

# VICTORIA UNIVERSITY STUDENTS' NEWSPAPER

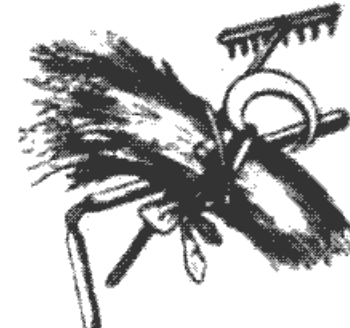
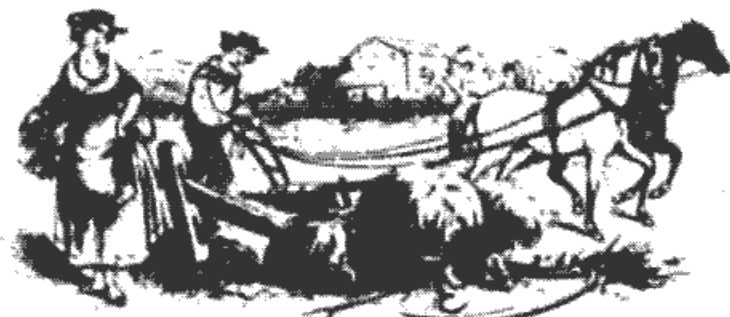
VOLUME 39, NUMBER 23, SEPTEMBER 20, 1976

# SALIENT



## Death of a Smoker





## EDITORIAL

### STUDENTS HAVE SAY ON DONATIONS

The question of the Students' Association giving donations to outside groups has always been a controversial question on campus, and the present donation to the Black Power Defence Fund is no exception.

In 1972, 2000 students turned up to a Special General Meeting to reverse a decision to give \$2000 to the Vietnam Medical Aid Appeal. But the result was similar to last Wednesday's - the money was sent.

It seems that most students support the giving of donations providing the cause is a just one, which should be interesting news for Mr Muldoon who has attempted at least once in the past to legislate against the right of student associations to make any donations they wish.

However, the donation to the Black Power Defence Fund was fought rather more closely because many people picked on the people to whom we were giving the money rather than emphasising the civil liberties cause which we were trying to fight.

It wouldn't have mattered if it was the Black Power gang or the Victoria University Young Nationals, we would still have supported them in a fight against the unlawful assembly charge - a charge that was introduced before the proposed 1973 Springbok Tour to give the police unlimited powers over demonstrations.

But, as was brought home loud and clear on this occasion, if students want the association to give financial support to a cause, they must ensure that in the process of giving the donation as many students as possible are educated about the cause itself, or else the gift (whether it be \$100 or \$1000) will be totally meaningless, and on future occasions it will be used against all manner of other just causes.

— JOHN RYALL

## NOTICES

### RESEARCH BURSARIES FOR UNDERGRADUATES

#### Long Vacation, 1976-77

The New Zealand Fruitgrowers' Federation offers three bursaries for undergraduate science students to work with the Department of Scientific and Industrial Research during the long vacation.

The purpose of the awards is to assist research programmes during the summer, and to give students who are not otherwise committed an opportunity to experience research work in D.S.I.R.

The bursaries, of \$250 each, are for the vacation November 1976 - February 1977. They are not taxable, and are in addition to wages paid by D.S.I.R. at rates according to winners' age and experience. A 12-weeks period of work is expected, with a short break at Christmas.

Selection will be made on the basis of general performance from School Certificate onwards, with main emphasis on university record. Qualifications are an interest in plant research, with botany, biochemistry, zoology, or entomology as major subjects.

The bursaries are available for work in the following research programmes:

#### A. Two, with Plant Diseases Division at Mt Albert, Auckland.

- (1) A study of latent fruit infections by *Glomerella* and their contribution to the epidemiology of the bitter rot disease of apples.
- (2) A study of the movement and metabolism of nitrate and urea supplied to Chinese gooseberry plants.

#### B. One, with Entomology Division, at the Appleby Research Orchard, Nelson.

A study of phytophagous mite and predator populations in a Supervised Spray Programme, and similar monitoring of orchards containing insecticide-resistant predators.

Interested students should apply in writing, giving details of scholastic record and stating any preference for a project, by September 27 1976 to:

The Director,  
Plant Diseases Division  
D.S.I.R.  
Private Bag,  
Auckland.

### EXAMS ARE A-COMING!!

It is drawn to the attention of students that the University endeavours to provide special examination facilities for those with physical disabilities and for others in exceptional circumstances during the end-of-year degree examinations. Students who wish to make use of such facilities should contact either the Examinations Officer in the Robert Stout Building, or one of the Student Welfare Service staff members.

Students are advised to read the aegrotat regulations in the University Calendar. If in doubt about whether to submit an aegrotat application, enquiries should be directed to the Liaison Officer or staff members mentioned above.

### OPEN HOUSE — STUDY TECHNIQUES AND EXAMINATION WORRY

How can I manage all that is in front of me between now and the end of exams?

How can I prepare efficiently for exams?

What and how should I study?

Why bother?

How can I control my nervousness?

If these or other questions are bothering you as the pressures of third term mount, a group of academic staff members and counsellors will be available on an open house basis to help you out of your dilemmas. There are more avenues for help with your questions and worries than you realise.

Place - Counselling Service, 2 Wai-te-ata Road, behind the Rankine Brown Building, next door to the Health Service.

Time - 12.30 - 2.00 pm each Wednesday through third term, starting Wednesday 8 September.

### THURSDAY 23 SEPTEMBER

FORUM : Industrial Legislation as seen by Minister of the Crown, David Thompson, a Unionist and civil liberal - Be There! 12-2pm

### CASUAL WORK

Casual store and warehouse work available on a daily basis for fit young men. Excellent hourly rate. Tel 697-064, 697-063 TEMPSTAFF

### NOTICE

All Sports Clubs: Remember the AGM of Sports Council Inc. next Wednesday — September 22nd, 1976 at 7.30pm in the UUB Lounge.

Every club is entitled to 2 voting delegates. Please make every effort to have someone attend.

Chris Hardie  
Secretary Sports Council

### REMINDER.....HALLS OF RESIDENCE

October 1st 1976 - Closing date for applications for admission for the 1977 academic year to Everton Hall, Helen Lowry Hall, Victoria House and Weir House. Application forms can be obtained from the Accommodation Service, or if you already reside in a hall, from the Warden.

### THE ALL NEW SALIENT NOTES

John Ryall edited this edition of Salient. This may surprise some people - that he has managed this herculean task with a troop of infidelic non-entities, alias the S.S.P. We are not the knights who say nee.

Pat Starkey typed this edition of Salient. This surprises many of the Salient staff as they cannot believe how anyone could type such a load of boring shit each week.

The two L's aided and abetted the formerly mentioned persons in their attempted to produce such an ultra-leftist publication. Both Gerard Couper and Weir House convict, Bob Drummond, were believed to be in the vicinity of the infrastructure of the paper and were vigorously and rigorously analysing not only the ideological and political levels, but also Martin and Eugene Dovie.

Political opportunist and SRC ejaculator Mark Sainsbury (who also signs the Salient staff cheques so I shall halt the deformation) denies any connection to John Henderson who has burst into the printed word this week in both the letters page and the HART reporting page, although the appearance of the latter on Monday is in some doubt for reasons of public decency.

The bright red hair of both Leigh Thompson

Salient is edited by John Ryall, published by Victoria University of Wellington Students' Association, and printed by Wanganui News-papers, Drews Lane, Wanganui.

and Sunlight Hart (lately known to have changed his name to Anthony Ward) contrast with the political level of Neil Gray. Tired and true Bruce Robinson denise it all.

Barbara McElwee, Rachel Scott and Anne O'Dwyer have walked into the office in the last few days which qualified them for a place in these esteemed columns and a place on the SIS files into the bargain.

Lionel Klee as the 'image on page' expert. Gyles Beckford deserves special note for an SRC chairperson performance extraordinaire, especially in his repression of unruly elements in the form of David Murray and other anarcho-syndicalist leaders. For his over-determinant role in the centre fold we must thank Terry Auld, Etienne Balibar and Louis Althusser.

Thanks too to the silent stripper and proofer, often known as James Robb. All anti-harold Hedd persons have Mike Stephens to thank for his interpretation of the mass line on comix.

That's it for this week. Remember folks - just 2 Salients to go after this one.

p.s. Someone told me that not only has Rose Desmond lacked self criticism in her unrevolutionary habits, but she was seen performing the same in a NON-SMOKING ZONE.



# SRC...an unlawful assembly?

CAMPUS RADIO IS COMING

## SRC REPORT by Martin Doyle

Last Wednesday between noon and 2pm, a special SRC considered five issues:

1. Funding counsel for members of Black Power arrested for 'illegal assembly'.
2. Advertising SRC's which intend allocating money
3. Smoking in the Union.
4. Abortion March.
5. \$40 to recover losses on Gorodey's tour.

The meeting was attended by 300 students who spent half their time in rapt pursuit of speeches, and the other half screaming with laughter. Many had come in order to participate in what turned out to be a tight and beneficial dispute over whether the previous week's motion to give \$100 towards counsel for Black Power members arrested for "illegal assembly" ought to be rescinded.

The Unlawful Assembly Act is of special concern to students since its interpretation can extend over pickets and marches. The debate centred on the principle of civil liberty. Fourteen speeches were made - 4 for, 10 against reclaiming the money.

### Spence Leads With A Right

The prime mover, Mr Spence, poo-pooed suggestions that the possible prosecution of these people would set a precedent whereby students could be likewise charged for taking part in demonstrations. Demonstrators, he said, are immune from the Unlawful Assembly Act, firstly because they do not cause fear to people in their vicinity, and secondly students obtain permits to march.

He claimed the accused were being charged in accordance with the law, and "the police must be able to prove a state of mind is involved".

Spence concluded by advancing a dire warning against the association financially binding itself to "these people". - "next thing you know they'll be going around in T-shirts with SPONSORED BY SRC written on the back".

Neil Gray replied that it was the Associations policy not to get permits anyway, and that the clause 'intent of violence' could be "extended to our student demonstrations which seek social change".

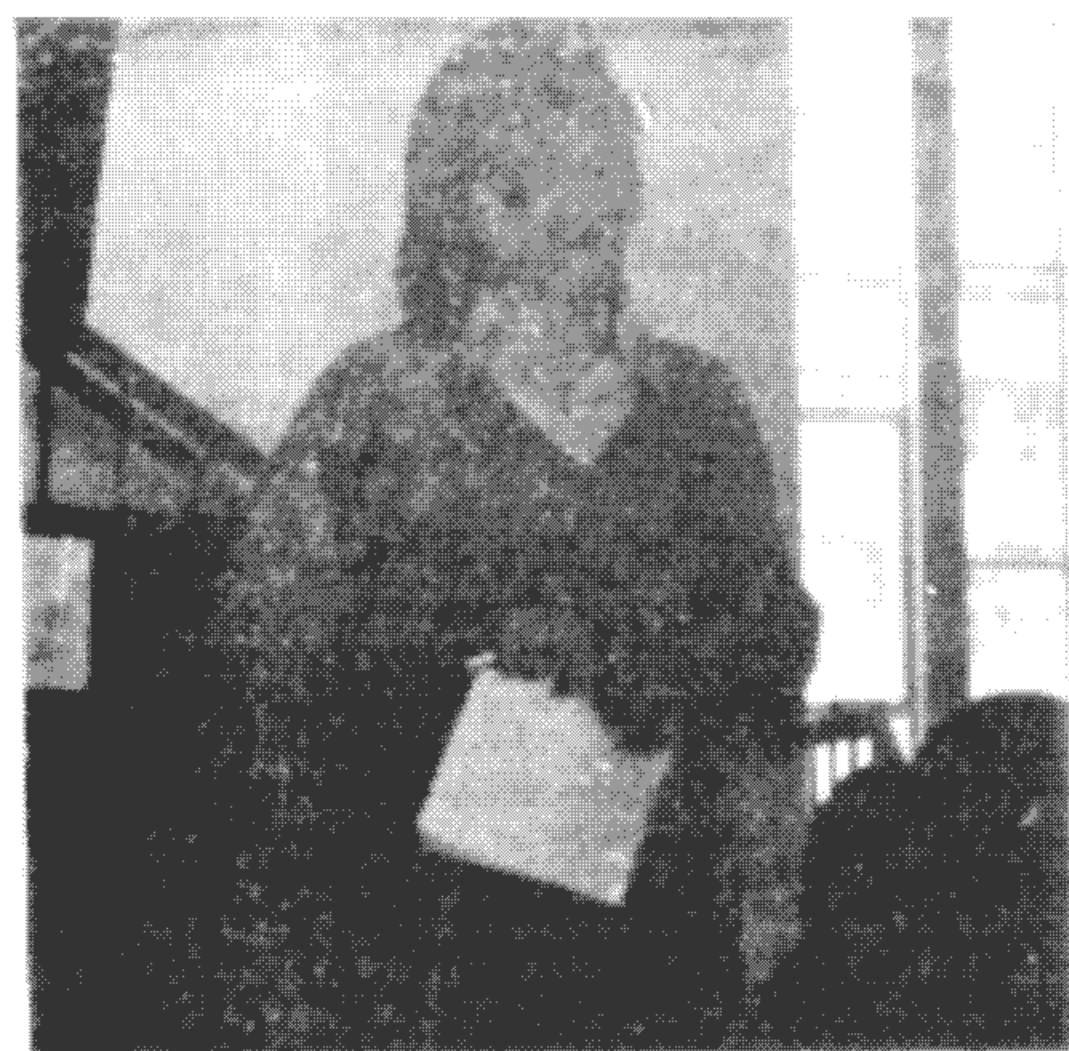
### Hannan Exposes Salvation Army

Mr Hannan suggested that even though an assembly was quite lawful, those involved could be arrested for unlawful assembly if anyone near it became afraid. He cited a case earlier in the century when a group of Salvation Army people were beaten up by thugs, and then arrested by the police for unlawful assembly - "You can be out there praising the Lord and still get done".

Although the case in hand would not set a law precedent, the police would take notice of the outcome, so he supported funding counsel for the accused.

Students' Association Vice-president, Steve Underwood warned us to leave the case alone because the accused would get off anyway (since a case had to be proved against all members of the party).

He accused students of showing a lack of faith in the judicial system, and should be more careful about what cases they threw their weight behind. He advised waiting to see the outcome of the initial trial, and then, if required, supporting an appeal against the verdict.



Ian Westbrooke: I'm not with them



Ward, Fickers, Purdie: the anti-smoking lobby giving right thinking people cause for concern.

Tony Ward replied that the accused would certainly be convicted in the initial trial unless they were provided with adequate counsel. Students had already been charged with unlawful assembly (to wit at the Weedons military base in 1973) such a law is "fascist" and should be opposed on principle.

Lloyd Jobson thought section 86 was basically a bad law - "You or I could be tried on the fears of someone else - it doesn't have to be real". In saying this, he got to the guts of why exactly this law was up the shoot.

### McBride and Westbrooke Into the Act

John McBride scorned the Act as a "catch law" used to convict people if they couldn't be nabbed for anything else. Ian Westbrooke - "We should support people and their civil liberties" by funding counsel. On the same note, though sardonically, Mr Hannan said it was wrong to avoid the case just because we didn't like the un-middleclass lifestyle of the people involved. Simon Tracy spoke against the funds, with John Ryall and Bob Drummond in favour.

Many speeches had attempted to show how the Unlawful Assembly Act rode roughshod over the civil liberties of innocent people. Thus, the shifting balance of the vote depended on Mr Spence's final speech in reply: he urged students to leave the case alone and have confidence in the courts, since, "if these people cause distress, they deserve to be charged."

However, in this way, he failed to healthily answer the essential question of civil rights, as well as the instance of student arrests at Weedons. Hence his motion not to fund the accused in their case against an unlawful assembly charge, was defeated, albeit narrowly, 96 - 108 votes. Thus, students now have a vested interest in following the court reports from Lower Hutt.

### Spence Attempts Second Coup

Next motion (Spence/Lees) was that at least one week's advertising, including a notice in Salient on the Monday, be required for SRC's that intend to allocate money. Mark Sainsbury ejaculated enthusiastically that he himself had passed a similar motion last year, and then mumbled something about having trouble reading noticeboards.

Lindy Cassidy thought political motions were just as important as financial ones, and deserved equal publicity. At this stage Steve Underwood proposed an amendment that such advertising be required only for motions that intend to allocate funds to "political" causes, in order to stop donations to "bodies which have doubtful support throughout the student body (e.g. the Black Power Fund, and the North Vietnam Medical Relief Fund)". General laughter broke out.

John Bowden jeered that it was "silly" to encourage the stacking of SRC's over a small area of Association policy.

Tony Ward entwined his antlers with Steve Underwood by throwing in the curly question "what's political?". After the barbarous John Ryall had asked how much notice students were given of the \$100,000 donation to the Bookshop, the amendment was voted on, and lost.

Ryall was quite on heat by now, so he leapt up again to speak on the original motion, telling the meeting that constitutionally, no-one can decide what or what not goes into the pages of Salient. The crowd loved it, and voted strongly against the motion.

### The Blue Haze Reappears

At this stage, every vestige of collective solidarity was stubbed out while the whole question of smoking in the Union was discussed.

It was an interesting debate, because as a result, the Association actually established a policy towards cigarette smoking: there is to be an active campaign against smoking; smoking is now banned in the cafe, lounge, and TV room; and all sale and advertising of tobacco products is now banned on campus. There were streaks of resentment on both sides, since the debate centred on the rights of comfort to smokers and non-smokers. A pack of vociferous non-smokers hogged the whole debate, while smokers did themselves a mischief by not having sufficient champions.

Tony Ward referred to smoking in terms usually associated with narcotics e.g. "addicts", "kick the habit", "nicotine injections". Derek Fickers thought smoking was antisocial - "every time I go into the cafe, I get smoked out."



Mark Sainsbury: You've got to believe me, Your Honour.

Other arguments against smoking included: only 20% of students smoke; damage to walls and ceilings; and privilege of clean air. Mark Sainsbury accused the meeting of hypocrisy, and pointed to the social and physical evils of alcohol. With watering eyes, and a fist raised above his head, he announced the Smokers Liberation Front which would free "the masses". At this solemn moment a young woman shrieked "Ooooo, Fuck!" and ran from the Hall pursued by a hirsute youth shaking hot liquid from his right hand.

### More Donations

Students then passed two motions, one to give \$40 to help pay for a recent tour by a New Caledonian speaker, and another of support for Friday's Abortion march.

An eleventh hour motion to ban dope smoking from the graveyard was quashed, and everyone headed for SASRAC.



# HART Picket



As a continuing part of the revolutionary struggle against apartheid, racism and all that is nasty, VUW Hart Club ran a recent picket against the fascists' lackey (sorry, South African Consul-General). The occasion was Lindhorst's rave to the Insurance Institute last Thursday. He was apologising for the mess the South African gestapo had made of the Insurance Companies' life tables, and the payouts they'd caused.

The National Anti-Apartheid Committee has renewed its campaign against New Zealand and South British Insurance Companies for having subsidiaries in South Africa.

So, if you think you might like to join the struggle against apartheid and NZ business connections, come along to the next picket, outside the NZI office, 131-3 Featherstone Street, this Friday, Sept 24, 12-2pm.



