quickly sat: his eyes intent on the pure wool carpet
Two hundred eyes bored menace at the Third Man — his name Harold after his father who rises, cautiously opening his mouth to speak....
But there is no sound; only the rustle of cloth on cloth as he faints onto the supper table,
face down in the menage du place:
Mr Chairman! Order!
— jelly and ice-cream please.

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Dear Salient...

New Malaysian Constitution

Dear Sir,

I submit my amended copy of the Malaysian constitution.

1) Every citizen shall have the inalienable right to praise the government, enthuse over its policies and defend the new constitution in his own way.

2) The freedom of the press shall be guaranteed to each and every newspaper. If it abuses this freedom, it shall tend not to appear the next morning.

3) At regular intervals there shall be freely held referendums at which Malaysians shall be asked to vote for policies of the present government. The result of the referendum will be unanimously yes.

4) In order to show the millions of foreign tourists that we have a true democracy, it is the duty of every citizen to smile happily in the streets, sit in the pavement cafes and prominently display foreign newspapers.

5) The Malaysian Government shall not ratify the UN Universal Declaration of Human Rights until the UN adopts democratic procedures along the lines of Malaysia.

6) Anything not covered by the constitution so far is hereby covered, and made punishable by anything up to ten years jail, if you last that long.

7) Any queries concerning this constitution should be made to the Head of Police, Kuala Lumpur. Please bring your identity card and name and address of your next of kin.

Amendments: There will be no amendments to the constitution.

This amendment was inspired after reading this year's Cappicade and R. Pui's interview.

Malaysian.

The Farm

Dear Sir,

A couple of points about two letters last week.

Kevin Wright seems to have missed my point entirely about the statistics. I argued that they were misleading — in reference to the two ending in 1971 he explains why they are misleading. That doesn't really help matters much. In relation to the farmers income graph I argued that the drop 74-75 was highly unpredictable, but seemed to be too extreme. Kevin's reply to this is to cite impressionistic evidence that prices are falling drastically. Agreed that they're down on the peak of 72-73 season, but they're still far above those of the late sixties, which is where the graph would have them heading, given that output has increased. I entirely agree with Kevin's attack on P.D.'s insane dribbling.

Debbie Jones letter argues that pro abortionists should not spend their time abusing people like WONAAC who at least get around to doing something. This is somewhat dangerous — my comments (not cracks) on WONAAC related to mistakes of organisation which Debbie admits in her letter. As my attitude to WONAAC at the Exec meeting showed, I am not rabidly trying to stop things getting done — I am merely concerned with their getting done effectively. Further, no supposedly left-wing group should reject criticism purely on the ground that it interferes with unity, which Debbie seems to be arguing here.

Anthony Ward

Trapped!!

Dear Sir,

I have finally been able to smuggle out this message, in the hope of warning as many of the students as possible about the drug the head cook is putting into the hot chips they are serving in the cafeteria. At present I am imprisoned in an automatic dish dryer (you will probably see bits of my shit on the plates and cutlery) and have tried this message to a small rat that has managed to get in, in the hope that it will reach one of the undrugged. As I used to be a chemistry student, two months ago I took a random test of the food served, and upon discovering the drug monofalidimineoxy petra apatherica (well known for its reaction of producing apathetic views when introduced into the blood stream). At once I informed the cafeteria staff, only

to be hustled off into the rear room, interrogated, stripped, assaulted, and fed hot chips. From what I have overheard (through where they feed the plates) they plan to make all students apathetic, then raise the prices even more! Students, I employ you, take heed of my warning and don't consume the smaller and darker hot chips that crunch to pieces and have to be picked up with the fingers, as these are the drugged ones. The head-cook is trying to make me believe I am an escaped inmate from the 'nuts off lunatic asylum'. If help doesn't arrive soon (in the form of a health dept. raid) I will certainly crack.

I think I was Johnston V. Newtown. Now my name is Arnold Schonberg Tomorrow??

As an individual!

Dear Sir,

In reply to 'Worried Singaporean'.

1) 'Worried Singaporean' should not jump to instant and impulsive conclusions without first digesting his facts. The prime objective of his so-called unabashed concern for liberty freedom and basic rights remains very much to be questioned. One glance (not even needing a second one) at his letter reveals two very glaring truths — his insincerity and his malicious intent.

