

SALIENT

Victoria University Student Newspaper

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COMING TO THE AID OF THE PARTY

Barry Brill, National Party candidate for Kapiti is taking proceedings against TV1's *Tonight at Nine* for implying, among other things, that he had anything to do with the \$100 a ticket raffle-cum dinner organised by persons seemingly unknown on behalf of the Capital Club (now defunct).

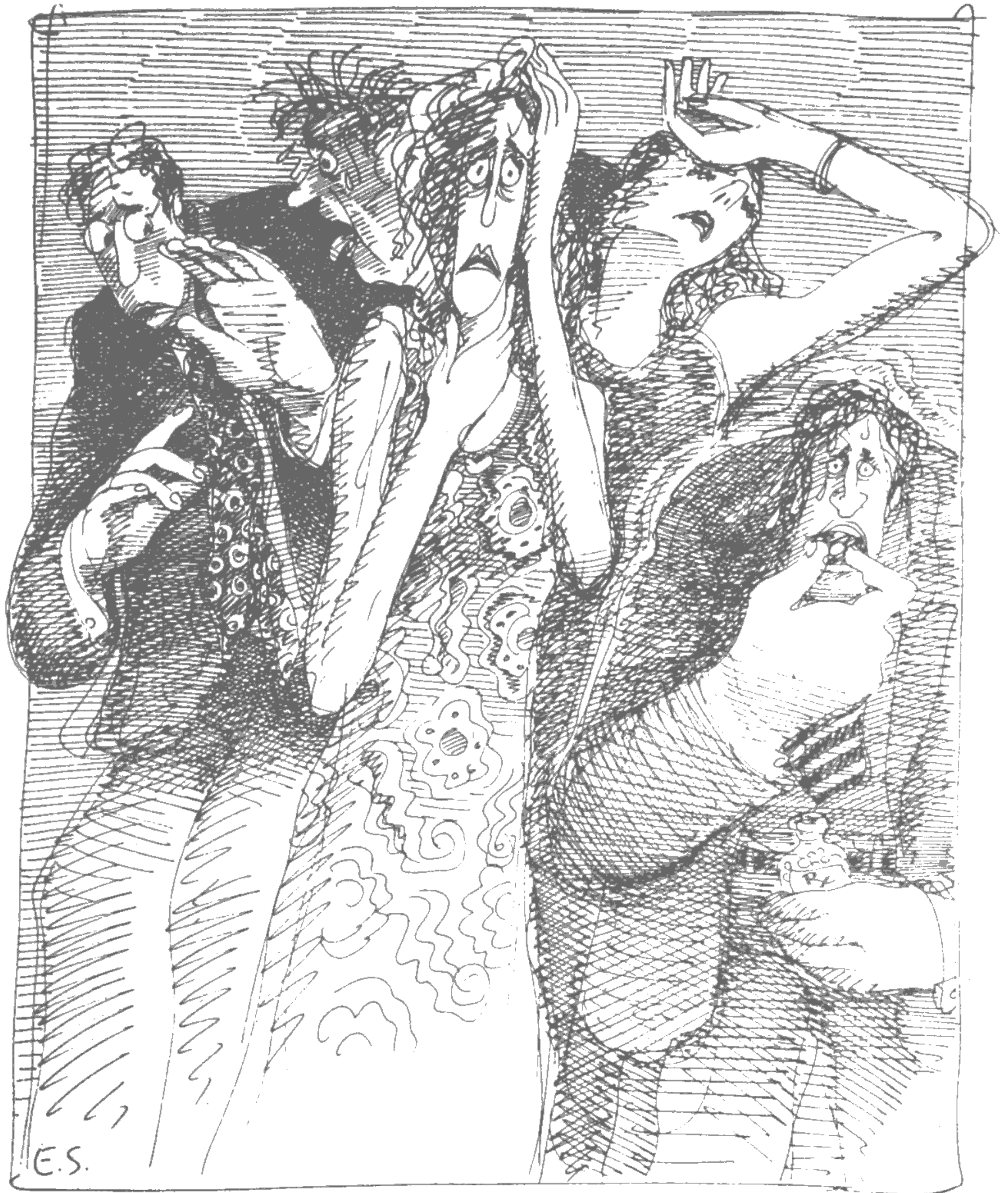
His action is one of many opposing the implication that the National Party had anything to do with the dinner. Party President G. Chapman has issued a statement that denied that the Party had anything to do with the dinner. And reports in the *Dominion* and the *Sunday Times* have failed to find any real evidence for National Party involvement.

Yet the membership of the Capital Club was by all accounts almost entirely made up by members of the National Party who came from Waikanae to Island Bay. The silence surrounding this dinner is also unaccountable unless one assumes the National Party is behind it - not a hard guess from a name like the 'Capital Club.' The majority of the dinner is reported as being composed of members of the Young Nationals. Also present was a founding member of Pol-link and members of the various campaign committees for the Wellington region's National Party candidates.

Also present at the do was a section of people associated with the land speculation and rent-racketeering business. A real estate agent won second prize. Pat Rippon, a millionaire land speculator and landlord. (He is President of the Wellington Property Investors Association) was identified as being one of the organisers. Bob Jones, another millionaire known for his far right ideology bought more than one ticket but didn't turn up.

Pat Rippon is an interesting case. Identified as an organiser Pat is also thought to be Chief fund-raiser for the Island Bay electorate campaign committee for the National Party candidate, Bill Nathan. It would seem unlikely in a year of all-out effort among the National Party towards winning the elections that Pat would be devoting his considerable fund-raising skills to concerns other than his Party.

Also membership of the National Party would not have deterred anyone, especially Pat Rippon from organising the Capital Club do. National Party fund-raisers were apparently



told at the start of the year that the Party didn't have to worry how they got their money as long as they didn't get caught. The intense secrecy that has surrounded this dinner while other dinners of a similar nature have been organised quite openly seems to indicate that fund-raisers are taking this advice to heart.

Again the non-appearance of the proceeds of the dinner (estimated at \$9,500) indicates National Party complicity. *Salient* has had several reports indicating that money is in the bank account of a prominent member of the National Party.

But the Capital Club dinner has had other effects.

Last Sunday's *Sunday Times* carried stories of Labour Party and Catholic fund-raising dinners of an exactly similar nature to the Capital Club do - no doubt partly as a backlash to exposures of the Capital Club.

In fact, if you can afford between \$50-\$100 a go then all you need is to know the right people. Fund-raising activities like the Capital Club have been going for quite a while. Unfortunately petty political point making seems to have put paid to these little marvels for a while but ingenious people

with money will no doubt think of new schemes of a similar nature. Police are still investigating the affair so some day soon (if National's contacts among the police force don't ensure otherwise) a prosecution will be brought. One wonders if it will be before or after November.....

Bruce Robinso

Coming to the aid...

The aid agency World Vision has received much criticism of its role in Third World countries. MP C. Marshall even accused it of objectively prolonging the Vietnam War by its efforts in that country. Members of the National Youth Council decided to investigate these allegations fully. The report from this investigation appears on pages 7-14.

WHEN IS AN ORPHAN NOT AN ORPHAN?

— Don Carson

When the tall tales of horror of 'communist massacres' came out of liberated areas in Indochina and still come out of Cambodia, it is very often difficult to refute them. The liberation forces themselves are not usually accepted as reliable sources and so a few ostensible first-hand reports pass on through many hands to become Nelson Rockefeller's prediction of a million killed by a 'Communist takeover' in Vietnam.

Two recent articles have however at least shown one story to be untrue. On the 8th May 1975 the Wellington 'Dominion' front paged a story from the New Zealand Press Association. It used bold type and a large photo to highlight a story about 'war orphans', Peter, Paul and Mary, brought into New Zealand by the nun, Sister Mary Dorothy. The story said, "They were found abandoned in a war field (left to die by the Communists who had killed their parents and the rest of Montagnard tribes near the Cambodian border. 'This reinforces the myth of bloodbaths in Indochina and provides further ammunition for people like Allan McCready who on the 8th of April 1975 was frothing in parliament about the 'thousands of helpless women and children being massacred by the North Vietnamese'.

This story may have gone unrefuted except for an article in the 'Dominion —

Sunday Times' of June 8 1975. This article is one of a series by Tony Farrington interviewing Sister Mary Lawrence, a fellow worker with Sister Mary Dorothy in Phuoclong.

Sister Lawrence's version of the orphan's story is more detailed, being hidden in a two page plus article; and is quite a different account. The 'orphan' Peter was brought in by his mother a year ago to the mission station. The mother had no husband and she wanted to work in the rice fields and was going to accept the child back when he was old enough. So we have an orphan with a mother and no communists have anything to do with it. The 'orphan' Mary was apparently really an orphan but in Sister Lawrence's story the 'communists' had again nothing to do with her being brought to the mission. In Paul's case his father brought him to the mission because his mother had died during childbirth.

In the 'Dominion' article the mention of the 'rest of Montagnard tribes being killed' besides the parents of the bogus orphans isn't even grammatically phrased. It attempts to purport that every Montagnard (or Montagnard tribe) in the area (or along the entire border) has been eliminated.

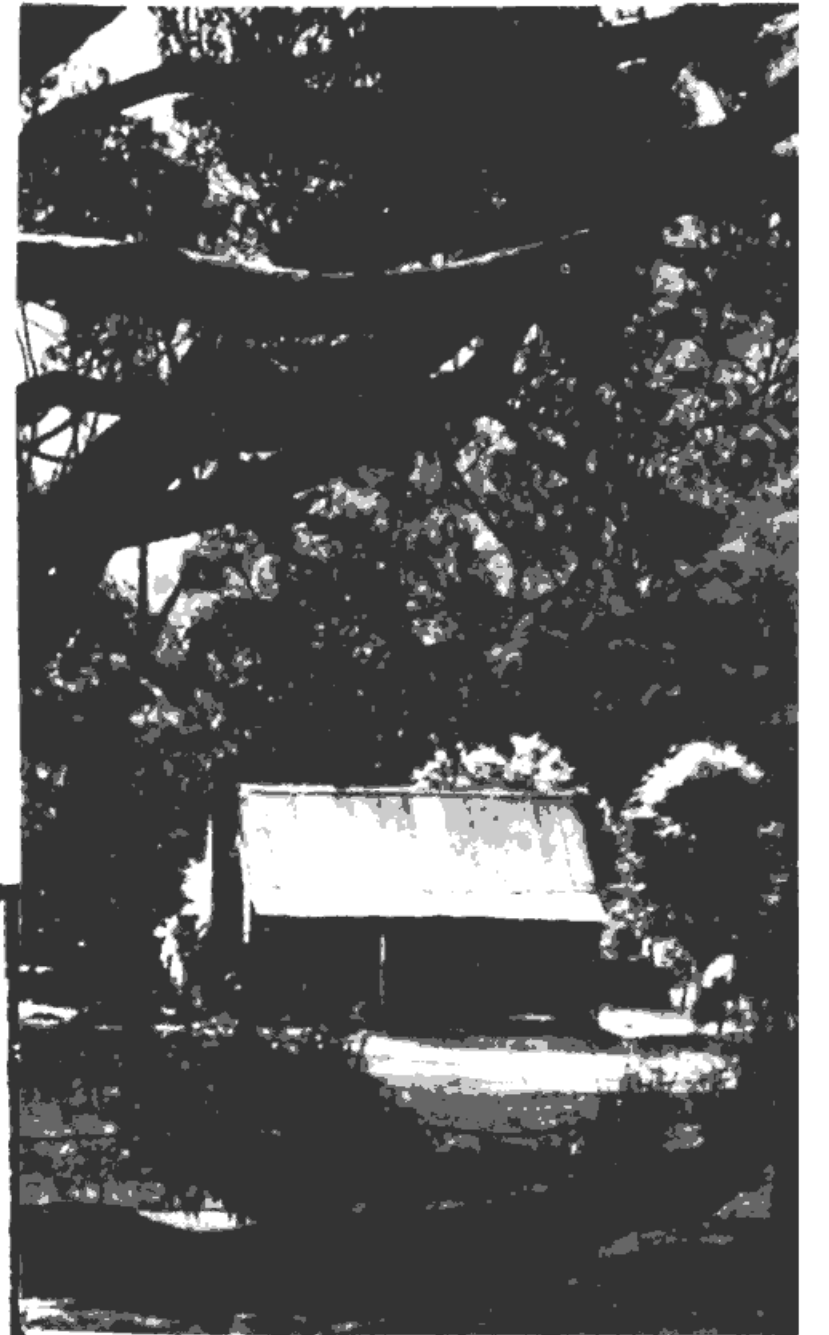
There is no attempt to authenticate or clarify such a massive allegation. It is typical of the days of cold war jingoism and should have no place in the press of today.

Publications Officer Resigns

As you will probably know, the Students' Association started the year with a full Executive, and lost its first member when John Roseveare resigned at the beginning of second term. It has now lost its second, with the resignation of Colin Feslier having recently been accepted by the Executive. Never a particularly inspiring Publications Officer, Colin found himself over-worked in the position and, after first term or thereabouts it appeared that he gave up trying. His resignation, however, came at a difficult time, and, despite its inevitability his departure has left a sticky problem for me, the Interim Publications Officer, in particular. This problem can be stated quite simply as such: nobody knows exactly what the Publication Officer is supposed to do. In order to put a little sense into the cauldron of paranoid schizophrenia which constitutes the Publications Board at present I have been directed by the Board to produce a report to

SRC outlining the responsibilities of the Pubs Officer. This will be presented at the SRC meeting immediately prior to the one co-opting the Publications Officer for the rest of 1975. So keep your eyes open.

Yours in the usual unbridled apathy.
John G. Henderson
INTERIM PUBLICATIONS OFFICER



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QUAKERS

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Library News

Since the beginning of the first term the Reference Office hours have been extended from 5:30 p.m. to 8 p.m. every night except Fridays, during term. Any queries welcomed.

5000 O/Seas Students to Vote

With the recent freedom granted to overseas students in New Zealand to vote in its General Election, it is expected that a substantial number of the 5000 or more overseas students here will vote in this year's elections.

Overseas students and visitors who have been in New Zealand for more than a year may now enjoy the right to vote. This is an enlightened step towards the ideal of equality of men taken by the present government. Immigration policies of the two main parties will be the determinant factor as to which way students and immigrants will vote. The Labour party since gaining power has implemented an immigration policy which is a slight improvement on the last government. For example student graduates have been able to get permanent residence in New Zealand with considerably much less fuss than at the time of the last government. The stringent conditions covering the stay of students which deprived them of democratic freedom enjoyed by New Zealanders were revised when the Labour party came into power. Formerly students were often rudely told to go home as soon as they had finished their studies. Intending students had to sign an undertaking binding them to strict conditions imposed by the Labour Department requiring them to obey rules not required of New Zealand citizens, before they came to New Zealand. An interesting example is that when an overseas student gets married to a local girl, he has to inform the Labour Department before he does so.

With the constant rumblings of dissatisfaction with the state of the economy from many sectors of New Zealand Society, a dangerous view is taken by a minority of New Zealanders that overseas students are a strain on the economy and call or agitate to limit the number of students coming here to study. This view has been founded on the myth that the system is spending millions without return on the education of overseas students. In recent years there has been some intense debate in university circles about this point which has generated much resentment against overseas students in the form of racism and unfair accusations about the extravagant tastes of the latter. Politicians have also propagated this myth by reminding overseas students that they owe their education to the welfare system here.

At a time when politicians are vying for votes, there is a chance of someone seizing upon this idea to use it as a vote-catcher or to make it into an issue. Last year it was unnerving for Malaysian students to see the New Zealand government consenting to Malaysian government policy on students being applied here. This was the Malay Language Requirement Test which all Malaysian students must now pass before the New Zealand Labour Department will let them come here to study. As we all know, New Zealand does not teach in that language and there is no reason why New Zealand should make it a condition on behalf of the Malaysian govern-

ment to implement its racist policies here. One must be reminded that the avowed policy of the Labour party is to oppose racism. However, in politics, the ordinary person, like the overseas students, never knows who will be sacrificed for political convenience or diplomacy.

Many overseas students will not concern themselves with what is happening around them or care about it. But it is expected that where they are to be directly affected by any change in the immigration policy they will sit up and take notice. Already the opposition party has given notice that it is going to be very stringent with immigrants if elected. Although students have not been mentioned, the reason given is because New Zealand is facing an unemployment problem. One of the solutions is to restrict people coming in from overseas. No doubt, in the minds of some, 5000 overseas students will form a substantial competition for employment during the summer vacation. It was a government policy previously that students should be able to support themselves even during the holidays. It is still the policy that overseas students must not work while they are at university.

While the majority of overseas students may not worry about their positions in the above respects, a few have taken steps to pressure for changes in the conditions under which they have come. At the overseas student conference at Knock Na Gree in early May this year, several remits were passed concerning government policies on overseas students. This is a continuation of the struggle to liberalise the workings of the Immigration Department here.

Remit 8 of that conference called for the Labour Department to ensure that it does not excuse itself from handling the problems of students on the ground that it has a shortage of staff, although the former appreciated this difficulty. The reason behind this remit is that often a student who has problems extending his study permit has to wait a few months after the expiration of his permit to study before some action is taken to inform him whether he can carry on or not. Meanwhile he suffers a lot of strain and mental anguish as he does not know exactly where he stands.

The Conference also expressed concern on the slow phasing out of undergraduate studies for overseas students in professional degrees in New Zealand universities. It further requested NZUSA to urge the New Zealand government to withdraw the Malay Requirement Test as a pre-requisite of admission to tertiary education institutions here. NZUSA appears to have been very quiet so far. If students are to make full use of the chance to vote then they must start by making sure that matters of concern to them should be presented to their representatives to bring it to the various political parties to consider when they formulate their election policies. Naturally they would vote for the Party that will give them the best deal.

Wellington Polytech Students Association urgently require billets on 22-25 of August. Floorspace will do. Contact WePSA 552-856 between 10 a.m. - 3 p.m. or at your own StudAss Office

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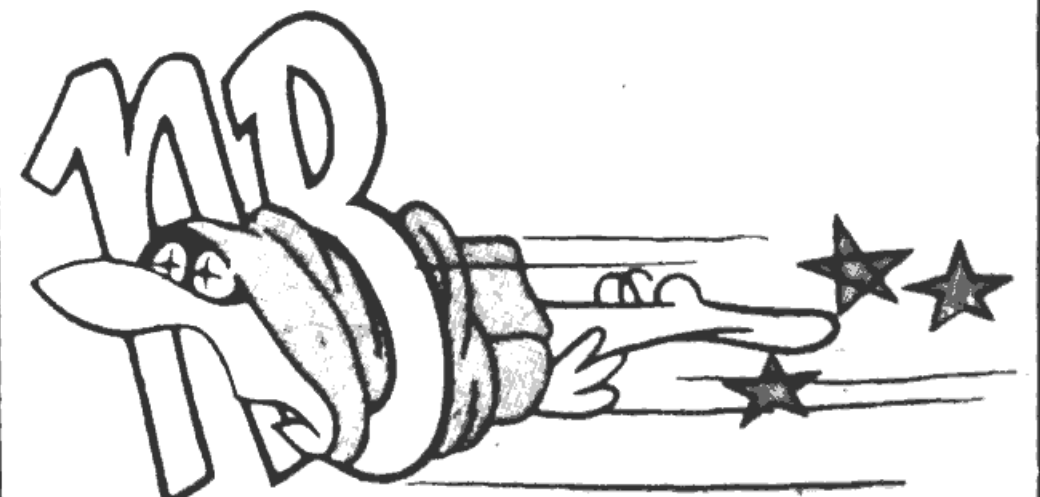
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ANOTHER DAM SILLY SCHEME

The Tararua Forest Park is being threatened by a number of small Power Authorities. This is part of the Electricity Department's plan to encourage local supply authorities to exploit the power of small rivers capable of economic development.

The Park is a unique area of relatively unspoilt native bush very close to a main centre. None of the other main centres have a comparable area as close as the Tararuas are to Wellington. Because of this an attempt should be made to preserve the Park as a recreational and scenic asset, rather than destroying it for doubtful financial returns.

The amount of power to be generated by the planned schemes is only very small and when this gain is compared with environmental and recreational loss, the benefit of the schemes is questionable.

At present the first hydro-electric project is being considered by the Horowhena Electric Power Board who propose to dam the Otaki River about 13 Km above the present road end, just below the junction of the Waitewae and Otaki Rivers.

The scheme will flood about 6 Km of the Otaki and 3 Km of the Waitewae as well as putting an access road into the dam site.

The Power Board has announced, from investigations so far conducted, that the saving to the Board would be \$60,000 per year. This represents a saving of only \$3 per head for the consumers living in the area. This claim is also based on very vague figures. The cost of drilling the 7 Km long tunnel is difficult to estimate as has been demonstrated by other projects in this country, such as the Kaimai tunnel. The generating capacity of the river is also in some doubt as the river flow has been measured over a period of less than a year and the figures obtained have varied considerably from those calculated from rainfall statistics. The life of the



Otaki River near the junction of the Waitewae

scheme has been estimated at 50 years but the siltation problems occurring in the Tararuas under extreme climatic conditions are very difficult to assess. It seems likely that a storm such as that which occurred in this area in 1936 would considerably reduce the life of the project. This storm created 30 foot high log-jams which completely silted up in a short period.