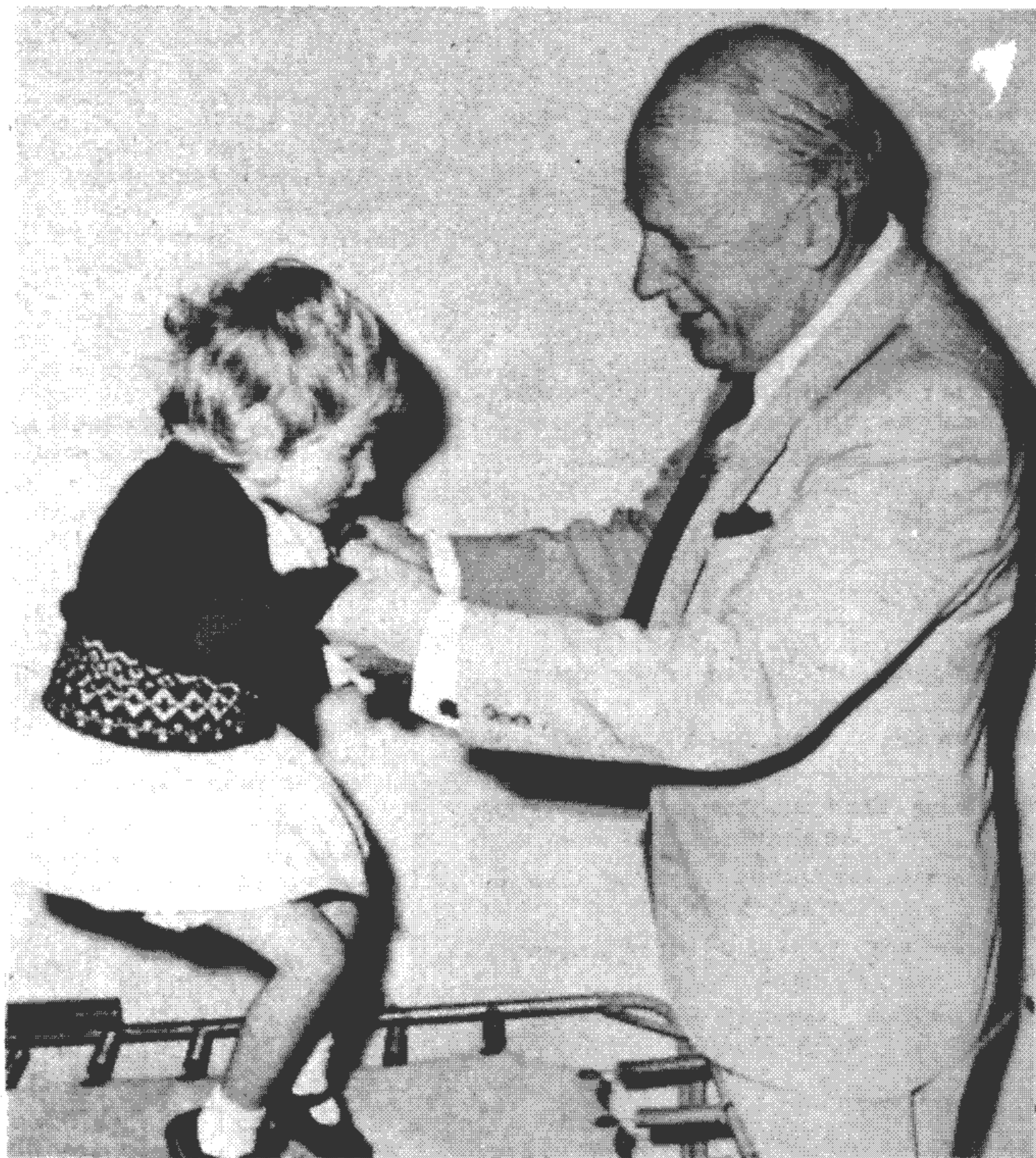
## NEW ZEALAND THE WAY YOU WANT IT !

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"Uncle Who-did-you-say was  
living with your mummy,  
dear?"

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# S'pore Students Victimised

On 31/7/76 the New Straits Times reads: "Five students from Singapore Polytechnic were held for 'communist underground activities and non-union or student activities."

What was happening?

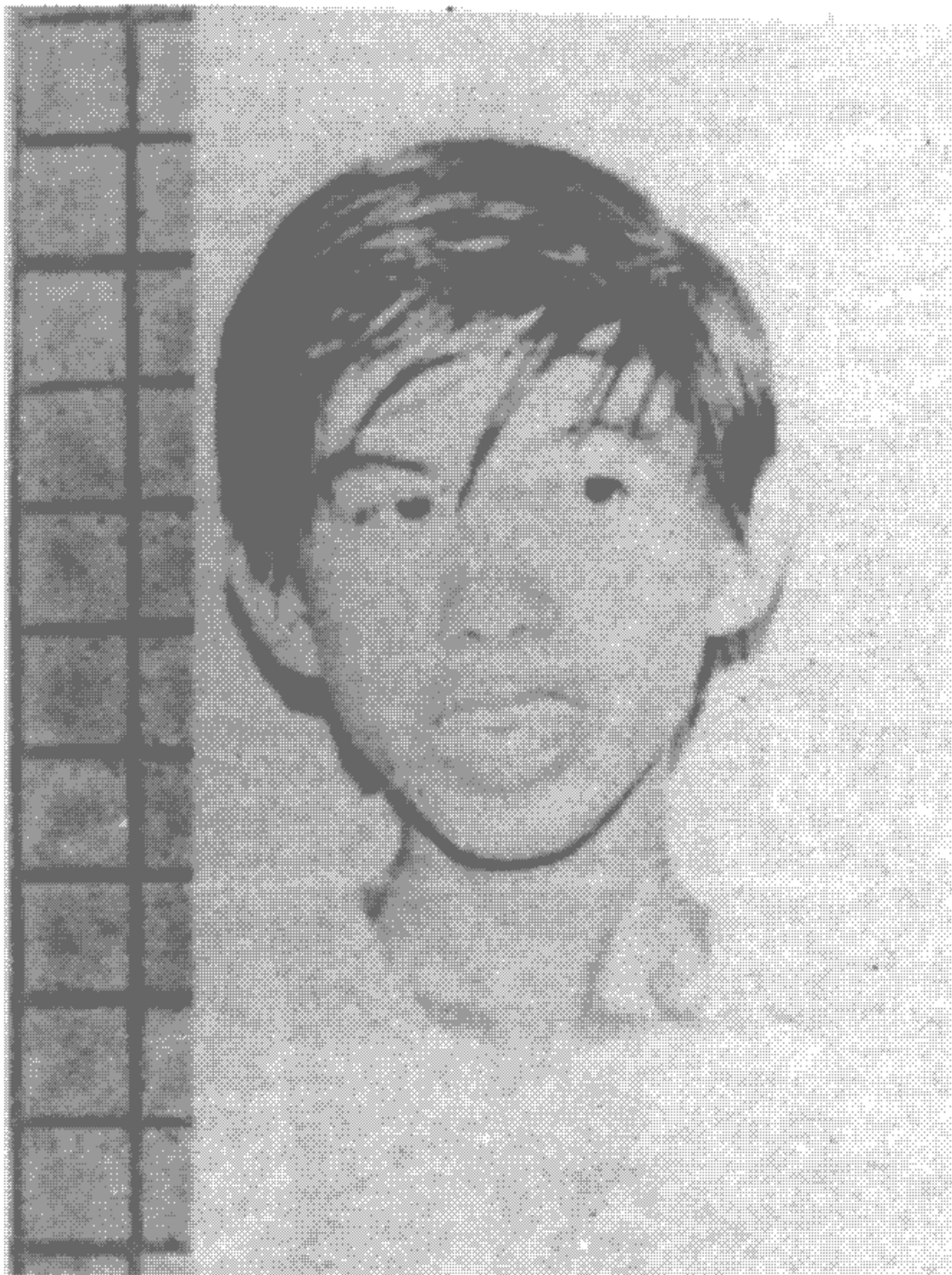
## The arrest

On the 29 July 1976, the Singapore Polytechnic Students' Union (SPSU) Union House, was raided by more than 15 plainclothes Internal Security Department agents.

The Union House was cordoned off and drawers forced open by the agents who seized files and photographs on the pretext of looking for drugs. Two student leaders were arrested. Later, 4 students were arrested from their homes.

The whole operation was carried out without the agents producing search warrants or warrants for arrest or allowing the students to contact their lawyers.

On the day of the arrests, the government statements say that in addition to the students, construction and factory workers, seamstresses and national servicemen were also arrested. All of them were taken in



Lim Tiow Hui

for their "involvement in satellite organisation of the 'Malayan Communist Party', " a political party banned in Singapore. As usual, no names were released but a sinister impression had been given that a red plot to undermine the government was rife. It was only after an intensive search by worried parents that the two "National Servicemen" were found to be recent graduates of the Polytechnic, Tan Puay Cheow and Ang Boon Hwee.

Those who are known to be arrested are:

1. Foo Chin Yen - President, 16th Student Council Singapore Polytechnic Student Union (SPSU).
2. Foo Weng Fatt - Chairman, 16th Student Council (SPSU).
3. Ng Boon Hwa - Social Secretary, 16th Student (SPSU).
4. Lim Tiow Hui - Assistant Financial Secretary, 16th Student Council.
5. Chai Chong - Chairman, Chinese Language Society. An affiliate of SPSU
6. Chia Yei Yei - Assistant Hon. Gen. Sec. Chinese language Society.
7. Tan Puay Chew - Recent graduate of Singapore Polytechnic.
8. Ang Boon Hwee - Recent graduate of S'pore Polytechnic.

## Prison Condition

These students and workers are now detained in the Whitley Holding Centre, a new detention centre well known for its modern gadgetry for torture. They will be detained for an indefinite period and subjected to psychological strain and physical ill-treatment. Some even face the possibility of having their citizenship revoked while under detention.

For more than a week, after the arrests, the parents were not allowed to see their children. Boon Hwee's parents were not granted the permission until 8 days later after insistence from the parents. Parents

who saw the detained students said they were detained and subjected to long hours of interrogation and there was even signs of physical assault.

There are among those detained under internal Security Act; which can detain people indefinitely without trial, notably Dr Lim Hock Siaw, Said Zahari etc who were in jail since 1963 for their 'crime' of opposing Singapore joining with Malaysia then. Now Singapore has been separated from Malaysia for 11 years but they are still under detention.

Lee Kuan Yew's ultimate aim is to force them to make public statements to renounce their beliefs and endorse a fictitious statement of confession invented and written by the government. Such statements are usually of some fantastic stories of communist conspiracy will be used by Lee to justify their detention as well as further repression and others.

The use of the red bogey to arrest all political opponents and to suppress all opposition voices has been a consistent tactic of Lee and his Peoples' Action Party (PAP) since their ascendance to power in 1959. In the Socialist International Bureau meeting, Devan Nair claimed that Singapore was infiltrated by communists. To verify his statement, political oppression was launched since early this year. Arrests were made and a highly dramatised "red plot confession" on the state controlled tele vision was sickened. Then in June, Dr Poh Soo Kai a well-known political figure was re-arrested.

During the same month, 2 Malay journalists were also arrested. The time of arrest coincided with the general meeting of UMNO in Kuala Lumpur. Only a few days later the detainees appeared on television to give confessions. The timely arrangement clearly reveals that they are aiming at saving themselves from being expelled from S.I.

All these are done to create an atmosphere of terror in the island. So that no one would dare to voice the idea of opposing the regime.

These laws are to be seen in the context of Lee Kuan Yew's present political standing. He is isolated in the international level and opposed internally. In order to discourage any opposition to his regime in the general election to be held soon, Lee ruthlessly suppresses all potential or imaginary opponents.

## Motive for the arrests

Repression of students is not new in Singapore. In the 1950's the Chinese Middle School Students fought against the British colonial rule in Singapore which resulted in their student unions being banned and their leaders being jailed and beaten up.

In the early 1960s, Nanyang University (a Chinese Medium university) met with the same fate when they opposed the terms of merger with Malaysia and the government's attempt to turn Nanyang into an English University. When Ngee Ann Technical College Students protested against the Government's plan to seek total control of their college, they were suppressed the same way. Each time Lee justified his action by branding these organisations as being communists infiltrated.

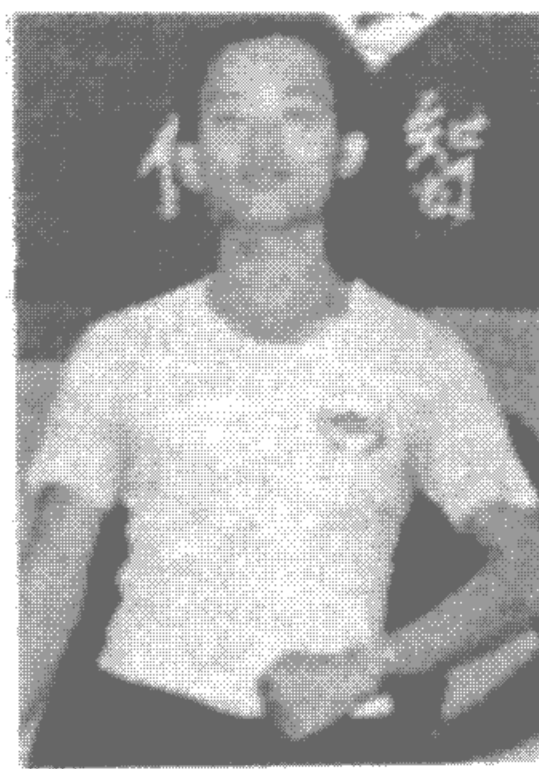
The year 1974 saw the rising tide of student politicisation and social involvement within the elite English-educated group. Students from the University of Singapore and Singapore Polytechnic, began to voice criticisms and bring the attention to the nation to the problems faced by the majority of the population.

They worked together in issues such as the Bangladesh Flood Relief Campaign, the Anti-Bus-Fare-Hike Campaign, and the Retrenchment Research Centre. Then in November 1975, new legislation in Parliament brought the closure of the University of Singapore Student Union from July. Now SPSU is facing extreme persecution from the government.

The arrests are not the first repressive move upon SPSU. For the last two years, the Polytechnic administration refused to collect union fees for the Union, hoping to cripple it financially.



Foo Chin Yen, Lim Tiow Hui, Ng Hoon Hui & Foo Weng Fatt



Chia Yei Yei



Chia Chong

Rumours were spread by government agents among the student body to cast doubts on the sincerity of the union leaders. Students were so incensed over internal issues that the SPSU Vice president was physically assaulted. Recently some active students have been called up by the Central Manpower Base on the pretext of National Service, and subjected to long interviews. Yet the SPSU has fought on and on.

The raid was well timed on the dawn of the SPSU nomination day for the coming Student Council elections. Five of the arrested student leaders were officials and active members of SPSU. Three are eligible to stand for the coming elections. With their records of campus activity and their popularity within the student body, their chances of being re-elected were good. The arrests of the SPSU leaders will temporarily stifle the student union as a critical voice of PAP's policies.

## Student response to the arrests

On the very day of the arrests, a solidarity rally was held with over 300 students despite the shock and the fear.

A mass sit-in was organised by 500 students despite the rumours on campus of more arrests, and pressure from the administration and frightened parents.

Newspapers had deliberately played down the students' arrests and the subsequent statements and demands made by the Students' Union. Tens of thousands of copies of their publication, the Singapore Technocrat were cyclostyled overnight and distributed to the public to tell the truth.

Despite the resulting fear, many students finally came forward to run for the elections to carry on the socially-orientated trend of work. The authorities' attempts to disrupt the elections was a total failure.

Whenever criticised the PAP will always claim it has the peoples' support since it has been democratically elected. But the recent arrest to suppress opposition and to sabotage even student leaders clearly shows the kind of "democratic" elections Singaporeans have.

## THE DEMANDS

1. That the arrested students be freed unconditionally since they have not been proved guilty.
2. That all those detained be given an open and fair trial before an independent judiciary body, comprising of neutral citizens from all walks of life.
3. That the charges made against them be released and substantiated by facts and evidence to justify such charges.
4. That those arrested be allowed to make uncensored presentation of their defense. This is essential for every Singaporean to know the complete picture and make a fair judgement.
5. That security of all the students guaranteed and not subjected to arbitrary victimisation and persecution.

Sources:

Fuemo, New Strait Times, Singapore Technocrat.

# mssa

## MALAYSIA-SINGAPORE

- 1) Report on National Conference on Malaysian student cut-back.
- 2) Colour slides on the History of the University of Singapore Students Union.

LOUNGE AND SMOKING ROOMS  
MONDAY 20 SEPTEMBER 7-30pm



# Rich Getting Richer



by Anthony Ward

*"It's not the way that you say it  
When you say those things to me;  
It's more the way you really mean it  
When you tell me what will be" - Moody Blues.*

The world's population will double in the next thirty years. For every house, school and other building around at the moment, we will need two in the year 2000. And over half the world's population at the moment is not adequately housed. Barbara Ward (a British environmentalist) estimates that if every person had access to decent, safe piped water, then the amount of infectious disease in the world would be cut by 80%.

Painting a dismal picture of the problems facing us, Margaret Nolan started her talk to a Corso meeting with local youth organisations last Monday. The meeting, 'baring Corso's soul' as Corso's chairman, Fr John Healion commented, was designed to establish better communication between Corso and youth groups. It covered the new structure of Corso, the background to the United Nations International Habitat Year (which is this year in case you haven't noticed), and discussed some of the projects Corso is involved with around the world.

The all-day gathering, with representatives of about 16 organisations working in various ways with 'youth' (from Boys Brigade through the YM/WCA to students associations), started with John Healion's talk on what the reorganised Corso meant. The new structure, he stressed, was not radically different from the old. The old controlling committees had been expanded to include a greater say for the regional and local committees.

But Corso's role has been changing. Rejecting the idea that politics could somehow be kept out of aid, John recounted the recent experience with the Philippines earthquake. Corso decided to send \$3000 emergency relief aid, but President Marcos decided that no outside aid would be acceptable, for various political reasons. The damage such aid can do was shown in the Hurricane Bebe disaster in the South Pacific, where aid that didn't encourage islanders' own efforts and self-reliance had major effects in breaking down the social patterns. "The aid did more damage than the hurricane" as one cynic quipped.

Margaret Nolan then backgrounded the world habitat situation, with a disarming "I don't know if this blowing your minds, but it's certainly blowing mine". She stressed the problems faced especially in the third world by the rural and urban poor. Faced with 'development' that increases mechanisation and thus takes away the people's jobs, there is no option for many but to drift to the towns and form more of the lumpen proletariat 'shadow' that plagues large third world cities. There are few jobs, low wages, bad housing and endemic disease.

Trying to do something about housing thus involves an overall look at the whole problem. The United Nations programme,

"The market, playing freely, will always feed the rich. You cannot expect the trade to arrive at a fair distribution of goods in the world. The trade is to make money."

*Dr. Ardeke Boerma, Director General, Food and Agricultural Organisation, Rome.*

summarised in several highly interesting posters, tries to raise these questions.

From the overall situation, we moved onto what Corso is trying to do. Two basic approaches are taken - one helping aid projects, the second trying to educate New Zealanders on the questions.

With help from people who had recently visited the areas, the meeting heard about Corso projects in Tanzania, Indonesia and Fiji. Speakers stressed that the aid projects are attempting to increase local self reliance and abilities of the local people. The massive plans such as the Aswan Dam and the Pan-American Highway, which provide more wealth for the rich and multinationals and just create problems for the poor, are to be avoided.

After lunch, concentration centered on the educative aspects of Corso's work in New Zealand. Films, stimulation exercises and other material were used and discussed. The very real problems of gaining more interest in international development and aid when so much is going wrong in New Zealand were realised, but the 'global village' approach was urged. New Zealand's relative wealth is not isolated from the Islands' poverty - they are the two sides of the coin. When we can fiddle our unemployment figures by sending short-term migrants home then New Zealand is integrally involved in international connections.