2) I have my doubts about 'Worried Singaporean' being a Singapore student. If he is one, he should have known better as to the environmental, internal security and political reasons leading to the arrest of the 35 alleged members of the MBLF. Our very own vivid experience on racial riots and history have taught us that a young Republic like Singapore, with its multiracial complexity cannot afford the type of democracy and freedom of opinion that we are privileged and fortunate enough to experience in New Zealand.

3) People like 'Worried Singaporean' who play on irrelevant sensitive issues must realise that the responded consequences are just far too great a price to pay. Any issue clouded with pettiness and rancour should best be avoided.

4) 'Worried Singaporean' may wish to have his misunderstanding of Khoo's case enlightened. My protest against the arrest of Khoo by the Malaysian Government was based primarily on just one main point, i.e. the three charges against Khoo were not sufficient enough to warrant his arrest as they were all related to Khoo's activities outside Malaysia. The application of the Malaysian Internal Security Act on Khoo will therefore mean an application far beyond the legal territorial area of Malaysia. However, if on the other hand, the Malaysian Government could furnish concrete evidence on Khoo's arrest being instituted on his leftist activities in Malaysia, then I will choose not to question their decision.

David Tan

(As an individual, not as President of MSSA)



Linus

Dear Roger,

I share 'Pigpen's' sentiments which were published in last week's Salient. I consider this change in dress standards as indicative of a change of attitude. Gone are those romantic days of Hippiedom when students believed that social change was possible and necessary for the human race. It seems that today's students have given up hope and are now only interested in the pay packet they'll get in the future.

This lack of interest in their fellow man is manifested in the poor attendance of forums and SRCs. However when the nation's hero of capitalism (Muldoon) comes then our good little capitalist non-bohemians rush to adore like the weenieboppers rush to adore and worship David Chastity.

Scrubbalo

Fencing trouble

Dear Sir,

Wright contradicts himself with respect to the points I made in his first paragraph "Firstly I would agree with him (me) that many cockies

have got it made pretty well and there is no question on whether they get things east." Also of all the farmers I know in my district, there are none who don't hire contractors. I don't see the point (if any) in his letter as he admits freely to every point I raised yet offers no explanation to illustrate — quote "stock falling over banks — if the farmer can't afford fencing materials how can he fence these areas off?" unquote — if you were a farmer who was so broke he couldn't afford a fence would you put stock out running wild? Better to have the fence first I think, and so do you — the reader but not Kevin J. Wright. The only farmers who shear their own sheep are those who have cattle farms and keep a half dozen sheep for home consumption.

Wright illustrates another of my points in his last paragraph which I feel needs no further explanation as it is obvious that he too realises its real meaning.

"Most cockies cherish their independence and being told what to do by big firms (who couldn't possibly know best) often causes the farmer to take a very negative attitude."

P.D.

[Mindless crudity abridged — Ed.]

Student cinema

Dear Sir,

On attending the SRC of July 30 I was most distressed to see upon the agenda item no. 7 which asked for support for a proposed NZUSA takeover of Unicine. I was annoyed that the SRC closed before the matter was heard as it seems to me that it is one which affects in some way most of the students on this campus, as ten thousand attended the film programme last year.

I wonder if P. Beckford who proposed the motion is a triflingly informed upon this matter because doing some research into this I find that:

1) Otago Students Association and university are totally against NZUSA taking over Unicine and have said that they would pull out of the circuit if the takeover occurred (Critic, July 9).

2) Mr Richard Weatherly who has been running the circuit for some years and who is responsible for its success would not work for NZUSA because of their incompetence. (Critic July 9). (Canta July 15). (As proof of this he cites the example of a registered letter which he sent to Bruce Kirkland two weeks ago which contained a report of Unicine to be distributed to campuses. The letter was delivered to NZUSA and the post office has the signature of one of the office staff to prove it. Unfortunately, somewhere in the five yards between her desk and Mr Kirkland's desk the letter vanished and has not been relocated).

3) Victoria University Union are quite satisfied with the service they get from Unicine as it is presently conducted by Mr Weatherly. They see no reason to change the service. I myself as a student of Victoria University and a frequent attender of the Union films would agree.