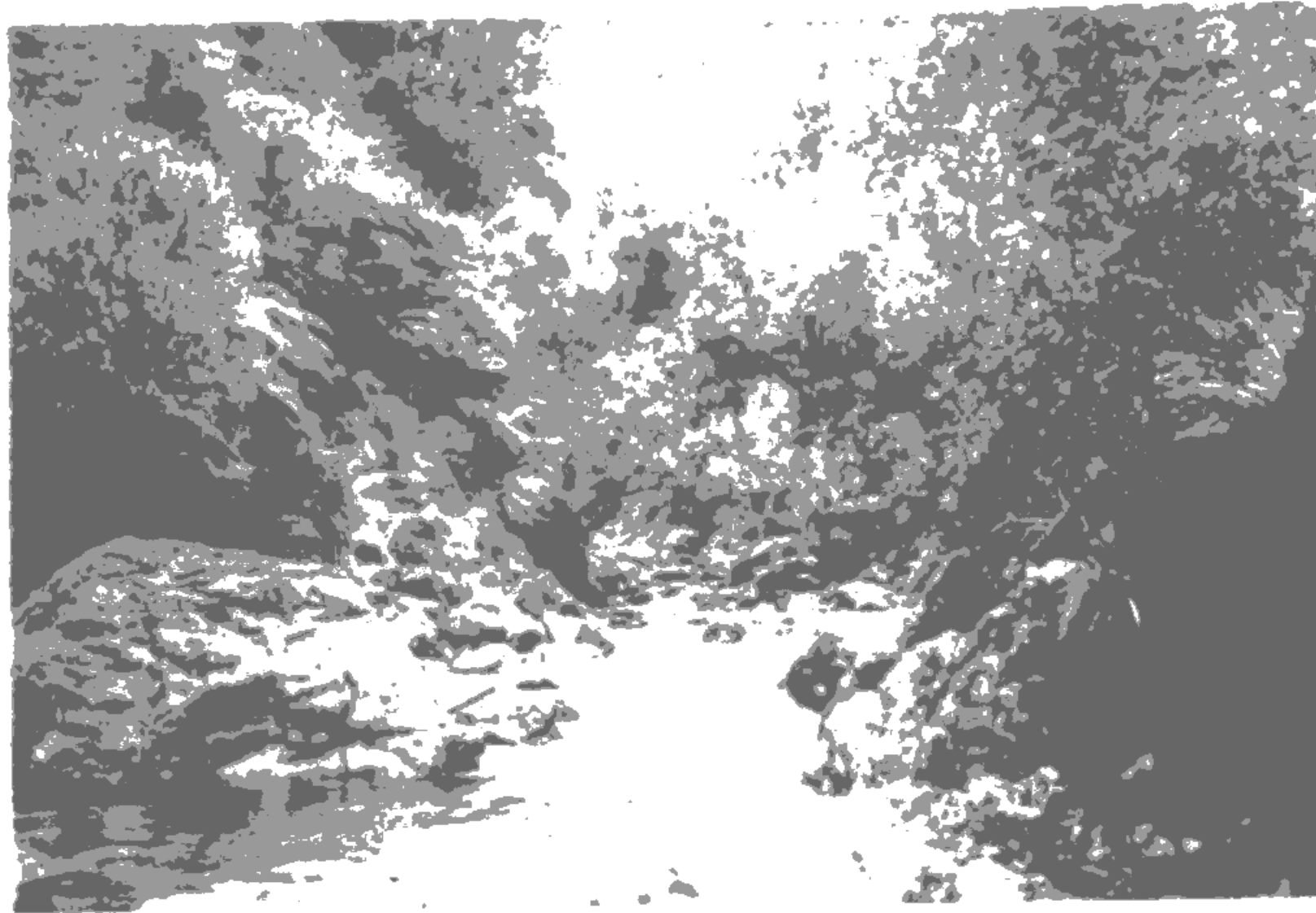
Because of these uncertainties the actual saving to the power consumers is in some doubt.

Even the Forest Service recognises the need for some areas to be set aside for recreational and scenic reserves. In one of their publications, *Beech Forests*, which was an attempt to justify the Beech Utilisation scheme, it is stated "The Forest Service has recognised the recreational value of areas by creating State Forest Parks in both the North and South Islands. Beech forms most of the forests of the Kaimanawa, Kaweka, Tararua and Rimutaka State Forests".

The Forest Service has gone one step further and designated some areas as "wilderness". These are supposed to remain untouched by man as far as is possible, without interfering with recreational usage. The Upper Otaki and Waitewae catchments above the proposed dam comprises such an area, and the scheme involves flooding the lower part of this wilderness, as well as putting in a road to its boundary. This would mean the certain destruction of this area as a wilderness, as it would not have the buffer zone necessary to reduce the effect of man. Despite this the Forest Service has written a report supporting the scheme (according to the *Evening Post*, July 22).

The Preliminary Environmental Impact Report commissioned by the Power Board attempts to sidestep the destruction of this recreational asset. It claims to provide a beautiful mountain lake, ideally suited to such activities as swimming, power-boating, fishing, canoeing and picnicking. In doing so it appears to have overlooked a comparable scheme just a few miles North of the Otaki site. This is the Mangahao Power Scheme, which, in 1925, created two lakes, neither of which has provided any recreational attractions for the public or tramp. The lake and shores are muddy and unsightly and only eels can survive in the silt-laden water. The area above the lakes is swampy; below the lakes the river is slimy due to the sluggish flow of water. The access to this area is similar to that proposed for the Otaki dam; a long, steep, winding road, mostly single-laned, which is rarely used by the Sunday driver. Certainly it would require a brave man to tow his boat over such a road.

The Otaki project is similar to the Mangahao scheme and similar recreational usage could be expected - virtually none. Certainly the proposed scheme would not offer any recreational attractions not already present in the area. It therefore seems that the scheme's only effect on



Otaki River

public usage of the Forest Park would be to ruin the most accessible and beautiful valley on the Western side of the range for the estimated 1000 people who tramp into the valley annually.

There are other factors which could prove to be undesirable if the scheme goes ahead. These include the effect on the bar at the mouth of the Otaki, which could cause flooding of low-lying areas; the reduction of sediment deposited in the lower Otaki, which at present supplies to shingle works (including much of the line ballast for the North Island Railway); the effect on the coast to the South of the Otaki mouth; and most importantly the effect on the wildlife and ecology of the whole region. The "experts" employed by the Power Board in the research for the Preliminary Environmental Impact Report have come up with the incredible conclusion that "most animal populations in the area affected by the projects should benefit from the scheme." This seems very unlikely with comparison with Mangahao.

As this is the first of several projects it is a test case, and opposition to the scheme must be voiced before the 8th. August when objections on the Preliminary Environmental Impact Report close. After this date, a decision on whether to spend \$¼ million on further investigations will be made. If these investigations proceed the chances of stopping the scheme will be slight as the Power Board will have invested heavily in the Otaki.



Proposed site of the road up to the Waitatapia

Your objections should be addressed to the Commissioner of the Environment, Box 12042, Wellington; and a copy to your favourite M.P. would help as the final decision lies with the government. The more objections received, the better the chance of stopping the scheme.



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Iris (The Hostess) and Peter Robertson

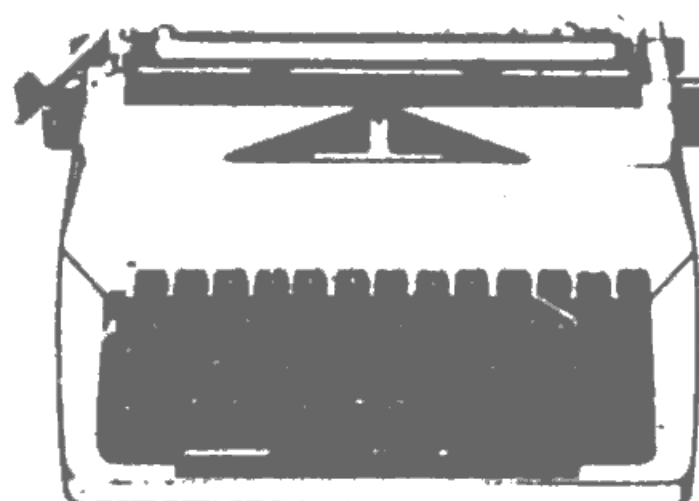
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Weekdays

HART FORUM

by John Henderson

This Tuesday's forum on South Africa started with the usual whimper as Mike Law made the excuse that he was chairing the meeting because, as the place appeared to have run out of student politicians, they were recycling old ones.

The first speaker was the Rev'd John Osmers, a New Zealand clergyman who has for several years been stationed in Lesotho, an 'independent black state' completely landlocked by a hostile South Africa. He explained that Lesotho, because of its landlocked position and relative infertility of land, it is economically controlled by South Africa to the extent that a large proportion of its population is forced to migrate annually to South Africa to work in the mines, where they are paid a maximum of \$53 a month, in comparison with the minimum \$378 paid to white South African workers. This situation, he said, has resulted in a less-than-subsistence standard of living, to the extent where the average inhabitant of Lesotho is forced to support his family on about 60c a day. This miserly rate of pay has meant that most Lesotho families live all through the year on nothing but maize mash, a substance considered in this country only just nutritious and attractive enough to feed to pigs. The terrible thing about this living standard is not that it is insufficient to live on, but that such starvation would be prevented if the white South African government officials examined their consciences, and stopped exploiting Lesotho migrant workers in their present inhumanefashion. The situation, he said, is so ridiculous that 200 of the 2000 students at the school he helps to run have been forced to drop out because their parents can't afford to

pay the 60c six monthly fee.

Rev'd Osmers went on to say that he would greatly appreciate any boycott of sporting contacts with South Africa, as such actions tend to send white South Africans into periods of soul-searching and possibly thoughts of liberalisation of the Apartheid laws.

Then spake Trev. Y'know Trev - that Richards commo freak? Bloody good bloke. Should get to know him. Any way, as I said quite a while ago, Trev spoke about multiracial sport and how the South African government was trying to diddle everybody by bringing in this policy of multinational sport, a policy which they say is a revolutionary new step in the development of a non-racist sports system, but which is in fact nothing of the sort. Trev said that despite all the publicity to the contrary the South African sports policy is still as narrow minded as it ever was, and that the new multinational system is not only a token gesture but also a reinforcement of the present system. Something like that anyway. A few racists down the back (Some of them who appeared to be St. Pat's Old Boys - funny) tried to interrupt proceedings by throwing badly made darts and making infantile, hysterical and thoroughly reactionary noises. They failed. Trev plugged on, explaining that in order to represent his country a South African still had to be white, and that the South African authorities were forced, against their wills to include a mixed team in the French tour's itinerary, in response to the threats from the French that they would boycott the tour if such a team were not included.

After a reference to the South African cricket team's difficulty in finding someone to play them, he finished with a recent

quote from the South African Ministry of Sport to the effect that there had been *no change in the South African sports policy*. Now try and tell me that the South Africans are getting liberal in their old age.

(And while I'm on the quotes, here is a beauty we have just got from Lincoln. It appears that Lt. Col Elderton, President of the South Africa Friendship Association, spoke down there recently, and amidst his screamings came out with this: "Mr Hitler was one of the greatest German leaders there has been...with the exception of the gas ovens where he went too far." Say no more! Then came the questions. After a few mumbblings from Lloyd Jobson, Trevor asked whether or not HART would accept the result of a referendum held on the sporting contacts question. He replied that referenda were the sign of a weak government, and that any referendum held in New Zealand would be useless unless a similar referendum were held amongst the Blacks in South Africa.

The next question concerned investments in South Africa from overseas countries, and who was doing the investing. John Osmers replied that the main investing countries were Britain, Germany and USA. He said that if 7c from each of the share price increases of 70c were given to the black workers, their wages would be doubled. The question of bribes to sporting teams to tour South Africa was also discussed, with the main culprits being softball, surf life saving and Cofin Mead's club rugby team. All had some kind of subsidy from South Africa in return for a promise to go there and play. Trevor called this kind of bribery "sporting prostitution."

Then came Sandy King. I must take time off here to explain about Sandy King. This man has been round Varsity for longer than anybody can remember, and does not appear to be on the point of

leaving. His politics have been described as more right-wing than Hitler's, and he is well-known for his inability to present a logical argument on any subject, even where a logical argument exists. This time he was a bit quieter than usual as he carried on about the 'simplicity and arrogance' of John Osmers, saying that "Black South Africans would reject him [John Osmers] altogether". He got visibly upset when people deigned to disagree with him and began to foam at the mouth when first John Osmers, then Henry Isaacs, then an unidentified black Rhodesian, then a member of Nga Tamatoa, started tearing his argument (such as it was) to pieces.

The meeting finished after a very good speech by Maori scholar, Hemi Potatau, outlining the problems of the Maori in New Zealand, and expressing his support for the anti-apartheid movement.

Now it's my turn. I want only to stress one thing.

In South Africa

The blacks represent the blacks.
The coloureds represent the coloureds
THE WHITES REPRESENT SOUTH AFRICA.

Can you, in all honesty, say that you support this?
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The Iniquitous Sandy King



From the left: Trevor Richards, Mike Law (chairman), John Osmers

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CATHOLICS & APARTHEID

'It is impossible to enjoy the fruits of justice and oppression without in some way sharing in the responsibility for that injustice.' With those words, the plenary session of the University Catholic Society's conference entitled 'Catholics and Apartheid' introduced a series of resolutions calling for the isolation of the 'South African government and its supportive institutions.'

Earlier in the conference, delegates had heard the Roman Catholic Metropolitan of New Zealand, Archbishop R.J.

Delargy, say that Christians today had no choice but to be on the side of the oppressed, poor and exploited of the world. Archbishop Delargy outlined the basic principles of the Catholic approach to society and stressed the very real differences facing the Church hierarchy in exercising its 'prophetic role of denouncing injustice' and remaining, at the same time, reasonably free of direct oppression by the state.

The presence of their Archbishop, and his refusal to 'lay down the law' in terms of directing the laity in exactly what they were to do obviously disturbed a number of delegates, who found it hard to come to terms with his policy of giving down general guidelines around which the laity should take their own action. Judging from the resolutions brought down later in the conference, however, delegates soon learned to do just what the Archbishop had called for - to make up their own minds.

The conference affirmed that the most effective response to apartheid was to build a truly just and multi-racial society in New Zealand, 'as a witness to the peoples of the world.' Each delegate pledged himself to work to this end and then turned their attention to the problems of contact between South Africa and New Zealand.

In a sweeping denunciation of any contact with apartheid, the conference called for 'the isolation of the South African government and its supportive institutions in the economic, sporting,

cultural and diplomatic areas until the South African government ceases to practise apartheid and the oppression, racism and violence that this system involves.'

The conference, which was attended by over 100 Catholics from Auckland, Christchurch and Wellington unanimously condemned the 1976 tour of South Africa by the All Blacks and called on the New Zealand Rugby Football Union to postpone the tour until South African sport is played in accordance with the Olympic Charter.

Mindful of the support for South African sporting contacts prevalent in Catholic Rugby clubs, the conference praised the opposition to the 1973 Springbok tour expressed by the Invercargill Marist Club, and resolved to write all catholic sporting clubs 'urging them to re-examine their support for sporting contact with racially selected teams.'

This and other remits calling for specific action will be implemented by a committee set up with Father John Healion as convenor. The committee will also seek 'to continue the education of Catholics about apartheid and the social teaching of the church.'

Other areas of practice of the Catholic church in New Zealand also came under attack. A raffle, organised by the Parents and Friends Association of St Patrick's College, Silverstream with a trip to South Africa with the All Blacks as first prize was condemned. The work of various

pupils and staff members in opposing the raffle decision was praised. The use of South African altar wine, which is used in some Catholic parishes was also condemned. The total system prevalent in South Africa and the use of convict labour, coupled with apartheid conditions of employment led delegates to call for a complete moratorium on its purchase.

Before the plenary session, six papers were delivered at the conference: from Archbishop Delargy; Fr Owen O'sullivan OFM Cap; the University Chaplain; the former president of the South African Students' Organisation, Henry Isaacs; Dr Rod Alley, a Political Science Lecturer at Victoria; Mr Bernard Galvin of the Catholic 'Peace and Justice Commission' and Mr Alf Kirk of the Young Christian Workers Movement. All the papers denounced apartheid as being incompatible with Christianity, and the plenary session affirmed that 'Catholic social teaching unequivocally declares the essential immorality of apartheid.'

One of the organisers of the conference told SALIENT that the conference was almost unique in New Zealand Church history. It was, he said, 'the only time for decades that such a large number of average Catholics had gathered to examine a social issue of such import'. He saw it as marking a turning point in the development of Catholic social activism in New Zealand and expected that the church laity would soon be turning its attention to problems far closer to home.

SALIENT NOTES

Readers may wonder what keeps the Salient staff going on the long hard hours of Tuesday nights putting copy together, proofreading, layouting, etc.. So in answer to the many requests we have received for a look at those hard working dedicated souls we bring you the following list of names (which is reputed to be that which a Security Service agent was sacked for revealing. They found he could read.)

On a typical Tuesday night, Anthony Ward entered the Salient Office five hours after he was supposed to and saw Bruce Robinson, the editor, consoling himself with a bottle of you know what. Laughing inanely to themselves over the light table were John Henderson, reputed to be in charge of layout, David Newton and Ross Abernathy, who took the photos. Lionel Klee insisted on each song coming over Radio Windy being about him (A pity about 'You're So Vain!'), Chris Haggart collapsed in a chair exhausted from putting the advertising together, while Andy Moore-Jones proof read with the best of them. Present in soul but not in spirit (or something like that) were the disruptive minority

responsible for slandering that beautiful God-fearing organisation World Vision - Geoff Woolford and Ken Howell. Having fits over the repercussions was Kay De Bernardo Quentin Roper, Audrey Young, Pat O'Dea, Robert Pui and Jonathan Hughes showed their awareness of what Salient Tuesday nights are all about by staying away. Michael Hull looked very tired after a night over the key boards typing corrections to his corrections. VUWSA took the main blame for this sorry spectacle of exploitation publishing Salient which was printed by Wanganui Newspapers Limited.

We're thinking of holding Tuesday night on Monday next week.

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Rowing

A meeting will be held this Friday in the Listening Room at 1 p.m. to get the rowing club functional again.

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The Victoria Club will shortly commence training on the harbour on Sunday mornings in preparation for next year's Easter Tournament at Otago which will be a real "boomer" if this year's tournament is anything to go by. Girls as well as guys are wanted and lack of experience need be no hindrance. Come along and join one of the best team sports around

Listening Room (TV room)

Friday 1st. August, 1 p.m.

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

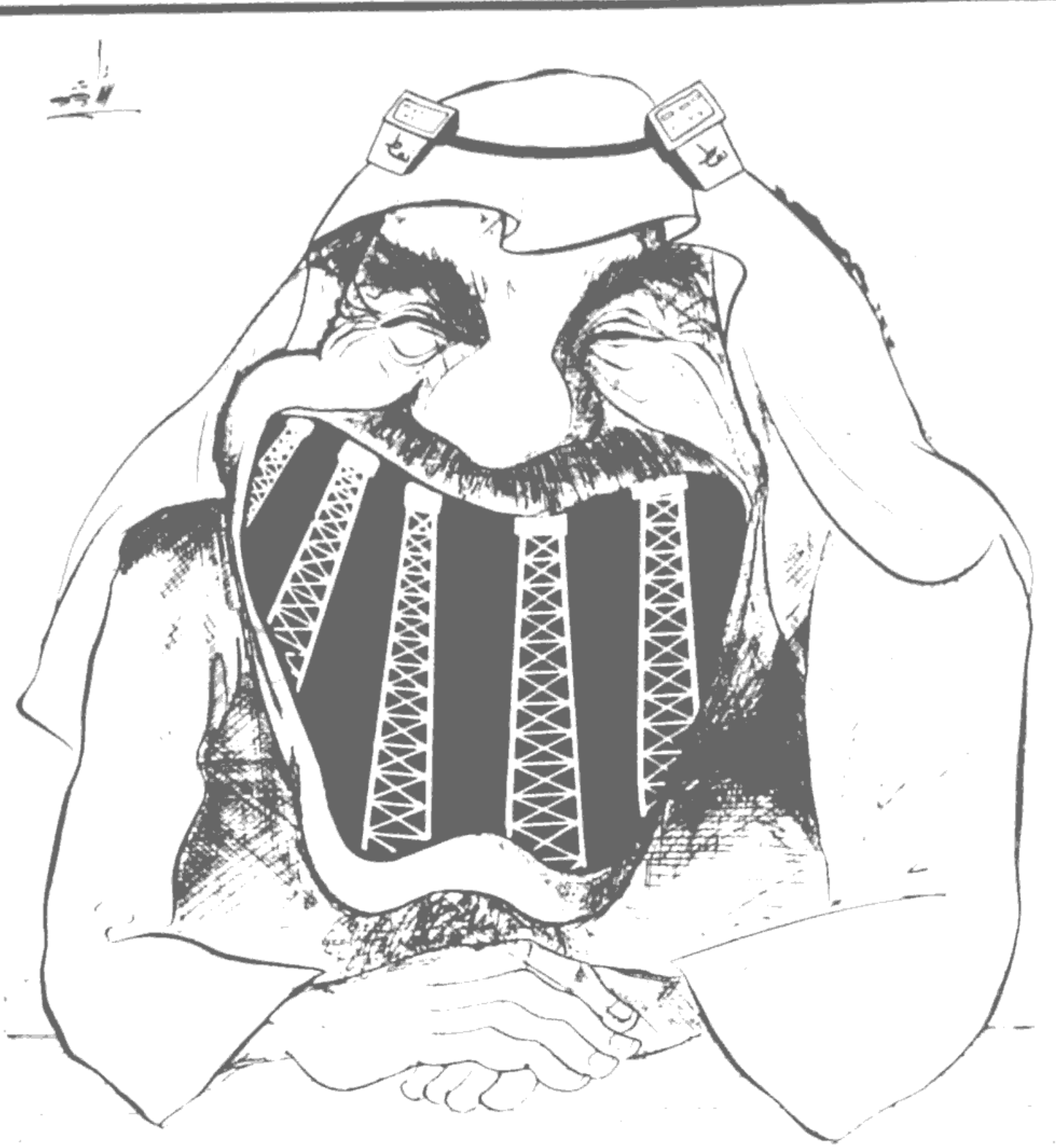
Free, helpful advice on practically any financial matter, from people who understand money and how it works

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 the BNZ Wellington Branch, Cnr. Lambton and Customhouse Quays, Phone 44-070 ext. 823.