There was general agreement that the education campaign should centre on the

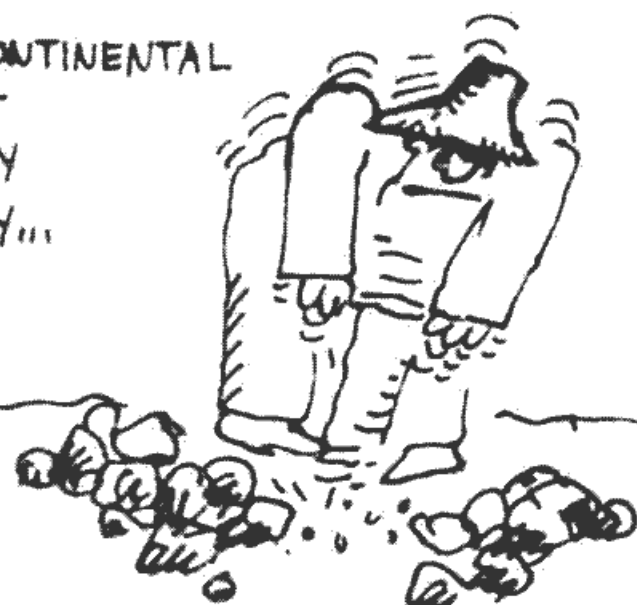
South Pacific, bringing up the issues raised by Habitat year in this area. Unfortunately, with the organisational problems Corso faced this year, the amount done so far has been small. Yet with the support and involvement of local groups such as youth organisations, the future looks much brighter.

John Healion finished the session with a reminder that Corso had 'bared its soul'. It is up to you to absolve us, or send us away unrepentant. The overwhelming decision was for absolution, and a commitment to work together to further Corso's work.

On this campus, Corso will be shortly be screening the film "Five Minutes to Midnight", which raises and discussed the questions of poverty, of development and underdevelopment. This film, made by the UN, together with the Habitat poster display, will be here at lunchtime on Monday 4 October. Both are well worth seeing. At the same time, we hope to get together people who are interested in Corso and its activities to plan some action for the start of next year.

'Five Minutes to Midnight' is a powerful and effective form of revising your studies, or even just reminding us of the international arena we are all part of. Its screening, and the whole meeting last Monday, indicate the new directions Corso is moving in. The task is monumental, but less so than the potential gains.

OF COURSE  
I'M PROUD  
TO BUILD  
THIS  
INTERCONTINENTAL  
AIRPORT  
FOR MY  
COUNTRY...



OF COURSE  
I'M HAPPY  
TO HAVE A  
JOB, TO  
EARN A  
REGULAR  
SALARY...

NEVERTHELESS...



... I'M NO EXPERT,  
BUT IF ALL THE MONEY  
WE ARE BURYING  
HERE TO BUILD  
SOMETHING THAT IS  
GOING TO BE USED  
BY ONLY 0.2%  
OF MY COUNTRYMEN  
WAS PUT INTO  
SOMETHING THAT  
WOULD BENEFIT  
99.8%, INTO  
SOMETHING REALLY  
PRODUCTIVE...

... THEN MAYBE  
WE COULD  
AFFORD AN  
AIRPORT LATER,  
USEFUL TO  
EVERYBODY...



## Crushing Community

by Gerard Couper

We live under a kind of delusion that laws are made in heaven. But of course laws are made for the benefit of those who make them, or those who pull the strings of those who make them. The kind of laws made are an indication of whose interests the law-makers serve.

In 1974 the Labour Government instituted a scheme for Community Councils. These were to provide an opportunity for people in a community to have a say in the running of their affairs.

Unlike progressive associations, they were to be statutory bodies with rights to call meetings and to send a delegate with speaking rights to Council meetings. The important thing about them is that they were an officially recognised alternative to the present local body government (not of course that they had power to change Council decisions). Because of this their existence was an obvious challenge to Local Bodies up till now, enjoying autocratic rule.

At the moment the National Party is introducing legislation (namely the Local Government Amendment Bill) which will effectively make such councils useless. The legislation prevents the creation of

any further community councils and effectively prevents the formation of the two councils planned at the moment - Tarangi and Cannon's Creek.

These are both in Porirua and in areas



of Porirua that have very little representation on the Porirua City Council. Two members come from the area, one of whom is the mayor.

What then are the reasons for axing

these councils? The only assumption I can make is that they challenge the control of the power group in Porirua. It is possible that community councils would lead on to a 'ward system'. This means that the area would be divided into districts or 'wards' each of which would elect councillor(s) to represent them.

If the ward system was established and the working class areas of Porirua thus received proportional representation, it is obvious they would obtain much more power in council, to the detriment of other 'more conservative' elements. Whether or not the ward system would be established, the establishment of community councils is the first step in 'giving power to the people'.

These proposed laws were sprung on us with no warning at all and no recourse to the people involved - neither the community councils, nor the Porirua Town Clerk were informed beforehand.

This attitude is a very familiar attitude in the Government and local government - 'lets not worry the people with fiddly laws - that's our job' - of course it disguises the fact that the laws have been created in the interests of those who have most to lose from democratization.



# SUPPRESSING FARTS

## pol sci

REPORT AND COMMENT ON THE  
POLS DEPARTMENTAL MEETING  
HELD LAST WEDNESDAY

Last week's Political Science staff meeting was primarily concerned with the appointment of the new lecturer and the chairman's report on the matter. It was originally intended to have full student representation at the meeting, but after consultation with the chairman (Dr Vasil) it was realised that nothing of value could be done by students to influence the choice of appointment, so a token gesture in the form of yours truly turned up.

Of the appointment, so little was said that I came away with the feeling that the meeting had been used as some form of rubber stamp. No recommendations were made, the meeting was not asked to discuss or recommend any candidate or particular characteristics of those chosen by the chairman and those he consulted (though there is apparently departmental procedure for this to be done). All that was said was that there were over 65 applicants, which was reduced to 17 'suitable' applicants, which was further cut down to a short of 8 'recommended' applicants (by the chairman and the executive) with a preference expressed for one.

Of that applicant, all is known is that he has teaching experience, high qualifications and fulfills the requirements laid down in the advertisement (comparative politics, Western Europe).

What was important in the melee that followed was a feeling expressed that there was room for more discussion pertaining to appointment (within the boundaries of confidentiality placed upon the chairman by university regulations) than Doctor Vasil had allowed.

I see three areas that are of direct relevance to students -

### 1. Qualifications & teaching experience

The ability of any lecturer to relate directly to his students, individually and collectively, is of crucial importance to a student's understanding of any course approach. While no doubt the staff members involved in the selection process are acutely aware of this, they must rely upon their own prejudices when making decisions in this area.

### 2. Interests and approach to field

While we have some knowledge as to the field (Comparative / Western Europe) the orientations within such broad parameters are many indeed and could focus upon any form of analysis. Students need to know something about these orientations before they can possibly agree to base their understanding of politics around them.

### 3. How the appointment will fit into the VUW Pols department

How the department intends to use the lecturer is of crucial importance. All that is known is that this new lecturer will participate in the restructured stage 1 course next year - seems like the department is looking for another 'Saviour' for its inadequate Stage 1 presentation.

Apart from the appointment - several disturbing factors emerged from the meeting:

- The position of the Pols Sci Soc is heavily compromised by clauses which exclude its three votes from matters involving appointments (looks like we dipped out anyhow), Staff matters & financial matters - so the question remains - What can we do?

- The majority of staff (all but the 3 female members of staff) have not undertaken any teaching 'refresher courses' such



*POLS SCI - Putting students in the right perspective*

as those undertaken by Prof Clifts teaching research centre and have no intention to do so.

- The staff regards individual student opinions as lacking any credibility or integrity, especially in terms of their lack of 'experience' in Pols. I must point out to the department that if their ideas and approaches fail to hold water with students whose understanding of Pols is limited to undergraduate courses, one may regard their basic approach having limited credibility in itself.

Drs' Steven Levine and Margaret Clark were particularly volatile in their inquiries and while their point: that individual students do not represent the mass; may be valid, such opinions may not be dismissed out of hand as they would have it done.

Dr Levine raised the point that students (and student newspapers) never say anything 'positive' about their courses and lecturers - so if you are happy with your lot - give them a pat on the head, maybe it will help them respond to criticism a little better.

There was one - only one - positive indication that students (and the Pols SCI Soc) may be treated with a bit more respect when the feeling was expressed that it may be a good thing to have a student rep. on the departmental executive - although this is obviously not the opinion of the chairman, Dr Vasil.

In a response to the request that the staff participate in debate accessible to more students (through Salient, etc), the answer remains no - with the excuse that it may harm the development of further rapport - I tend to disagree.

Any issue will not become apparent until there is an argument and a response - so this refusal seems to me to be an irresponsible attempt to cloud the fact that alternatives exist.

After emerging battered and severely wounded from the meeting, I came to the conclusion that the only way students - any students are to be taken seriously is to bring in large enough numbers to enforce any demands they may make. So maybe next year we can do something - But that's what they said last year!

But next year will be different - won't it?

So until it is better folks, it may be best to always go to the Pols department in groups - and carry a big stick.

- Neil Gray

## POLS SCI SOC

This is a report of last weeks non-meeting workshop held to organise a course assessment program. Basically it was hoped to get together enough interested people to conduct a brief commentary on all this years Pols courses. The meeting attracted six people - not the masses hoped for, but at least its a start.

However, because of the lack of numbers available to assist it has been decided to restrict activities for the rest of the year to individual contributions (to Salient or to the POLS SCI SOC) which will be used as the basis for the Pols segment of Handbook.

To facilitate discussion, each undergraduate stage has a coordinator: They are

Stage 1 Bob Drummond - Weir House  
Stage 2 Neil Gray Ph 728-138  
Stage 3 Peter McKinlay & Barbara McKelwee  
Honours etc: Gyles Beckford - Studass

So if you've got something to say about POLS courses, staff, or the department in general - have a talk to these people or drop a line to John Ryall at Salient.

It is important, if students are to be seriously regarded as a real part of the Pols department, that they participate in the department. Remember - the reputation of the POLS department rests upon what it does for its students.

p.s. boquets and broken bottle type comments all welcome.

## english

### THE ENGLISH CLUB

For all those who haven't heard the news, the English Club has been transformed into a staff/student committee.

Representatives were called from each tutorial of all the English Literature courses being held at the moment, and three reasonably successful meetings were held.

At each meeting it was decided that the representatives would be back to their tuts and ask for criticism, comments and proposals for change in courses. After all, students reaction is the only test of success of a course.

We discussed the problems of an unrealistic workload, and the examining of 1st - 1/2 year courses. Unfortunately there are no simple answers, but that doesn't mean the problem should be ignored. And we should be especially careful that 'solutions' don't simply camouflage the problem. For example we could have more tuts to cope with the reading list, but just adds to the problem as the workload is further increased and even less time is allocated to reading.

Positive changes discussed were the possibility of a questionnaire assessing lecturers and different forms of exams such as open-book (if open-book exams were adopted some training should be given in how to use them) and take-home exams. I think take-home exams particularly deserve a lot of consideration.

With students enthusiasm the English Club is seen as a continuing body that will provide a focus for such discussion of practical alternatives to problems faced by lecturers and students. An equally important function will be a social centre for the English Department.

It was felt much more stress should be laid on the creative work that many people are doing, and the club could be a centre for this.

## sociology

### POLITICAL SCIENTIST COMMENTS ON SOSC

Dear John,

I see that Professor Hill wishes to keep the Sosc debate out of the columns of Salient on the somewhat specious grounds that your gentle ministrations might short-circuit communications.

If you appear in his nightmares as a latter-day Luddites bent on destroying his departmental machinery then I guess he deserves our sympathies - and perhaps even a shoulder to cry on.

But even as he weeps we must also point out the error of his ways. Sociology is not his property alone, nor that of his department even when it is taken as including all his students.

Rather, it is the concern of the whole university community. This for two reasons at least. First, the content of Sociology courses and the manner in which they are taught is of concern not only to those currently being processed by the department, but to all students who are thinking of taking a Sosc course.

They cannot be part of the departmental dialogue but have a real and vital interest in it. Professor Hill and his department, if they have any sense of the responsibility the university owes its student body are bound to acknowledge that the Sosc debate must take place in the hearing of potential, as well as actual, students.

The second reason is more important. Sociology, as one of the social sciences, deals in the very stuff of human existence. In amongst the horde of credit seeking meal ticketeers are a few students who are taking Sosc courses because of genuine social concern. They are social science students, because they want to gain some understanding of how man as a social animal ticks. They want to develop their powers of social analysis, to discuss why some people remain rich while others are poor, some have two houses while others have none and so on.

Not all such students are Sosc majors - some, for example, are in POLS. We share a common concern; that the quality of teaching and the content of courses will build on our interest, and enthuse others who are there just for the ride so that there may be some real possibility of investigating radical alternatives to the conservative mess that is New Zealand in the 70s.

It is of vital importance to me and to every other student who has any doubts about 'New Zealand the way you want it' that Sosc courses inspire their students and given them the skills required for effective analysis.

Professor Hill's claim that he is entitled to bury this issue in a departmental morass is a claim that only he and his chosen few have any interest in the future of New Zealand society - the view should be treated with the contempt it deserves; the professor, I hope, deserves better.

Yours from the POLS side of the fence,

Peter McKinlay  
(I think - typesetter).





# WHY AN SGM?

A Special General Meeting of this Association has been called for Wednesday 22 September to discuss, among other things, the catering situation.

The first six months of the 1976 year were somewhat of a financial disaster with the loss for the period being \$32,568.

This is an entirely unacceptable situation and has not been allowed to continue. Steps taken by the Catering Sub-Committee have begun to take effect and resulted in the loss for June being \$507 compared with previous losses of \$9000 per month. It was hoped that profit had been made in July but inaccurate stocktaking produced meaningless results which did not give a true view of the situation. The lack of accounts and timely information provided by the catering staff to the committee is a matter of continuing concern.

At the end of June it was decided by Executive and Union Management that the catering operations would "start again" as of 1st July 1976. Thus the financial position of the catering operation as of 30th June was:

1976 loss (six months)	32,568
Previous years' losses carried forward	14,605
<b>TOTAL</b>	<b>47,173</b>

The decision to 'start again' left the Executive with 2 problems:

1. To ensure that a similar situation does not occur again.
2. Recovery of the losses i.e. \$47,173

The solution to the first problem lies in a medium to long-term policy rather than in a series of short-term stop-gap measures. Thus the entire catering operation will be reorganised from 1977 to ensure closer control of costs, prices and profitability.

The issue that will be the subject of debate at the SGM is the second problem - the raising of \$47,173. There are three possible ways of raising this money and repaying the University which is at present financing this loss.

1. Use money from the building fund.
2. The students association raise a bank loan and repay it over a period of years.
3. Allocate a portion of the Studass fee for a period to repay the loan.

The third alternative is that most favoured by the Executive. It does not use money collected for other purposes or jeopardise the Southern Extension to the Gymnasium as would happen if the Building fund was raided. Also it does not encumber the Association with a bank loan that will require interest payments of about 8% p.a. and restrict the ability to borrow money in the future.

Consequently, the Executive has decided to approach the university with a proposal to repay the catering losses at a rate of \$12,000 p.a. over 4 years.

As the Association does not have

sufficient reserves or income to make such payments the money must be collected as part of the Studass Fee. Thus the following motion is proposed:

## Moved Underwood/

"That Part Fsl(1) of the Constitution be amended to read as follows:

- The Annual Subscription paid by ordinary members to the Association shall be \$39 = and shall be allocated as follows:
- (i) \$10.50 to the Association General A/c
  - (ii) \$9.00 to the Student Union Building Fund.
  - (iii) \$11.00 to the Student Union Building Maintenance Fund.
  - (iv) \$1.00 to be paid into the Victoria University and Wgtn Students' Assn. Inc. Building Extension Trust.
  - (v) \$2.00 to be paid into a general a/c to be administered by Sports Council.
  - (vi) \$2.50 to be paid into a general a/c to be administered by the Publications Board
  - (vii) \$3.00 to be paid into the Student Building Fund No.2"

The proposed change is in (i) above which increases the allocation to the general account from \$8.50 to \$10.50. This should be less than 6000 fee paying members in any of the next four years the Executive can make up the balance of the annual payment from the general account.

This is a most regrettable situation as there are many important proposals that should have \$48,000 allocated to them. However we must face up to our responsibilities and ensure that this situation does not occur again.

## WOMMEN'S COMMISSION - My View by Sue Jarvis

You wouldn't believe the pessimistic mood surrounding the Women's Commission at August Council this year. Either it was a big laugh, or else it wasn't going to work, as far as many people were concerned.

Council opened with Canterbury stating that they believed the Women's Commission was sexist (!), and should disband so that the women could attend the other commissions to push their viewpoint there. Canterbury's delegates to the women's commission had in fact put the motion on which this was based, to their SRC and had it passed.

Once the Women's Commission got underway it was patently obvious that we had a mountain of work ahead of us. We went through each motion regarding women that had been passed by other commissions at previous Councils.

We considered only one worth keeping. The remainder were vague or said nothing, and were generally inactionable. So much for letting other commissions deal with



women's issues!. Not only would they have little time for this, given all the other "more important" issues they have to deal with, but the fact that the majority of delegates are men (since, as is most often the case, men are more outspoken, and dominate) means that they cannot be expected to fully understand the needs of women in the universities.

This problem was recognised by the male delegates from Waikato, Auckland, Canterbury and Otago, who put complete faith in the judgements of their women delegates, especially in instances when there was no SRC policy to refer to.

Victoria was in a bit of a Catch 22 here: we could only put motions on the basis of SRC policy - but we hadn't known this in advance - and we could not vote for motions where we had no SRC policy to go by. This accounts for Victoria's abstentions.

I think that the Commission proved its worth. We passed some very constructive policy (see August Council notes) including the setting up of a Women's Rights Action Committee (WRAC), whereby Women's Rights officers from each campus will meet to coordinate activity and discuss ways in which policy can be actioned. The value of WRAC is that, as well as coordinating action on the campuses, it can pressure and work in conjunction with National office to get things done.

One thing WRAC cannot do, however, is make policy. This has to be done at May and August Council, and although the WRAC would be meeting at this time, a number of people (including many Victoria delegates) do not believe they should be able to meet as a commission: They believe that not enough will come forward to warrant a commission (I'll bet that no less would come up than on any other commission), and that the other commissions, where relevant, should handle women's issues.

This presupposes that they will regard women's issues as important, that they will be prepared to devote time to it, and they they will take heed of what the women say they want. I, for one, would not be prepared to risk this. Besides, there is no need. The Women's Rights Officers would all be at the Councils, so that it would not even incur any extra cost to have them meet as a commission.

As far as I can see, and from my experience of a very successful Women's Commission, a permanent Women's Commission would be a logical complement to WRAC. One would be a policy-making body, the other an actioning and coordinating body. It is, of course an ideal way of getting more women into the policy-making areas, a place where they are sadly lacking at present.

I would urge everyone to vote for continuation of the Women's Commission for the reasons I have outlined, at the Special General Meeting (SGM)

## EXECUTIVE MEETING

Last Monday's Students' Association executive meeting spent several hours debating the merits of donations and club affiliations.

The donations were for the Black Power Defence Fund (passed at the last SRC meeting), and the Gregory Minor tour (nuclear expert), with a grant needed for sending two association representatives to a national meeting of overseas students in Christchurch.

On the Black Power Defence Fund donation the executive decided to hold off making the decision until after the specially requisitioned SRC, which was held last Wednesday.

The donation to defer expenses entailed during the Gregory Minor tour was made to the Auckland University Students' Association following their provision of a set of accounts for costs incurred in bringing him out from the United States. A.U.S.A. had requested \$250, but as \$100 had already been collected from his public meeting in Wellington, the executive donated \$150 (Massey have donated \$100, Canterbury \$200, Lincoln \$60, and Otago \$250).