4) I understand that it is NZUSA policy that if they gain control of Unicine the profits go to NZUSA. At the moment Unicine does not make a profit and out of the campuses and colleges on the circuit only four campuses make any profit at all, and that which they do make remains on the campuses to pay for facilities for the Students Association or Union. For NZUSA to make a profit out of Unicine they would have to charge higher prices to the students who want to see the films.

5) Canterbury Students Association are also against the NZUSA takeover and at their SRC on Monday July 29 they refused to hear a motion asking that they support the takeover. They also informed Bruce Kirkland in no uncertain terms of their intention to fight against any form of dictatorship by NZUSA of what films they saw on their campus.

6) Auckland students association are not members of Unicine. They have nine votes at council meetings of NZUSA and thus would be involved in deciding of policy for the Unicine circuit which they are not even on.

It seems to me that NZUSA have become a little power crazy and are attempting to get all student activities under their control, whether they can cope with them or not.

R.B. Beam

Mustapha the Mullah

Dear Sir,

Last week 'True Malaysian' wrote that there were 50,000 people converted to the national religion. He did not point out that some of those converted were offered financial and titular rewards. If a person is converted of his own free will this is perfectly all right. But the Sabah Chief Minister has taken it upon himself the role of the equivalent of the Messiah, a latter day saint, to intimidate people to join his faith. Government officials find it very hard to get promoted if they do not change their faith fast. Some use it as a step ladder to higher positions and titles. Such a wanker is the late Dato Stephens former chief minister and now something else. 'Late' meaning that he converted from a Catholic to a Muslim and was promoted to a heavenly post at the UN or some wishy washy place where he wasn't actually embarrassing the Muslim faith.

Pissed off Sabahan

Back on the farm

Dear Salient,

As I am a calf of the herd (those lazy cockies) I feel driven to register a protest. I also come from a small town but have visited many and varied farms all over the North Island and know by personal experience that the average NZ cocky is a damn sight harder working than the average NZ worker of any type.

Contractors are used to save time and money if the cockey feels it will be beneficial to him and is certainly not afraid of work. I mean why buy chainsaws, bulldozers etc to fell some trees if somebody else has all the equipment and knowledge and will make a better job of it and quicker.

Cockies generally have flash cars because firstly it is an investment, and secondly when they get their little bit of time off they don't want to spend all of the time travelling to their destination.

The price of living has risen fantastically in the last few years and the return on butter-fat has risen just a shade in proportion and as a result cockies on an 80 acre 'plot' like my parents certainly aren't making ends meet and with the price of land as it is because of townies, how bright does the future look for the mainstay of the economy. And how come a lot of cockies work the whole winter while the cows are dry, in freezing works etc to get enough money to do capital improvements and tide the family over until the next season hoping it will be better.

Cockies Kid Something even more biased and misleading

Dear Sir,

Had I been eager to engage in the sort of personality conflict Bruce Robinson seems to seek to initiate, I should have replied earlier to his answer (Salient, July 3), to my letter of the week before. As it is, I have refrained until now from doing so, but I must point out a misapprehension, deliberate or otherwise, which he has made, and which he uses to attack me. In my letter, I concluded with words to the effect that "the little children of Israel and the Arab countries have been used enough as pawns in this horrible situation". I agree with Mr Robinson that this at first seems a somewhat irrelevant, purely emotive sort of thing to say. But if Mr Robinson had bothered to read his own article, and peruse the accompanying photograph, then he might have understood that I was in fact criticising exactly this sort of crude emotive appeal, which in his case he has proved, by his disgust, exactly how much genuine sentiment doesn't lie behind it. If I am still being too subtle for Mr Robinson then the photograph I refer to was of an Arab child, badly burned by Israeli napalm. I did not print it, nor did I write the accompanying article, which was, as I complained, full of the same sort of emotive jargon that can call the Israeli army of 1948 'sliok'. I see no point in discussing history with Mr Robinson if his article purported to be a 'brief historical summary'. Just because one is 'under the impression' that that is what one has written, it does not mean that what one has written is objective, nor does a claim to objectivity release one from the responsibility of authorship.