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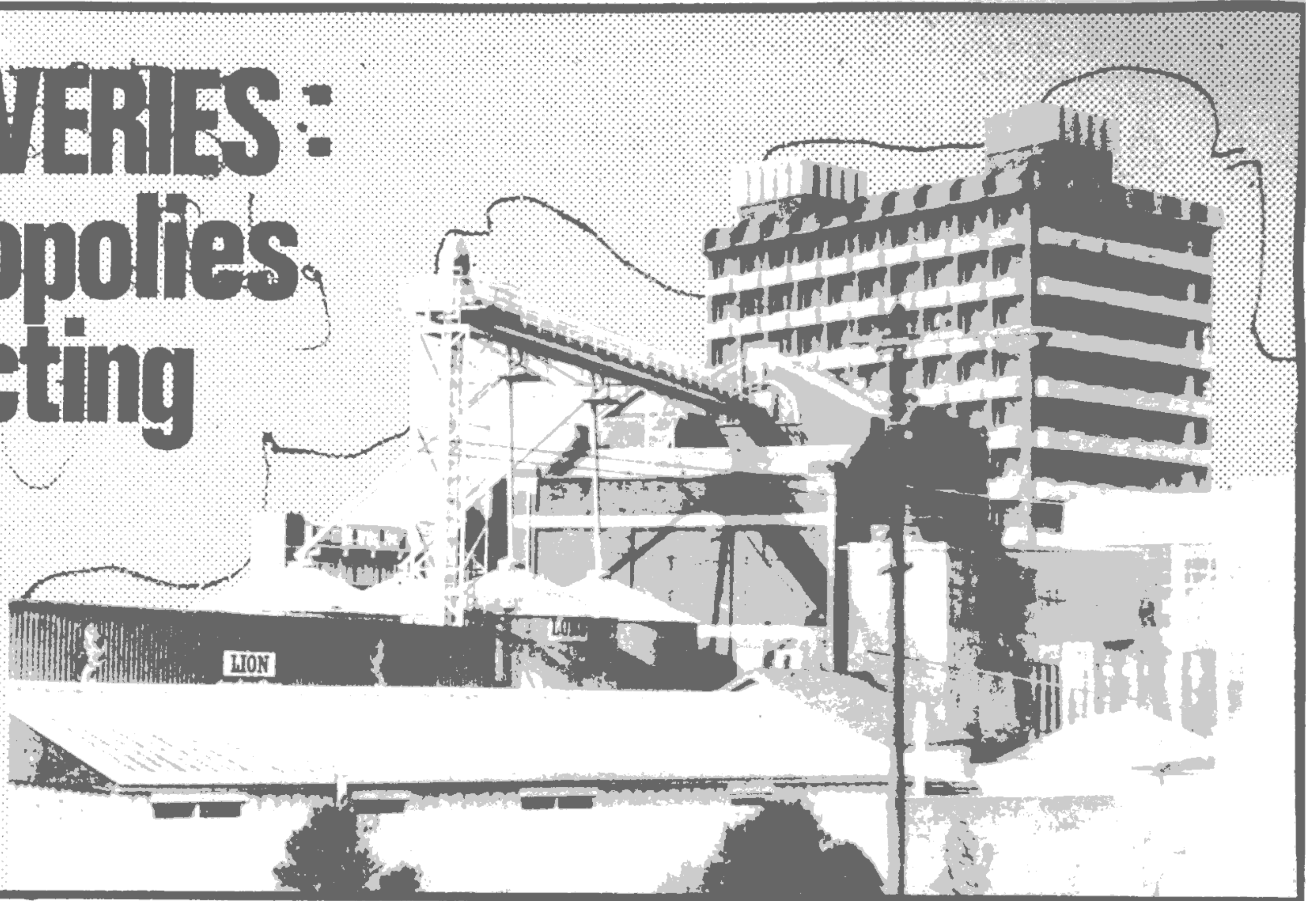
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BREWERIES: monopolies affecting YOU



by Anthony Ward

On 22nd July the Price Tribunal announced an increase of about 10% in the prices of all beer bought in pubs, of 2 cents per bottle and 10 cents a flagon bought in bottle stores. This was in answer to a Breweries request that would allow 'recovery' of what they claimed was \$17.5 million in increased costs. The Department of Trade and Industry had offered only \$13 million. The Tribunal's decision settled on a nice 'fair' average of \$15 million out of our pockets. Yet, was the increase really justified? There are three things that must be looked at - the situation of Breweries in New Zealand; this particular increase; and the wider implications of it.

The Background

The liquor industry has long been involved in some of the shadiest dealings in New Zealand's history. For three examples:

In a large number of cases, at least from 1898 onwards, policemen who have attempted to obtain prosecutions of pubs or the breweries have been transferred to other areas. There have also been allegations from time to time that considerable bribery has been going on of the police force by liquor interests.

In 1958 the Price Tribunal set beer prices at 8 d. for 8½ ounces and 6 d. for 5 ounces. These regulations were consistently ignored by the industry amidst widespread public concern, which gained an extra penny profit per glass. Similar machinations to boost profits have been associated with many other price tribunal decisions. If a private individual has broken a Tribunal's decision he would undoubtedly have been arrested and tried, because of the Breweries' political power however, they get away with these illegalities scot-free.

Thirdly, the Auckland Task Force has made many arrests, on occasions actually inside pubs - two or three of which are notorious for drunkenness. Yet not once has a publican ever been arrested for breaking the law (as he is doing in serving drunk people). The Task Force, as with many other aspects of the law, is curiously one-sided.

There are very many other cases in which undue influence has undoubtedly been used by the liquor interests to ensure their point of view gets across. In 1911 they even resorted to outright bribery of politicians and there is widespread belief that the Breweries donate funds to both the major political parties to support their interests, but this is not even necessary. As major financial giants and monopolists, the Breweries have considerable sway over what happens in New Zealand's economy - they could, for example, make a lot of people unemployed tomorrow if they wanted to.

With such power, and their position in the elite of New Zealand industry it is not surprising that neither Labour nor National dares to attack the Breweries. Mr Freer, the Minister of Trade and Industry, announced that the Breweries would be referred to the Com-

merce Commission (to investigate monopoly) as soon as it was set up. Monopolies investigators have a long history in the States, in Britain and recently in Australia. They have been almost completely ineffectual. For example, after years of litigation the Standard Oil Company, a leading American monopoly (on which Rockefeller wealth is founded) was declared illegal in 1911 and broken up into smaller units. These parts, nominally separate companies, soon had many directors in common and had many negotiations together to rig prices, etc.. Exactly the same would happen in New Zealand if the two big breweries were broken up.

The entire New Zealand Liquor trade is bound up in two companies - New Zealand Breweries Ltd. and Dominion Breweries Ltd.. Apart from a couple of small local concerns, these companies own all the breweries in New Zealand, own a large, and increasing, number of hotels, and have many more hotels 'tied' to them by forcing the licensee to take only one type of beer. In recent years there has been a stepping up of such activities - nearly all the new hotels built in New Zealand are owned and operated by the breweries, and many existing independent hotels are being bought up.. Price control and monopolies are national concerns - they plan on a national basis, they produce on a national basis, they make profits on a national

basis. The only thing that is not national about them is their ownership - all this national activity goes to pay high dividends to a very small number of New Zealanders. The cries about "free enterprise" can thus be seen as the farces they are - attempts by people making large profits to restrict anybody else's ability (such as the people they are exploiting) to take the profits away from them.

The liquor trade has always had far stronger financial resources than its opponents. In the mid 1950's when Porirua was facing a trust proposal, the breweries subsidised lavish publications arguing their case (or more correctly, deceiving and distorting). They were narrowly defeated - yet the breweries spent considerable funds from then trying to frustrate the popular vote - trying to persuade the Trust to dissolve itself, for example. And at various commissions set up to examine the liquor industry the breweries have always had expensive lawyers to present their case and appeal it as far through as possible.

The essence of the breweries' position is that it is being as rational as possible in protecting its interests. Yet all its interests - planning, producing, building, and so on, are all geared, not to social needs but to the making of profits. The local corner pubs, recommended by the most recent liquor commission, in the interests of more social and reasonable drinking have nowhere yet appeared. Quite clearly the reason is because they might encourage discourse and moderate habits - both against the need for as many as possible to drink as much as possible in as little time as possible. That's what maximising profits is all about.

One last social issue concerns drinking and driving. According to various doctors' estimates, alcohol is involved in over half the fatal accidents on New Zealand roads yearly. Yet the big new "drinking barns" all have massive carparks around them to encourage people to take their cars out to drink. It would be facile in the extreme to credit the breweries with all the responsibility for this social problem but it is equally stupid to claim that they are in no way responsible - as they themselves state.

The 1975 Increase

There are so many dubious things about the latest price increase that it is difficult to know where to start.

Last year, an application for a previous price rise was heard by the Price tribunal. At that hearing, Consumer groups (CSSO, CARP and FOL) were granted observer status - a role improved on this time to full participation. At the previous hearing however, the Price Tribunal told the breweries it would require a full break-down of costs in the industry before it would grant another increase. This in itself reveals the bankruptcy of the Price Tribunal - that several price increases were given to the breweries without full details of cost structure being given. Anyway, at the 1975 hearing the breweries presented this infor-



YEAR	NEW ZEALAND BREWERIES				DOMINION BREWERIES				POST OFFICE	
	CAPITAL \$	DIVIDEND \$	BONUS SHARES \$	TOTAL RETURN % of \$100	CAPITAL \$	DIVIDEND \$	BONUS SHARES	TOTAL RETURN % of \$100	DEPOSIT \$	INTEREST \$
1970	100	12.50	20	32.5	100	12.50	36	48.5	100	3.5
1971	120	15.00	-	15	136	15.95	-	15.95	100	3.5
1972	120	15.00	-	15	136	15.95	-	15.95	100	3.5
1973	120	18.00	20	38	136	19.10	-	19.1	100	3.5
1974	140	21.00	-	21	136	19.10	22	41	100	3.5
		81.50	40			82.60	58.00			17.5

mation - but asked that it be kept confidential and not be seen by the consumer groups. This was on the grounds of maintaining competition - in view of the total dominance of the industry by the two companies this is ludicrous in the extreme. One can only surmise that in trying to hide their books the breweries are scared that their accounting techniques won't stand up to the public scrutiny. What the Price Tribunal is doing in supporting this underhanded dealing, is anyone's guess. The consumer groups, when they realised the whole hearing was going to be a farce, walked out.

A little can be seen from the figures publically announced however. Of the \$17.5 million the breweries were seeking to "recover", \$4.5 million was for increased interest charges, \$4 million, increased costs, and \$3.5 million, increased labour charges. The remainder seems to go on transport and other charges. This break-down alone shows how false are the claims that inflation is caused by union higher pay claims - less than 25% in this case. One further point - the largest entry is \$4.5 million for interest charges. This should not be a charge on prices at all - it is a capital charge and should be covered by more debentures or shares, etc.. Also it is safe to surmise that these interest charges are bound up in the buying of new pubs and hotels - which are definitely capital expenditure and should be paid for by capital, not by price rises.

Returning to previous Price Tribunal decisions, the 1973 one which granted only 37% of the price increases the breweries asked for, was said to be cutting "heavily into the breweries' profitability." The lies behind this can be seen in the massive profits the Breweries made in the 1973/4 financial year - NZB increased its post-tax profit from \$5.2 million to \$6.6 million, and DB's post-tax profit went up from \$3.3 million to \$4.4 million. Congratulating themselves on the decreased profitability of their company, the directors of NZB recommended that their remuneration go up from \$37,000 to \$55,000 a year. And despite the 47% wage increase for NZB directors, Sir Henry Kelliher, Chairman at DB, still found it necessary to complain about the 9% general wage order. Consistency all round.

One of the most coherent arguments advanced by the Breweries for their price increases was the need

to maintain profit percentages on capital, which, according to the 1974 company accounts, are at present around 11.3% for NZB and 11.6% for DB against 11.8% for the national average. However, both of the breweries' amounts are seriously misleading largely due to shareholders getting bonus share issues free which thus increased the nominal capital without doing anything about real capital invested in the companies. From 1970 there have been several bonus share issues in both companies as the above table shows:

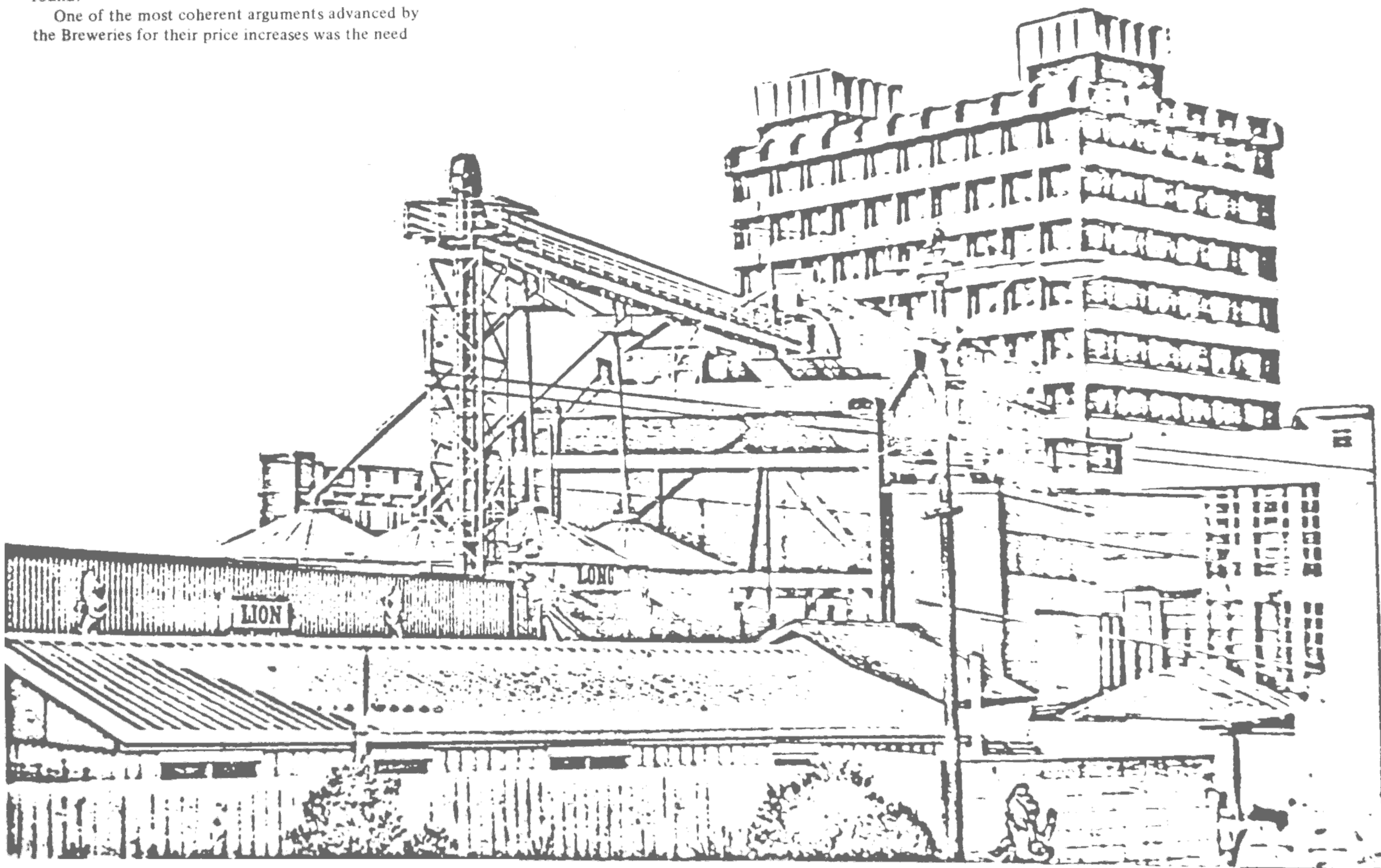
Thus, comparing the results of putting \$100 in 1970 in the Breweries or the Post Office Savings Bank, the Post Office gave a \$17.50 return over five years. Against this, the New Zealand Breweries return was \$121.50 and the Dominion Breweries return was \$140.60 over the same five years. And the breweries claim their profit margins are being eroded - perhaps they need to be. The claims by the breweries that they are only making 11% on share holders funds thus need to be adjusted - if the bonus share issues are considered 1975 returns of 11% on nominal capital are actually 17.5% for DB and 15.5% for NZB. And this juggling of books to mislead and implicitly defraud people seems to be entirely legal! It certainly meets with Price Tribunal approval - the chairman announced this year that the breweries had virtually no capacity left to cover cost increases. Even if they cut down on their attempts to monopolise the hotel trade - which government is known to be "concerned" about - (i.e. it won't lift a finger to do anything), the breweries would save a lot of their "increased costs".

Implications

The breweries are or have been involved in fraud, corruption, law-breaking and considerable political gerrymandering. The fact that many of these activities are technically legal says far more for the two-faced nature of New Zealand law than it does for the virtues of the breweries. As we noted above, the Breweries are truly national concerns - in everything apart

from placing the profit motive above social concerns and in returning their profits to a small minority of New Zealanders rather than to all the people they make profits from. Mr Muldoon has made great noise about the inability of some Polynesians to hold liquor - he has revealingly said nothing about the monopolies that are serving them. The breweries' power is such in New Zealand society that they can hire the best accountants to juggle their books (legally), the best lawyers to fight their cases and intimidate the opposition, and provide the money to make otherwise reprehensible activities (e.g. the attempted take-over of the Porirua Licensing Trust) all the easier. The Breweries also have many friends inside the major political Parties who ensure that their policies do not attack the Brewer's interests in any way.

The clear need is for something realistic to be done about the breweries - and that something realistic can only be nationalisation - as Conrad Bollinger's book clearly points out, any regulations so far on the breweries have been circumvented add any commissions emasculated. If Parliament is incapable of providing the guts to do this - as it clearly is - then the impetus must come from outside and beyond Parliament, clearly by mass action of the New Zealand people. The fight against monopolies must be extended to a fight against the Parliament where both parties, one with platitudes of free enterprise, the other with platitudes of state supervision, are integrally involved in building up and supporting monopolies. As they don't have the political guts to do the necessary job then we're much better off without them and the interests they serve. Fighting the breweries is undoubtedly a long, hard, up-hill battle - but it's far better than sinking into a booze-sodden stupor, occasionally grumbling as more profits are ripped off from us.



"World Vision's entire ministry is evangelism and therefore it is really impossible to separate evangelism from childcare or emergency relief."

AID OR OBSTRUCTION: World Vision and the Third World.

The following people made up the sub-committee that produced this report.

- Clare Donovan Deputy President, National Youth Council
- Ken Howell Travelling Secretary, New Zealand Student Christian Movement
- John McDavitt Administrative Secretary, New Zealand Student Christian Movement
- Phil O'Connell Executive Member, Youth Advisory Council, New Zealand Labour Party
- Geoff Woolford Executive Officer, National Youth Council

An investigation into World Vision policy, practice and philosophy in New Zealand and the Third World, compiled by:
THE NATIONAL YOUTH COUNCIL
THE NEW ZEALAND STUDENT CHRISTIAN MOVEMENT
THE YOUTH ADISORY COUNCIL OF THE LABOUR PARTY

Introduction

The report that follows is the result of a three month investigation of one of this country's largest aid agencies. Its beginnings can be traced to the remarks made by Mr Russell Marshall, the Government MP for Wanganui who visited Indochina in February of this year and returned with some very stringent criticisms of World Vision's oerations in that area of the world.

When a member of the New Zealand Parliament publically claims amongst other things, one of New Zealand's largest aid agencies is involved in furthering war in Indochina, he is making a very serious charge, and one that can not be taken lightly. The public debate that followed his remarks indicated that there was a great deal of public interest in his comments, even if the truth or otherwise of the original charges tended to be lost in the emotional climate that developed.

At the April General Meeting of the National Youth Council it was obvious that many of the delegates present were very interested in this debate and in the questions that had been raised. During the meeting delegates from the New

Zealand Student Christian Movement and the Youth Advisory Council of the Labour Party successfully moved that the questions raised by Mr Marshall needed much closer examination than had been given them up till then. A majority of the delegates passed a motion calling on the National Youth Council to undertake this closer examination, and it was agreed in order to provide necessary manpower, members of the Student Christian Movement and the Youth Advisory Council of the Labour Party, would help form a sub-committee to actually carry the investigation out.

The report that follows is the result of a great deal of work by this sub-committee over the last three months, during which time a great deal of information was gathered from different people both in New Zealand and abroad. Much information was gathered from World Vision itself, and an appendix indicating this is attached. The sub-committee believes, that given the limitations of time and resources, this is a thorough investigation and a fair one. Everyone has their own values and their own view of the world through which they judge. In some areas this report reflects the values and judgements of the sub-committee, and World Vision has been criticised accordingly. We believe we have made these judgements clear where they occur.

It is our hope that New Zealanders interested in questions of aid and development will read this report carefully and decide for themselves if they accept our judgements. If this is achieved we will be happy. What happens after that is over to you.

Geoff Woolford
EXECUTIVE OFFICER, NATIONAL YOUTH COUNCIL

Background, History, & Structure

World Vision was begun in Korea, 1951, by Dr R. Pierce, an evangelist Baptist Minister, and correspondent for the Korean allied war effort who saw a need for Christian aid to war orphans. He appealed to Christians in the United States for assistance, and the organisation was born.

World Vision quickly expanded its area of operation. Its operations now extend to over 30 countries of Asia, Africa and Latin America. World Vision International has seven support offices: three in the United States, and one in Canada, Australia, South Africa and New Zealand. Today it is one of the largest overseas aid agencies in the world, and in recent years, the fastest growing aid agency in New Zealand.

AUTONOMY

World Vision in New Zealand was originally controlled by the Australasian office, based in Melbourne, which was in turn established in 1966 through the Canadian initiative. The Auckland office of World Vision was opened in 1971, and World Vision of New Zealand reportedly became autonomous in November, 1974.

We say reportedly because after making this investigation, we find it difficult to clearly state just how much freedom the New Zealand operation has. According to the New Zealand Executive Director, Mr Geoff Renner, World Vision of New Zealand became autonomous in 1974. We are not certain exactly what this means. Granted, New Zealan accounts are now sep-

arate from Australia's, and all local operations are organised in New Zealand. But according to Mr Renner, the important matter of the project selection is done by "an administration committee", representing World Vision International Offices. Mr Renner did not tell us who is on this committee, what its power is, or how it was selected. It seems that while such a degree of central control exists, World Vision New Zealand can scarcely be called autonomous.

In each country, Worl Vision's controlling body is a governing body, New Zealand gained its autonomy with the appointment of a New Zealand Board. This Board was appointed by the Australian Branch and comprised.

- Chairman Mr John Calder, builder
- Vice-Chairman The Very Rev. J.O. Rymer
Anglican Dean of Auckland
- Secretary/ Mr Kay Liddle, Lecturer in
Treasurer Accounting, Auckland
Technical Institute
- Mr W.S. McConnell
Trustee and property developer.

We do not see how the appointment of this Board by an overseas organisation has brought World Vision New Zealand under any greater control by the New Zealand public and we question the value of this sort of autonomy.