The money needed to send the two association delegates to the Overseas Students meeting was about \$50. It was decided to send the matter to SRC to be discussed and for two representatives to be elected. Man Vice-president Steve Underwood suggested that the overseas student clubs had plenty of money and should pay it themselves, but president Gyles Beckford countered this by commenting that if he had so much money locked away perhaps he could pay for trips he had made in the past on behalf of the association.

Three clubs were up for affiliation - the Victoria University Campaign Against Nuclear Warships club, the Irish Intellectuals on Campus Club, and the Emergency Committee for World Government Club. The first club was affiliated without much discussion (Peter Thrush and Steve Underwood abstained on the vote). The second club was affiliated after a prolonged discussion (dissents from Anthony Ward and Steve Underwood and abstention from u ike Curtis). The third club was not affiliated after an even more prolonged discussion when Gyles Beckford cast vote against the affiliation breaking the 3-3 deadlock.

The discussion was too inane to go into, but the questions were mainly directed at what the club could provide that other clubs weren't already doing, and how many students did the club think would be involved in its activities. Classic comments of the evening went to Steve Underwood, when he remarked that the Irish Intellectuals On Campus sounded more like the Communist Party, and when he asked the Emergency Committee for World Government what they were going to do about the class struggle.

- John Ryall

## NOTICE TO ALL CULTURAL CLUBS:

Your club accounts are ready to be collected from the Studass office and cheques for club grants will be available from Thursday or Friday. We apologise for the delay and lateness in the year that these are ready but it is due to the facts that:

1. Not all clubs handed in club accounts and grant applications at the requested time,
- and
2. As all books have to be audited before consideration of grants this entails a lot of work for the Cultural Affairs treasurer who like so many students suffers from the pressures of assessment etc.

With sincere apologies,  
The Cultural Affairs Committee.

CAMPUS RADIO IS COMING

CAMPUS RADIO IS COMING



# China's Great Helmsman

*"All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, 'Though death befalls all men alike, it may be weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather'."*

Mao Tse-tung

Chinese leader Mao Tse-tung's greatness is embedded in the successes of the Chinese people. It is embedded in the principles that they have adopted in the struggle to overthrow oppression, and how these principles have worked in practice.

Here we reprint an article by 1973 NZUSA China Delegation member Peter Franks, who describes the Chinese revolution as he saw it, and how the work of Mao and other Marxist theorists was being used to further the revolution.

Travelling on the plane between Canton and Shanghai one of our delegation struck up a conversation with a Scots sea captain who was employed by a state shipping corporation in Peking. This gentleman wasn't very satisfied with economic development in China. There were tremendous possibilities for increased production, he said, but the Chinese refused to use foreign skills and refused to emphasise technical expertise rather than political education. However he claimed that the Chinese people had "got over" the "madness" of the Cultural Revolution, and were now settling down to hard work.

Foreign "experts" on China have made similar comments. For instance a recent issue of the *Far Eastern Economic Review* commented about agricultural development in China that the peasants had forgotten idealistic and impractical political ideas and were getting down to hard work.

There is no doubt that the Chinese working class and peasantry work hard in building socialism in their country. But there is also no doubt that socialism is being built in a highly political and revolutionary way.

The Chinese people have not forgotten their long revolutionary history. In Canton we visited the National Peasant Movement Institute which Mao Tse-tung directed for five months in 1926. Chairman Mao's study and bedroom, student dormitories and lecture halls have all been carefully preserved as a memorial to an important phase of the Chinese revolution when the peasants started to get organised.

## Class

The Institute was not just a memorial to the past. Its existence emphasises the importance of the peasantry in building socialism in China. Furthermore it was at this institute that Chairman Mao delivered his famous "Analysis of classes in Chinese Society", an analysis which explained the contradictions of Chinese society and answered the question "who are our friends and who are our enemies in the revolution". Because class struggle is still continuing in China, Chairman Mao's analysis of classes in Chinese society is still very relevant today.

A revolutionary puppet show in Shanghai also related the past to the present. The show was about a local action of the 8th Route Army against the Japanese invaders. As my past experience of puppet shows was limited to a Punch and Judy performance at a Christmas party at Fords factory when I was about eight, I wasn't prepared for the brilliant technical standard of the show. It was like watching a movie. The scenery and use of backdrop projection was quite amazing, and the puppets moved very naturally, lighting and smoking cigarettes, for example, with great ease.

## Lessons from a Puppet Show

Politically the performance brought out several very important principles of Chinese life today, as well as popularising revolutionary struggle in the past. For example the principle of co-operation — unity is strength, was brought out very clearly. In an effort to show his keenness a young recruit tried to throw a huge boulder over a cliff. One by one other soldiers of the 8th Route Army joined him until eventually all of them succeeded in removing the boulder. This scene demon-

strated that by uniting the people as a single force the 8th Route Army could defeat the Japanese invaders.

But the Chinese people do not just learn the revolutionary principles on which their society is run through indirect experience, by studying the past. They learn and practice these principles in everyday life.

## Self-Reliance

The principle of self-reliance, of emphasising the capacity of people to solve their problems collectively rather than relying on orders from the top or foreign technology and aid is one of the most important principles of socialist development in the Peoples Republic. We saw examples of this principle being put into practice at the Hsien Chiao commune, 15 kilometres from Canton City.

The most important task of this commune of 53,000 people with over 80,000 acres of cultivated land producing fruit and vegetables is to provide food for the three million people in Canton. But that does not mean that the people of this commune simply carry out the orders of the municipal administrators and produce what they're told to produce.

The products the commune specialises in are determined by the needs of the city, the historical conditions of the area (i.e. what crops have traditionally grown well) and the local decision of the commune members. While the planning code for the local district is decided by a 'higher authority', the details of production are determined by the local commune. The planning authority in Canton provides guidelines for production rather than handing down detailed instructions.

The principle of self-reliance at Hsien Chiao commune was practised not only in production but in education and health services. We visited a primary school which served one of the 18 production brigades of the commune. One third of the school's teachers were recruited from the production brigade on the recommendation of their fellow workers, and were trained by the Education Bureau of the local 'suburb' of Canton municipality.

This meant that an important link was maintained between the requirements of the production brigade and the children's education. Students also spent half a day a week working on the commune. We noticed a blackboard with the slogan "Education must serve proletarian politics and be combined with productive labour".

## The Masses are Creative

Many of these examples of how the principle of self-reliance operates in practice also explain how the Chinese practice the mass line — the principle of relying on the masses for creative ideas and suggestions. Educational and medical services are provided at the local level in the towns and in the country, and in factories so that the needs of the people can be better served.

The organisation of political life since the Cultural Revolution has also been aimed at providing the greatest possible opportunity for ordinary people to express their ideas and suggestions. Shanghai is divided into ten administrative districts, each of which has a Revolutionary Committee as the main organ of political

power. In each district there are a number of Street Revolutionary Committees. While these street committees are the basic organ of political power, the area they control includes a number of neighbourhood committees. The purpose of the neighbourhood committee is to express the wishes of the local people to the Street Revolutionary Committee.

The ordinary people living in the area controlled by a Street Revolutionary Committee can influence its work in a number of ways. Firstly through their neighbourhood committees, secondly through their representatives on the street committee (1/3 of its members), and thirdly because street committee members live and work in the local area among the people and are not an isolated bureaucracy.

## Child Labour?

One of the most important lesson of the Cultural Revolution for Chinese people and foreigners trying to understand Chinese society was that China is still a class society and political struggle is still continuing between those who support continued socialist development and those who want to revert to capitalist development. Emphasis on the fact that class struggle is not yet over in China can be seen in a number of areas.

At educational institutions at all levels we have seen (kindergarten, primary and secondary) children spent part of their time at school doing manual work. At the "East is Red" kindergarten in Canton, for example, children of three to seven years old spent about 40 - 50 minutes a week doing manual work so that they would learn to understand and love the working class. This sounds like child labour, but the work we saw the children doing was very simple. For example one group was putting pieces of string on guarantee labels for sewing machines. It was stressed that the work was done for education

reasons, and that it was not benefit to the production of the factory that produced the guarantee labels.

Of course the idea of combining practical learning with theoretical knowledge in education gets more sophisticated as students get older. Workers and retired workers are often brought to schools to explain to students how various processes of production work in practice, and to emphasise the role of the working class as the most revolutionary social class in Chinese society.

## Popular Study of Marxism — Leninism

Because class struggle is continuing in Chinese society great emphasis is placed on the popular study of Marxist-Leninist works, so that people can combine their practical experience of building socialism with a theoretical understanding of how society operates in general. In communes, schools, factories and housing settlements people spend a few hours a week studying Marxist-Leninist works, especially the works of Chairman Mao.

When we visited a housing resettlement area in Shanghai we were taken to see a small factory where housewives were making glassware products such as filaments for light bulbs. On the way out of the factory we noticed a group of women who appeared to be sitting round enjoying a cup of tea. "What are you doing," we asked. "Studying Lenin's work State and Revolution," was the rather staggering reply.

We have been in the People's Republic now for only a week and there is a great deal we have seen that we have not yet fully understood. But one thing is clear. We are travelling through a country that is still going through a revolution, and although we are only seeing a glimpse of that revolution to see it happening with your own eyes is a tremendously exciting experience.





# MAO'S CONTRIBUTION TO

by Terry Auld

With the death of Chairman Mao Tsetung, the international revolutionary movement has lost its most experienced leader and one of its greatest theoreticians. Mao Tsetung is in the front rank with Marx, Engels and Lenin.

Mao Tsetung's life was that of a practical revolutionary. From an early age, he devoted his energies to the task of liberating the Chinese people from their age-old oppression.

When still in his teens, Mao Tse-tung fought in the revolutionary armies against the Ching dynasty. A foundation member of the Communist Party of China, Chairman Mao was active in all fields of revolutionary works. He worked in the workers' movement, the peasant movement and the youth movement. Prior to the Kuomintang's betrayal of the national movement in 1927, Mao Tsetung worked in its propaganda department and trained peasant cadres. Following the defeat of the Autumn Harvest uprising, Chairman Mao led his forces up the Chingkan Mountains to form the first revolutionary base area in China. It was there that he first formulated his basic theory of the Chinese revolution.

During the epic Long March made under his leadership, Mao Tsetung was elected Chairman of the Political Bureau of the CCP. From that time on, he inspired the Chinese to one victory after another. Under his leadership, the Chinese Communist Party and the Chinese people have defeated the Japanese, the Kuomintang and US imperialism and have built a new socialist China.

## Warning About Soviet Path

When the Khrushchev clique seized power in the Soviet Union, Chairman Mao aroused revolutionary people the world over to the threat these revisionists posed to the struggle for socialism.

But Mao Tsetung was not only a man of revolutionary action. He also had deep learning which embraced diverse fields such as economics, politics, philosophy, art and culture and military affairs. All aspects of Marxism were enriched by his thinking: the theory of the party, state and revolution; the development of a people's army and people's war; the theory of building socialism and philosophy.

In this article I will only deal with some of his most important developments of Marxism.

Underlying all of Mao Tsetung's creative developments of Marxism-Leninism was his penetrating grasp of Marxist philosophy, in particular his insistence on the primacy of practice and development through contradiction. In consequence, his thinking was distinguished by a rigid adherence to principle combined with an unprecedented flexibility and anti-dogmatism. Many of his writings flay those who reason from abstract concepts rather than an investigation of the facts. His constant advice was: "Seek truth from the facts".

## Mao's "On Practice"

According to the Marxist theory of knowledge, expounded by Mao in "On Practice", all knowledge

arises from social practice, particularly material production, the class struggle and scientific experiment. Knowledge develops in two interconnected stages: (a) the perceptual stage - here only external and superficial aspects of a thing are grasped; (b) the logical stage - here concepts, judgements, inferences and theories are formulated; the essence of things is grasped, along with their internal contradictions, their laws and internal relations with other things. The logical stage develops out of the perceptual stage. Once formulated, theories must be reapplied to the practice of changing nature and society - this is dictated by the fact that such theories are formulated to solve practical problems and that their truth can only be determined by that application. There is no such thing as abstract truth, truth is always concrete. The cycle of knowledge is practice, theory, practice.

With this as his basis, Mao Tsetung always insisted that the problems of the Chinese revolution could only be solved by the concrete investigation of Chinese realities. In "Oppose Book Worship", Mao declared: "A Communist Party's correct and unswerving tactics of struggle can in no circumstances be created by a few people sitting in an office; they emerge in the course of mass struggle, that is, through actual experience. Therefore, we must at all times study social conditions and make practical investigations." "It is necessary to study conditions conscientiously and to proceed from objective reality and not from subjective wishes." (Reform Our Study).

In his "Talks at the Yanan Forum on Art and Literature", Mao Tsetung stated pointedly: "In discussing a problem, we should start from reality and not from definitions.... Marxism teaches that in our approach to a problem we should start from objective facts, not from abstract definitions...and we should derive our guiding principles, policies and measures from an analysis of these facts." Unfortunately, many so-called "Marxists" ignore this and confuse Marxism with scholasticism.

This profound belief in the primacy of practice led Mao Tsetung to many of his original contributions to Marxism-Leninism. The mass line practiced by the Chinese Communist Party in its leadership is concrete manifestation of the Marxist theory of knowledge.

According to Mao Tsetung, "all correct leadership is necessarily 'from the masses, to the masses'. This means: take the ideas of the masses (scattered and unsystematic ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action, and test the correctness of these ideas in such action. Then once again concentrate ideas from the masses and once again go to the masses so that the ideas are persevered in and carried through. And so on, over and over again in an endless spiral, with the ideas becoming more correct, more vital and richer each time." (Some Questions Concerning Methods of Leadership).

## Mao's Own Application

Mao practiced this himself throughout his life. For example, one of his important discoveries was the people's commune as the best form of production unit

for the transition from socialism to communism in the rural areas. The people's commune combines industry, agriculture, animal husbandry and other aspects of economy, as well as the local organs of state power and militia. But the first people's commune was developed spontaneously by China's peasants in order to improve irrigation. When Mao heard about its formation, he travelled to it and investigated it for some days. His investigations convinced him that the people's commune was of general significance for all rural China.

Mao Tsetung's most important contribution to Marxist philosophy is embodied in his work "On Contradiction". In the Marxist view all development in the world, both in nature and society, is the result of the interaction ("Struggle") of opposites which are mutually exclusive but at the same time presuppose each other. The opposites in a contradiction cannot exist without the other. Internal contradictions in processes, whether simple or complex, are its source of development.

Mao's "On Contradiction" examines contradiction from all its aspects, including the temporary unity of opposites, which contradiction is principal and which secondary, antagonism and non-antagonism in contradiction, etc.



Mao on horseback in North China during Civil War (1947)

The first great Marxist to point out the primacy of the law of unity of opposites, Mao Tsetung's whole thinking was permeated with dialectics. He once said of himself, "Take me, for example, I am not at all more intelligent than others, but I understand dialectics and I know how to use it in analysing problems. If we use dialectics to analyse an unclear problem, the problem becomes clear in a trice. You must study dialectics, its efficacy is very great."

If one looks at his many activities, it is easy to see how his grasp of the law of unity of opposites guides him in his analysis. Unlike previous Marxists, particularly Stalin, Mao Tsetung insists that there are manifold contradictions in socialist society including contradictions, both antagonistic and non-antagonistic, amongst the people, there are contradictions between the interest of the individual and the collective, between the individual and the state and so on.

His viewpoint is summed up in his work "On the Correct Handling of the Contradictions Among the People". Of great importance in building socialism is the distinction between contradictions amongst the people and contradictions between the people and the enemy. If these are not correctly handled, for example, contradictions between the people and the enemy being confused with those amongst the people, a great danger is posed for socialism's continued development. In his speech "On the 10 great relationships", Mao Tsetung analysed the 10 fundamental contradictions in China. Following this speech China made its first break with the Soviet model of economic development and began to take her own road.

## Strategy Based on Contradictions

Mao Tsetung's advice on political strategy reflects his grasp of the law of unity of opposites. Mao advises that we should "make use of contradictions, win over the many, oppose the few, and crush our enemy one by one." Whether during the anti-Japanese war or in the present world situation when superpower contention is driving the world towards a new war, China has pursued this policy which is essentially one of uniting the many to defeat the few. It is a strategy which ensures victory.



Chinese citizens gathering in Peking's vast T'ien An Men Square & bowing their heads in homage to Mao Tse-tung.

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# ARXISM

1. Mao Tsetung's most important contribution to Marxism-Leninism is the theory of the new democratic revolution under the dictatorship of the proletariat. The theory of new democratic revolution is based in his firm belief in the practice and contradiction.

From the experience of building socialism, and the Soviet Union, Mao concluded that the new democratic revolution covers a long historical period.

In this stage classes, class contradictions continue, the struggle between the bourgeoisie and the proletariat continues and the capitalist road continues and capitalist restoration remains. By itself the means of production is insufficient to be consolidated without a thorough revolution in the political, ideological, educational and military fields.

After the overthrow of the bourgeoisie in the political, ideological and cultural fields; spontaneous capitalist tendencies; the influence of remnants of the bourgeoisie; the influence of bourgeois right, relative to the people (particularly between mental and manual labour), the force of habit and ideas in the minds of the people; the influence of imperialism - all these lead to the new bourgeois elements, particularly in the government, army and the intelligentsia. These bourgeois elements provide the social basis for capitalist restoration in socialist society.

## And the State

The struggle, is the motive force of socialist revolution. The contradiction between the bourgeoisie and the proletariat is the main contradiction in socialist society. During the process of class struggle in socialist society, the Communist Party develops within the Party, and state organs which, if conditions permit, will seize power and restore capitalism.

In socialist society itself, a society of elements of both capitalism and socialism, and regenerates the new society. To combat this problem, the people have to take a firm grip on the state. With this in mind, Mao launched mass movements, the first of which was the Great Proletarian Cultural Revolution. The contradictions in socialist society can be correctly handled and resolved. If communist society has been reached, capitalist restoration may take place.

The theory of continuing the revolution under the dictatorship of the proletariat, only the outline of which is given here, which constitutes Mao's contribution to Marxism. The theory of the Great Proletarian Cultural Revolution is a practical theory.

2. Mao Tsetung's theory of the Chinese Revolution is his second most important contribution to Marxism. Its significance transcends the conditions of India and China. It guides the Chinese and Filipino peoples in their struggle against their oppressors.

China is a semi-feudal and semi-colonial country. Its economic, political and military life is dominated by foreign imperialism. In 1927, the bourgeoisie owned 73% of the iron-ore industry. One-third of the banks were foreign-controlled. 80% of the total bank capital was in the hands of capitalists (the bureaucrat capitalists) agents of foreign capital. In the rural areas, the landlords extracted tremendous rents from the peasants which constituted about 80% of the total harvest. As much as 60% of the total harvest was taken by the landlords. In 1927 taxes in China had already been collected up to the level in Szechuan they had been collected

in the analysis of Chinese conditions, Mao Tsetung pointed out that the basic contradictions in China were the contradiction between foreign imperialism and the Chinese people, and the contradiction between the Chinese bourgeoisie and the Chinese people. The great masses of the Chinese people, the workers, peasants, and the petty bourgeoisie, such as those between the workers and the bourgeoisie in their contention for China, those between the bourgeoisie and the working class, the peasants and the poor and middle peasants, and the secondary ones.

Mao Tsetung concluded that the edge of the new China was set against imperialism, feudalism and feudalism. It was not directed against capitalism in general. In Marxist terms

China was in the stage of bourgeois democratic revolution. The programme of the revolution comprised, externally, the overthrow of imperialism and the attainment of complete national liberation, and, internally, the elimination of the bureaucrat capitalists in the cities, the elimination of feudal production relations in the rural areas and the overthrow of the Kuomintang regime of Chiang Kai-shek following its desertion from the national revolution in 1927.