Finally let me congratulate you on having found your new game of 'name the letters'. Mine, in support of Israel, and factual journalism, was given "Shame on Israel". Mr Robinson (who I do not know, incidentally, and to whom I should be grateful if he would refrain from referring to me by my first name) was awarded "Robinson replies to emotionalism". Let's see if you can come up with something even more biased and misleading this time.

Janet Fullarton

WANTED

Dear Roger,

To the person who stole nine dollars out of my purse on the bag racks of the Library between 11 and 12 am on Monday July 29: you were seen and will be identified; you have the opportunity to return it to the Caretaker's office or accept the legal consequences.

A.E. Callaghan

Thou shalt not drink

Dear Sir,

As a Muslim, not from Malaysia, I am ashamed that this faith has been put to abuse according to a letter by True Malaysian. Islam as a religion has always allowed for other people to practice their faiths freely. The situation is that a Muslim is born into the religion just as much as people of certain other religions. It is a very strict religion. A good Muslim prays five times a day, abstains from alcohol and generally leads a decent life, severe by western standards. If what the letter by 'X' says is correct I would conclude that the Malaysian High Commission is encouraging its Muslim citizens to sin. This is deplorable.

A.M.

More about Mustapha the Mullah

Dear Roger,
 Recently running dogs and bootlickers of the Malaysian fascist racist government have been active defending the government's fascist policies. Their propaganda is similar to the way the government tries to hoodwink the masses back home — lies subtly propounded which if unchallenged, would through time, become accepted truths. Fortunately this is not the case in New Zealand where any falsehood is promptly exposed through criticism.
 As usual, running dogs like the "Enlightened One" (Salient Vol. 34, No 14, June 19 '74) and "True Malaysian" (Salient Vol. 37 No. 18, July 24 '74) equate legitimate criticism by New Zealanders as gross interference in Malaysia's internal affairs and use the communists, as convenient scapegoats for the country's ills. Kiwis are accused of painting a wrong picture of Malaysia. Keep up your legitimate criticisms Kiwi friends! The oppressed masses at home need you to expose the cruel and sinister aims of the Malaysian Government to the world.
 The most sickening piece of news is the mention of the Malaysian Government's "wisdom" by converting 50,000 people in Sabah to the "national religion" i.e. Islam, by "True Malaysian". By this he implies that Islam unites the people. Does he know that contrary to uniting the people, Islam divides Malaysians as a whole because it does not advocate compromise between Muslims and non-Muslims? It would be interesting for "True Malaysian" to know that back home the people are getting fed up with Islamic programmes on TV such as Koran reading, Assamualaitum, Chahaya and a shot of other nonsense which are getting extensive coverage at the expense of other programmes. "True Malaysian" pulled a fast one when he says there are no problems in that benighted land Sabah. The truth is that the oppressed masses are so scared of that tyrannical bastard Tun Mustapha who has forcefully converted many people to Islam that they keep silent otherwise they would be zapped!

I would like to ask the group of loyal Malaysians who are waiting for the chance to expose constructive critiques what they mean by being "loyal" to the Malaysian Government? Does loyalty imply that we
 1) subscribe to the "Bumiputra Principle" which favours the Malays at the expense of others?
 2) Support government policy of systematic deculturalization of the Chinese and Indian communities by actions such as banning of the Chun Lei Cultural Concert? etc
 3) Lock up political opponents in Batu Gajah by the Internal Security Act?
 4) Encourage capitalists to exploit the country at the expense of the oppressed masses?

I would like to reiterate that contrary to what these boot lickers propound, there is no peace in Malaysia. Racial polarisation is increasing and the Government encourages this by adopting more extreme pro-Malay policies. This would force the non-Malays to turn to communism, not that because they want to, but have to as their means of salvation. There can be no solution to the country's numerous ills if the government persistently encourages the Malays to be more equal than others and to use the threat of another "May 13" if their demands are not met. Malaysia is exactly what George Orwell described in his "Animal Farm".

Malaysian Malaysia

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Hurrah for the man in the starry gown

Dear Eds,
 So poor pigpen is uptight because there are 'tidy' students appearing on campus. Well now, it seems to me that he feels that these students are out to get his jeans and dirt brigade. What he doesn't seem to realise is that the godalmighty jeans etc are merely another type of uniform and he is showing his small-mindedness in trying to pressure these students into his way of thinking. He is so clothes conscious himself that he should be very wary of criticising the clothes consciousness of the bank and insurance office workers. I think anyone who is a regular student and who dresses differently (hurrah for the man in the starry gown) is fairly brave in not succumbing to the pressures of such wankers as pig pen. What the hell does this hung-up guy think is individual about 3000 students, all dirty, in jeans and sandals etc.