We shall deal later with the question of World Vision's close relations with a section in the US State Department, the United States Agency for International Development. Although World Vision New Zealand has written to World Vision International questioning this relationship, any decisions on that relationship will be made in America.

Decision-making in World Vision

World Vision is not a democratic organisation. One cannot join World Vision and have a voice in the policy-making, or as we have already indicated hope to be elected by members to a governing board.

The consequences of this lack of democracy are that policies are apparently formulated by the field staff of the International Organisation and then explained to supporters.

We could find only one instance of World Vision policy change, but it clearly illustrates how this situation is worked out in practice. Until 1972, World Vision had believed it preferable



Young boy guarding Cambodian Army refugee camp aided by World Vision. Camps around Phom Penh were to be the basis of permanent resettlement away from the liberated zone.



Smiling girl on World Vision pamphlet.



SALIENT PAGE EIGHT

for a child to be brought up in its own culture. However a decision was made to reverse this policy when Vietnamese babies were adopted in Australia.

We learned of this change through "World Vision" (Autumn, 1973), the organisation's quarterly magazine, sent to subscribers and others involved with World Vision. These people were simply told of the change, and had no channels through which they could become involved in the decision.

During our discussions with Mr Renner it became clear that while we considered this lack of direct responsibility to be a problem, World Vision did not. When pressed to state who World Vision was responsible to, Mr Renner replied that "World Vision is responsible to the public." This was the most specific answer we could get. Most other agencies have members who scrutinise the decisions by those in power but World Vision is not subject to this scrutiny.

This discovery alone seems to justify our investigation. If World Vision is responsible to the public, then, in our view, someone has to place them under the same scrutiny imposed upon other organisations who ask the public to support them financially.

Philosophy of World Vision

To further understand and comment on World Vision, one must understand why and how the organisation operates as an aid agency, and what it is trying to achieve.

The two following examples indicate the underlying philosophy of World Vision. Bob Pierce, founder of World Vision has been criticised for spending donated dollars for other than religious reasons. Pierce replied: "First I must meet their need, then I can meet their real need". (Los Angeles Times, Jan. 22 1975)

A booklet produced by World Vision International Headquarters in California contains a breakdown of World Vision expenditure for 1974. This is how the money was spent:

Miscellaneous	0.2%
Childcare	33.7%
Administration	21.1%
Emergency Relief	14.4%
Direct Evangelism	30.6%

The latter figure has an asterisk above it, followed by this note: "World Vision's entire ministry is evangelistic in its outreach and therefore it is really impossible to separate evangelism from child-care or emergency relief activities."

It is obvious that one of World Vision's aims is to evangelise. Later in this report we will comment on some implications of their evangelism.

The Politics of Aid: Uncoloured World Vision

World Vision claims to be neutral or 'apolitical'. The following pieces of information would suggest otherwise:

- While in the last few years many South Korean Christians have been harassed and even interned by their government, the South Korean government issued a commemorative stamp in 1973 honouring World Vision (Los Angeles Times, Jan 22, 1975).

- Recently World Vision has approved a project with war refugees in Mindanao, the Philippines. The situation in Mindanao is complex; and Muslim insurgents are now demanding certain rights from the pro-American Christian government. In such a situation, how will a highly evangelical Christian organisation fare and whose interests will be best served by aid from overtly Christian organisations: the central government's or the Moslems? We feel the answer is obvious, especially as the World Vision RO Project Proposal has stated that "... the Phillipino Government is doing everything possible to assist the evacuees, and World Vision relief organisation (Phillipine) would like to help."

The difficulties of operating non-politically in a war zone are immense. Our investigation of World Vision operations in Indochina lead us to doubt whether World Vision will fare any better in the Philippines. The above examples suggests a close relationship with the government is being developed.

- World Vision has been criticised on similar grounds by the Presbyterian International Affairs Committee. A report adopted by the Presbyterian General Ass-

embly in 1973 pointed out that "too close a relation to right wing regimes means that the agency is less effective in dealing at local levels."

- The argument is further supported by an article in the Nation Review (September 21 - 27) entitled "Visionaries Who Look Back". The article claims that World Vision has two subsidiary companies, Asian Information Service (AIS) which provides "special information on mainland China" (World Vision Magazine) and Missions Advanced Research Communications Centre (MARC) which provides "computer based information and research data to churches and missions worldwide", (obtained from World Vision's pamphlet "A Look at World Vision".)

World Vision founder, Bob Pierce is reported to have described the computer system as one that "diagnoses the failures of christianity and prints them on a data sheet." (Los Angeles Times Jan 22, 1975)

The Director of AIS, Robert Larson, provides information on mainland China for World Vision's quarterly magazine from his base in Hong Kong. One of his articles, "Chinese Youth Vs Mao" (World Vision, Autumn, 1973) contains this quotation.

"So in a very real sense, when Mao Tse Tung talks about the People's Republic, he is encouraging people to share in the poverty, not the wealth."

His attack is not limited to economics. His article "Mao and Jesus", (World Vision, Autumn, 1973) contends that:

"Mao preaches a message of continual revolution by violenceand today not even the ageing Chairman, with all power, propaganda and persuasion at his command, can stand against what God is doing in China."

World Vision & War: The Indochinese experience

It is however in World Vision's operations in Indochina that its political opinions can be seen most clearly. The following items indicate to us, that (willingly or not) World Vision has become embroiled with one side of the recent war, and that it has neither the ability nor the desire to conduct any aid or development programmes that would reach all the people of Indochina.

South Vietnam

Yvonne Preston wrote in an Australian newspaper earlier this year:

"Organisations like World Vision have particular problems, being less apolitical than other agencies despite their protestations, and known for their fundamental Christian fervent anti-Communist stand.

World Vision is the only agency in Vietnam that worries on behalf of its sponsored children and their families about the reaction of the Vietcong to letters from the West that might be discovered in their possession.

"We would be hoping for a miracle to be able to carry on, but because we've been using US aid money and had American personnel in our programmes, that does cause us some concern. We're afraid for our sponsored children."

This is not an isolated instance of concern. World Vision's Visiongram of 11 April, 1975 (signed in New Zealand by Mr Renner) said:

"We who are working in South Vietnam are numbed and shocked as during the last few weeks we have seen the Republic of Vietnam literally fall around us. This is the latest word from one of our Australian staff in Vietnam, Sister Joan Potter, medical supervisor of the New Life Baby Home in Saigon.

She reports World Vision is engaged in its most massive relief efforts ever! Hundreds of thousands of refugees are walking long distances to freedom, the old and frail, the disabled and children are walking for three days, often without water. Many are dying on the road."

Joan further says, "in hospitals, patients have been left behind with no-one to care for them or to provide food. They slowly await death." She also reports stories of unbelievable torture.

The Challenge Weekly (April 5, 1975) carried a further report written by Sister Potter. She made the following points:

World Vision nutrition centres ...are now behind enemy linesstories of unbelievable torture of people unable to escape are reaching us in Saigon, told to us by people who were fortunate enough to reach safety. People are not being shot but various means of torture are being used so that the unfortunate victims will have slow and painful deaths.

.....topics for prayer: Vietnamese Christians now behind enemy lines with no hope for escape."

The emphasis is ours.

Mr Russell Marshall MP, criticised World Vision earlier this year for its involvement with the United States Agency for International Development (USAID). Although the situation has since changed dramatically the link between the two organisations





A victim of the Vietnam war

Where did World Vision stand?

must be examined by this investigation.

Seventy-five per cent of World Vision's operation in Cambodia was funded by USAID. In South Vietnam the figure was not so high. Most (but not all) agencies operating in South Vietnam, Cambodia and Laos received some assistance from USAID.

Since foreign (especially American) involvement was a fundamental cause of the war, acceptance of these funds tends to indicate a political view held by the agencies that condones this intervention.

Some World Vision Aid programmes have made this stance very clear. The Indochina Chronicle (Oct/Nov, 1975) reports that yellow bowls of noodles were distributed to children bearing this inscription in Vietnamese: "World Vision Relief Organisation - US Food for Peace Programme - Jesus said I am the Way the Light and the Truth." (An inscription that also clearly links Christianity and the American Government)

Although many will regard this link with USAID as a sign of political bias, others will be unconcerned as long as acceptance of this finance does not place World Vision under any external control. From our discussions with World Vision administrators, it is clear that the Organisation itself holds the latter attitude.

Cambodia

The most serious charge of external control comes from the Rev. John Nakajima, General Secretary of the Japan Council of Churches, who visited Cambodia earlier this year. During his stay he talked with World Vision employees, including World Vision's Director in Phnom Penh, the Rev. Carl Harris. Harris did not reveal his budget but told Nakajima that "we give more service to the US government than we get from it." When asked to explain, Harris said, "For instance, the giving of information. We often go to places where government officials cannot go. We provide them with necessary information."

The Rev. Carl Harris responded to Nakajima's allegations with the following statement:

Before we began the conversations, I made certain there were no reporters in the group, and I asked that any statement I made be non-attributable.

It is obvious to me that the Rev. John Nakajima, besides not honouring my desire for non-attribution, distorted what I said at the time.

One point I made was the fact that the sort of information we gave the American embassy was economic in nature, as opposed to political or military. This point is emphasised in my letter to the regional editor of the Far East Economic Review.

The second distortion is contained in Nakajima's misquote in which he has

me saying that "we often go to places where Government workers cannot go". What I said was CRS Care & World Vision have a combined force of approximately 65 expatriates working throughout Cambodia. The American Embassy has about 5 persons devoting time to refugee work. The Volags are therefore able because of numerical superiority, to cover more area geographically." Nakajima took this to mean that the Volags had some sort of special accessibility which was not my point at all."

From a statement prepared and issued by World Vision.

Again, readers must judge for themselves.

Mr Shane Tar is a New Zealander, who was in Cambodia shortly before the recent change of government. In a recent interview with Bill Saunders on Radio New Zealand's Evening Report he expressed doubt that "World Vision is truly the humanitarian organisation that it claims to be." In the same programme, his wife, Chua Minh, said that her experience as a translator, had enabled her to see the bribery and corruption at work within the Cambodian Branch of World Vision. The children sponsored by World Vision, she said "are mainly the children of the Colonel or the Major, or the high person in my country who is able to bribe." Many refugees, she said, "didn't have enough money to bribe the people working in World Vision" to be registered as refugees.

In the same interview however, Mr Renner disputed this claim saying, "that to my knowledge, and having been there twice, the very large majority of the children were refugee children. Our commitment was only to the refugee children. As far as I'm concerned anything that happened to other children was beyond our knowledge, and we have pretty close control on this."

Shane Tar raised the question of CIA involvement in the World Vision Organisation. Mr Tar said that he was told by a cadre who worked for the World Vision Organisation, that Carl Harris, director of World Vision in Phnom Penh, was a member of the CIA.



"At the time I could not prove that" said Tar, "but I do know that this Carl Harris was prior to his appointment with World Vision in Phnom Penh as an intelligence officer with the US Marines in South Vietnam. So perhaps the connection between the CIA and World Vision is not too tenuous."

Tar went on to explain that his efforts to obtain further evidence of the link had been abortive. "I found that in any avenue I tried to explore, the doors were closed very quickly."

Again Mr Renner disagreed with this view. He said, "I cannot imagine at all where he [Mr Tar] got that information from because there was no substance whatever to that. We have no connection with the CIA, we have no business with the CIA we're not the least bit interested or support their programme anywhere in the world. In fact, our Director in Cambodia would hardly be called an extension of American Foreign policy because he was very opposed to American involvement in Cambodia and Vietnam ... prior to his work in World Vision he was with the US agency for International Development in Vietnam and Nigeria. I can't imagine where he [Mr Tar] got the information from.

- People will have to decide for themselves which of the two views is correct.

Mr Tar's view is quite clear. In his view, although some of World Vision's personnel are sincere Christians, he doubted whether World Vision is a truly humanitarian organisation. He did not believe that World Vision is a neutral organisation and stressed that New Zealanders should not support aid organisations that "fail to act in the interests of the people in the country they operate in."

North Vietnam

An article in the New Citizen (15.5.75) when the forces of the former Thieu government were in retreat, quotes the Rev. Don Scott, Director of World Vision's Saigon Office as saying that while he offered encouragement to his Vietnamese colleagues, he really saw no hope, not even through his faith, which led him to believe that "God could stop the Communist advance". This suggests that World Vision is politically very close to the former governments of South Vietnam, and the governments of South Korea and the Philippines and maintains a rigidly anti-Communist ideology.

And yet, these are not the reasons that World Vision Officers provide, when asked why the operation does not operate in North Vietnam.

Mr Geoff Renner, World Vision Director in New Zealand, has stated that, "we offered help to the North at the time of the Paris agreement and were declined." (New Citizen, 15.5.75). A pamphlet delivered to all households in March, 1973, contained this message from the late Prime Minister Norman Kirk:

"World Vision of New Zealand has decided to play its part in raising funds for a badly needed hospital in Cambodia and for the care of needy and orphaned children throughout Indochina".

Given Mr Renner's previous statement, to speak of offering aid "throughout Indochina" seems rather misleading.

In an interview with Terry Bell (Dominion Sunday Times, 18.3.73), Mr Renner claimed that:

"We don't take a political stand. We are prepared to give aid wherever it is needed and whenever we can. The North Vietnamese don't trust us and, as far as I can see, some of the people who have moved into North Vietnam have perhaps been too hasty."

Considering World Vision's unabashedly anti-communist stance it is perhaps not difficult to understand North Vietnam's reluctance to trust the organisation, if Mr Renner is indeed correct.

Rather it is rather difficult to understand how Mr Renner can claim that World Vision does not take a political stand.

World Vision claims to work through indigenous Christian Churches. One must therefore ask why it has not worked through the Protestant or Catholic Churches of North Vietnam. The North Vietnamese churches maintain contact with other agencies, such as the World Council of Churches.

There are probably several reasons why World Vision has not done this. As far as we can establish, one of the basic principles of socialist development of North Vietnam is that all people must share as equally as possible in the economic benefits of the country. Mr Russell Marshall MP, claimed that this was one of the strongest impressions he gained during his trip to North Vietnam. If this impression is correct, it is unlikely that the Vietnamese would accept individual sponsorship that favours certain individuals at the expense of others. World Vision may claim that individual

sponsorship is 'apolitical' but we suggest that this only seems possible to us, because favouring certain individuals is a major part of our western way of life. We fail to recognise the philosophical concepts and beliefs that underlie each favouritism.

Therefore it is likely that any World Vision aid to North Vietnam would have to aim at benefitting everyone equally. One would assume that World Vision would have no objection: yet they have not found a suitable means of providing aid to North Vietnam. Other agencies, such as the World Council of Churches, seem to have no difficulty in that country.

Laos

In a letter to sponsors (May, 1975) Mr Renner says:

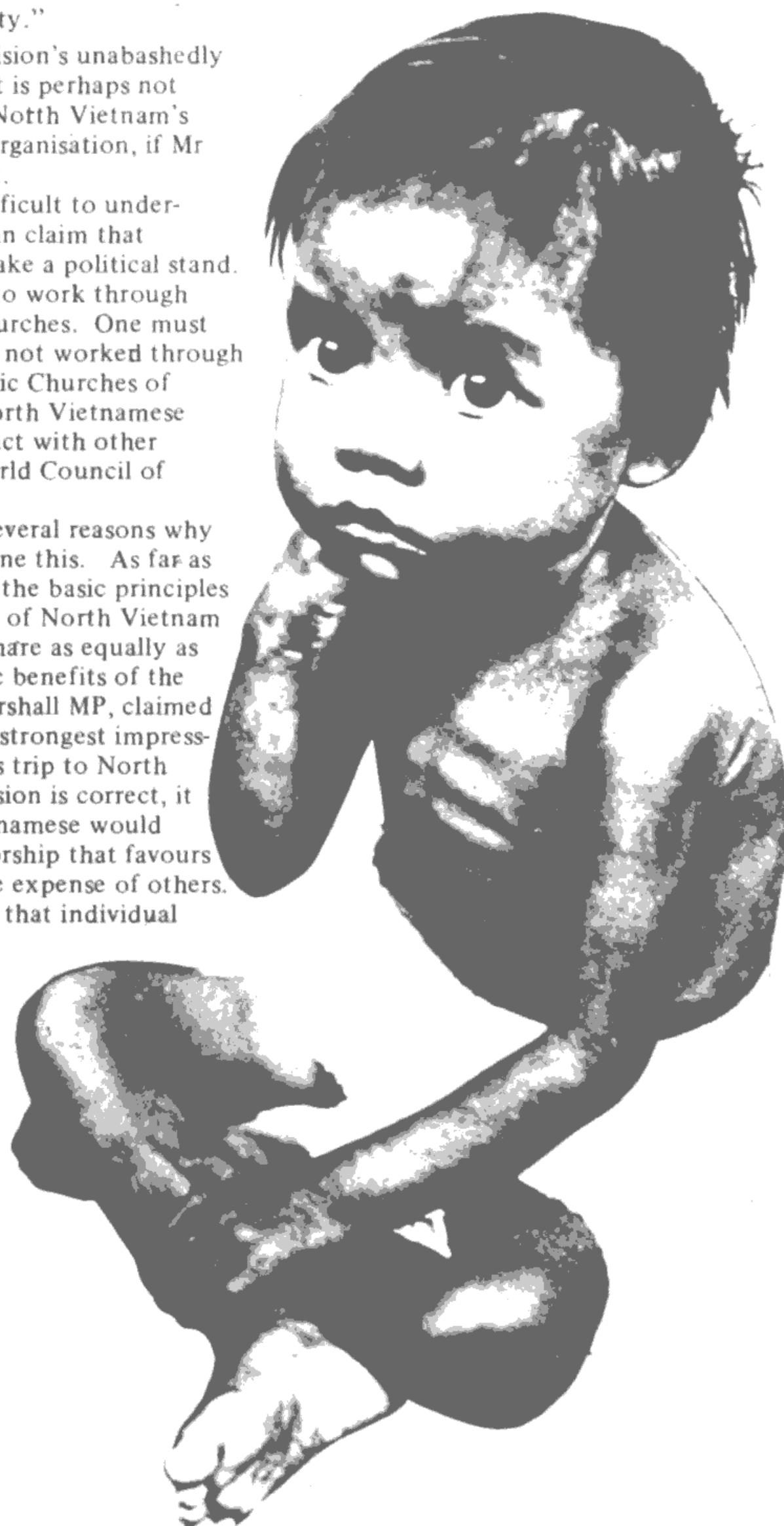
"We have been forced to close our child sponsorship programme (in Laos) due to civilian and government unrest. Also Pathet Lao members have intruded into our World Vision Office in reaction against our Thai Director, Sakda Phaphoum."

The New Citizen for June 26th contained a report of an interview between the Minister of Religious Affairs of the New Government in Laos and Mr Sam Isaac of Asian Christian Service (The World Council of Churches agency).

In the discussion the Minister was critical of some of the missionary groups in Laos who had let themselves be used as agents of the American CIA. He claimed that "the activities of World Vision, an American-based aid operation had antagonised the people so much there were popular demonstrations and the decision had been made at Cabinet level to have them expelled from the country."

During our discussion we received a

World Vision Childcare



letter from a New Zealander presently in Laos, who told us:

"Since I arrived here World Vision has been paralysed by a strike the ins and outs of which I cannot follow although it sounds like inter-tribal warfare. The posters outside their office look rather like a case of hanging one's dirty linen in public. Even though I cannot read them, the pictures are telling enough."

This seems to support the official Government view of the situation. Other Christian and secular agencies have continued to work in South Vietnam and Laos since the fall of the Thieu government and the fall of the Lao government, whereas World Vision aid has been discontinued. We suggest that World Vision's inability to continue to work in Indochina is a direct result of the political stance taken by that organisation during the war years. That stance makes them no longer acceptable to the new governments.

World Vision at Work: Aid or obstruction?

Development

World Vision has been criticised for taking a Western concept of development to third world countries. This orientation is reflected in their zealous efforts to evangelise, and more subtly in the philosophy behind individual sponsorship. Before commenting

upon the World Vision programmes we must clearly state our own concept of development: We believe that development must help the whole community to help itself.

The World Vision Manifesto states:

World Vision's emphasis is on helping children and those caught out in situations of war, poverty or disaster beyond their control

World Vision has two classes of projects; short term and long term. Short term projects include emergency aid and grants to institutions, while long term projects include economic development, re-settlement, rehabilitation and childcare. The Executive Director's report (World Vision, Summer, 1974) states that:

There is a growing emphasis on development aid especially in Indonesia. By this we mean getting at the root causes of poverty and setting up projects in such a way that the whole communities benefit.

An article in the "New Citizen" (5.5.75) explores World Vision's notion of social change:

"Social change is not our task" says Mr Renner, but he believes World Vision's childcare programmes do bring social change by providing education, independence and opportunity. "We've helped to educate over 100,000 kids in Vietnam and no-one can destroy that."

Emergency Relief

Emergency relief is short term aid, designed to meet the immediate needs of recipients. An example of this type of aid is the Viet kit, a small package of materials made up by New Zealanders for use in Vietnam. There are three types of Viet Kits, sewing, hygiene and school kits.

There appears some confusion as to who distributed the kits in Vietnam. World Vision pamphlets tell us that "Vietnamese Christians" distributed them. However, we were told by World Vision Director, Mr Geoff Renner, that distribution was handled by "the Red Cross" and "other workers from other relief agencies in Vietnam."

Christian Social Action

Although it is risky to establish definite categories, we believe that social action can be regarded as any action that is not primarily motivated by a desire to convert others to Chris-



tianity.

World Vision believes that it is obliged to make conservative churches aware that social concern is an integral part of Christianity. We agree this is important, but conservative churches constitute a small percentage of both New Zealand and the third world population.

The real problem when the people of New Zealand are asked to contribute money arises when they are not fully informed of World Vision's Christian orientation.

Childcare comprises 75% of World Vision's New Zealand programme. When we asked Mr Renner why childcare was given such a high priority he replied: "because New Zealanders respond well to appeals for childcare help." He did not seem to care whether or not this was a priority of the Third World.

There are two main areas of childcare assistance: adoption and individual sponsorship.