## Chinese Revolution In Two Steps

But Mao Tsetung was no peasant revolutionary as some malevolent people have claimed. In his vision the Chinese revolution necessarily embraced two stages, the bourgeois democratic and the socialist revolutions, which were two essentially different revolutionary processes. "The democratic revolution is the necessary preparation for the socialist revolution, and the socialist revolution is the inevitable sequel to the democratic revolution. The ultimate aim for which all Communists strive is to bring about a socialist and communist society." (The Chinese Revolution and the Chinese Communist Party).

It was his solution of the problem of ensuring the uninterrupted transition from the bourgeois democratic to the socialist revolution which was Mao's first significant contribution to Marxism-Leninism.

Other Communists, both Chinese and foreign, had tried to graft the experience of the October Revolution in the Soviet Union onto China. Repeated attempts were made between 1927 and 1934 at seizing large cities but all were drowned in blood. The Canton Commune in December 1927 lasted but three days.

Mao Tsetung recognised that uneven economic and political development existed throughout China and that the counter-revolution was relatively strong in the cities and relatively weak in the rural areas. He concluded that it was impossible to seize the principal cities in an insurrection and then spread the revolution to the rural areas as had happened in the Soviet Union.

Instead Mao Tsetung advanced the following path: under the leadership of the Communist Party, arouse the peasant masses to wage people's war, unfold the agrarian revolution, build stable rural base areas, use the countryside to surround the cities and finally capture them and liberate the whole country.

The people's war would pass through a number of phases as the revolutionary armed forces accumulated strength. Initially, guerilla warfare would be waged. Its purpose would not be to hold territory so much as to tire out the enemy and to annihilate him gradually. Later, regular army units would appear which would fight mobile warfare rather than battles of fixed position. When the time was right, the regular army, backed by regional and local units, would go over to the offensive and finish off the Kuomintang regime.

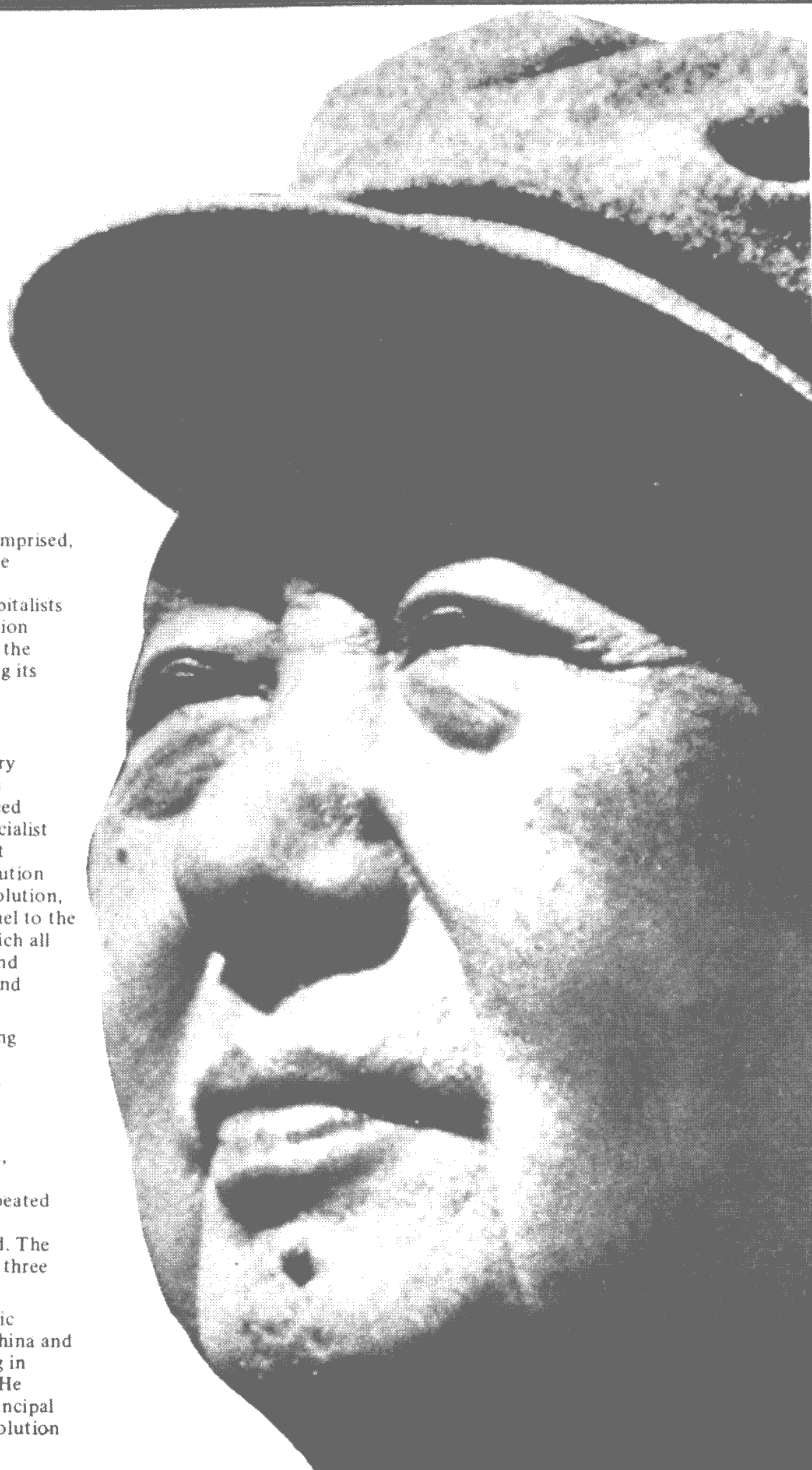
During the protracted struggle in the rural areas, the Communist Party continued to work amongst the workers and urban petty bourgeoisie, leading them in judicious struggles to improve their conditions and to prepare for the entry of the people's army into the cities. This work was essential to prevent the isolation of the rural base areas.

With his theory of new democratic revolution, formulated during the anti-Japanese war, Mao Tsetung broadened the concept of bourgeois democratic revolution.

## Reliance On Poor Peasants

Economically, the new democratic revolution aimed at the nationalisation of all big capitalist enterprises and the capital of the imperialists and bureaucrat capitalists. It did not encroach on either the holdings of the national bourgeoisie or upon industrial or commercial enterprises run by landlords and rich peasants.

Land reform aimed at the system of feudal exploitation by the landlords and old-type rich peasants, but it did not eliminate the rich peasant economy in



general. This revolutionary process was accomplished by relying on the poor peasants (the firmest allies of the working class) allied with the middle peasants. This consolidates the worker-peasant alliance and helps lay the foundation for the new state power.

Politically, the new democratic revolution aimed at the establishment of the people's democratic dictatorship. "The people's democratic dictatorship is based on the alliance of the working class, the peasantry and the urban petty-bourgeoisie, and mainly on the alliance of the workers and peasants." Such a state combines "democracy for the people and dictatorship over the reactionaries." (On the People's Democratic Dictatorship).

Lead by the working class through the Communist Party, this form of state power ensures that the proletariat establishes its ascendancy in all social fields: economic, political, ideological, cultural and military. With political power in its hands, the proletariat can complete the bourgeois democratic revolution and ensure the transition to the socialist revolution when the time is right.

Chairman Mao Tsetung was not content with just interpreting the world, as do some so-called "Marxists" in the West. In studying and formulating theories, his sole purpose was to put them to the task of revolutionising nature and society. A short article like this, even allowing for defects in my understanding, cannot adequately reveal the richness of Mao Tsetung's thinking. There is no substitute for reading the works of Mao Tsetung. As Jan Myrdal once said, "If you want to get a clear picture of the political thought of Stuart R. Schram, then of course you ought to read 'The Political Thought of Mao Tse-tung' by Stuart R. Schram. If you are interested in the political thought of Mao Tsetung and find him more important than Schram, then of course you read Mao Tsetung. His works are available in editions he has published himself."

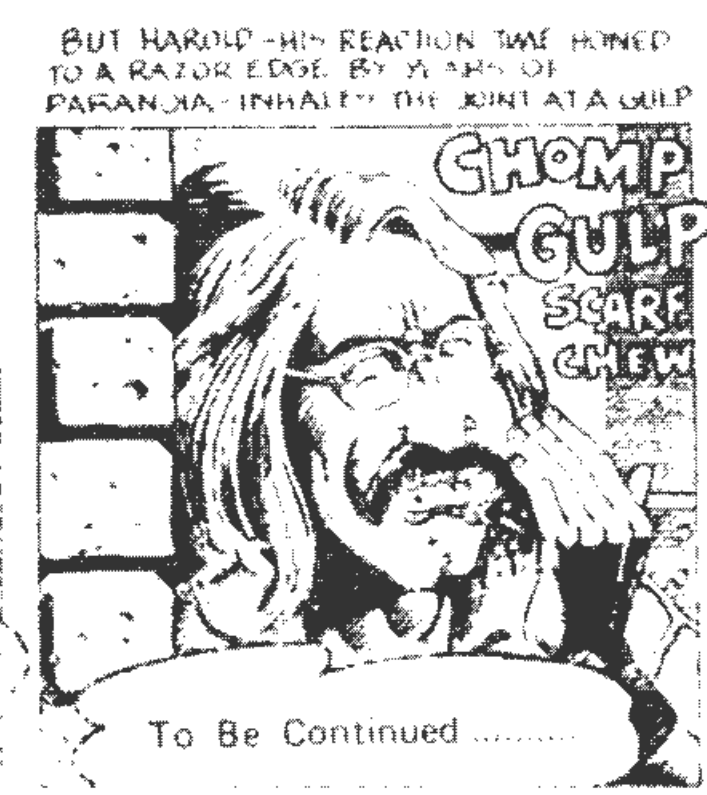
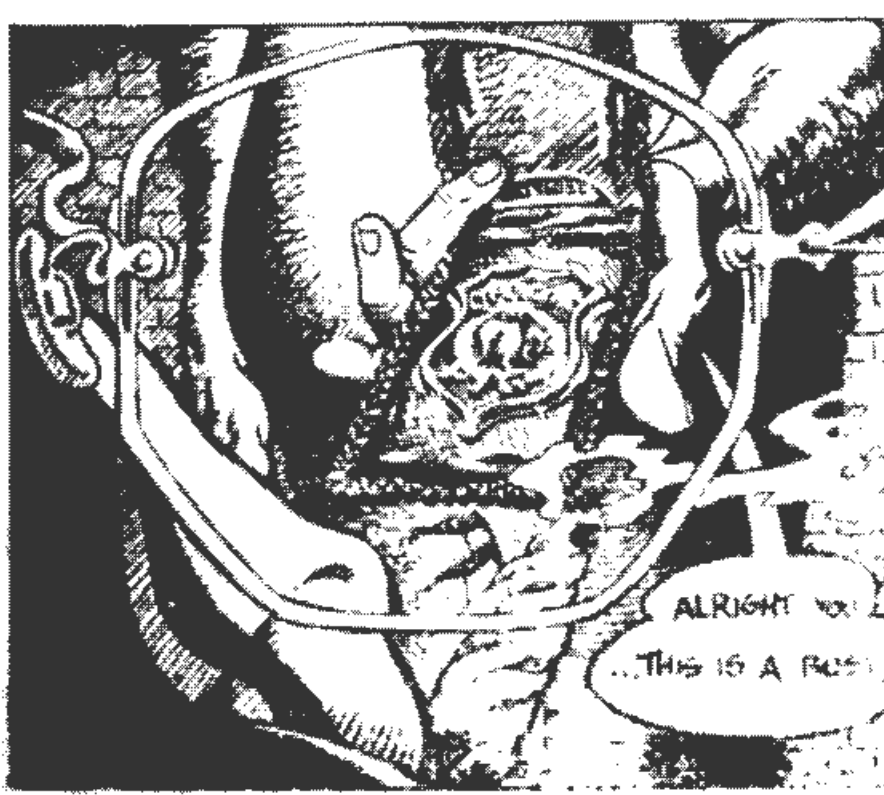
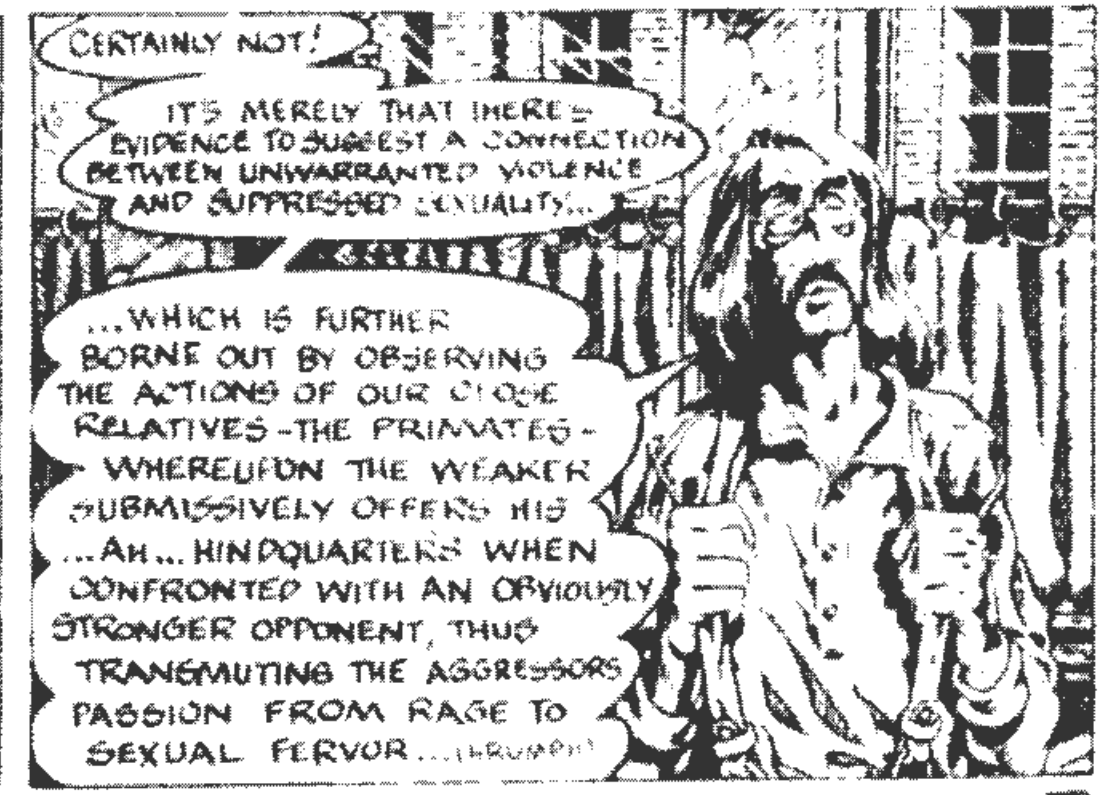
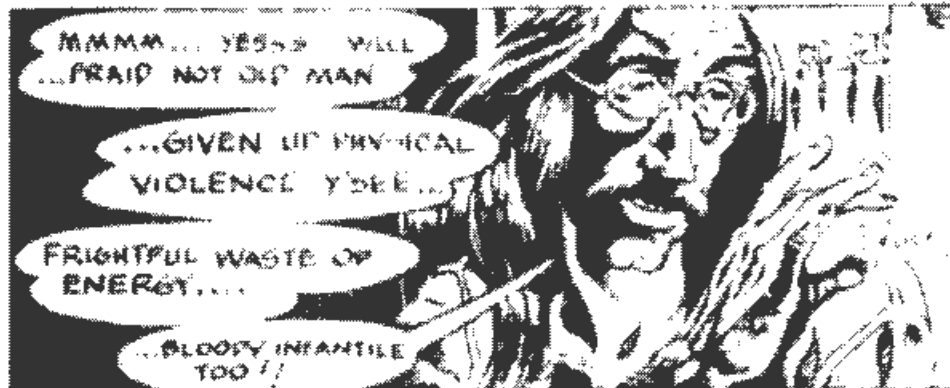










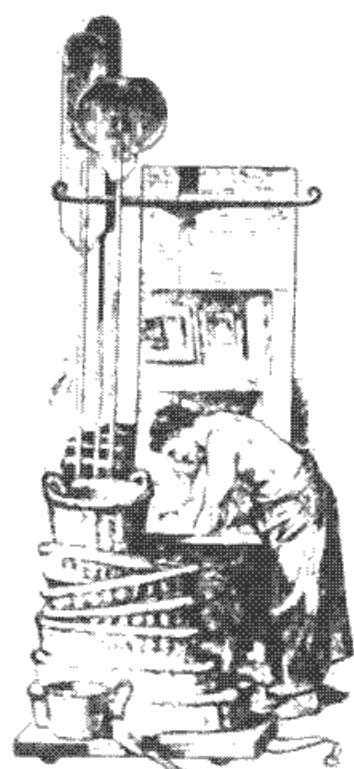




# SPECIAL GENERAL MEETING

The Agenda is :-

1. Catering - What are we going to do about the cafe loss?
2. Constitution - Should we put in a no-confidence provision for all executive candidates?
3. Another Fee Increase - How are we going to rescue Studass from its financial morass?
4. Trade Unions - should they receive our financial support?
5. NZUSA Women's Commission - Necessary ?
6. Smoking - The battle continues - or does it ?



wednesday · noon · union hall

## NEWSHEET

### MONDAY 20 SEPTEMBER

- 12pm Come along to mass. Bring a friend. Kelburn Pde. 50
- 7.30pm - 10.30pm WMSSA Report on National Conf. on Malaysian Student Cut-back and colour slides on the History of the University of Singapore Students Union. Lounge & Smoking Rooms.

### TUESDAY 21 SEPTEMBER

- 12-1pm VUW Hart meeting to organise picket of NZI AGM plus general business. Lounge.
- 2.15pm 'Strawberry Statement' - a fine film on the late sixties radical movement in America. The story of a growing boy caught between his principles, his peer group and the society he reluctantly lives in. A must. Memorial Theatre.

### WEDNESDAY 22 SEPTEMBER

- 12-2pm VUWSA Special General Meeting. How are we going to pay for the Cafe loss? Should it be a smokers right to choose? Union Hall.

1pm Mass will be celebrated. K718

5pm Comedy Double Feature - Marx Brothers : 'Monkey Business'. This is not a political film. In typical slapstick style, the Marx Brothers, on board a transatlantic liner, manage to put themselves offside with everybody except their audience. No sex and very little violence. Suitable for prudes. Memorial Theatre.

PLUS 'Bohemian Girl': Laurel and Hardy. A tale of gypsies, who, in their fight against capitalism, kidnap the only child of a wealthy noble and raise her as their own. Laugh a minute. Not very political at all. No sex.

7.30pm Sports Council AGM. In Lounge.

8pm Canwar Public Meeting. Wgtn Public Library Lecture Theatre

### THURSDAY 23 SEPTEMBER

12pm Forum: 'Industrial Relations' speakers will include David Thompson, Minister of Justice; and a representative from the Trade Union Movement.

2.15pm 'Day of the Jackal'. Loosely based in fact, this story, based

on the marginally magnificent novel by Frederick Forsythe, represents the ultimate in cliched thriller stories. Don't get me wrong - its a fucking good film. But surely everybody knows that General De Gaulle was NOT assassinated in 1963? The goodies win.

5.05pm Celebration of mass. Followed by tea. Ramsey House Lounge.