Yours (all in denims but not wanking)
 Heratius

Jokers Wild

Dear Sir,
 'Worried Singaporean' is a first class coward. I wonder who he is really. I do not even know his name. In Malaysia, especially in the Malay Kampong fable, cowards and sons and daughters of cowards are born without name. Maybe, 'Worried Singaporean' is one of them. So why blame him for not signing his name.

I know David Tan and his friends are real jokers. You should have been in one of David Tan's jokes sessions. You laugh your stomach out, but he is definitely not a comedian. It thus appears that 'Worried Singaporean' does not even know how to differentiate what is a comedian and what is a joker. Or, maybe, he is over complimenting David Tan.

Mohd Yacob

"Worried Singaporean" a Malaysian

Dear Roger,
 Allow me to use your column to express my feelings about 'Worried Singaporean'.

'Worried Singaporean' is indeed an example of the group of trouble-seeking Malaysians in the MSA who do nothing good for fellow Malaysian students in Wellington but instead choose to incite and create unnecessary emotional feelings by attacking Singapore student leaders on issues not related to New Zealand context.

Why attack David Tan and his associates under the name of 'Worried Singaporean'? Why call David Tan a coward when he himself dared not even put his name on his unwarranted and unfair attack.

'Worried Singaporean' must be a Malaysian disguised in Singaporean style. He appeared to be typical of those Malaysians refusing to acknowledge a Singaporean leadership in an association with the Malaysians as the majority.

Malaysian students must realise that the tactics employed by them to stir shit-throwing among Singapore students will result in their faces being slapped with 'rugged Singaporean shit' too.

F.K. Lee

My misapprehension

Roger,
 Just a few words I feel are necessary to rectify a totally misleading statement made by you in the issue of Salient, June 12.

You quote my saying: "As a Maori first and a postgraduate student of English second, I say that this (by her) is the greatest poem in the English language."

My dear Roger, you must be deaf. I distinctly remember making this statement in reference to Hone Tuwhare's "The Old Place"

Cassette tape recordings since replayed have confirmed this, as have the many other people there.

You haven't exactly kicked me in the heart, dear boy, but like yourself I resent being misquoted, particularly in reference to something immensely important...like Hone's poetry. And I am the first person to realise and admit to the inadequacies of my own...which is why I have not yet published any. And probably never will.

If you must shovel shit, check your facts first please. After all, isn't that an understood prerequisite of "good journalism"?

Although this letter is a late piece of feedback, as I rarely if ever read student crapsheets these days, I do hope you'll admit to your misapprehension; and I'll quite happily concede that the place got the better of your hearing. Or something like that.

Heoi ano, hei konei ra,
 Ngahua



Dear Roger,

On July 25/26 the Evening Post and the Dominion carried adverts calling people to sign a petition, and demonstrate outside the National Party conference, against proposed reform of the homosexual laws and for the extension of "the perfectly good homosexual laws" to women. The "Young Christians" (headed by Richard Wardle) who placed the adverts, also wanted increased penalties prescribed under the present law. Mr Wardle has also been airing his views in Salient.

The supporters he claims (e.g. Pat Bartlett) have, in fact, proved rather reluctant in their supposed support, and various disclaimers have been published.

SCM certainly doesn't agree with his views on homosexuality, yet the recent campaign has strongly implied that the Christian position is being represented. Recent statements by the main denominational churches in NZ make it quite obvious that many Christians support homosexual law reform; to quote verses from the Bible such as:

"Choose yet this day whom ye will serve; as for me and my house we will serve the Lord Jesus Christ" and to invoke them against homosexuality, is, to many people, manipulation and misuse of the implications of these words. Most Christians apparently favour homosexual law reform, rather than the venomously repressive position promoted by Mr Wardle and the "Young Christians".

SCM feels that any oppressive situation is wrong; at present, NZ homosexuals are very much discriminated against and SCM supports all attempts to remove this discrimination.