Adoption

World Vision's attitude towards overseas adoption is apparently contradictory. World Vision of New Zealand has said:

Ours is essentially a sponsorship plan. We consider this better for the child and its country, than adoption to a strange culture. ("Do something Beautiful Through World Vision Sponsorship" Pamphlet)

However, after a major policy change in December, 1972, World Vision became involved in arranging the adoption of babies (especially Vietnamese) into Western countries. (World Vision quarterly, Autumn, 1973)

While World Vision is not a licensed adoption agency of the United States, a flight via Western Airlines was chartered by World Vision International to take 26 babies to the United States from the World Vision New Life Baby Home in Saigon. (New York Times, 4.3.75 & Los Angeles Times, 4.8.75).

And since September, 1972, Vietnamese



Please like these reached every household in New Zealand.

babies have been adopted by Australian families.

So while World Vision does understand some of the great disadvantages and arguments against overseas adoption, they continue to arrange adoptions where possible.

Most of the children are not available for legal adoption" says a recent pamphlet distributed in New Zealand, "so far we have not been able to bring any children

to New Zealand."

Individual Sponsorship

World Vision Sponsorship Programme places continual emphasis on the role of the individual sponsors. As appendices 2 & 3 show, there is some doubt about the authenticity of some sponsorship arrangements although many of these programmes are successful and totally authentic.

The following item appeared in World Vision quarterly (Winter, 1973) reporting on a successful sponsorship:

"World Vision Director, Gene Daniels, decided to appoint him (Djati Ketut) to a position in the World Vision recording studio in Malang. This March he was farewelled from Indonesia by the Far East Broadcasting Company in Manila.

But for a sponsor who cared, Djati Ketut might be helping his father tend cattle or plant rice. Thanks to that sponsor he may grow up to be a leader in his chosen field."

We ask whether helping one's father tend cattle and plant rice is so bad, and how will this example of sponsorship help the long term development of that community?

The strongest objection to individual sponsorship is that individuals are plucked out of their families (Most World Vision Children are not orphans), go to a Christian, Westernised institution for three quarters of the year; and then return home. Since the family itself is unlikely to be Christian and is living in a subsistence Asian agricultural situation, the child's habits and attitudes are certain to clash with his home environment. Upon reaching a certain age, 90% of the children must return to their own villages and fit back into their village community.

The problem of trying to impose a programme of individual sponsorship upon a community which favours a socialist mode of development are obvious, and have already been dealt with.

World Vision's concept of development through westernisation has not gone uncontested. The Rev. John Atkinson, State Secretary of the NSW Methodist Overseas Mission wrote:

"The whole concept of out relationships with people of overseas countries, I believe has to be examined in terms of justice and freedom. Any token contribution or even any dedicated sacrificial giving unless it is accompanied by the possibility of equal opportunity perhaps frustrates people rather than giving them freedom. The fact that a western-orientated society uses local people in overseas situations may not necessarily mean that local people are free to decide policy. Rather local people are forced to fit into the introduced concept. It is extremely difficult for persons and systems to adapt themselves to other cultures and I hold a fear that people under this kind of influence are separated from their own and run the risk of losing their true identity. I feel that identity is discovered at the point where Christian experience relates directly to one's environment and not in a sheltered atmosphere which is introduced from outside the system, which because of its financial position holds a great deal of authority."

World Vision's desire to impose Western values on the Third World countries is epitomised by a comment made by April Hersey in World Vision magazine (Autumn, 1973) when referring to the organisation's aid scheme in Vietnam:

"If only the programmes begun by WV can continue, there will be no shortage of intelligent human beings to carry on the tradition of a Christian country,

born, though it may have been, in the horrors of war."

Her comments indicate World Vision's perpetual effort to link developments with evangelism. Although Vietnam is not yet a Christian country, it would appear that World Vision is making every effort to transform it into one.

World Vision has been extremely successful in soliciting sponsorship for individual children from New Zealanders. While the emotional gratification derived from personal contact does have benefits from a fund-raising point of view, it can impede long-term development. World Vision has officially recognised the need for attacking the root causes of poverty and dealing with whole communities; yet its aid schemes seem to be geared towards producing an indigenous elite. We believe that the New Zealand Public needs to be educated towards supporting a non-western way of life; and that World Vision should be encouraged to shift its emphasis from individual to community orientated aid.

Spreading the Word

Evangelism

World Vision's evangelistic bias appears in many forms. World Vision's aid is normally channelled through selected Christian churches, normally Protestant.

The following letter written this year by a New Zealander formerly working in Cambodia provides an insight into how the World Vision aid game is played:

"In Cambodia, World Vision was involved in a project with the Khmer Evangelical Church (KEC), to provide assistance to families for feeding, clothing, educating children, on the condition that the children attended a KEC Sunday school - and then the KEC had the audacity to boast of the growing numbers attending their Sunday School.

The point is accentuated in a letter written last year by a US Volag volunteer working in Vietnam to David Marr of the Indochina Resource Centre of California:

"Most of the World Vision assistance is channelled through local churches who have agreed to follow the Christian religion. For example, they help support 1,000 children in Quang Ngai who have lost one or both parents. Under the rationale that they have limited resources only 'protestant' children are helped by these funds. It is not surprising that this has encouraged the phenomenon of 'rice Christians'. The Vietnamese describe this phenomenon with the proverb: Het gao, lay dao, nui ion (Food craved, get saved, feed your children.)"



WV leader Mooneyham visits Cambodia. He took time out to give many sermons.

World Vision's evangelical message is disseminated in a variety of ways. A letter from Alison Arblaster of the Australian Student Christian Movement recounts some observations made by Jean Skuse of the Australian Council of Churches:

"In the Phillipines in 1972, Jean visited a World Vision hospital - very isolated hill, very small, they had piped bible texts playing virtually all day - texts in English. The patients couldn't understand English anyway. When asked if the piped texts were ever turned off, the reply was yes, they're turned off when visiting evangelists are around to talk."

World Vision's childcare, sponsorship and adoption programme is centred upon Christianity. To quote World Vision:

"Ours is a ministry to a total need - physical, spiritual and emotional. Christian leadership....both by example and teaching is an integrated and natural part of the programme. In no sense is Christian profession a condition of receiving aid - youngsters are helped on the basis of need; they learn about the love of Jesus.

Even in the area of extreme need, World Vision persists in spreading the gospel. When Viet Kits (part of World Vision's Emergency Relief) are distributed, SCRIPTURE portions are included with them. We wonder if all New Zealanders who supported the Viet Kits were aware of this:

Despite the broadly evangelistic nature of all World Vision projects, the organisation has a special section specifically directed towards evangelism. Through this programme, World Vision of New Zealand provides scripture memory courses, and bible correspondence courses for approximately 30,000 people in Indonesia and Malaysia. Evangelistic kits, consisting of cassette players and tapes, as well as Bible correspondence courses are sent throughout Indonesia.

Mr Renner has said that only 2% of World Vision New Zealand's budget is earmarked for evangelistic Christian leadership training areas.

The American Branch of World Vision allocates 30% of its funds to such programmes

According to official figures, World Vision of New Zealand divides its aid into the following categories:

Childcare ministries	75%
Relief and Development work	23%
Evangelistic outreach &	2%
Christian Leadership training	

Christian Leadership Training

Christian Leadership Training involves supporting and training indigenous Christian workers. This is done through Pastor's

Conferences which strive towards "more fruitful evangelism" and through scholarships to Bible Schools, Colleges and Universities. Since the Scheme's inception in 1953, 70,000 evangelists have received special training through World Vision. However World Vision of New Zealand does not appear to currently support Pastor's Conferences and the branch supports only one student at a Nigerian Theological College

As with every other activity, the Christian Leadership Programme is undertaken in the recipient country by the indigenous (Protestant) Christian Churches."

MISSIONARY CHALLENGE

Among the activities that World Vision classifies as "Missionary Challenge" are: publication of World Vision Magazine with a New Zealand circulation of 25,000, buying films from other World Vision offices, making films within New Zealand (few to date), collecting data and information from other countries (MARC) and maintaining the Asia Information Service.

Considering the claim that "no donations are used for administration costs" we are unsure as to how these rather expensive items are paid for.

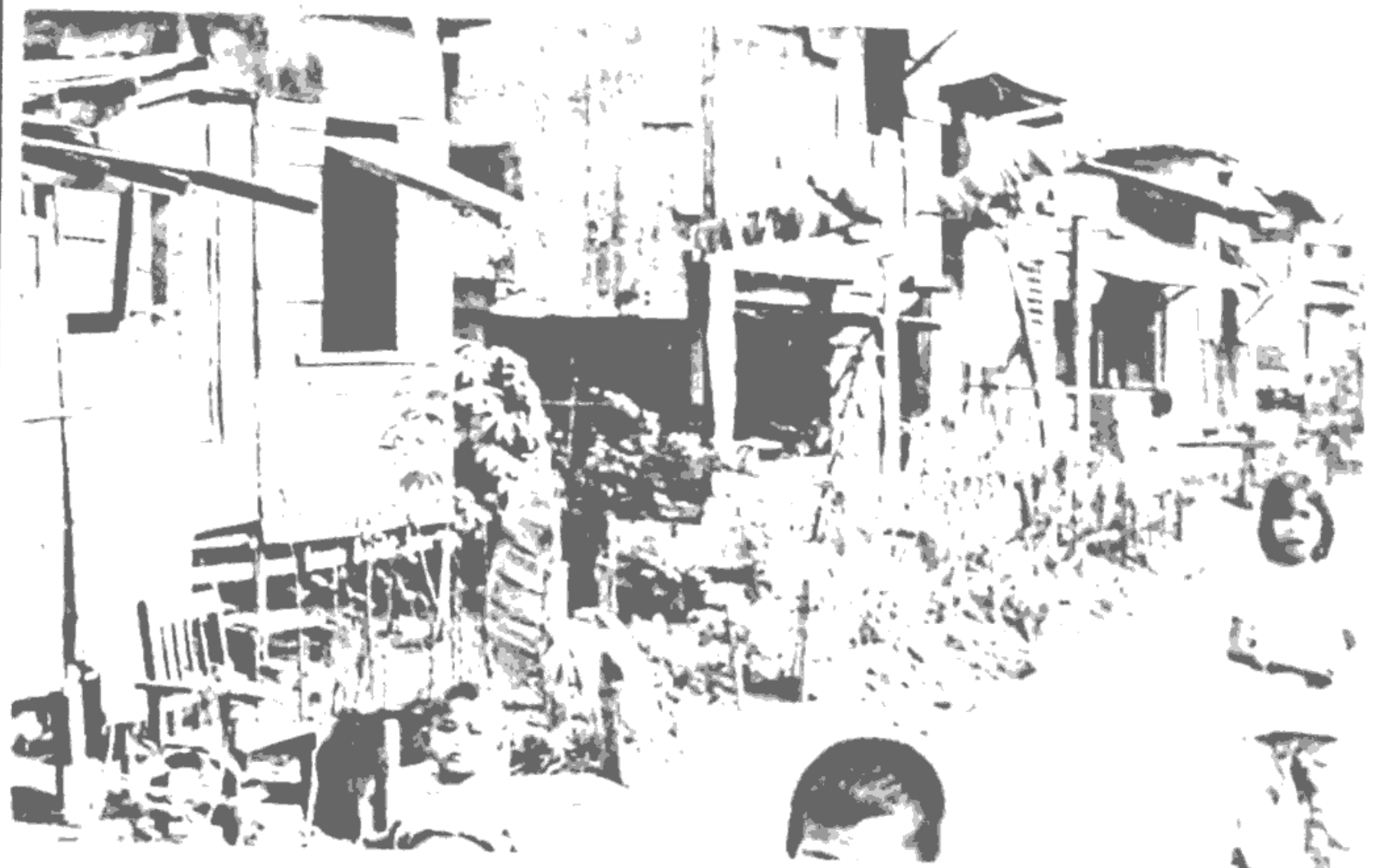
World Vision is entitled to lace its financial aid programmes with a strong evangelical message. We doubt, however, that all the people who have contributed to World Vision realise how closely the two are combined. World Vision's household literature and general introductory material gives minimal attention to the role of evangelism in their work. Instead emphasis is placed upon the project of sponsoring a needy individual who is nearly always in a crisis situation.

Some people may respond to crisis advertising by giving donations. We do not object to their response. However we believe that the public should know that these donations are supporting Christian evangelism.

World Vision has been criticised because it duplicates the work of other aid agencies. The official response to this comment is that World Vision complements the other agencies. In an article in the 'Australian' (4.12.75) Max Harris criticises World Vision because it does exactly the same work as the long established Foster Parents Plan, except that it adds a Christian up-bringing. Harris' article sums up one of the major differences between World Vision and other aid schemes. Whether or not the reader believes that the World Vision programme complements other programmes will depend on his or her own viewpoint.



Photographs from one of World Vision's many glossy publications.



Conclusion

Although it is impossible to discuss World Vision without referring to our own values and opinions, we have tried to do this openly by clearly stating these. We believe we have been fair, and that our readers will easily decide for themselves whether they accept our judgements or those supplied by World Vision.

This investigation suggests to us that before anyone decides to support World Vision they need to consider the following questions:

- 1) Do you believe that individual sponsorship is the best means of assisting the development of a Third World country?
- 2) Do you believe that Christian evangelism should be an integral part of this development?
- 3) Do you accept the political ideology of World Vision expounded in their literature and explained in this report?
- 4) Do you believe that World Vision, as presently structured, is responsible enough to the New Zealand public?
- 5) Do you believe that World Vision has been honest in explaining its operations to the public; has it indicated the entire scope of these operations?

There is no doubt that World Vision is effective in achieving its objectives, and despite the organisation's religious and political bias, many people who would not otherwise be helped are currently being assisted by World Vision.

Nevertheless, we believe that it is essential that this aid be considered in the light of the questions raised by this report.

If you have answered "yes" to the above five questions then you will probably wish to give generously to World Vision. Those who hold a different religious or political position, or who favour a different view of development will no doubt look for other agencies to support.

We hope we have made one thing clear. Just how you view World Vision will depend on your own political or religious standpoint. If this report helps some New Zealanders to examine their own position relating to the means of ending poverty and creating a more just world, then this investigation will have been well worthwhile.

QUESTIONS PUT TO MR GEOFF RENNER, OF WORLD VISION, BY THIS COMMITTEE

The N.Z. Board of Directors of World Vision and Project Selection.

Questions 1-4

1. How often does the Board meet?
2. Are the Board members paid any gratuity?
3. What is the salary of the Executive Director of World Vision, New Zealand?
4. What are the Executive Director's fringe benefits and allowances?

The general reply to Questions 1-4

The members of the Board of Directors of World Vision of New Zealand Trust were honorary trustees. They are men of the highest Christian integrity, who support the Executive Director and represent the public. **Comment:** The Board consists of Honorary Trustees who represent the public. No reply is given as to how often

The criteria referred to, one presumes, is the criteria for the selection of projects for World Vision support, a three-page paper that we have.

Questions 13-14

13. To which of the basic programmes outlined in Basic Objectives does the general donation go?
14. Could we have a breakdown of the budget for basic objectives?

Answer: Approximately 75% of World Vision New Zealand's funds are used for child care ministries, 23% for its relief and development, approximately 2% for evangelistic outreach for Christian leadership and development. Further comment from Mr Renner: World Vision recognises that its childcare programme is essentially developmental and that development of persons is paramount.



they meet, whether they are paid any gratuity or on the question of the Executive Director of World Vision, New Zealand, salary and/or fringe benefits.

Questions 5-12

5. Who approves projects that World Vision in New Zealand will support?
6. Who makes up the lists from which the projects are selected?
7. It is stated that 'well-researched' proposals meeting the most urgent needs are considered. Who researches these projects?
8. Who wrote the criteria paper?
9. Once selected by the New Zealand Board of Directors, do projects need to be okayed anywhere else?
10. What is the salary of a field worker?
11. What are the allowances of a field worker, e.g. return trips to home every six months, when finished his appointment six months' paid leave, car allowance, travel allowance, etc. etc.
12. What house staff do field workers have?

Mr Renner's general reply is:

Projects are selected in a variety of ways, usually by the indigenous churches or relief agencies, or combinations of churches in consultation with World Vision Staff overseas. Projects selected are always those that meet basic human needs amongst most needy, can be clearly supervised by indigenous workers and meet the criteria. In many cases there is an interplay of research and selection, by national church specialists such as Doctors, Agriculturists, our Field Staff and sometimes Government officials and Government reports.

Projects are finally selected for funding by an administrative committee representing World Vision's International Offices. The New Zealand office selects those which it feels it can adequately fund and others that may have a direct appeal to the New Zealand people.

Comment: Projects appear to have been put forward by people 'on the spot' to an administrative committee representing World Vision's International Offices. From there the New Zealand office selects those which it feels it can adequately fund etc. However, it is not stated whether projects are vamped by the administrative committee or whether it is merely a rubber stamp committee. As regards the questions, there is no concrete answer to Questions 5, 6 and 7. Question 8 is avoided and Question 9 is hedged. Questions 10, 11, 12 no reply.

Basic Objectives

A. CHRISTIAN SOCIAL ACTION

1. How many children does World Vision, New Zealand support?
Approximately 4,700 in 17 different countries?
2. In what areas does World Vision sponsor orphans, how many, and what countries?
These countries are Bangladesh, Burma, Hong Kong, Indonesia, Kenya, Laos, Macau, Philippines, Taiwan, Thailand, Upper Volta, Haiti, El Salvador, Guatemala and Mexico. Also approximately 1,200 of these children were sponsored in Vietnam and Cambodia until our programme was discontinued due to the new regime taking over.
3. How many needy families are at the present time being rehabilitated by World Vision?
Many thousands of families.
4. Could we have a breakdown of where these families are being rehabilitated?
No specific answer but says many thousands of families in this way and also such projects as Trans Migration in Indonesia are assisted.
5. Could we have a breakdown of the \$50 which is provided for house, land seed and tools?
No reply.
6. How is the seed bought?
No reply.
7. What tools are the ones referred to in "Basic Objectives"?
No reply.
8. What sort of house is provided for the refugees?
World Vision provides simple, thatched huts which the refugees or rich dislocated people build themselves, and kitchen and agriculture, seeds, etc. to help them start their first crop.
9. Whose land is provided and where?
This is usually in co-operation with the Government who provides the land, n.b. talking in regard to Indonesia.
10. Is there a limit on family?
Assumed none.
11. Do families have to have already accepted the Christian faith?

No specific reply, all projects are carried out by the indigenous churches or Christian groups.

12. What is the criteria for a needy family?
No specific criteria, but does talk of widows' homes, leprosy work, handicapped assistance, refugee resettlement, and rehabilitation. Also "refugees or rich dislocated people".

13. Is there any Government co-operation in the search for needy families and land?

Definitely for land. As regards for the search for the families, no reply.

Comment: The only specific details are given in regard to Indonesia where projects such as Trans-Migration are mentioned.

B. EMERGENCY RELIEF etc.

The Viet-Kits

1. Who prepares the Viet-Kits in New Zealand?
Apparently prepared by the public, in association with Mrs E. Schache, 5 Hunter Place, Mount Roskill, Auckland 7, Phone 679-460.
2. What are the contents of Viet-Kits?
Viet-Kits fall into two general areas: **Sewing Kit**, containing needles, safety pins, black and white cotton, medium size scissors, 2 dozen black and white buttons; **Hygiene kit**, handtowel, germicidal soap, small baby powder, comb, small mirror, toothbrush, toothpaste; and **School Kit**, lined school exercise book, packet of coloured pencils, two lead pencils, children's scissors, pencil sharpener and rubber.
3. How do Viet-Kits get to Indochina?
Viet-Kits are shipped in large wooden crates and sent to Saigon where they are collected by World Vision staff and distributed to refugee families and school children, injured soldiers and other suffering people.
4. How much does a Viet-Kit cost to prepare in New Zealand, and how much does it cost to the Indochina family?
Answer: we could get a quote on that ourselves.
5. Who do the Viet-Kits go to, and who decides?
They are handed out to refugees in the context of total relief effort. Claims to be distributed by Red Cross and other workers from most other relief agencies in Vietnam.
6. What are the criteria for Viet-Kits relief?
Refugee families, school children, injured soldiers and other suffering people.
7. What were the reasons for instigating Viet-Kits?
No reply, not needed.
8. Could we have a sample please?
We could make one ourselves.

Comment on Viet-Kits: They appear to be a total relief item which can be prepared easily by New Zealand to make them feel part of the relief effort. A good scheme. However, there are some discrepancies on the broadsheet given to the people. World Vision say that Vietnamese people handle the distribution, along with scripture portions. In his statement, Mr Renner says they "are sent by ship to Vietnam for distribution in refugee camps by Red Cross and other workers from most other relief agencies in Vietnam".



Recently publicised poverty and hunger in Ceylon is the result of British capital. Does World Vision encourage self-reliance?



9. What is meant by food aid to refugees?

No reply.

10. Is that sort of aid obtained in New Zealand or a civilian country?

No reply.

11. What does \$20 of food, in food aid consist of?

No reply.

12. How many mobile medical teams are there in Cambodia?

Until the fall of Phnom Penh there were approximately six mobile medical teams and two or three stationary teams treating approximately 26,000 etc.

13. What does a mobile medical team consist of?

These teams were composed of mostly Cambodian doctors and nurses trained by our Medical Director, supplied with drugs and nutritious foods mostly from US aid funds, plus some from Australia and New Zealand.

14. Are mobile medical teams operating now that Cambodia has fallen?

Due to the new Government's closure of all medical activities in Phnom Penh we believe that the medical programme has been discontinued.

C. CHRISTIAN LEADERSHIP TRAINING

1. World Vision works with indigenous churches. Which ones, and on what basis are they selected?

World Vision has an outstanding relationship with the vast majority of indigenous churches and denominations throughout Asia and Africa ... World Vision works essentially through conservative churches who are involved in realistic and useful social action programmes.

Essentially a vague reply.

2. How much control do the indigenous churches have over World Vision's activity and decision making?

No reply. However, he does imply that World Vision only assists them with the programme and that they come to World Vision, not vice versa.

3. How many pastor conferences have been held in the last month?

I have enclosed details of recent pastor conferences. I do not have information on the 1975 ones yet.

4. Where are they held?

Replies available.

5. Which pastors went to such conferences?

A pastors' conference comes into being when a representative indigenous committee invites World Vision to conduct such a conference. This must be truly representative, at least of all the protestant denominations and usually a Roman Catholic observer.

6. Who selected the pastors to go to such conferences?

The pastors are selected by leaders of their churches.