### FRIDAY 24 SEPTEMBER

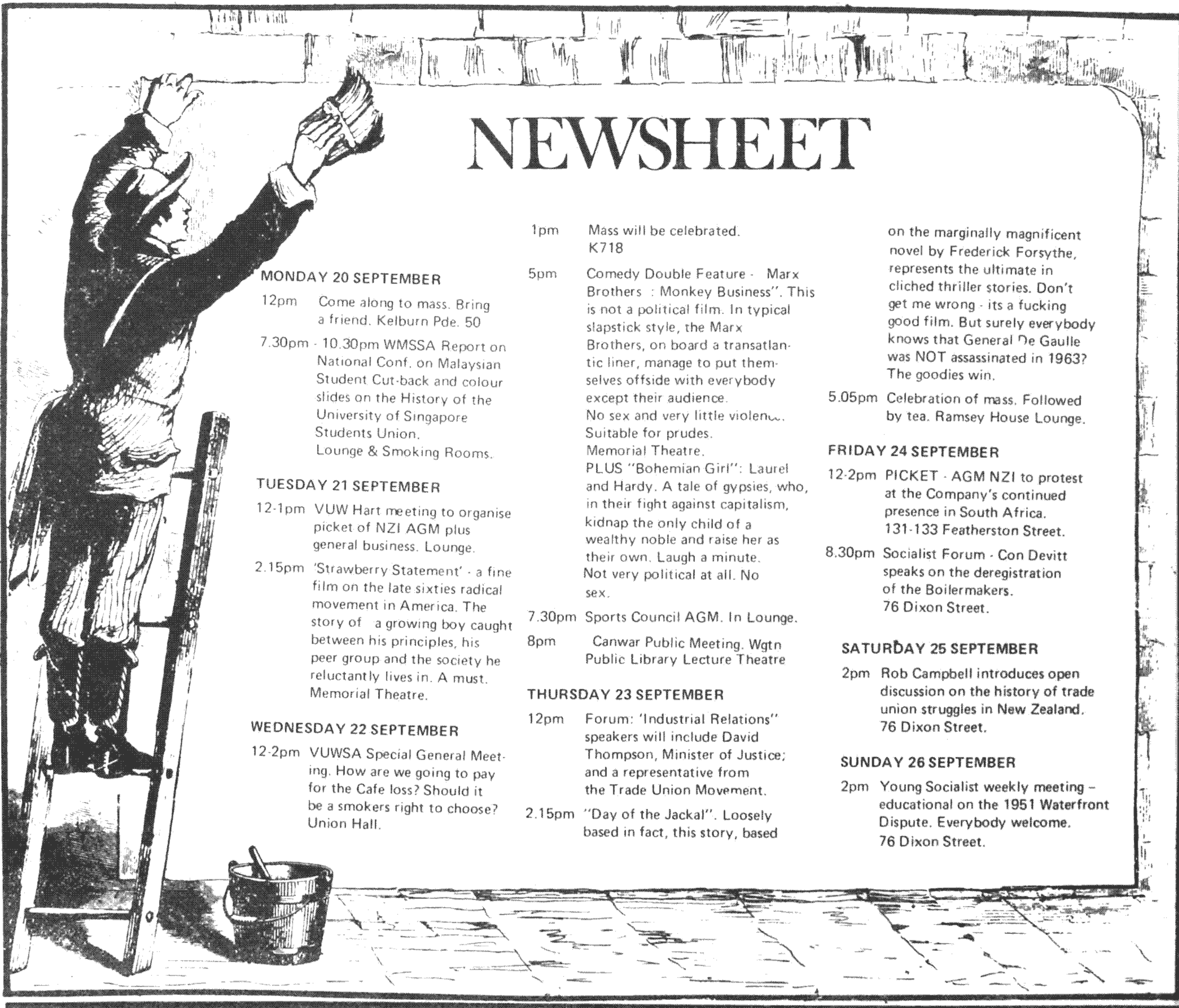
- 12-2pm PICKET - AGM NZI to protest at the Company's continued presence in South Africa. 131-133 Featherston Street.
- 8.30pm Socialist Forum - Con Devitt speaks on the deregistration of the Boilermakers. 76 Dixon Street.

### SATURDAY 25 SEPTEMBER

2pm Rob Campbell introduces open discussion on the history of trade union struggles in New Zealand. 76 Dixon Street.

### SUNDAY 26 SEPTEMBER

2pm Young Socialist weekly meeting - educational on the 1951 Waterfront Dispute. Everybody welcome. 76 Dixon Street.





# Women in Palestine

(WNS/Asian Student News)—Palestine lies at the eastern end of the Mediterranean Sea, surrounded by Syria and Lebanon to the North, by Jordan to the East, and the Egyptian Siani Peninsular at the South. It is the junction of the Asian, African and European continents. Most of the Palestinian Arabs do not live in Palestine as their homeland is occupied and declared as the Zionist state - Israel. This occurred in May, 1948

1,665,000 Palestinians are forced by the Zionist occupation to live as exiled refugees in surrounding Arab countries, or in some Western countries. Approximately this many again live under Israeli occupation and are "privileged" enough to work as third class citizens with few legal or human rights. The Israeli occupation is guaranteed by US imperialism's gigantic gifts of money and arms, while the Soviet Union has underwritten the occupation by recognising Israel's "existence".

## Fighters in own right

Palestinian women, while at different times have limited themselves to performing "charitable" tasks for their people, have now been forced generally, through the intense political struggle in their homeland, to throw off the chains of their traditional, sexist conditons, and have emerged as fighters in their own right demanding not only national independence and the return of Palestinians to Palestime, but the complete liberation of the Palestinian Arab woman.

Women could never be onlookers. From 1919, when men were imprisoned, hundreds of homes destroyed, and hundreds of children orphaned, when the Palestinians were fighting for self-determination and the right to live in their own homes, and struggling to stop the imposition of the "Jewish state"....women were forced to organise.

From 1919 to 1948, Palestinian women were divided in their activity by their different class stands. The middle classes and bourgeois women were involved in petitioning, organising demonstrations, and joining delegations. The illiterate village women were taking part in the armed struggle in the countryside, to defend their homes and land against the Zionists settler invasions. In the 1936 revolt especially, women played an important part, if only because the vast majority of men peasant guerrillas were in gaol or forced into exile.

The organised women's movement did not reach out from the city to the peasant women. But in 1965, the General Union of Palestinian Women (GUPW) was formed. Every woman who believed in "the revolutionary armed struggle as the only means of liberating Palestine" - was eligible for membership. The aim of the Union is to organise women and put them into service for the revolution. It also aims at putting into practice the programs that help push forward women's struggle for liberation on a social and economic basis.

The Palestinians, because they have no home, because they are refugees, meant that the Palestinian Women's Union suffered a "refugee" problem. Whatever has happened to the Palestinian people has happened to the Women's Union. In 1966, the GUPW was banned in Jordan, so the General Secretariat had to move on to Cairo. It re-opened in Jordan again in 1969, only to be closed down again during the ruthless Jordanian attacks on Palestinians in 1970

## Raising political awareness

The GUPW recognises that the way to liberation is through a people's war, and that for this, a wide mass base is essential. So the GUPW took the initiative starting new activities, such as civil defence and opening training camps. Before this the Union had been involved in political and social fields, campaigning against illiteracy, opening schools, conducting first aid and health programs. Recognised as being most important were the programs directed at raising the political awareness of women, and the preservation of Palestinian culture. The Zionists and imperialists frantically hope that the Palestinians will "disappear" as a people. This would mean the salvation of the plunderers. The GUPW recognises this, and that is why their energies are centred on preserving Palestinian self-respect and determination to fight and win. These efforts are directed mainly towards the refugee camps and within the occupied territory.

The GUPW held its second conference nine years after its first, due to the political situation and the enormity of the tasks confronting the Union. This second conference was in Lebanon in 1974.

The political report of the Union stressed the commitment of it to the aims of the Palestinian Revolution: "...the liberation of all Palestinian national soil, through popular armed struggle and the establishment of a democratic society as part of a democratic unified

Arab society...." The Union considers "...the Palestinian Revolution as part of the world liberation movement, whose enemies are world imperialism, headed by the United States, Zionism, and Arab reaction...."

## Women's leading role

Women, equally with men, have been the victims of the repression flowing from the imperialists' actions. Many women joined the ranks of the GUPW and the Popular Front (PFLP) and other guerilla groups, after the campaign of arrests and terror in Jordan in 1966. Palestinian women fighters distinguished themselves in the resistance to the Jordanian offensive in 1970. Women led the huge demonstrations against occupation in Jerusalem in 1968. The call to strike against the Israeli occupation in the West Bank, which resulted in school students and teachers striking in 1967, was issued by the Palestinian women.

Palestinian women take part in the military operations carried out in the heart of the occupied territory.



The number of Palestinian women in Zionist gaols currently is over 360. Many brave women have suffered humiliation, rape and torture under the Israeli occupationists' gaolings. Included in the list of martyrs who have died in Zionist interrogation centres, rather than yield, are many women. Lengthy prison terms are dished out to many women, for their militancy and political activism.

The way in which many women have faced and endured torture and even death has been a contributing factor in the changing of attitudes of the men in the Palestinian resistance, steeped as many still are in age-old prejudices and traditions.

## Backward Traditions

"Our liberation must arm itself with revolutionary ideology, which alone permits us to systematically attack all the reactionary traditional beliefs. Tradition often plays a negative role, in opposition to the process of liberation. The specific objective of the woman, equality with men, must be among the objectives of the

revolution, practically and ideologically."

During a political debate regarding the involvement of women in military action, one woman painfully expressed what it meant to be a Palestinian woman when she called on her sisters....

"...look sisters, Palestine beckons us to redeem her, and here we are squabbling among ourselves about parents and families....I think we should overcome this kind of adolescence and act as grown-up women, not as appendages to our men, or maids to our parents....!"

## Avoiding issues

When Palestinian men have been challenged over their sexist and oppressive attitudes towards women, the answer has often been...."alright, we may be Marxists, but we are still part of this society" or "yes, but we've had harems for so many years, and have dominated women for that long, we can't just change overnight". Some tend to avoid the issue.

Leila Khaled described in her autobiography, *My People Shall Live*, how she had to sneak away from her parents' home in the night, still in her pyjamas, to attend a meeting. She was "blasted" by the men present for "violating" Arab decorum, and "polite, womanly behaviour". They wanted to pass a motion of censure or expel her! Even though this was 1959, it does show how deeply the traditions are implanted in the Palestinian people.

Palestinian women have often had to remind their male comrades that when the Zionists kicked them out of Palestine, they didn't distinguish between men and women; women constituted over half of the people, and they, too, were in exile. Men have often agreed to the theory of equality with women, but actual practice of this acceptance was much more difficult.

The slogan of Palestinian women is "the mobilization of a woman's capabilities and the intensification of her fight are fundamental supports to the national liberation and human liberation." Palestinian women are no longer engaged even temporarily, in performing nice, charitable tasks. There is no place now for organisations such as the Society of Arab Women, which was formed in 1910 to further girls' education, or for the Union of Arab Palestinian Women, which was founded in 1950 as a charitable society.

The GUPW was formed as a mass political party. The Palestinian women within it show an extremely high level of political awareness and activity. The Union has always maintained a firm stand on its independence and its alliance with the armed struggle. Palestinian women are united as never before, due to the work of the Union. This unity is crucial because the people are dispersed throughout many Arab countries as a result of the occupation. Branches of the Union have been established in Syria, Egypt, Lebanon, Iraq and Kuwait.

The Union has been banned in Jordan. As reactionary Arab leaders are threatened even more by the liberation struggle, women's struggle will intensify. Palestinian women are organising on a very practical level, taking concrete steps to ease the burdens of the married women, who are handicapped by rearing large numbers of children at an early age. The Palestinian people are tied to institutions, over which they have no control. The young Palestinian woman is shackled with the status of refugee even more than the men.

## Women still struggling

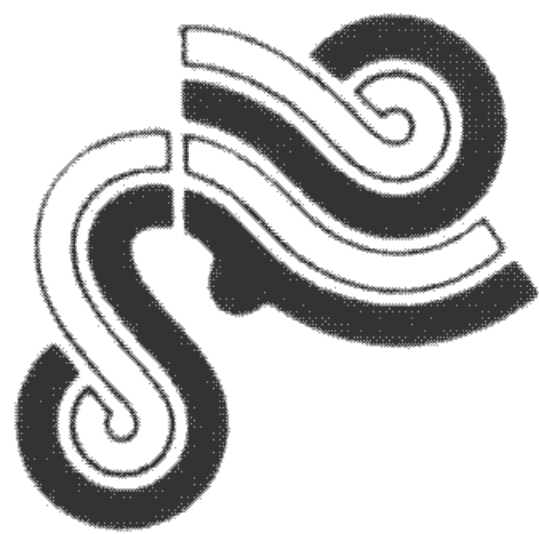
Involvement in the Palestinian Revolution has meant for the Palestinian woman a process of shaking off years of tradition; however, they are still only in the middle of this process.

Leila Khaled, a well-known militant from the Popular Front for the Liberation of Palestine (PFLP), explains the particular stage she sees the Palestinian woman as being at, at this point of time....

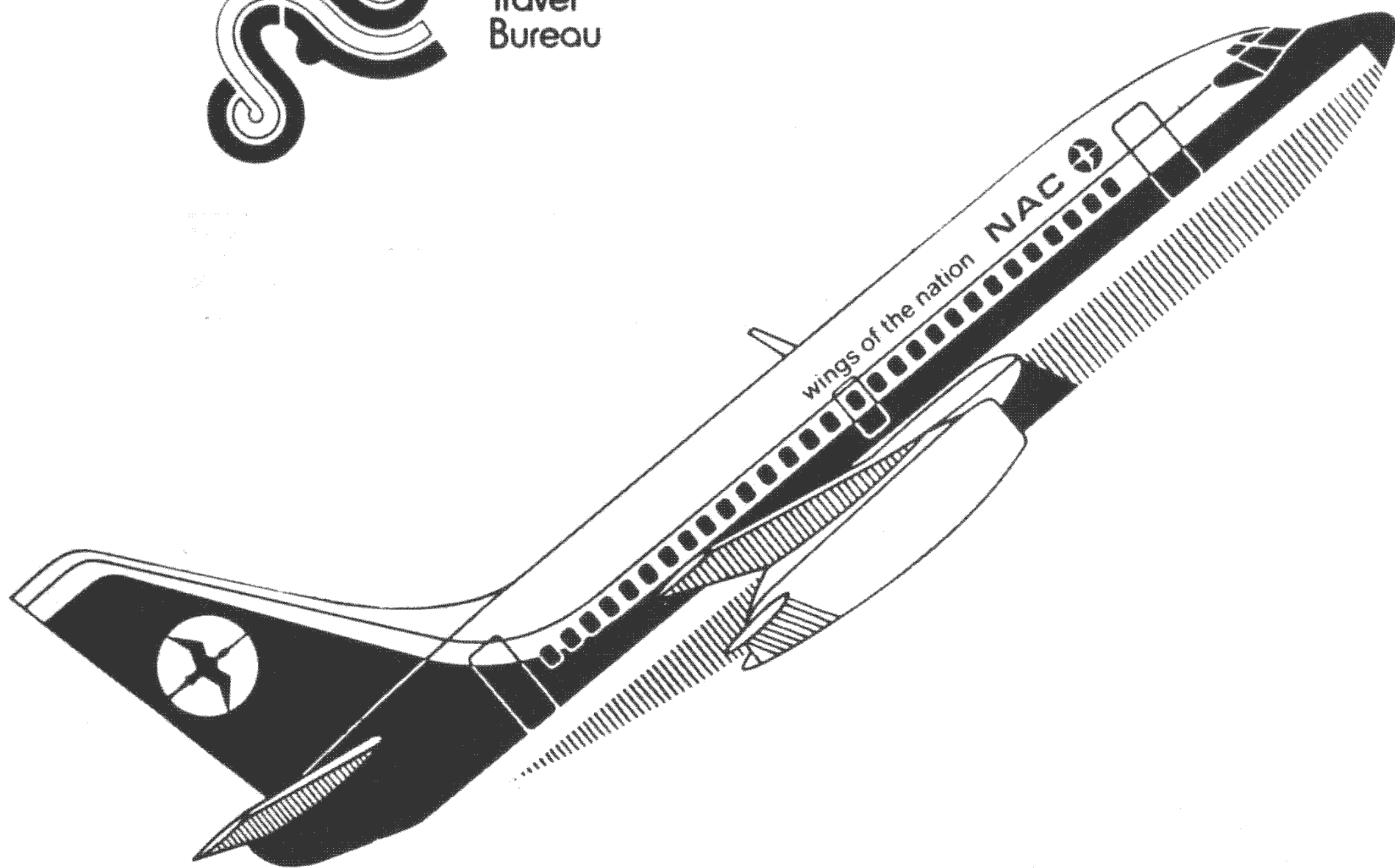
"Just as the Palestinian man has revolted against the colonialists and their repression, social and economic subjugation, so too has the woman. In addition, the woman is in revolt against her social status, which hitherto has tied her hands, and against her traditional role; traditions and customs, together with the economic structure, which compels her to be totally dependent on men, make it very difficult for the woman to decide to join the revolution, and even more difficult to act, once that decision is made.

"This does not mean we have solved the problem of women's liberation. In reality, what we have achieved is more than what our adversaries had expected, but less than what we ourselves hoped to achieve. Much time and effort is required for this kind of struggle. Liberation will no doubt be achieved when there is a real change in the ownership of the means of production. This will then liberate women economically and make it possible for her to gain total liberation, that makes more sense, and produces bigger and better results.





Student  
Travel  
Bureau



#### INTERNATIONAL STUDENT IDENTITY CARD (ISIC) SCHEME

The International Student Identity Card (ISIC) Scheme is a project of the International Student Travel Conference (ISIC) to provide a card which is internationally accepted proof that the bearer is a bonafide student. In New Zealand the Student Travel Bureau (STB) Ltd, as the ISIC member in this country, is the only organisation entitled to issue or renew an ISIC.

The Student Travel Bureau has produced a separate application/renewal form to obtain or renew an ISIC with instructions detailing the requirements necessary to obtain an ISIC. As over fifty thousand students presently studying in New Zealand are eligible for an ISIC, to make the operation of the Scheme efficient to administer, all applications should be posted to:-

ISIC Scheme,  
Student Travel Bureau Ltd,  
P.O. Box 9744,  
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# Intolerance Equals Myth

**How Socialists should view the gay movement — by Barry Nonweiler**

What is the nature, and what are the causes of gay oppression, and in what way are these linked to the oppression of other sections of the community under capitalism? What are the changes in society necessary to eliminate it? In answering these questions I am setting out to show that such changes are an integral factor in the programme for a socialist state, with a socialist concept of civil and human rights.

The most blatant and not least widespread form of gay oppression in our society is quite simply that of physical violence. In the eyes of many people "queer-bashing" is not just condoned, it is seen as something of a protective service. The gay person is seen as inviting violence by the mere fact of being gay, just as for the Ku Klux Klan and their ilk the black invites violence through the mere fact of being black.

Can we be surprised that such violence is so often tacitly condoned, when the law itself condones it. In cases of queer-bashing (which are significantly similar in this respect to cases of rape) it is most often those who committed the violence who are invited to bring charges, while the victim, in an obvious travesty of justice, becomes the accused. In the eyes of the law it can be worse to attempt to express a sexual emotion for another human being than to use all manner of brutality against one. A relevant telling remark was made at a recent gay conference in England by a Vietnam veteran court-martialled for his homosexuality: "They gave me a medal for killing men, and a dishonourable discharge for loving them."

We do not tend to think of the British law of 1861 punishing homosexual acts by up to ten years hard labour as an advance, but in fact it was a liberalising measure: before that time they were punishable by death. The New Zealand law of 1885 included provisions (since dropped) for heavy floggings. Violence against gays as a form of oppression has been institutionalised. Similarly, a man may still legally beat his wife, or a woman may be legally compelled to undergo nine months' unwanted pregnancy.

A second important form of oppression is the use of the weapon of shame. A public figure's career, for instance can be irreparably damaged from the moment the accusation of homosexuality is voiced against them, and not just their career, but the respect they will receive from the public and even from individuals who may once have seemed friends. Perhaps against no other section of the community has the weapon of shame been used so effectively as against gay people. Still today there can be very few gay people indeed who do not sometimes feel shame at some aspect of their sexuality.