The laws against homosexuality should be repealed, so that homosexuals aren't prevented, any more than heterosexuals, from fully expressing their "normal" humanity.

Marion Hewson
 David Steele
 for SCM

Dear Sir,

What do people think Salient's letter page is for — as opposed to what it really is for? Judging by some of the letters appearing of late might I make some suggestions. (a) That we are surrounded by raving lunatics who threaten to come out into the open to reveal themselves as the demented fools their letters suggest they are.

(b) That some people are incapable of constructive, critical thought and disguise or avoid this by writing "witty" letters.

(c) That certain individuals have nothing better to do than scribble the moronic letters that I refer to.

(d) That we're all insane and the Pink Carnation Club is the one true answer. I strongly suspect the second choice be the correct one. For fear of identification and attack by this dangerous and vicious element I sign myself

J. McLinden

Dear Slur,

I must voice my outrage, indignation, disgust, horror and alarm at the totally unwarranted, scurrilous, corruptive, iniquitous, arrogant, backstabbing, merciless, subversive, communicated anti-religious comments made by one R. Steele with regard to one of the most eloquent, esoteric, aesthetically satisfying publications ever ejaculated from a pen. To criticise our Hero, mentor of the people, guardian of goodness, righteousness and wholesomeness, and tooth facing by Royal Appointment is not done.

Enoch Powell

Singaporeans torture and rape

Dear Editor,
 With thanks to Nationwide, we now see the Singapore government in action also — it tortures and rapes.

The 10c question is: what is David Tan who heads MSSA going to do about it? It's two weeks since the feature was release. He talks a lot against the Malaysian government and even boasting that his "going to take the matter up with the Malaysian High Commissioner" (that's what he told me in the cafe). Now it is Singapore's turn and Tan's move. Is he going to crawl back to the Singapore government service, to where he came from? (By the way, he is on three years' leave). Is he going to demonstrate? Is he going to bring the matter up with the Singapore High Commission?

Ali Baba of MSA
 [Expurgated -- Ed.]

Dear Sir,

(with great tenderness and rather slow)
 The years are long, the work is saw,
 And life is oftimes wae and wearie,
 Yet Foye's flood shall cease to fall
 Ere my love fall unto my dearie
 I lo'ed her then, I lo'e her now
 And could the world wad be without her,
 The croodlin bairnies at her knee
 And locht o' mither's love about her.

Harold Boulton

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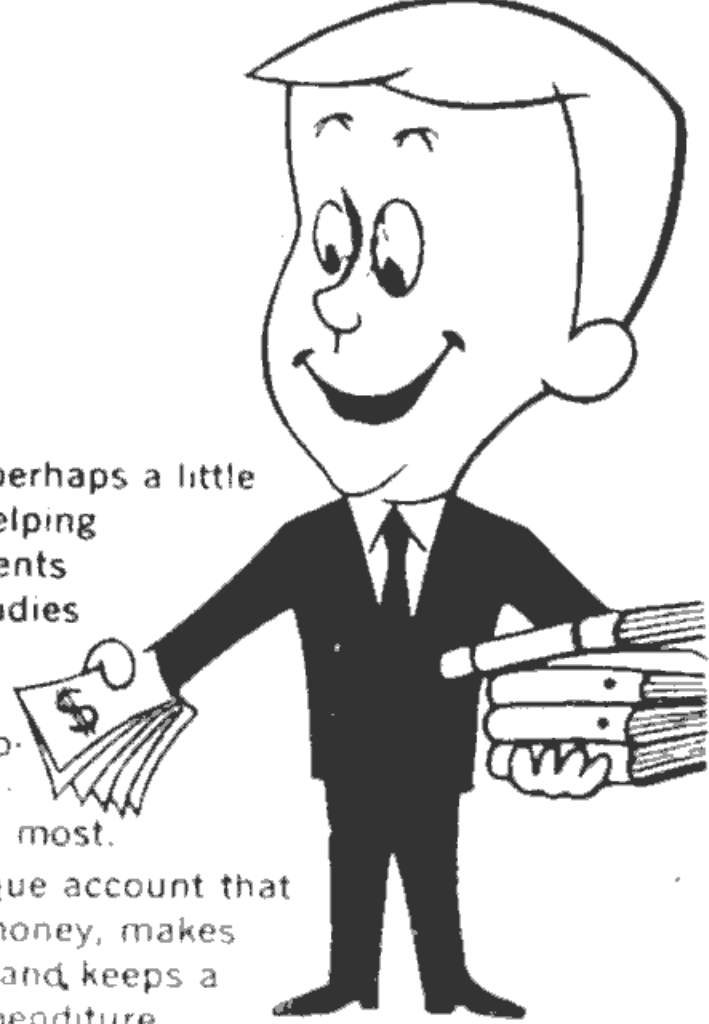
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NZUSA President on NUS