7. Who pays the \$15 to send each pastor to the conference?

Pastors ... are asked to pay a small amount set by the local committee. The amount of \$15 is pooled and helps to undergird the cost of running the conference, subsidising fares, etc.

9. How many pastors, on average, attend these conferences?

No reply.

10. How much does a scholarship cost?

No reply.

11. Where does the money for scholarships come from?

No reply.

12. How many scholarships does World Vision New Zealand sponsor?

At this stage World Vision of New Zealand is only supporting one such student in Nigeria Theological College.

13. How many scholarships were started in the last twelve months?

No reply.

14. What Bible Colleges and Universities are the scholarships to?

No reply.

15. How long is a scholarship for?

No reply.

16. What degree or certificate is the end product of the scholarship?

No reply.

17. What criteria is used in scholarship selection?

World Vision scholarships are mainly run within the field country through their own efforts. They select promising students who are unable to carry on in a higher education through financial difficulty, and who have potential.

18. Who decides if a candidate is suitable for a scholarship or not?

No reply.

19. How many months does it take to train one student in Christian Leadership?

No reply.

20. How much does the average Crusade cost?

Mr Renner: Crusades are not part of World Vision's current emphasis. From time to time grants are made to local indigenous efforts however. Budgets of each pastors' conference are made up by the local committee and I have no information on these. To date World Vision New Zealand has not funded Pastors' Conferences as they are usually related to a specific geographic area, and rely on the ability to promote the need for support among constituents who are interested in this ministry.

21. In terms of project selection, who decided the emphasis of pastors' conferences?

No reply.

22. Would you provide a breakdown of the budget of the 1962 Pastors' Conferences, and a breakdown of the rest of your budget for Asia (orphanages, etc)?

No reply.

D. MISSIONARY CHALLENGE

1. How many people in New Zealand get World Vision publications?

25,000.

2. How many are printed in New Zealand for overseas distribution?

Reply a bit vague. States most resources are produced overseas.

3. What is a missions resource file?

The missions resource file is a mixture of articles, statements, etc. that mission leaders and interested lay people find helpful in stimulating their missionary interests and updating their information on the world scene.

4. Could we have a typical resource folder?

I enclose some typical inserts.

5. Who is the regular in-putter?

No reply.

6. What is the budget for World Vision film?

World Vision of New Zealand purchases films available at a nominal rate, e.g. \$150. World Vision of New Zealand has not produced any film apart from a small amount which was obtained by the director for use in a current affairs programme on New Zealand television. We have approximately 7 different films and they vary from 20 minutes to 45 minutes in length and all are in 16mm colour. They are usually produced to provide information on some aspect of World Vision work that has been highlighted in the particular country and the cost is partly absorbed in the total budget. This gives us access to films.

7. What equipment is available in this slide film audio visual?

No reply.

8. How many films have been produced by World Vision New Zealand in the last twelve months?

9. Have they all been 16mm?

10. How many films has World Vision obtained from overseas?

11. Who pays for the films?

All these questions are answered in Question 6 above.

12. Where are the World Vision films produced?

US, Canada and Australia.

13. Where are the World Vision films edited?

Presumably, US, Canada and Australia.

E. EVANGELISM

1. How many people are enrolled in Scripture Memory and Bible correspondence courses? Total number per country?

The number of children enrolled varies considerably from project to project, and from country to country. For instance, approximately 12,000 children are enrolled in Korea ... In Indonesia approximately 30,000 are enrolled.

These are from a call across Indonesia and Malaysia. They are individuals who respond to radio broadcasts offering bible correspondence material. This is in co-operation with other missions.

2. How are they funded?

No reply.

3. Where are the children that are enrolled in Scripture Memory Bible correspondence courses?

No reply.

4. Could we have a sample copy of the course?

No reply.

5. Is there any connection between the children in World Vision orphanages and those enrolled in Scripture Memory Bible Courses?

Some of those in Scripture Memory Bible Courses are in orphanages, and some are not.

6. How many national evangelists are supported by World Vision New Zealand office?

The national evangelist programme in Indonesia is mainly supported by World Vision New Zealand.

7. What is the criteria for the selection of a national evangelist?

The national evangelist programme was started to give assistance to pastors going out on their first tour of three years of ministry before they had a church supporting them. These are men and women selected first because they had no financial support and secondly because they offer a multi-phased programme in areas of great need.

8. In what areas of Indonesia do they work?

In such areas as Kalimantan, with the Dyaks, and very depressed areas of North Eastern Java. They are teachers, paramedics, agriculturists, trained people etc. Their main commitment is to help those living below poverty areas to become self supporting and to introduce Christianity to the people. The support sent from New Zealand covers the basic needs for food and for clothing, housing etc. It is administered by the local indigenous churches who supervise their work. They are trained in Indonesia Bible Institute and the South East Asian Bible College in East Java.

SALIENT PAGE FOURTEEN

9. What does the \$12 per month for personal sponsorship of a national evangelist cover?
No reply.
10. Where are the national evangelists trained?
Indonesia Bible Institute and South East Bible College, East Java.
11. What is contained in an evangelists kit?
The evangelistic kit is simply a combination of a cassette player, cassettes with bible messages, and local singing; plus bible correspondence courses which are used by missionaries and indigenous Christian workers all over Indonesia.
12. Could we have a sample copy of an evangelistic kit?
No reply.
13. The \$36 for each ebangelistic kit — what is the breakdown?
The amount of \$36 provides cassette batteries and the literature which is all bought in Indonesia and sent to those who can use the information.
14. What are the kits made up of?
See above.

GENERAL

1. Could we have a list of relief and assistance grants made in Asia?
The relief and assistance grants made in Asia were widespread and diffuse and there is no one list of these. They include such things as food relief in the Philippines, refugee/relief work amongst Montagnards in Vietnam, and assistance to leprosy resettlement villages in South Korea, assistance to the only Pediatric hospital in Bangladesh and new refugees misplaced from Dacca. They include subsidies for christian hostels in Burma, building loans and grants for churches all over Asia, and putting up child-care centres and schools etc.
2. Where are the six community projects in Africa?
The main community development programmes in Africa are in Upper Volta, Nigeria, Kenya and Ethiopia. Others will be started in (I presume 75) in about five other countries of Africa.
3. Why are there no community development projects in Asia?
There are also community development projects in Indonesia, the Philippine and Bangladesh.

4. What is the staff-child ratio in your child-care homes, hostels and schools in the rest of the world?
Staff child ratio varies.
5. What is the evangelism research programme undertaken in Latin America?
No reply.
6. Who were the 25 assistance grants made to in Latin America?
No reply.
7. What is a short-term youth team in Latin America?
No reply.
8. Do you have operations in the People's Republic of China?
No reply.
9. What is meant by "support office"?
No reply.
10. What is the budget of the Missions Advanced Research and Communications Centre?
No reply.
11. Can we have a copy of the audited accounts from November 1st to April 30th?
No reply.
12. Can we have a copy of last years audited accounts, despite the fact that they're with the Australasian accounts?
Accounts enclosed.
13. Was World Vision involved in the International Christian Conference held in South Seol, South Korea, last August? If so, what is World Vision's stance as regards President Park's repression of Christian churches?
No reply.
14. Of the 65,000 children you assist in Asia, how many of these are in Vietnam, and of these how many do you assist by schooling?
No reply.
15. Given the situation in Indochina, what is the state of World Vision operations?
"In a state of flux, I gather."
16. Will refunds be given to sponsors, if World Vision cannot operate in Indochina?
No reply.
We have since learnt that money given for Indochina may be used in Ethiopia.



A patient at a Cambodian hospital. What happened to aid promised to Indochina?

**APPENDIX II
A letter received during the investigation.**

Over the last two years I have made many visits to Laos including one stay of over three months.

Nearly two years ago the owner of the home cookery shop in my suburb, Strathmore Park, Wellington told me that he and his staff had adopted a Lao child through World Vision. He was not very happy with the information he was receiving and asked my advice. As I was leaving for Laos shortly after, I offered to make enquiries. He showed me the adoption papers he had received, and to me there were several doubtful statements which did not conform to my knowledge of Vientiane. I wrote to the Director of World Vision in Auckland (Mr Renner) explaining the position, asking for more information. I received a rather formal reply and no answers to my questions. These were concerning the child's age (clearly wrong from the photo,) and her class in school, and also the name of the school described as Lycee. (The Lycee in Vientiane is an upper class secondary school).

I decided to wait and further my enquiries in Vientiane. I found the World Vision office there, a large well-appointed "shop-house", with a staff present of six or seven. Unfortunately the Director, a Canadian, was away and the office was in charge of a Thai Christian who spoke reasonable English. He made a bad impression by evading my questions and delivering me a lecture on the bringing of "God's love" to the poor Lao, and on the need to rescue "His Lambs" and show them the true path through Jesus Christ. He was unwilling to get the child's file or to answer my questions. I saw I could get no information without insisting and being rude, which is not the way things are done in Laos. I decided not to make an issue of it, but went to the school, which was a small private school, but unfortunately closed for the holidays. I found a young teacher who could not identify the child, nor could a couple of children playing nearby. I did not push my enquiries further and decided to write back to my friend recommending that he cancel his contribution and put it to some other cause.

I would make it clear that although there was a strong sense of fraud and evasion I cannot claim that I investigated fully enough to prove anything. It was just a feeling of frustration and impatience that I could not satisfy myself of the honesty and effectiveness of the scheme. There may have been answers to some of my doubts if I had been able to get the information I wanted.

I remain very sceptical of the purpose and efficiency of World Vision.

Doug Edwards

**APPENDIX III
Extract from a letter.**

"A friend of mine had decided to sponsor a child, and solicited from six families in her street so that, they had a real community effort which produced its own interest. One of the men in this group was taking a World Tour and decided to call in on the child, who wrote every month, and whose picture they had.

To cut a long story short, the man could not find the orphanage in that town or in any other town (in Indonesia) of that name, and had to go on with the World tour without seeing the child.

On his return to Australia, my friend, (the one who collected the money etc.) wrote to World Vision asking what was wrong. They wrote and said they were sorry, the orphanage had been moved, and the child was not located in a certain village. Sorry for the inconvenience etc. However, when the child wrote the subsequent letters, they still came from the first address which the man had been unable to find.

Ruth Sutton



NEWS FROM MALAYSIA & SINGAPORE

23.6.75

UMNO Call to review Internal Security Policy.

During the UMNO General Assembly, delegates expressed concern over the increased terrorist activities of recent months and questioned the ability of the Home Affairs Ministry to handle the situation.

The Assembly heard a suggestion from Encik Saidin bin Haji Mat Piah (perak) that a Cabinet Committee be formed to take over the functions of the Ministry.

Replying to criticisms against Tan Sri Ghazali Shafie as the Home Affairs Minister, Tun Razak said he had "the fullest confidence in him."

In replying to delegates who had discussed the question of security, Tan Sri Ghazali, who is a member of the Party's Supreme Council, rejected a suggestion that members of the Corps be given modern weapons instead of shotguns.

2.6.75

Right Decision to Build up Singapore Defence Says Goh.

The Deputy Prime Minister and Defence Minister, Dr Goh Keng Swee, yesterday said Singapore's decision to build up its defence was the right one in view of the recent collapse in Indochina.

He said that if that decision was not taken, Singapore would be in a weak unprepared state and confidence of businessmen and investors would be shaken if the decision had not been taken.

Singapore, he said, was fortunate in that the Republic was able to finance its defence build-up from two infantry battalions, consisting mostly of non-citizens, to the present state without additional taxes.

He said: "This was possible because the economy grew at a very rapid rate and government revenues increased even faster."

"While the financial burden was easily borne, the manpower requirement could be met only by introducing full time national service."

This meant Singapore's youths had to do compulsory two and a half years of soldiering.

Those who intended to go for higher studies had to delay their plans by two years.

(In 1967, defence expenditure absorbed 7% of the national budget; by mid-1967, compulsory national service had been introduced; the allocation more than doubled to 16% in 1968; in the following year a quarter of the budget went to defence, and by 1970, the proportion had jumped to 33%. The island state, with some 2 million inhabitants, and barely a third of the area of Greater London, is spending an average of over \$300 million annually on defence and internal security.

The process of militarisation was originally to serve a three-fold purpose in domestic and regional politics. It was a means towards nation building, towards creating a strong garrison within a volatile region; it was a means of stabilising one of the strategic bases of foreign interest in South East Asia - ensuring the maintenance of 'an excellent back up facility' for the United States presence in Indochina, and a staging post for Western penetration of Indonesia; finally, a strong military and paramilitary discipline in society is one way of guaranteeing the survival of a political elite and containing

opposition.

The above purposes, with the exception of the role of Indochina, still remains true. Dr Goh would not dare to spell out the motivation for the build-up, of course, nor had he the guts to admit the very fact, that, for those intending to go for higher studies could go ahead if they could afford a \$50,000 bond.)

FUESSO News Service 21.4.75 Foreign Tin Companies Profit Increases

Ayer Hitam Tin Dredging Ltd., incorporated in England, had a net profit of 815,000 pounds for the first half-year to 31 December, 1974, compared with a profit of 335,000 pounds in 1973. Another UK-incorporated Tin Company, Tronoh Tin Mines Ltd, had a net profit of 1,735,000 pounds in 1974 compared with 422,000 pounds in 1973. (Annual Company Reports). All these profits - in the form of capital generated and dividends payable - are repatriated to UK. Yet the former UK Chancellor of the Exchequer, Lord Anthony Barber stated that foreign investments would continue to flow into this country as long as the [Malaysian] government provided clear policy guidelines and encouragement to overseas investors (New Straits Times, 19.3.75). Lord Barber is Chairman of the Standard and Chartered Banking Group Ltd., whose chartered bank - the oldest and largest foreign bank in Malaysia and Singapore - is the prime agent in the transaction and transfer of profits to UK.

The Profits of Sime Darby

Sime Darby, the largest industrial group in Malaysia, recorded an interim, pre-tax profits raise of 25% to \$M 68 million on a turnover of \$M 829 million (Far Eastern Economic Review, 4.4.75).

The main impetus to Sime Darby's growth came from its major plantation subsidiary, Consolidated Plantations, which reported a 70% boost in interim profits to \$M 46 million.

Interim profit of Tractors (Malaysia) - 75% owned by Sime Darby - the second-largest profit earner, was also a record, increasing 15% to \$M 16 million.

Sime Darby bought Clive Holdings, the London discount house, in 1972. The Bank of England agreed to this deal on condition that control of Sime Darby should not pass to foreign hands. Biggest shareholders in Sime Darby are PERNAS (the national corporation) and Oversea-Chinese Banking Corporation who together control about 55% of the company.

Kawat K.M.U.K. kepada Mentri Pelajaran

"Malay Union UK strongly condemn action to withdraw scholarships of over thousand students. Demand ceasing of threats and unwise action in interests of nation and justice." Suara KMUK, April, 1975.

30.6.75

NTUC: Reprisal against non-members

The national Trades Union Congress yesterday urged Union leaders to "deliberately" plan welfare benefit and other schemes that would prevent anti-union workers from enjoying them.

Describing these workers as "the self-declared elite group of the working class," NTUC's secretary for organisation, Mr V Jayakody stressed that no compassion should be felt for this group who should be "discreetly" excluded from union achievements.



MALAYA STUDENTS IN ACTION

In spite of massive efforts to organise workers into unions affiliated to the NTUC, there are several wage earners who have chosen to remain outside the union fold.

"These are self-declared elite groups of the working-class and they come mainly from the white collar groups such as clerical staff, teachers, commercial house employees and port-workers.

"Better welfare benefits and practical undertakings of the union must be carefully charted out and deliberately designed so that anti-unionists would have cause to regret opting out of the unions."

In graceless, arrogant attempts to boost its membership, the pro-government NTUC bureaucrats have resorted to threats, lies, promise of material benefits for members and reprisal against non-union members. If NTUC is truly fighting for, and championing the workers' cause, there would be no need to employ these low-down techniques. The working class on realising the advantages of being members will willingly join on their own accord.

In this time of economic recession, massive retrenchments of workers are daily being carried out. The workers confronted with their survival problem are fighting back with industrial actions, which NTUC bureaucrats always try to avoid. In a frenzy to please its capitalist masters, the NTUC bureaucrats are even more desperate to impose a tighter control over the labour force, hence their recent gangster tactics. And the sheer hypocrisy behind it all, V. Jayakody was recently awarded a "Friends of Labour" gold medal!!!! (S.T., 29.6.75)

Harun learns the hard way

4 July, Far Eastern Economic Review

The big surprise during the triennial General Assembly of the United Malays National Organisation's vice-presidential election was the defeat of Datuk Haran, who, after all, had Mohammed Ali in his corner. Sponsored by Tinju Dunia (World Boxing), a subsidiary of Bank Rakyat of which Harun is chairman, Ali made doggerels for all seasons, attended fetes and feasts, prayed at the National Mosque, kissed babies and promised to spend two months holiday a year in Malaysia. He kept Datuk Harun on everyone's lips, but he also kissed a Muslim

lady on the cheek and brought upon himself the kind of criticism that boxers can afford but politicians cannot. Muslims do not kiss in public.

The day before the polling date, Ali even "dropped in" at the meeting of UMNO youth, preparing their resolutions for presentation to the General Assembly. Characteristically, the self-proclaimed crusader for Islam asked the delegates to pray for his victory over Bugner. His audience gave him a standing ovation, and presumably prayed - but only for Ali Harun, a vice-president of UMNO's Supreme Council by virtue of his office as UMNO Youth Chairman, polled 427 votes and lost. He will retain his ex-officio vice-presidency for another year, after which the Youth wing must choose another leader. With hindsight, local pundits say that the Minister for Trade and Industries, Hamzah Abu Samah, and Perak Menteri Besar, Ghazali Jawi, though losers in the election, were planted to split the vote and weaken Harun Idris's chances.

Deputy Premier Hussein Onn made it clear in his speech to the Youth and Women's wings of UMNO that the party did not need the corrupt, be they "mouse-deer or dragon". The mouse-deer is the Malay world's own beastie and famous in legend for its cunning and the dragon is Chinese. The most colourful figure in Malaysia today still (technically) under investigation for corruption is Datuk Harun Idris.

Harun's challenge this year is seen as a calculated risk on his part - a risk for high stakes because the government was on the verge of regrouping. One factor is Hussein Onn's health, which is said to be poor. Another is the untenable situation of having a defence minister (Tun Mustapha of Sabah) who asked for a year's grace to "consult" his people and was apparently given six months. The defence post is still vacant: Harun's vice-presidency as youth leader will expire in a year and he cannot stand again since he will be past the age limit, and, without the vice-presidency, his national platform would be gone. To hope to reach the deputy presidency, he had to succeed this year or wait three years, by which time others would have had the chance to consolidate their positions.

MSA MALAM MALAYSIA

SATURDAY AUGUST 2, V.U.W. CAFETERIA

- 12 noon Food fair; Exhibition of Malaysian artefacts, handicrafts and products.
- 6 p.m. Film and slide show - featuring 1) Malaysia in brief
2) Pearl of the Orient.
- 7:30 p.m. Concert - featuring: A Malay candle dance performed by the MSA dancers; A Joget demonstration by the MSA dancers; Two Chinese Dances by courtesy of the Chinese Anglican Drama Club; an Indian Dance; A Lion Dance by courtesy of the Chinese Anglican Drama Club; A Tai Chi demonstration; a Dayak Dance; Malaysian Folk Songs.
- 9:30 p.m. Dancing.

We extend a special welcome to New Zealanders and other overseas students.

ALL WELCOME SOLIDARITY WEEK

28th AUGUST - 4th SEPTEMBER

SOLIDARITY WEEK EXHIBITION

28th August to 4th September

Visual Exhibition on the economics and policies of Malaysia and Singapore.
SMOKING ROOM, UNION BUILDING, VICTORIA UNIVERSITY

CONFERENCE ON MALAYSIA AND SINGAPORE

29th and 30th August

UNION HALL, UNION BUILDING, VICTORIA UNIVERSITY

Friday 29th: 9.30am to 5.30pm. Talks and forums 7.30pm. Films and a social;
Saturday 30th: 9.30am to 5.00pm Talks and forums. 7.00pm Observation of Malaysia Day to commemorate the plight of political prisoners and the general suffering of the people.

The details of the programme will be announced later on.

These activities are being organised by the Victoria University Students Committee for Solidarity Week (VUSCSW). All correspondence from those interested in attending from outside Wellington should be sent to the Convener for VUSCSW c/o Victoria University of Wellington Students' Assn, Private Bag, Wellington.

REVIEWS

"U.S.A." - King Crimson (Island) - Reviewed by David McLennan

"U.S.A." is the final album from King Crimson ("R.I.P.", as it says on the cover), and chronologically comes between 'Starless' and 'Red', being recorded in America in June, 1974.

All but two of the tracks are from "Lark's Tongues" and "Starless", but they are by no means note-for-note re-runs of the studio versions. Side one opens with "Lark's Tongues In Aspic, Part II", one of the heaviest tracks from that album, and features some crushing bass from John Wetton (who's now wasting his talents in Uriah Heep). Robert Fripp's guitar features very much on this, his self-penned cut.

Next up are two of King Crimson's quieter pieces, "Lament" and "Exiles", both of which are extremely beautiful tunes, and perfect vehicles for Wetton's voice. The instrumental work is subdued and peaceful (except for the end of "Lament"). Fripp executes a beautiful flowing solo on "Exiles", complete with harmonics, and David Cross handles the Mellotron very nicely. Beautiful.

Side two opens up with a new track, "Ashbury Park", which is one of the best things they, or any previous incarnation of K.C. have ever done. It is pure Crimso jazz-rock, and positively sizzles from start to finish. Fripp lays down some blistering guitar runs and the rest of the group go to town in a similar fashion.

"Easy Money" comes up next, a rather different treatment from the original, due mainly to the lack of mad percussionist Jamie Muir (last seen in a Buddhist monastery, I believe). The words are different in parts too. There's another beautifully restrained solo from Fripp, at the end of which he seems to strangle his Les Paul. This is actually one of my favourite Fripp solos.

Finally there is the hardy perennial, "21st Century Schizoid Man". This too is somewhat different to the original or even the "Earthbound" version. There's no sax for one thing, and Fripp and Cross take the sax and guitar parts respectively on their own instruments in the fast middle section. One point though; I question the ethics of having Eddie Jobson verdub Cross' violin in the studio remix. Aside from the fact that it's cheating a bit, it is also the case of having a boy do a man's job.