The gay person is deprived of self-respect, essential to a social human existence. That is why restoring pride in being what one is, is one of the main aims of the gay movement, as it is of the black or women's movement.

The only types of gay person generally given public exposure are the ridiculed stereotypes derived, as one might say, from the enemy, from the oppressing straight. In this the gay person is like women in general, who are constantly subjected to exposure to stereotypes created by and for men.

As women have been, gay people are shut off from open knowledge about how to enjoy their sexuality, with the result that many do not even recognise their sexuality until they have been trying with disastrous effects to live as straights for years.

Gay people are deprived of a cultural identity. The gayness of great historical or artistic figures is hushed up, or at best, they are apologised for as being great in spite of, rather than perhaps because of their gayness. In this their situation resembles that of black racial minorities,

who everywhere have been either deprived of knowledge of black cultures or taught that these are inferior. Both black and gay movements are concerned with re-asserting their real place in history.

If we cannot deny that gay people are oppressed in capitalist society in ways comparable to other sections of the community, we must, if we are to understand the function of this oppression within capitalism (and so understand why - and how - it is to be combatted), we must establish why gay people are oppressed.

Clearly, unlike the related cases of women or blacks, the reasons are not obviously economic. Gay people do not play a special economic role. This is not to say that they are not economically discriminated against, but such discrimination is in their case an incidental part of their oppression. It is only because they are already oppressed by stigma that they may suffer problems with regard to employment or housing, may find themselves ejected from a career they were embarked upon, or barred from taking certain jobs, or from being housed by certain landlords. They may be barred as often as not because they are seen as intrinsically undesirable; but in certain cases they are barred because they are seen as a liability, or as a security risk. They are easy prey to blackmail or to frame-ups. Limited employment opportunities may, then, cause gay people at times to form a proportion of the reserve army of labour disproportionate to their actual numbers (and such is quite blatantly the case with the drag community in New Zealand).

Another form of economic discrimination gay people can be subject to, which is equally suffered by other oppressed groups, and which is particularly relevant to both the source and the implications of their oppression, is the economic discrimination practised against anyone who does not live as part of a family unit. This may range from a few cents in the case of a family-sized packet of cornflakes or soapsuds, to a few dollars in the case of rented accommodation, which is scarce in non-family-sized units in the first place, to a lot more than a few dollars in the case of taxation. Many benefits that are available to heterosexual couples (potential families) are not available to same-sex couples.

In this incidental form of oppression suffered by gays we have a clue to the basic reason for their oppression as it exists under capitalism. The particularly virulent stigma which is attached to gay people is at least partly because they are the most obvious enemies of the nuclear family, the basic economic unit of capitalism. They are, as it were, the scapegoat for the family system. Onto the scapegoat were loaded the sins of the community and it was driven forth into the desert to die, and the community sank back reassured of its sinlessness. The gay person epitomises all the sins of opposition to the family system, and she or he too is driven forth into the desert, to reassure the family system.

In fact, under the capitalist system all expressions of sexuality are oppressed to some degree other than sex between married couples for the purpose of procreation. Sex outside marriage is stigmatised; masturbation is discouraged, and considered sick or at best unmentionable; oral and anal sex between heterosexuals is considered every bit as wicked as between homosexuals, and in many places is equally prohibited by law. Abortion too is a crime, punished by the distress of nine months' unwanted pregnancy, and the inhibiting nuisance of rearing and paying for an unhappy unwanted child. Homosexuality is oppressed and punished because it is from the first so blatantly non-procreative.

But what is there to suggest that procreation is the prime function of sex between humans anyway? Of all the many expressions of sexuality even between heterosexuals there is only the one that



may result in procreation, and that only under certain circumstances. At least an equal, and possibly the more important function of sexuality is to draw us to associate with another, to co-operate with one another, to be a social animal. Sexuality pre-eminently opens up to us the possibility of relief from loneliness. But it is in the interests of capitalism to make us indifferent to one another, unaware of one another, so that on the one hand some few individuals will be sufficiently indifferent to the suffering they impose on others in order that they themselves may rise into the capitalist class, and on the other hand the oppressed masses will remain sufficiently indifferent to and even unaware of each other not to gather together. (Most people are simply unaware of gay people and their oppression.) When Engels remarked the fact that "with every great revolutionary movement the question of 'free love' comes into the foreground", he was recognising the importance of this socialising function of sexuality to the growth of socialism. Capitalism can attempt to reduce love to a myth or sexuality to a commodity, but the socialising drive within us is hard to repress.

It has been claimed among socialists reticent about giving too much support to the gay movement that this would be irrelevant to, or indeed tend to alienate the sympathy of the blue-collar worker, so potent is the homosexual stigma. But even the reverse might be true. As I mentioned earlier, the mass of people are simply unaware of gay oppression - but if the worker came to understand its nature, it could act as a special incentive: the worker knows that there are very good, indeed watertight reasons for his oppression under capitalism, but there are, let alone no fair reasons, not even any very good reasons for the oppression of gays. If he became fully aware of so real but so arbitrary an oppression, it might help the realisation that no form of oppression is natural, no form of oppression has always existed, all are contrived to suit self-seeking interests.

The alliance between socialism and the gay movement is not without a history. At the time of the Wilde trials in 1895 the only paper in Europe to treat the incident as anything other than a scandal or a source of amusement, was *Die Neue Zeit*, the journal of the Second International. In a long article Eduard Bernstein defended Wilde, criticised capitalist society's hypocritical and irrational sexual morality, and the legal injustice involved, and proclaimed the obligation of the socialist movement to take a stand.

The Social-Democratic leader, August Bebel, led the debate against Germany's anti-homosexual laws in the Reichstag first in 1898, and again in 1907. The Social-Democratic Party's paper, *Vorwärts*, carried news of the gay educational activities and agitation for law reform that, in fact, proliferated in Germany at that time.

In Russia, the Bolshevik government wiped all legislation against homosexual acts per se in December 1917. They viewed this, along with other moves to extend sexual freedom, as an integral part of the social revolution.

Unfortunately, the gay socialist today has no such good models to look to. Following mass arrests in January 1934, in March of that year the Stalinists introduced a law punishing homosexual acts with up to eight years' imprisonment or Siberian exile, despite the active opposition of old Bolsheviks such as Klara Zetkin. The new official line saw homosexuality as the "product of decadence in the bourgeois sector of society", and for example, the 1952 Soviet Encyclopedia informs us that "homosexuality is an expression of the moral degeneracy of the ruling classes." In Cuba, there is no specific legislation banning gay sex, but an anti-gay policy was adopted at the First National Congress on Education and Culture in 1971, which among other things banned gays from representing Cuba abroad as members of performing groups, envisaged "transferring to other organisations" any gays involved in "artistic and cultural activities", and asked for "severe penalties to be applied to ... depraved repeat offenders" (a policy which, one gathers, has been only too actively carried through). In China there is no law nor policy against homosexuality, y, but this is because, as a gay member of the Socialist Workers' Party in America was informed by the Peking mission to the United Nations, "there is no such thing in China". The S.W.P. member pointed out that some of China's greatest emperors had been openly homosexual, but the diplomat pointed out that that, of course, was before the "liberation".

However, branches of the Fourth International across the world have both given their support and worked within the international gay movement that has been growing since the Stonewall riots of 1969. This is true of the Socialist Workers Parties in America and Australia, the International Marxist Group in Britain, and the Socialist Action League in New Zealand. Such socialist groups recognise and appreciate the particular thrust of the gay movement, and that it has its special part to play in the general radicalisation. As Lenin said in "What Is To Be Done": "Advantage must be taken of every concrete example of oppression for the purpose of agitation... Inasmuch as political oppression affects all sorts of classes in society, inasmuch as it manifests itself in various spheres of life and activity, in industrial life, in civil life, in personal and family life.... etc., is it not evident that we shall not be fulfilling our task of developing the political consciousness of the workers if we do not undertake the organisation of the political exposure of the autocracy in all its aspects?"

The preconditions for full human and civil rights for gays could perhaps only exist under a state based on socialist principles. Many capitalist countries have made concessions to gay people, but not one, for instance, has carried out the wholesale repeal that was enacted by the Bolsheviks in 1917, for so long as sex-roles continue to have an essential economic significance, oppression against gays in some form is likely to persist. Only the concept of socialism can embrace the returning to them of their equality, combined with the encouragement to them, as to other minorities, to work together to secure not just their own, but those interests of the community at large which their particular perceptions may enable them alone to recognise. So, to all my courageous gay sisters and brothers, I say - forward to the world intersexual.



# Gay Liberation Conference

## WHAT GAY LIBERATION DOES

by Tim Birks

Many gays claim that they're not oppressed. They may rationalise their position by denying the importance of sexual classifications and find a million and one reasons not to identify with the Gay Liberation Movement. Yet it is true that these same gays are very careful to avoid being seen in company of so called 'blatant gays'. Yes, our oppression is often subtle and insidious.

Gays are to be found everywhere on the spectrum of jobs and careers that exist in this society and yet at any time their credence, integrity and means of support are in jeopardy. This is why and whenever possible, we encourage gays to be more open with their fellow workers, friends and acquaintances.

When Venn Young's Crimes Amendment Bill was defeated last year gay people everywhere felt stunned and at a complete loss. The Gay Liberation Movement throughout New Zealand (including Wgtn) collapsed.

However, in response to Muldoon's victory and with the understanding that a long struggle lay before us, a number of activists reorganised Gay Liberation in April this year.

Our fortnightly meetings held on campus, attended by up to forty-five people have been the organising base. Meetings have also been educative with discussions taking place with such groups as the radical feminists and members of

the Wellington "drag community".

Our various action groups have included a political group, a married gays groups, a group of "blatant gays", a public relations group and a literature group.

The activities of the public relations group have included discussions with high

school classes, trainee nurses, marriage guidance councillors, social workers, and Youth Line councillors. It has also done a survey of telephone services throughout Wellington and it has sent a questionnaire to GPs in the Wellington area asking among other things, their attitude to homosexuality. The full results of this will be known in a fortnight.

The literature group has contacted libraries and bookshops presenting them with lists of pro-gay books. It has reported a very positive attitude from libraries and bookshops contacted.

Groups have combined for such activities as the writing of a questionnaire to MPs, the organisation of Gay Pride Week and other political activities.

Gay Pride Week (Aug 8 - 14) activities proved successful attracting nearly 300 people and received publicity from the media in the form of radio talk-back programmes, interviews with the radio and a ten minute slot on "Tonight at Nine".

The political groups first activity was to picket, leaflet and distribute a petition at the Labour Party Conference in May. It provided the Gay Movement with the first significant media coverage since the COWA activities last year. Within the Conference a remit proposing that the Labour Party have a policy of homosexual law repeal was only "narrowly defeated". We view this as significant.

We voted to send a contingent with the women's pro-abortion march at the opening of Parliament, identifying our struggle for the right to control our bodies

with that of the abortion movement.

A group of mine travelled to Rotorua to picket the National Party Conference. It proved an interesting and entertaining experience for us. Prior to the rally for 'Our Leader' we picketed and leafletted

in support of our demands. Comments from those attending included:

'Yuk' and 'I don't support perversion'. Two people claimed they couldn't sign our petition as they could neither read nor write. It seems that the education cuts are even affecting the National Party.

At our last meeting we voted in support of the abortion march, to mark women's Suffrage Day, on September 17th. We will have marched under the banner "Free Our Sisters - Free Ourselves" by the date of the publishing of these articles.

Gay Liberation in Wellington has developed a wide base of support this year and it is with this authority that we are to be hosting the National Gay Liberation Conference to be held on campus over Labour Weekend.

It's format includes on the Saturday a closed women's workshop and an open men's workshop. That same day all

groups report back to the main conference. In the evening there is a wine and cheese organised. Sunday's activities comprise in the morning a discussion of strategy, and remits for actions will come up before the Conference. In the afternoon there will be a forum open to the public and the media featuring representatives from many organisations speaking in support of our demands.

It is hoped that national actions will come out of the conference along with the organisation of a national petition, laying the foundations for a strong gay movement next year.

With Muldoon's attacks on working people and Pacific Islanders, in view of government policy of cutbacks, with the existence of a strong abortion movement, and in view of the large anti-tour marches, this year the political climate has never been better for a strong gay movement in New Zealand.

It is with this in mind that we make the call:

COME TO THE :

NATIONAL GAY LIBERATION CONFERENCE 1976

Union Building, Victoria University. LABOUR WEEKEND, October 23/4

All gay women and men welcome.

REPEAL ALL ANTI-HOMOSEXUAL LAWS!

BAN DISCRIMINATION AGAINST GAYS!

For further information, phone Raewyn 899-797 or Dick 757-447

## Coming Soon

### Women in Gay Liberation

by Joan Shields

The Gay Liberation Movement is open to all gay women and men. The number of Lesbians belonging to Wellington Gay Liberation is, however, very small. The reason for this is partly historical: in previous Gay Liberation organisations throughout the world Lesbians have found themselves working in male-dominated groups with male-oriented aims. They have also discovered that gay men are often just as sexist as their straight counterparts. For these reasons, Lesbians have tended to withdraw from Gay Liberation to form wholly lesbian political groups or to work within the feminist movement.

In Wellington Gay Liberation we have always been very conscious of the above facts and the need to prevent a repetition of them in our own organisation. Because of this, much emphasis has been placed on women being "up-front" in the movement. Lesbians play a central role in the organisation (for example, the co-ordinating committee consists of equal numbers of women and men) and it is standard policy that women will be represented on all speaking engagements and, if only one speaker is required, it will be a woman.

The links between the feminist and gay liberations movements have been both discussed and acknowledged and gay liberation actively supports the struggle by women to free themselves of oppression. This has led us to officially support the right of a woman to control her own body (a demand which has close ties with our demand for the right, as gays, to control our own lives) and Gay Liberation members have marched in this year's rallies organised around repeal of the abortion laws under the banner "Free Our Sisters,

Free Ourselves".

One of the clearest links between the feminist and Gay Liberation Movement is that both attack the stereotyped sex-roles which uphold the sexist power-structure. Both movements demands freedom for women and men to control their own lives and express their individuality without fear of repression.

The advantages to Gay Liberation, in its attempt to build a viable political organisation, of having a large, active Lesbian membership are obvious. For Lesbians, too, the success of Gay Liberation's aims will liberate us from our oppression on the basis of our sexual orientation. Gay Liberation recognises, however, that women face additional oppression. For this reason, every encouragement is given to women (and other groups facing additional oppression) to form special caucuses or sub-groups to present our case to the movement if we so desire.

It was with this in mind that it was decided that the first day of this year's National Gay Liberation Conference will be devoted to workshops, of which one will be a closed women's workshop. Here, we will be able to concentrate on issues of special importance to gay women. These might include such issues as the Lesbian in the workforce; the problems of Lesbian mothers; sex-roles and sex-stereotyping; the relevance of feminism to Lesbianism; relationships with men, and sexism, within the Gay Liberation movement. The discussion of these and other issues in a closed women's workshop will hopefully enable us to clarify them in our own minds so that we can draw up policy statements and demands to take to the conference as a whole.

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# backstreet theatre

Backstreet Theatre is an alternative theatre group with a difference. Its members are all women, and their show is more than just a theatrical alternative. The theatre is part of a women's movement whose aims are to sow the seeds of political awareness amongst women, and to initiate political action for women's rights.

The idea of an all-women touring theatre group was initiated in June during the Radical Feminist Caucus held in Auckland. Drama was seen as a means of communicating ideas, and at the same time, building tangible personal relationships between the performers and their audience. People were tired of listening to speeches and wading through literature. A new approach was needed to disseminate information and to offset emotive SPUC propaganda.

The original eight members of the collective part-wrote, part-improvised a script based on the information and figures available; and on personal encounters with women who had suffered at the hands of our man made society. With rehearsal, travel and publicity arrangements complete, they set out on a tour of New Zealand cities and suburban centres in their bus. Last Saturday they were in Wellington, having spent three weeks on the road and performing in Auckland, Hamilton, Cambridge, Tauranga, New Plymouth, Wanganui and Masterton. Local supporters held a jumble sale in the Mataranga School hall prior to the performance to help raise travel funds. Maggie Eyre (ex Theatre Action) and Sandy Hall explained that every where they go, they are supported by local women's groups who billet them in their homes and help with funds to keep the bus on the road.

After the Wellington performance, the group spent four days rewriting the script in the face of an altered political situation, before embarking on the South Island stage of the tour.

'It's a do-it-yourself theatre. There are no producers, publicity people or stage managers. We each do what we're best at. At the same time we use the show to develop our own talents. We have meetings to discuss mutual problems. And we take time out to sit down and discuss our politics.'

The show is typical agit-prop. A series of sketches linked by a common theme using group dance movements, original songs and street theatre props. The result is a powerful piece of feminist theatre that destroys common myths about pregnancy, contraception and abortion. Its function is primarily educative. Some scenes describe the side effects of all contraceptive methods. Contraception is not to be taken for granted. Women should demand full explanations of the effects contraception has on their bodies from their doctors.

Other scenes attack the arguments put forward by the anti-abortion lobby, disproving here, ridiculing there - effectively containing every argument. Gill is lampooned by his own statements. An 'interview' scene includes the original idiocy: 'Public opinion is irrelevant.'

The show is political without taking a socialist standpoint. 'Women must become aware of their potential; of their own individual energies and capabilities before they can start channelling them into socialist activities. Any can do what we're doing now. It just needs dedication and impetus.' The audience is warned infor-

mally not to expect entertainment.

All of them have given up their jobs to make this important personal and political statement. Many of the scenes are based on the real experiences of people they know. One scene presents the plight of a 44 year old woman with three children raped by a friend of her son's. There is the girl, pregnant, alone and desperate, who goes to 22 doctors, none of whom will help, except prescribe quack remedies for self-induced abortions. She finally resorts to the knitting needle. And then her real torment begins. These scenes are shown with restraint and are starkly stylised. The purpose is to show, not to horrify. There is no resort to emotive indulgence.

'The show is secondary to our main purpose. We use it as a focus for communication with isolated and lonely women. The discussions that take place afterwards are far more important. They are the most valuable part of the operation, and they play a vital role in establishing contact with these women. From these contacts we are building a list of addresses and friends, and establishing a grass-roots women's movement.'

After the show we are invited to argue, debate, discuss. No one comes forward. Preaching to the converted? 'Usually we experience a cross section of the community. We get hecklers, SPUC supporters and chauvinists. But they don't give us all that much trouble. Some hang themselves with their own rhetoric; "If you people want to be overrun by natives....."'

'Everywhere we go we have a definite effect. Some people will approach us and tell us things they haven't dared tell anyone else. Others, even though they don't fully agree with us, say they'll stop supporting

SPUC. We have been amazed at the response from older women in the 30 to 40 age group. Often, for the first time, they are getting support for their ideas, and they see that there are others who think like them; that they're not alone, but part of a nation-wide movement.'

Their newly revised script will include an Abortion Clinic scene and will have a more positive political solution to women's problems built into it. Backstreet Theatre will be passing through Wellington again in early October, and hope to do a late-night show at either Unity or Downstage.

This group is not relying purely on their theatre for impact. The theatre is a means to an end. Their emphasis is on personal contact. The group is helping polarise, educate, unify and support women all over the country. They are offering a positive alternative to suffering, loneliness and desparation. There's no better way any theatre can justify its existence than by seeing its most important function happening offstage.

Backstreet Theatre  
C/- 61 Aro Street, Wellington.

*'Not too late, my daughters,  
Not too late;  
Too late will mean the end  
And this unworldly dream that we  
have nurtured at our breasts  
Will turn and kill us all.  
See our world, my daughters,  
See our world;  
Our world floating like a  
Bloated cosmic ball  
Choking in the poison, piss  
And vomit of a god who had forgot -  
That he was just a man.'*

- R.D.T.