Dear Sir,

I was interested to read the first of Michael Law's articles on the NUS proposal in Salient Vol. 37 No. 19.

Mr Law contends that the National Union "will be imposed on students by the beginning of next year...." This is nonsense. The proposal says: "The writers believe that with good-will from all parties concerned a National Union of Students is still a possibility for 1975". It goes on to admit that this is an optimistic view. That is the only sentence in the whole document which refers to 1975 and it is clearly couched in somewhat cautious terms. How Mr Law can read into it the idea that the NUS scheme "will be imposed on students by the beginning of next year" is quite beyond me.

Mr Law further maintains that the proposal is to be foisted on students "without any opportunity for effective campus debate". As the NUS proposal clearly spells out, it is suggested that the NZUSA-August Council gives consideration to the proposal on an "in principle" basis with constituent delegations determining whether or not their respective student bodies should be asked to consider the proposal. If they believe it worthy of such consideration then the period from September 1 to October 31 1974 is suggested for constituent debate. If constituents do not believe that is sufficient time to consider the proposal, as it is obvious some do not, then it will be extended by Council resolution. On the other hand, if constituents at Council feel the proposal has no merit at all then the whole matter will be dropped.

There is no question of the scheme being bulldozed through August Council as Mr Law suggests. No responsible student leader, as Mr Law well knows, would vote to accept so all-encompassing a scheme as this without having a mandate from his or her students. If constituents choose to follow the time scale suggested in the proposal then they would only decide at Council whether or not to take the proposal to their members for discussion and deliberation.

Further I can assure Mr Law that the scheme was not devised "in the six months January to June" as he contends. When I was elected President of NZUSA late last year, I made it clear that I was an unrepentant believer in the idea of a National Union of Students and I said that I would be making efforts in my term of office to revive the proposal. I do not deny that

I had informal discussions with Mr Benson-Pope, President of STANZ, on the possibility of a new proposal for this year. But no concrete work on the proposal was done, nor was any office time spent on it until after the endorsement at the National Executive meeting to which Mr Law refers.

I have no recollection of Mr Law's supposed conversation with me in which I am alleged to have told him that no NUS proposal was being worked on, and I reject entirely his contention that I did not consider him "a coherent opponent of the last proposal". I believe Mr Law to be both persuasive and coherent but I find him a lot more credible when he has his facts straight. I also flatly deny that there was any bickering amongst the officers of NZUSA as to whether the first draft should be sent to former student leaders for their comment.

It is Mr Law's view that NZUSA is "near corrupt" in its present operations and that it resembles the Tory clubs of London where those quote "born to rule" meet in a self-reinforcing environment end quote. He thinks the National Office of NZUSA needs a good clean-up, and he cites the so-called "trips for the boys mentality" as an example. Your writer claims that NZUSA had a policy of prohibiting current student politicians from taking "perk trips" and that this policy was reversed in 1971 thus enabling two members of the NZUSA National Executive (both constituent presidents) to participate in the Student Delegation to the Peoples Republic of China. In fact, this policy was not determined by NZUSA's constituents until August Council of 1972, so it was certainly not reversed in 1971, and in any event the 1972 decision related to a specific trip only. Further, if Mr Law was so concerned about two constituent presidents on the 1971 China Delegation, he was in a splendid position to do something about it because he was himself selected for the same trip.

Mr Law sees a need for a debate on campus about NZUSA's role in serving the people it represents. So do I. I believe this debate should be (and is) a continuing one. I see no special need for such a debate now as against any other time. Like all political organisations we need constant criticism and evaluation to be effective. Therefore I welcome constructive comments in the student press although I wish Mr Law's efforts would be a little more accurate.

James Crichton
President



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