So that's it. Their last release. I, for one, will sorely miss King Crimson, but I am sure we haven't heard the last of Fripp. I heartily recommend this album to any Crimso fan, but I have one complaint: Why couldn't it have been a double album?

(I told you he wants to throw away money
-Ed.)

Flash Fearless versus the Zong Women Parts 5 & 6 Chrysalis L 35503 Reviewed by Kerry Doole.

In the mood for a little fantasising? Good, now conjure up a Rock dream, one where some of the most radically different musicians you can imagine start playing together - like Richard Nixon playing piano for the Stones, with Glen Rowling, sharing vocals with Mick Jagger on 'Street Fighting Man'.

Get the idea? O.K., here's another one; how about Justin Hayward - you know, from the Moody Blues, those purveyors of cosmic purity and light - playing acoustic guitar for Alice Cooper - you know the guy who stamps on chickens and sings the delights of necrophilia - aided by resident Who loonies Keith Moon and John Entwistle. Sounds outlandish, doesn't it?

What, you mean it's happened? Where? On 'Flash Fearless and the Zong Women' that's where. And there's plenty more intriguing names, like Elkie Brooks, Bill Bruford (ex- yes, King Crimson), Jim Dandy, Mick Grabham (Procul Harem), Nicky Hopkins, the angelic Eddie Jobson, Kenny Jones (Faces), Thunderthighs, and others.

My first impression was that Chrysalis were after a quick buck with a mish-mash album from assorted heavy names. That has been known to occur. But in fact "Elash Fearless" etc. is apparently the musical base for a forthcoming Sci-Fi Stage Musical, which explains why all the songs are penned by some unknowns called Steve Hammond, Dave and Bonnie Pierce and Rick Jones. And after a few listenings you gather that the lyrics do have a loose connection. Presumably the Vamparella-type lady adorning the cover is the Queen of the Zorgs, who are giving our redoubtable hero, Flash Fearless, such a hard time.

Musically, the album covers a veritable galaxy of styles. There are the soul-shoutings of Elkie Brooks, Frankie Miller and James Dewar, a brilliant rock n' roll parody by John Entwistle in 'To the Chop' (shades of La Guillotine), some synthesiser doodlings from Edie Jobson, the downhome drawling of Southern stud, Jim Dandy and the bravado of Alice Cooper: 'I'm an electrifying, crucifying harbinger of doom. I'm Flash!'

As you'd expect, the musicianship throughout is impeccable. Especially worthy are the contributions from Mick Grabham (Procul Harem) and Robert Johnson (Steeleye Span) on lead guitars, and Nicky Hopkins on piano.

A few songs are of throwaway class, but it remains a generally interesting album. And, who knows, maybe after this Richard, Glen and Mick may find a way to give us a treat.

More American Graffiti - Various Artists (MCA) - Reviewed by David McLennan

Yeah, well, it's not as good as its predecessor - there's only 25 tracks as opposed to 41, and a number of these are fairly mediocre. But it's platter chatter by "the howling, prowling, wolfman, Jack," which is fine by me as I could listen to him all day (you write like him too - typesetter).

When the tracks are good, they are good; gems like Little Richard's 'Ready Teddy' and Tutti Frutti', Buddy Holly's 'Peggy Sue', Gene Chandler's 'Duke of Earl' (from whence Zappa got 'Duke of Prunes'), Bill Haley's "See you later Alligator," and more. There are however, too many mediocre cuts such as Dion's "Teenager in Love" (Why not "Ruby Baby" or "The Wanderer?") Carl Dobkins' 'My Heart is an Open Book', the Dubs' 'Could this be Magic' and so on.

I would rather have seen more tracks by artists that featured on the first 'Graffiti' album such as the Flamingoes ('Lovers never say Good-bye'), Fats Domino or Chuck Berry, not to mention more helpings of high school pop and doo-wop. And I'd like to have seen a further 41 tracks, not a mere 25. This album is fine, but the original 'Graffiti' album remains the finest compilation of golden oldies on the market. Here's hoping Hollywood don't attempt a follow-up film!

Whalemeat: Winter tour review Mike Curtis

It's well after eight o'clock and no sign of any movement on the stage yet. I wonder what's happening on 'War and Peace'? The lights dim and a band calling themselves Rocking Horse stagger onto the stage. They play lots of tracks off their 'Throughbred' album. In fact they play the same songs as they did during their Buck-a-head appearance.

The band is good when Carl Eversen doesn't sing. His singing reminds me of 'Pot-Belly Jones' from the Two Ronnies. One new song they've written is good: "You don't need an Answer". It features some good slide and lead breaks from their guitarist.

The Yandell sisters really impressed me. Most of their material has Motown influences and their act is very similar to the Supremes. They sing a powerful version of 'Sweet Inspiration'. None of their material is original but I would rather hear good songs well done than mediocre home grown variety. They finish their bracket with 'Dirty Old Man'.

After the interval the band (Rocking Horse did all the backing) plays 'Diamond Dogs' and on comes Mark Williams dressed in a blue satin suit. The band is supplemented by the Yandell sisters and a good brass section (they should of had them on with the Yandells). Williams' ability as an entertainer is first class. He performs good versions of superstition and Wild Honey. The sex-image he portrays is liked by the crowd. (his pelvic thrust is enough to make any Bopper creme their pants). His best song is the Bill Withers number 'Ain't no Sunshine Any More'. It features a very good flute solo from one of the band. He sings his last number, "Love the One You're with" amid a flurry of balloons (someone must have seen the Muldoon show the night before) and, yes, dancing in the isles.



The Victoria University Drama Studies production for 1975 opens next week at Unity Theatre. The play is "Masses and Man" by Ernst Toller, and runs from Tuesday 5 August through to Saturday 9 August.

Toller (1893-1939) was a German Spartacist and his plays directly reflect his concern for human suffering and revolutionary struggle. "Masses and Man" was written in 1922 while he was in prison for his part in the unsuccessful attempt to set up a soviet government in Bavaria in 1919, and has autobiographical elements related to this time. It is one of the major plays of the expressionist school. Most people are familiar with Expression as an art movement, and Edvard Munch's painting "The Scream" is a good symbol of the school. "Art is a shout", said one expressionist, and in "Masses and Man" the shout is one of anger, of frustration, of despair at the realization that man is in a position from which there is no escape.

The action of the play follows the struggle of a middle class woman who deserts her husband for the revolutionary cause, only to find that her aim of a new and better world is to be gained by violent revolution. She cannot accept the justification of these means, and committing herself to a stand that rejects both her old

class and her new comrades, she must suffer the consequences. On one level, the play examines the means versus end conflict, on another the class differences which propagate injustice and on another, the conflict between commitment and conscience. Each person is an individual and is also a part of society, and the irresolvable divergence of these two roles is thematically central to the play.

Expressionism as a school is remarkable in a number of ways. Its plays are non-realistic: in "Masses and Man" there are seven scenes, called "pictures" every alternate one being a dream sequence. These dream sequences are quite fantastic and grotesque, with sinister depictions of capitalist society, the outcasts of society, and the woman's prison cell. The characters range from larger than life bankers through to barely defined shadows.

Outside the dream pictures the action is only slightly less unreal, for although the story moves through a quite conventional chronological sequence, this sequence is added to in the dreams, and a kind of ghostly determinism pervades all. There is an unspoken mood throughout the whole play that suggests the influence of some force or forces far more powerful than any individual or mass.

But although expressionist characters are types, they are not puppets. They are engaged in an active, passionate fight against the forces which oppress them.

The dialogue is stripped to its bare essentials, often right down to slogans and key words. The play is word-oriented in that language gives it meaning and context, but the visual and overall sound effects are equally important.

Lighting, projection, sound-effects and the set itself are all vitally active elements. Expressionism has been condemned as being overtly formalistic, abstract, experimental, unrealistic art given to exploiting the absurd and grotesque. It is true that the form is very

What more could the audience want but an encore, another Bowie number, 'Knock on Wood'.

The sound system was one of the best I've heard at a concert. The lighting was dismal for the amount of gear they had. It's a pity that the hall wasn't full as people would rather pay money to see some trashy overseas artist. In fact that's probably the reason the hall was only two thirds full as next month sees an average of two overseas artists each week touring the country. Roll on Lou Reed!

Peter Frampton: Frampton A & M L-35542 Reviewed by Patrick O'dea

Everything about this album's surface conspires to deny it but Peter Frampton is an authentic rock & roller, true blue to the end. He is now coming into his own as a guitarist, a songwriter and performer. The most impressive thing about Frampton's fourth album is its sense of fun. There is nothing here which seems like work, though there are plenty of other devices there which in other hands would have become gimmicks; Frampton manages to give them a sense of playfulness which makes the pleasures he sings about so much seem real.

Frampton has been plagued by a false image. Short and cute, a real "Face", one comes to expect the music to be that way. Because it is made so meticulously and with such attention and care for detail, there is surface sheen which seems to reinforce that quality as surely as the glossy cover. But, unlike the cover, there is a tension beneath the surface which exceeds that which is immediately apparent. As off-putting as that clean-cut image is it would be a shame if the special parts of Frampton were ignored because of it.

This is a pure studio record, far too careful and eclectic to work on stage. As such, however, it is one of the better examples of the genre that I have heard recently. And that cover tells the truth on one score; it makes the record seem smooth and easy and that's what it is.


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important, and we New Zealand audiences especially tend to ignore any significance such plays may have to ourselves. But one cannot deny that the more effective the form, the more likely is the message to be conveyed. Expressionists believed that dynamic form was the most effective, and therefore their plays do have strong theatrical elements. "Masses and Man" is grotesque in parts, but by no means absurd. This grotesqueness is the direct result of the savage satire used by Expressionists, and is not a form for its own sake. However, whatever one's views are on the relative roles of form and content in theatre, "Masses and Man" remains a compelling play.

The Drama Studies production adheres closely to the Play's Expressionist context. A very complex lighting ploy is used, as well as multiple projection of abstract moving shapes directly onto the set during the dream sequences. The sound which has been improvised and is quite unreal, is used throughout the play as an integral element and transcends the usual use of "theme" music. The set is worthy of special mention, as it makes use of Unity's unusually high acting area. The actors themselves are on stage for almost the whole play and create very powerful visual and aural images.

"MASSES AND MAN" is a play of a type not often seen in Wellington and should prove to be very exciting theatre. The production is totally the work of Drama Studies students under the direction of Jim Spalding.

Opening Next Week
Tues 5th - Sat 9th August
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MASSES AND MAN

Letters

Dear Sir,

Last night in the Library I was assailed by an army of weevils originating from the British Museum Catalogue of printed books. I admit that the assault was only a technical one in that I was unharmed physically, but the sight of my books being uplifted and transported on the backs of thousands of multipeps

and dumped over the edge of my desk was, to say the least, upsetting. I give fair warning then, that starting as of August 4th., I will be arming myself with a can of mace and god help any instigative insect that crosses my path (or desk).

Peterkin Lockwood

Accy 301: What we need.

Dear Sir,

In reply to your correspondent "a concerned accountancy student" (Salient No 17, July 16) I would like to defend the right of the Accy 301 lecturer concerned to put forward the views he did.

Firstly, I did not see the situation in the lecture as the author painted it. The lecturer finished the course half-way through the final lecture and then made brief comments on the final exam. He then began his "tirade of eloquence" after making it clear that the following comments were to make us think and were not part of the course or examinable. Some students who voiced objection were told they were free to leave.

The book mailed out to students with the final project was certainly of an appropriate size and shape to fit in most student's rubbish tins.

Secondly, the author seems to think that the teaching of knowledge can be neutral and free from value attachments. Knowledge however cannot be neutral and must reflect values and assumptions of the user of that knowledge. All the lecturer was doing in this case was changing the values and assumptions underlying the knowledge and challenging us to consider these alternative ways of looking at the subject and life in general.

He first asked us to consider alternatives to a capitalist system, such as a system operating with increased government ownership, planning and control. He commented that extreme capitalism and its socialistic alternatives seemed not to have solved the economic, social and political problems of their time and suggested that a consideration of a system that was not centred on man and materialistic motives may provide some insight.

He then talked at some length about numerical patterns found in the Bible which tend to suggest that it is a book of special significance that may lead one to a knowledge of God on which one could desirably centre one's personal life and, ideally, community life.

I admit this may sound like "religious mania" to many but I suggest that the author's strong desire to keep religion out of lectures is simply a mania in the other direction.

In short, by changing the assumptions, and frame of reference the lecturer presented a minority viewpoint but he also only took a small portion of the time I have spent on lectures at this University.

What has all this to do with accounting, which is neither religious studies nor political science?

Accounting may seem a neutral reporting of economic facts but in fact it reflects the ideology and values of the system in which it operates. It tells the users (or should, as best it can) economic information which they use in decision making.

Our present accounting framework grew out of demands made by commercial enterprise during the industrial revolution. Hence, modern accounting in our country reflects the capitalist assumptions of the profit motive, free enterprise, right to private property and competition.

While different assumptions underlie the system accounting adapts to reflect these. This is seen in the different performance measures adopted by accounting in Socialist countries and in government accounting.

The BCA degree course does very little questioning of the basis of our system and hence of the bias of accountancy.

If such questioning cannot be carried out in a University, where else can it be done? It is unfortunate if our business graduates blindly accept the business system as it operates without bothering to ask if its results are just or fair or simply whether it is the best of a number of alternatives. Perhaps part of the fault lies with the job oriented approach of the degree.

There is also, given our economic system, little attempt to discuss ethical issues that arise within that system. I cannot help feeling many managers and students reluctantly accept a modified profit concept and would prefer the old idea of profit maximisation.

I therefore support this lecturer's right to make the statements he did and raise by implication the sort of questions outlined above.

Yours lovingly,
Accounting Student.

The last letter from the WSCPCS

Dear Editor,

Each week we make the effort to pick up what you so fondly term a newspaper, in the hope that somewhere ("over the rainbow") there might be one, small worthwhile article, of interest to those of us who are not left wing, radical, prejudiced, perverted or just plain pissed. No such luck!! The only things worth reading (an believe us we have examined many issues of Salient with, if not an electron microscope, then at least a McKenzies magnifying glass) is the Letters Column. These letters, usually of the common or garden variety, are most entertaining and informative. We felt that we would add our own little letter to this pile of s**t (*Daring language!* -Ed.). We feel that the best idea for your 'newspaper' is to increase the number of pages and then we could find a use for them in the 'varsity loos.

Yours complainingly,
Colin Meads & Anna Pavlova.

Annoyed

Dear Sir,

Obviously Gay Liberation has a lot of support from the student hierarchy. For how much longer are students using union loos going to have to put up with the crap scrawled almost every available space in these amenities. This is obviously an act of vandalism and should have been dealt with in the correct manner - withdrawal of the said society's affiliation with the students' association. Even if members of the society didn't create all the conspicuous graffiti you'd think they would try to save face and get the stuff removed. Perhaps this is a reflection on their whole attitude towards the property they seem to control.

With much cocky love, Fil.

Extending Support

Dear Sir,

We must all extend our heartfelt sympathy to the Labour Party in its current plight of having to 'import' members of one electorate into another, in order to help their election campaign. I am deeply saddened by this predicament. I base my sorrow upon the recent 'migration' of members of the Wellington members of the party to the Hastings area, to spread their gilded manifesto in that area.

Yours faithfully, John A. McIlwaine

Jenny McLeod in the clouds

Sir,

Since her premature ascendancy to the Chair of Music at Victoria University, I have followed the career of Jenny McLeod with concern, and latterly with alarm.

The decline in Miss McLeods musical and intellectual well-being in these last few years has been reported uncritically and at length in *The Listener* and elsewhere. For the loss of a former colleague and friend I feel a personal regret. The loss of a composer though, is a national loss, and Miss McLeods continued deterioration (*The Listener*, 21 June) in conditions of undiminished affluence and authority, is both pathetic and contemptible.

A composer who renounces music has only himself to blame, but a teacher of composition who renounces composing betrays his calling and his art. Who has considered Miss McLeod's students? Has she? What sort of credibility can one place in a music degree awarded by a disciple of Maharaj Ji? Can those young musicians that have come under her influence also look forward to having all "the money and a house, all the established material values"?

A University that will not act to protect its students is unworthy of its scholarly duty. A society that is able to countenance Miss McLeod's present condition with amusement is as lacking in compassion as it is lacking in culture.

Yours faithfully,
Robin Maconie

(Robin Maconie is chief music critic of the *Times Educational Supplement* and Associate Lecturer in composition at the University of Surrey. His book "The Works of Karlheinz Stockhausen" is due to be published by the Oxford University Press in October, and another book on the New Zealand Composer "A Critical Edge" is to be published by Price Milburn Music.)

XYZ one-eyed

Dear Sir,

XYZ's analysis of Malaysian politics follows the Western academic approach which has almost been totally dominated and defined by the racial divisions in Malaysian society. This has resulted in the obscuring of many changes and processes that help us to understand the perpetuation of such racial cleavages and the whole context of Malaysia's social, political and economic development.

To imply that the racial problem is the only problem of Malaysia is unrealistic. What about the problems of poverty of over 80% of the people, the malnutrition that accompanies poverty, the chronic unemployment that worsens it, the drain on the economy through foreign and local capitalistic exploitation? To put the racial problem on a unique plane and ignoring the other problems is to present an incomplete picture of the situation.

XYZ sees the whole makeup of Malaysian society as being governed by this racial factor, which has resulted from ".....an unequal representation of Malays in all sectors", i.e. the commercial and non-commercial areas. As no solution was given, it may be inferred from his idea of Unequal Representation, that to solve this inequality, the answer is to make equal this representation within the present system. XYZ is resigned "to the fact that capitalism is here to stay" having briefly dismissed that the solution might be found in communism. Except for this he did not refer to any other systems which might solve the "problem".

Is his argument sound?

1. All factors being equal, let us assume that it is possible to create a situation where there is equal racial representation in every area of Malaysian society, within the capitalist system. Is this a satisfactory solution? It is accepted that a capitalistic society is structured into different classes, upper, middle and lower classes as there exist in Malaysia. XYZ maintains that class is not a consideration in his argument. But if one is being strictly logical, even after XYZ's theory is proved successful, the question of class remains. There will still be the class of Malays who are rich, in fact a larger class of rich Malays would be created; there will still be the class of poverty-stricken Malays. The latter will be even more so as it is impossible to make all the lower class into rich men taking into account the constraints of the capitalist system.

2. What is the usefulness of a system which does no more than to strengthen the present one whereby the poor, regardless of their race, are ruthlessly exploited by the rich? Basic to the whole argument is that all men are equal. Equality can only come about by giving equal opportunity to all the peoples of Malaysia to better themselves without discrimination. Equality can only be real if the ownership of wealth and means of production is owned not by individuals but by all individuals of society as a collective group.

3. At present this equality will never be achieved within the capitalist system based on the oppression and exploitation of the working class. Only when the individuals of society unite to liberate themselves from the inhibitions of their system: the unequal ownership of wealth; their prejudices and chauvinism, the individualistic values and ideals of capitalism such as elitism, class snobbery, self-indulgence and all decadent ideas pushed by the capitalists; the exploitation of women and the lower classes of society.... This, in plain language, means the destruction of the system to create a new society where all people are equal. As it is unlikely that the rich and their supporters will consent to this without resistance, history has shown that the poor will resort to violence. This is where "history speaks for us". The individuals of society can only make history when they unite to make it happen. Perhaps this is too frightening for most of us who aspire to well-paid jobs. Why contribute to the oppression and exploitation of the poor? If we are not conscious of this, neither are we conscious of the truth that in the long run, the people we oppress fight back.

Ruby Pigeon

Best men for the job

Dear Bruce,

He tangata haere
He kanohi kitea

(a man who travels and is seen is appreciated). The lecturer for Maori 101 and 102 is quite possibly the first person to involve his class in a traditional learning situation since the inception of Maori studies. Quite possibly also there are students who are unable to deal with an informal and relatively unstructured series of lectures; students who, unfortunately, have not been inspired by the very real wairua - the essential Maoriness which is manifest during each lecture session. That this is the case does not necessarily mean a failing on the part of the lecturer, but more likely is an inadequacy on the part of those students who are unable to involve themselves closely with his teaching methods. Personally I enjoy the lectures: both for the fact that they inform to a high degree on my study of the Maori language and culture, and because I feel it is high time that all lecturers got off their ass and (o god yes) talk with their students. And as far as I'm concerned the present lecturer for Maori 101 and 102 is the best man for the job.

Kia ora,
Brian King.

Voice your opinions

Dear Sir,

It is interesting to note that over the past 4½ years, there has been a continuous debate in the pages of SALIENT between Malaysians for and against being involved in politics. This year the debate appears to have taken on a national scale in New Zealand if one is to take the flurry of Malaysian letters in other student papers as an indicator.

These letters by and large have concentrated on attacking the leadership in MSA's around the country. MSSA has so far escaped the flak.

I cannot help feeling that the failings of MSSA and MSA are partly the result of the attitude of the majority of Malaysian students towards these associations.

I am against the existence of dual student bodies catering for the need of similar students. However it is not my intention to say which Association is redundant. The ultimate issue is not how badly the MSSA and MSA have served us; but how we, Malaysian students at large, responded to the calls of these Associations in the executions of their duties and obligations. The response and interaction between the two must be mutual if anything is to be achieved at all.

I presume every Malaysian student here is aware of the political, social and economic situation in Malaysia. Ours is a tender and sensitive nation and is experiencing a transitional era of "Malayanisation". Thus the need for every one of us to pull our weight in one way to do that. Letting the government know what you think is another. Remember most, if not all of us have to actually confront the "facts of life" in our country soon. The undesirable element will not be the one who speaks and acts for his country's sake; but will be the one who does not want to know and consequently does not care.

I implore all Malaysian students to take advantage of the relatively liberal environment in New Zealand (and especially at Victoria) to exercise their rights, and voice their opinions. Only by being more articulate will the Malaysian student be able to manifest that he is concerned about current political, social and economic issues in New Zealand, Malaysia and elsewhere. We must prove to others that our capacity to excel is not confined to badminton.

On behalf of everyone who loves his country dearly, I beseech you to get your priorities right. Silence is golden only at funerals. The government will benefit from a voluminous feedback of public opinion, and what other better way to test the sincerity of Razak's policy.

With sincere wishes
for a greater response from Malaysians,
Ah Seng.

Stop sending Religious Propaganda

Dear Salient,

As a first year student I would like to congratulate all those responsible for putting up informative notices on the boards provided. They enable me (and probably others like me) who were not previously aware of the large range of activities, to determine our interests at a glance and join certain clubs. However I am *not* interested in the catholic society or any other christian movement and often wonder why they, and out of all the numerous clubs, only they, find it necessary to send propaganda to students' homes. Perhaps someone could explain how they got my address and why they thought I might be interested. I would also like to point out that most first year students are quite capable of finding out about club activities for themselves and are not willing to have their names associated with certain activities.

Defender of the Faith.

Sport Officer takes correct Channel

Dear Bruce,

I was surprised to see Trevor Mallard claiming in SALIENT last week, that I was disgusted with the last lecture in ACCY 301. This is not true. I must discredit Trevor's implication that I wrote the anonymous letter appearing in the previous week's SALIENT, criticising certain parts of the course. I have never written an anonymous letter to any paper, nor am I likely to do so.

Without starting an open debate on the merits or otherwise of the course or lecturer (because I don't have time), I will say that I did object to the course as a whole. The action I took was firstly to write to the Vice-Chancellor (the letter can be seen on the daily file in the Students' Association Office) and secondly to talk over the situation with the Head of the Department. This would seem to me to be a far more effective way to get improvements rather than just ignoring the problems or writing anonymous letters.

As for the rest of Trevor's letter, it would appear that he has changed his views considerably since last year (remember BUAD 111) or is making a poor attempt at satire with his comments in the last paragraph.

"At long last we have a lecturer who is prepared to lay his prejudices on the line and thereby let us attempt to sort the fact from the fiction in the rest of his lectures. Long may it continue."

It is inevitable that there will be some far-reaching changes in the Commerce and Administration Faculty in the next couple of years. These changes will only come through student pressure, but, as I have already mentioned, I am too busy to instigate or help this year myself, but if I return next year you can be guaranteed that I will.

Kevin Wright.

Little Revealed

Dear Bruce,

Gordon Little's letter last week ("Justifying the closure of the Remuera Clinic") reveals little except confusion on the Remuera Abortion Clinic, a confusion that seems common to many supporters of Dr Wall. He states that Wall's Act is justified in closing the Remuera clinic because it makes illegal abortions that much harder to obtain. That I answered last time by the fact that the Remuera clinic has not yet been shown to have broken any law. Gordon side-steps this point by stating that "public and approved private hospitals could easily cope with legal abortions." If this were so, then why have so many women gone to the Remuera clinic? Despite police harassment and official interference, it would seem that they preferred the services of the clinic. Abortions in Public Hospitals are far from as easy as Gordon implies.

Gordon's second point is even more confusing. He cites my assertion that society's highest goal at the moment is the making of profits for a small and increasingly foreign elite, and continues "Assuming that this is true, it still has nothing to do with what the purpose of society is". This to me appears completely illogical.

I entirely agree with Gordon about the attributes of a socialist society though his analysis is somewhat vague in that it is not based on the necessary change in the ownership of production. I would personally welcome a change to the present law to extend the grounds for abortion to the general mental and physical health of the mother, with a removal of the often degrading procedure a woman has to go through to get an abortion in public hospitals. This alone however cannot change the forces in our society generally degrading and exploiting people - an issue that the anti-abortionists seem to have lost sight of

completely. In fact, in further restricting women's abilities to obtain safe, cheap and legal abortions, Dr Wall and his running dogs are pursuing an entirely reactionary role. Gordon Little's professed belief in a just and humane society is in direct contradiction to his support for the Hospitals Amendment Act.

Anthony Ward

A Pakeha Problem?

Ehika!

How convenient for the students of first year Maori to have a bad lecturer to blame for their dropping out, their failure to learn very much. I agree that Rua would win no prizes for his lectures, but then who would? And remember that it is his first year too.

But all this is off the point. Last year in Peter McLean, students of Maori had perhaps the most pleasant, efficient, easy to follow, relevant teacher in the whole university. Yet what did he achieve in terms of pass rates, or more important, in terms of the number of students who were markedly more fluent at the end of the year? Bugger all.

This is the point, then, that the lecturer is by and large irrelevant. It's the students attitude and his kaha that counts. There's too many pakehas, purehewa (moths) they have been called, who came on strong about how they were sympathetic to Maoritanga, but they don't get stuck in and learn, practise, learn, practise and stick to it. They fly into the light but rather than stay and do the work, they bumle off to some other attraction. There is a proverb from the Kahungunu area: "Kav e hoki i te wawae tutuki: a apa ano i te upoko pakaru."

"Don't turn back because of stumbling feet, but only if your head gets broken."

Na Maitai

POLITICAL SCIENCE SOCIETY & OCTOBER CLUB

Report from China,
student representatives to China report
back.

ALL VERY WELCOME

Smoking Room and Lounge, 12 noon-2pm
TUESDAY 5TH AUGUST

To the person wearing my new, SSW blue raincoat.

Dear Dry Person,

You are no doubt a person who complains of the student's hard-up life and marches for more money. If you really feel for us poor, struggling-to-survive students, why take my raincoat and leave me inconsiderately without one. May a thousand fleas infest my raincoat and eat holes in it, so you too will get wet!!

Yours,

(Not singing in the rain)
Drenched

P.S.: Drenched even under my inside out umbrella, nudge, nudge, wink, wink, say no more.

It has come to our attention that some prick has taken the law into his own hands in that he ripped off a student's purse from her bag in the gym. Whilst I do not expect such an anti-social bastard to have a conscience I do expect that he or she has a certain fear of the forces of the law. This is a warning: If we find you taking anything else from anywhere we will have absolutely no hesitation

in handing you over to the authorities. And we will make sure you get put away for a long time. So if you are the dead shit who stole this purse from the gym I suggest you hand it back pronto. The Studas Office will do. Someone else's library and Nationwide cards will do you no good at all. And eventually you are going to get caught. A pox on you and all your ilk! (e.t)

Clean it off

Dear Sir,

Whoever put that notice protesting at the foreign control of NZ companies on my shop's window should do two things:

(1) Clean it off.

(2) Bugger off.

Failing that come and straighten it. Regardless, it was unwarranted and my shop is determined to press charges of assault. I may be able to persuade it not to, especially if any two of the above conditions are met.

Yours faithfully,

J.F. Littlejohn

Sweet & Maxwells UBC

Lyttoning strikes twice

Dear Sir,

I wish to correct two points in IAQ Richards sprawling anecdote, and subsequently pass comment on your SRC report.

IAQ Richards is a young man making a name by dropping bigger ones (e.g. Russell, Rossetti, Tennyson, etc.). He is not the social galavant suggested in that letter, yet it is time we are acquainted, and, yes, we lunched together recently. But it was not a tete a tete (as you, sir, suggest). It was yet another of Richard's exasperating attempts to procure my patronage - a waste of time as I subscribe to none of the tripe Richards passes off as ideas.

But, anyway, my objections and corrections: my age is my business, and it is not one of those which Richards indicates anyway. A stigmatism in the cornea is the probable cause of their variance from paragraph to paragraph, incidentally. Second-up: Russell's smile does not split his forehead. It does make inroads into his ears but never rises above the temple.

That is more or less it, but, as an afterthought, I must say that Richards facts on the Tennyson/Rosetti feud are wayward. Richards knows neither of these gentlemen (regrettably, I do) and pinched the material for the various assertions from Queenie Y. Leavis' forthcoming autobiography. Mrs Leavis writes with the best of intentions (generally) and the worst of memories (always) and the consequences are evident in Richards' misinformation. The feud actually arose from their differing opinions on the propriety of army manoeuvres during the General Strike (1926). And, the concept of the English Genius cannot be ascribed to Tennyson at all. He only heard about it from Noel Ian Coward, the operatic impresario, and its genuine origins are shrouded in the mists of Max Beerbohm's grave.

As to your SRC report: in it, your writer refers to the 'Inevitable Lloyd Jobson'. This is a misnomer, as, if my finks report properly, Mr Jobson is only perennial. If you must regard this professional student as some sort of 'master of time', you might do well to recall your own paper's one-time designation for Jobson, i.e. 'Prick of the Week in Perpetuity'. It's got a good ring to it, and, at certain times, the feel of

Disassociation being the order of the day, I must deny any links with or susceptibilities towards 'scrutiny', the Gissing Revival, that

parvenu Eliot woman and the legacy of the enlightenment.

Yours faithfully,

Bath, 1833

Bulwer Keir Lytton

Using Accepted Channels

Dear Sir,

Without being too deferential to NZUSA's attempt to inculcate a political awareness in Malaysians, it is clear evidently they have succeeded to a certain extent. The responses and initiatives in Salient are encouraging, but bonhomie, it is regretful to note that many of the comments lack the finesse of depth and relevance both in the analysis and discussion of problems uniquely Malaysian. It grieves me to say that we can so unabashedly call ourselves worthy students of the Victoria University establishment. Nay, God forbid!

Embarassing the Malaysian Government tour de force is good, but I perceive that a greater good is achieved through effective and constructive intellectual discussion of the issues confronting our nations. I note the opportune offered in the Salient, and I am sure my fellow country men lack not the fore sight to see it too. It does not bfit our justice to permit the analysis and identification of our nation's problems mainly to our M.U. counterparts. To date they have sallied forth and suffered the consequences of their laudable actions on the home front. Our 'education' here, our propitious opportunity to observe and utilise to the maximum our human faculties here - do we resign ourselves readily to making full use of it or are we destined to be mere passive passers-by? If that is not the case then we are not fit to set foot upon this fair New Zealand soil. Is not active intellectual and political participation-cum-discussion the key to effective ruling of a nation - be it Capitalistic or Communist? So much more then, is our reason to study in depth the problems rooted in our Malaysian socio-economic-political sphere. Shall we not make an effort to criticise the shortcomings and inequalities in the present governmental policies and structure, approaches and the like?

This however is where common sense and clear thinking is needed. In the past issues of Salient, it is regretful to note the numerous baseless and near-sighted criticisms made against NZMSEC and MSAS. Think for a moment the

realities of the political situation...Who is going to stick his neck out for anyone, least of all the anonymous critics? Not all of us can be, nor wish to be like Robert Pui or the other publicly statured committee members. This voluntary denunciation does one no good except to reflect an ill-hidden psycho-somatic disease. On the critic's part enough is said. Let not history speak for us. Let us make history.

Lastly, I hope that the editor may be as kind to restrain himself from bearing down upon matters and opinions that is pro-Razak and Co. Otherwise where would the freedom of speech so often propounded in New Zealand be? I believe even Krishna Memon has the right to say what he pleases. To muffle opinions contrary to say NZUSA's policies is surely to defeat the gains to be derived from democratic discussion.

Enough is said. My fellow country men, shall we not indulge in meaningful dialogues?

Yours faithfully, Dino.

Illegal Workers?

Dear Sir,

My friends and I congratulate you on establishing a Malaysia-Singapore supplement. I would be grateful if the following points are brought to the attention of the editor of the supplement. We Malaysian students would like to point out that while the High Commission staff discourage us from taking employment in this country while studying, it seems to shut its eye to the fact that most of the wives of the officers are working for payment. These people enjoy all the privileges accorded to diplomats, are allowed to bring in domestic help, drive DC cars which are immune to parking tickets, etc.. Besides and more importantly these officers and wives have signed a bond with the government that while on a diplomatic posting, the wives will not be employed for remuneration. Many of these officers let the wives work, and also send their domestic helpers ...in many cases relatives, also to work. It is quite common to see a Malaysian diplomatic wife serving behind the counter in a shop or a bank. Who do they think they are kidding? They want to have their cake and eat it. Surely wives of officers are meant to be diplomats themselves...and perhaps help students who may need companionship...instead of going to work illegally.

Yours, Disgusted.

Open Letter to Mr Verma

Dear Mr Verma,

A friend's views on your egotistic pursuits concerning the Fiji Students' Association:

Having lost the election for Presidency last year, you pledged your full support to the Association, and claimed that the better man had won, in your final speech.

However, a few weeks later, you created a big stir by circulating a petition asking that the elections be declared null and void because of some pathetic reasons. Like your other friends, who only heard your side of the story, I also signed. You gave three reasons for having lost the elections:

1. That the students from Suva were plotting against the crowd from Lautoka.
2. That the younger generation of students were voting against the older students being elected.
3. That all the other faculties were scheming against the law faculty (what a laugh!)

As we all know, your petition was the object of much ridicule, and is still a great joke amongst Fiji students. Your performance, we all know, at the S.G.M. was even worse.

After all that stirring we sat back and said give these young jokers a go, and so far they haven't done too badly. But you weren't satisfied. I was truly amazed when you told me that you had seen some top brass to lay a charge of defamation against someone who had written your name on the toilet wall of a pub frequented by Fiji students.

And another big stir when a lady-friend of yours wasn't allowed into the last Fiji social, free of charge, although you grabbed her arm and walked inside, only to be thrown out by the doorman. Calling people 'nincompoops' and crying that it was a matter of 'principles and ethics' won't get anyone anywhere.

The claim before the last election was that you were the most qualified to be president. What's next?

Knowing how you take criticism I have not revealed my name as it would put our friendship in jeopardy, but I do hope this letter makes you take a look at yourself, and what you stand for, more closely. And for our faculty's sake, please get it out of your head that you represent the entire Law Faculty, as far as the Fiji students are concerned.

Yours, Disillusioned.

ROSE

by M.L. Fawcett

He sat in the cemetery, as old as the stones which surrounded him. He sat upon the tombstone, pulling out lilies, one by one, breaking up roses and sprinkling red petals on the ground.

"I give only to take away" he whispered. "Just like God".

Suddenly he stood up, placed his arms round his memory, and danced across the broken flowers, broken dreams - thus he mourned.

Then he saw me and demanded to know why I stared at him so. I told him I thought he was mad, and madness uplifted me.

'Ah" he said. "They all said I was mad. But I was old - only old."

He returned to his tombstone, sitting heavily, and closed his eyes. I sat upon a grave beside me and closed my eyes too, trying to reach out and pierce his thoughts.

"Does it not seem odd to you that I am in this cemetery. After all, it is very, very old."

I replied no, for he was mad, and besides, he was very, very old.

"Ah" he said.

Then he began talking of the ancient days of his vibrant and bloody campaigns, mighty warriors and the chiefs who led them. He spoke of great cities, of suffering, of the heroes and conquerors. He recalled Empires crumbling, wild primitives fighting for their gods, and sacrifices piled high, filling the sky with shrieks and cries.

Of all this he spoke, and in the telling the visions became his truth. I longed to know him, his present sadness which to him seemed eternal, even his youth - but his mind was not of this earth, and I was afraid of holding his body to its fragility.

"Under here is Rose. I realise it says Anna Keyer, but under here is Rose."

I told him it most probably was Anna Keyer under there, for mistakes are seldom made.

"I always knew her as Rose, so it is Rose under here. She was never Anna to me."

I said I understood now, but I didn't.

"You don't" he said.

"She was Rose and we lived in the hills. It was so beautiful there - always gentle, soft days to walk through. We lay in

grass and read poetry, plays - she sang while I danced - I gave her roses. She was Rose and she was beautiful and my whole existence."

I asked him how she died, and why did it say Anna Keyer when it should say Rose.

"Ah" he said.

"She died so young. I never knew why.

I kept watch on the park where she lived, until one day she did not come - I knew she would not. She disappeared from my life and I was destroyed."

"I discovered by accident, she was buried here. I rushed to her, to talk to her and prove my unending love.

"She was always Rose to me. In the park I would say here comes Rose, walking, smiling. There is Rose sitting on a bench. Rose has looked at the sun and will soon leave. There is Rose going from the park. Rose will come tomorrow.

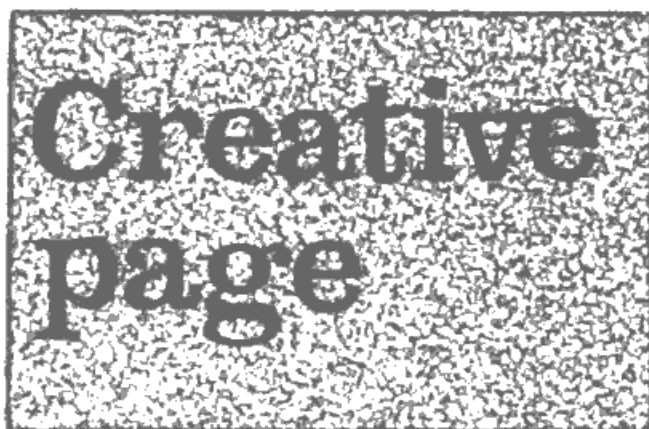
Only today is she Anna Keyer. Rose's real name is Anna. How strange to think of her as Anna. Why does it not say Rose. Even in death you are taken from me."

And I left him weeping for the stranger, the vision, the dream -

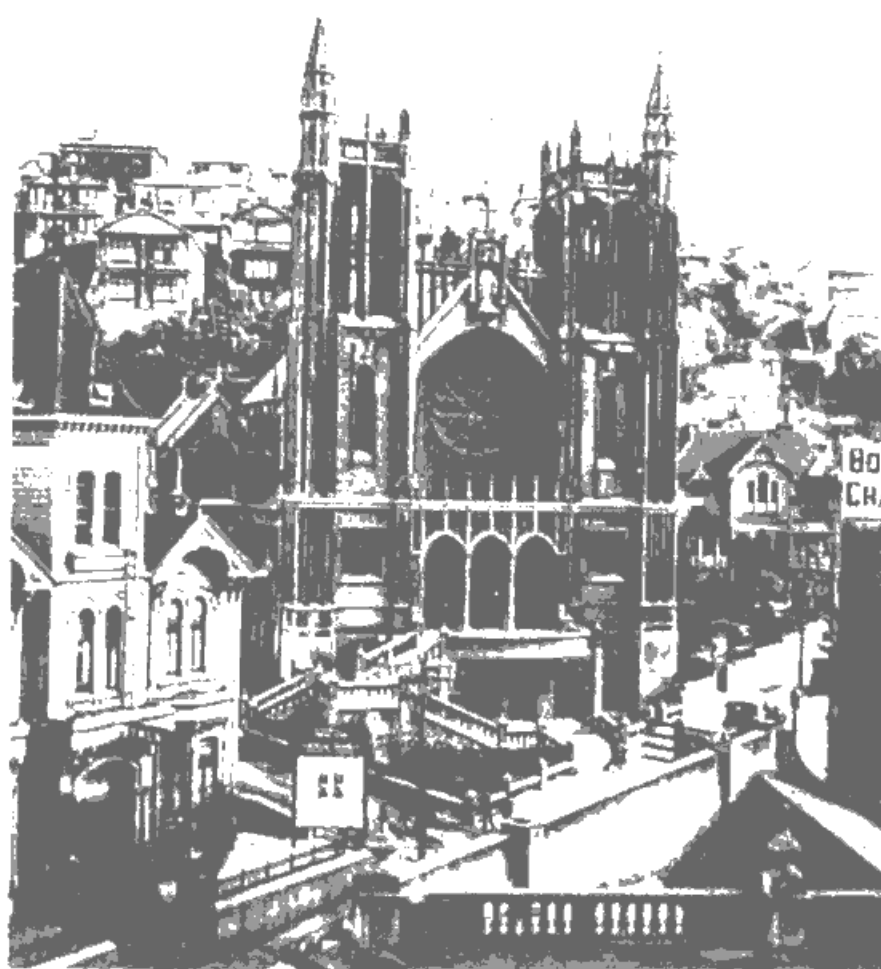
And I cursed that Anna Keyer, who would not be Rose, even in death.



J. W. Permin Harvesting.



Samuel Butler arrived at Lyttelton in 1860 and later bought his famous station Mesopotamia, shown in the photograph, where he lived four years and which inspired his best-known book *Erewhon*.



Unknown Photographer St Mary's of the Angels, Wellington.

CARDRONA POEM/OLD JACK

the first time I called
on Jack, wild cats
scattered, turkeys shrieked
dog barked
loud enough to wake
the mining dead
'ah! so you're me new neighbour then'
he said

& a few days later
called on me -
'can you salvage the iron
from that broken shed of mine?'
he paid me
for the job

a few weeks on
we'd built the turkey run
cracked a beer or two
in his shack
played poker
as the dew lisped down from the moon

old Jack! thick
slow weathered man
on his shelf three clocks
all ticking loudly out of time
all wrong

Jack you knew the mountains' bones
windblown sunlashed
canny man
a bust pool cue
for yr hill-stick

at sixty-five
you're more alive
than I

in that place I left, for what
one autumn morning
poplars standing tall
& moist & shining
as an adolescent dream of
woman

Jack! I think
I'll see you
in the spring!

- Roger Hicklin

I sometimes wonder for a bit
Why they conferred on me D. Litt.
But who am I to say them nay?
I had to pay for my B.A.

- Denis Glover

Hell. Damned bloody hell. I am sick
Sick of being sick of the bloody things I am sick of
Sick up to my bloody throat
With eight inches of bloody sanity left
Sick of having to write I am sick
Of reading through a whole book and not absorb one word
Of the exhaustion of time and not be satisfied with it
Of having plenty of time and feeling short of it.
Of having liked what I did, thinking I liked what I did
Of the hatred of having done what I did, though I didn't know it
Of being otherwise, not being otherwise, not wanting to be /
otherwise,

Of having to play it cool, with my insides on fire
Of having done nothing to be ashamed of, yet be ashamed of/
having done nothing.

Of lying down and sleep never coming to mine eyes
Of the fear of what I would turn out to be, not having the /
guts to be what I am
Of only being half a man, not knowing the other half of me,
Of my own gutless form refusing to admit its idiosyncrasiness
Of the thoughts of women, of love, of sex
Of the voluptuous ceaseless incantations of W. Whitman
Of everyone near and yet being alone.
Of everyone near and yet that someone not near
Of the rising ball of orange flame that burns me hide/
and makes me the darker brother
Of the desire to sit down and dream as people are passing /
and hate myself for doing it
Of people whose sense are dead as stone and yet are capable/
of making you perfectly impotent with anger
Of the nerve killing form of carbon monoxide that chokes
you to death as you pass through the stinking city
Of the mind and body slowly ebbing. I am soulless.
Of swearing hell and seeking god in the same breath
Lord, I will be damned and double damned.