- Richard Mays

## rock

Record Review - GOOD KING BAD  
- George Benson

Over the last 15-20 years Creed Taylor has established a reputation for himself as a producer of very high quality jazz, indeed his work has probably been unequalled in sophistication on the New Zealand market until quite recently. These days, the bulk of CTI recordings available here are of the big racy sounds of Stanley Turrentine, Freddie Hubbard and the like. Full orchestral backing is common, and unfortunately polish often seems to be the predominant aim. (A widely known example, though slightly atypical in style, of his quality is found in the Esther Phillips recordings). The redeeming qualities of this style of jazz is in the excitement it generates; the pitfall is quite simply in overproduction. Guitarist George Benson's GOOD KING BAD is the most unexciting and overproduced CTI record I have heard yet.

The fault lies very largely in David Matthews' arrangement. The guitar is not the ideal instrument to lead a jazz combo of this size and style: to succeed it must be allowed near-virtuoso status, and this Matthews will not allow. Benson is a good player, but gentle, and has been provided with a full muted backing. Consequently the record borders on 'easy listening', and it shouldn't. On 'Siberian Workout', for example, Joe Farrell and Bobby Lyle contribute some very fine flute and keyboard work, but instead of preparing the way for some rousing guitar (which is what the track demands), they merely set a restrained tone from which Benson suffers for trying to match.

The line up is less impressive than usual on CTI, and doesn't always live up to what little promise it offers. Eric Gale plays some accomplished second guitar, but the brilliant Roland Hanna is disappointing on piano.

Farrell's flute, even though at its

most unimaginative, and Lyle's keyboards come closest to making the record worth listening to. There are also a number of pop/rock/soul musicians (Lyle among them) who, according to Leonard Feather's liner notes, 'aspire to play serious things'. Perhaps they will some day. Their background ranges from Paul Simon to Sly Stone, and the transition thus far has not been all that difficult.

Vince Guaraldi's 1960 standard 'Cast Your Fate to the Wind' epitomizes this record. It's a harsh thing to say, but one wouldn't stop if they played it in the Cuba Mall. Benson calls the style 'sophisticated rhythm and blues'. That's a very good example of the kind of ridiculous type of jazz industry is into. He deserves a better chance.

- Simon Wilson

FLY LIKE AN EAGLE: Steve Miller Band

Once a group made it on the cunning guiles of a manager, depending on how many dolly types from bopper magazines could be wined and dined and fucked, depended on whether or not the groups next single or album got a mention in the mass gossip column.

Once this was the way in which these things were done don't you know.

Then along came a thing called taste and man made a fortune. These men called themselves arrangement & rhythm or A & R as they become known - one of the biggest of them being Phil Spector.

A group would be signed to record and the first thing was to get the A & R men to see the group were playing the right chords. So the producer would only have to worry about getting the group to play the right chords in the right sequence. All this once sold records.

Ah, but our story does not stop there.

Man being such an inventive being and technical innovations being what they are these days, he decided to give the job to machines. These machines exist in the form of sixteen track recording monsters which are giving birth to bigger monsters from the track engineers and master mixers.

These people have become the replacement of A & R men and teeny magazines and the like. Unfortunately a record album can now be made or broken in the studio, by the studio. Steve Miller is fully aware of this and hence he used the best studios, equipment and technical staff to present us with his latest album "Fly Like An Eagle".

Any awares, bouquets, or the like should go to the technical staff or the monster recording equipment and studios - certainly not to Miller or his band.

The material is for the most part stodgy and boring:

"Gonna buy me a mercury  
Gonna go down-town  
Cruise up and down this road"

q This is one example of brilliant poignant lyrics - they don't even rhyme.

The sound on disc is clear and beautifully balanced. But for all of this it has a tired bored feeling coming over. I could almost picture Mallaber and Turner (The other members of Miller's band) putting their track down all on the same afternoon and leaving Miller to slave over a hot mixer for the next six weeks. A very unmemorable album from the band that gave us "The Joker" album.

## DOWNSTAGE



LAST WEEK! THE ROBBIE HORROR SHOW  
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A Political Review.

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## THE LAST DETAIL

The poster for *The Last Detail* depicts a bare-torsoed, tattooed, moustached, cigar-smoking Jack Nicholson in sailor's cap with that just-you-watch-what-happens gleam in his eyes. The caption proclaims: 'No.... Navy's going to give some poor...kid eight years in the .....brig without me taking him out for the time of his....life.' Wow.

It is this publicity which does far more damage to the credibility of the film than anything in it. For contrary to one's natural expectations after reading the above, this is not an action-packed adventure story. Most of it takes place in trains, buses, and hotel rooms, most of the time is spent in waiting. It is vastly to his credit that director Hal Ashby has made a serious attempt to integrate everything into this introspective framework, with very little compromise accorded to the spectator who would rather ignore the purpose of the film.

The 'poor.....kid' (Randy Quaid) is a 17 year old petty thief who has been convicted for trying to steal \$40 from the camp commander's wife's favourite charity box. He comes from a broken home and is intensely withdrawn into his own sense of guilt and acceptance. At the beginning of the film he is bordering on a nervous collapse.

During his last five days of freedom he learns for the first time friendship, confidence, pleasure, and even the potential for happiness. More importantly perhaps, he learns to distinguish between the true justice of morality and the false justice of authority. It is this knowledge, only con-

fusedly understood, which marks his maturation. His actual experiences in these five days are only formulative in that they feed his growing awareness.

He is taught by his warders (Nicholson and Otis Young), whose job it is to deliver him from the naval camp down east to the naval prison up in Portsmouth. Both structurally and thematically, this 'education' is a complex process. Nicholson is a volatile character: his near fanatical belief in righteousness is rooted in the unbalancing notion that social injustice is constantly being done to him, and leads him to extreme violence whenever he feels slighted or betrayed. This happens at three significant

times. Each incident is purposefully isolated from the flow of the film, and taken together they are worth examining in order to discover just what the introspective framework I mentioned earlier contains.

The first centres around Quaid being unwittingly provoked by the warders into running away. As this happens on a train there is no possibility of escape; what is needed is swift but calm action, yet Nicholson rushes screaming after him, catches him straightaway, and would probably beat the kid to death were he not stopped by Young. Nicholson is so dominated by his desire that justice be done to him that the considerable benefit received by Quaid from his company is only circumstantial to this motivating force.

The second flare-up occurs when Nicholson is slandered by three marines. He retaliates viciously, is aided by the other two, and the sailors quickly escape. The immediate importance of this scene is that it is very possibly the first time Quaid has hit anyone, and its relevance to Nicholson only becomes explicit in the third outbreak of violence.

This is the most crucial scene in the film. It is the last day, the three men are sitting in a park waiting for the time to arrive to deliver Quaid to the prison authorities, who are marines. The two warders are tal-

king about what bastards marines are. Although they both profess a proper naval dislike of the leite corps, it is apparent that Young sees in them the manifestation of the American Dream which we have already learnt he has a blind faith in, and spires to be a marine. Nicholson's position for the moment is less transparent. "All marines are sadists", he declares.

Meanwhile, Quaid has been sitting a little way off, morosely lost in his own thoughts. All that he has learnt has led him to an unsolvable contradiction in his own position vis-a-vis the warders. They have taught him friendship, but they have also taught him a proper moral rejection of authority which stands only on itself. His friends represent that authority. Should he honour his friends and bow to injustice, or should he betray his friends and seek justice for himself by trying to flee? In all probability Quaid does not see the problem so distinctly, for when he starts walking away it is not clear whether he is trying to escape or merely moving subconsciously in the direction of freedom. The important thing is that we, the audience, recognise the conflict and try to solve it.

Nicholson suddenly notices Quaid and calls after him. Quaid begins to run, perhaps on an impulse, perhaps because he really is making a getaway. Nicholson explodes, pulls out his gun, and frantically chases the escapee. When he catches him he begins his most violent attack yet, repeatedly pounding the face of his helpless victim. Certainly it would be murder but for the intervention of Young.

This is filmed in long shot, which prohibits us from becoming involved and puts us in a position to analyse. The importance of our own roles is further highlighted by comparison with the camerawork of the previous scenes described. In both cases the camera was too close for a clear evaluation of the action, yet it did not studiously exploit the violence. What we saw was mainly a lot of backs.

In the light of his hatred of the 'sadist' marines, Nicholson's uncontrollable anger becomes at once the result of his inability to find any outlet for his frustrations and a symptom of his own desperate attempt to prove his viability in society. (We have already seen him as a social failure: he gets stoned and is so incredibly boring one has to laugh). It is significant that he does not shoot the fleeing Quaid, and his expression during the chase (which the camera is careful to record) is one of pain. Pain not so much because Quaid is betraying him, after all he has done for the boy, but rather after all he has done for himself, to prove to himself his own goodness.

This is a highly moral tale with universal ramifications, which leads me to my major criticism: although the theme means to concern the nature of man, the modes of thinking of all three men are at times particular to a mind conditioned by the armed forces. Thus it is unavoidable that the thematic development partly loses its relevance to general life. *THE LAST DETAIL* is more precisely about the nature of the armed forces man.

This is by no means of a comprehensive analysis. My aim has been to indicate how and why the film is far more than a simple entertainment piece.

There are many other aspects which deserve mention. Editor Edmund Jones makes excellent use of superimpositions and dissolves to establish the passage of time. Robert Towne's script is very tight, but suffers from occasional lapses into banality. Carol Kane (the wife in *HESTER STREET*) turns in a fine performance as the young prostitute who sexually initiates Quaid: the scene is outstanding in its humour, pathos and gently charm

(and utterly needlessly, has been cut). Quaid himself is very good, and Nicholson is tremendously successful in combining the density of his performance in *THE KING OF MARVIN GARDENS* with the commercial appeal of *CUCKOO'S NEST*. Poor Otis Young looks as if he wants to be in a good old action movie, and is somewhat eclipsed by the other two.

*THE LAST DETAIL* is by no means a great film. But the treatment it has been given by its promoters, who assume the public can only be drawn to it by the lure of foul-mouthed fast-living sailors, must hasten the day when commercial films will all be forced to maintain that myth. It is an insult to the film artists and the public. Contrary to more-or-less popular belief, careful viewing never hurt anyone. This film is worth the effort.

- Simon Wilson

## STONE

Australian films have only recently been distributed as international products. Some are good, some are not. *Stone* is one of the latter. Picture the set, Australia of the 70s, hot and vivid, camera zooms in on a bike gang....."The Grave-Diggers". Riding big Japanese bikes (like Kawi 900s) they enter the scene of the original crime (political assassination). One of the boy's sees the gunman and that's how the story starts. To cover his tracks, the gunman and his mates begin to pick the bikes off, one by one. The local constabulary get a bit concerned after the third bikie gets done in. The solution, send in *STONE*, the super long hair cop from the D squad. Then they all ride around for a while (as they're apt to do in bike films), destroy a pub and have a scrap with another gang. *Stone* rides with the gang to check things out. The underlying story line is they're trying to get the gunman before he gets them (The Grave Diggers that is). Just as the gang is about to take revenge *Stone* grabs the assassin at gun point and takes him downtown. The Grave Diggers get booked at the same time for all kinds of things. *Stone* develops an affinity with the gang during the film, and to show their gratitude for his efforts the gang kick his head in.

Curtain closes, lights on.

The acting throughout is very pretentious and forced. This is attributable to two things. Firstly the actors are not of a high ability. *Stone* in particular, as the major character is more of an 'anti-hero' than anything else. He's small and thin, and very unimposing. He doesn't smoke dope with the gang (which everyone expected him to), falls off his bike in a race, and gets beaten up. He lacks style and his ability is less than stunning.

The second reason is that none of the caste seemed to understand what they were trying to portray. This was because the plot was disjointed from the beginning on. It comprises the usual scenes from most bike films with a few changes, placed in a vague sequence. The first few scenes were quite spectacular, four deaths, one trip, a few brawls and a grandiose funeral procession all in a few minutes. Then nothing followed to build up on this, and it sagged to the drowsy state that it never recovered from. The film was an attempt to portray Australia in the 70s, rough, tough, and modern, a down-to-earth 2001. An attempt only.

Technically it was excellent. The cameraman caught each piece of action in the best way (he must have seen "Solaris"). It was his ability that kept a few people from walking out. Properties and setting succinctly reflected the image which was trying to be presented. This is where the credits lie.

To put things concisely, *Stone* is a 3rd rate movie with 2nd rate pretensions, the possibilities for something stunning were developed in the introductory scenes, but not worked on. The story line was sloppy. It did not create an empathy between the audience and the characters. This made the actors' task nigh impossible, before they even attempted anything. The film was classified R20, presumably because of all the dope smoked in it. On top of this, the scene where one of the bikies gets done in is censored completely. To censor an R20 film seems strange indeed. *Stone* is one of many films about cliché'd topics, Dope, Sex and Rock 'n roll. Don't worry if you miss it.

Jon Grainer



## IMPULSE DANCE THEATRE

SERIES II

24th 25th September 8pm Memorial Theatre. Students \$2.00



# No Room in the Kindy

## KINDERGARTEN STUDENTS UNEMPLOYED GOVERNMENT TREATS THEM LIKE SHIT

We would like to bring to the notice of all concerned students the critical situation existing with regards to kindergarten students graduating this year. Of the 248 students graduating few will receive jobs.

There are still 100 of last years graduates without permanent positions, unofficial third teachers there by 'the grace of God and Government' and there are doubts if even this unsatisfactory scheme will continue.

These teachers as supernumeraries are unable to set up permanent homes because they could be expected to move from anywhere between Wellington and Cape Reinga within 2 weeks notice. People flatting will appreciate the sort of trials these teachers incur.

In addition they can be expected to relieve in other kindergartens without notice disrupting the stability of the kindergarten to which they are attached. They are also expected to apply for every job advertised in the Education Gazette in the North or South Island. This gazette is published fortnightly, so consider the demoralising effect that continuous rejection notices have on these people.

First year teachers are expected to apply for even head teachers positions, an altogether undesirable practice.

The Government proposal put forward to 'solve' the problem is to raise the numbers of children attending kindergarten increasing the numbers of children which a teacher must interact with up to 105 thereby processing our children like cattle in a meatworks - a situation totally unacceptable for children, parents and teachers alike.

It is time the Government listened to early childhood educators and got their heads of their piggy banks to accept its problems and face its responsibilities.

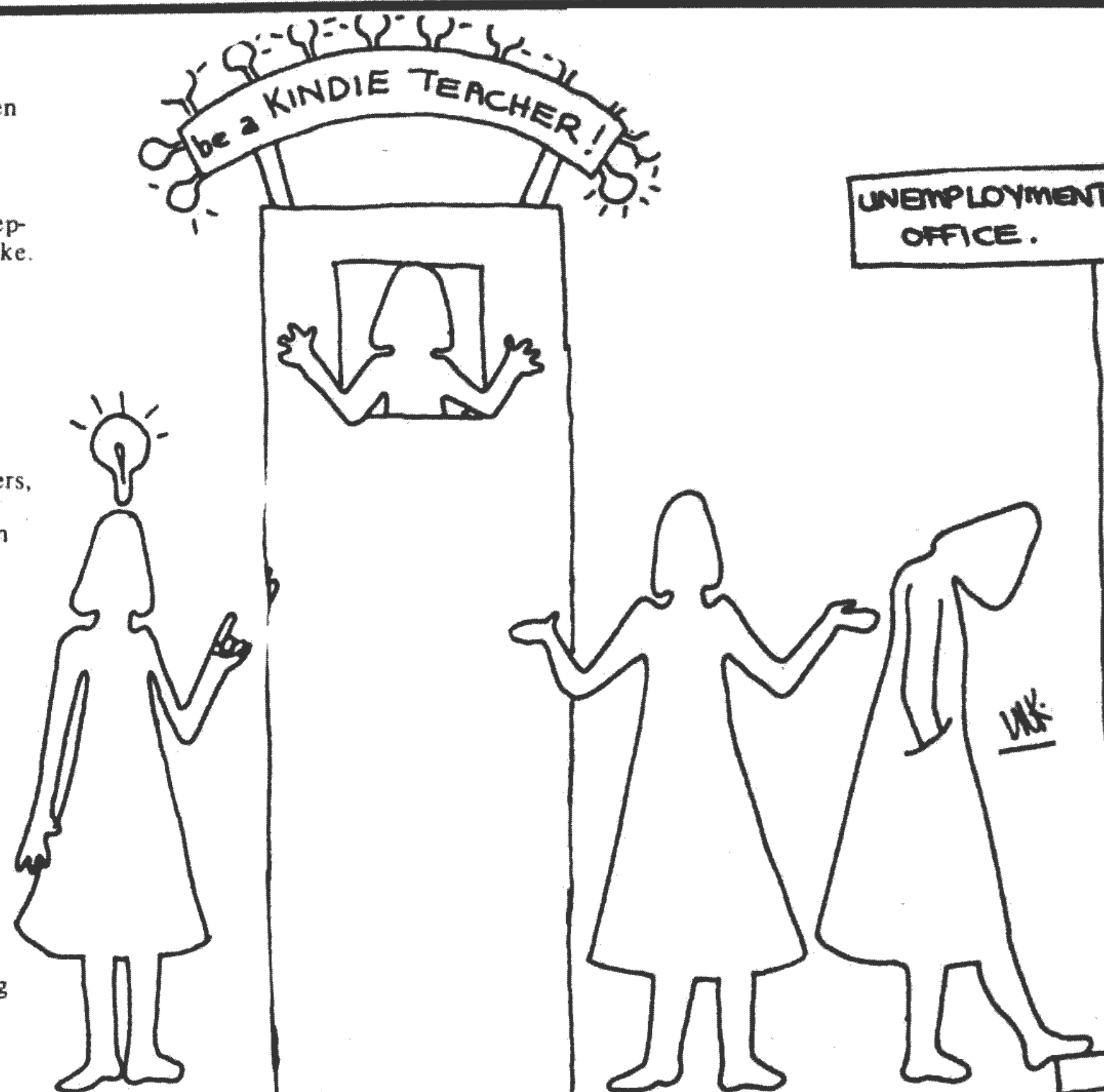
We would also like to clear up a few misconceptions. Contrary to popular opinion we are not a bunch of baby-minders, single, husband-hunting females. We are in fact teachers concerned with the education of our young.

We would like to think that after training for two years there will be a job available. Instead we have been trained for two years to face unemployment.

The Government, however, continues to blatantly advertise for more students when it cannot supply jobs for existing students.

So we advise anyone thinking about kindergarten teaching to think twice because at the present time we are getting taken for a ride. Not that we think there's anything wrong with kindergarten teaching it's just that the education department doesn't seem to know much about education.

M.E. Burt K.M. Goodwin



# Bang Needed for 77

FEEL LIKE PLACING A BOMB UNDER THE STUDENTS  
DO YOU HERE ?

WANT TO PLAY A MAJOR ROLE IN STARTING 1977  
WITH A BANG ?

if you do, and you have some ideas.....then.....

YOU COULD BECOME NEXT YEAR'S ORIENTATION CONTROLLER.

Applications for this position which carries with it an honorarium of \$50 are now open. Anyone interested is requested to contact Anne Dwyer c/- Studass Office or at Ph 758-125 (or leave a message). The decision as to who gets this position will be made at an Executive Meeting on Monday September 26, and all applications must be in by that date.

ONLY ONE WEEK TO GET IN ! THIS COULD BE YOUR  
GOLDEN OPPORTUNITY TO MAKE "ORIENTATION  
WEEK" WHAT YOU THINK IT SHOULD BE!!

Are YOU Conscious?

Q1: Have you ever sat in a tutorial, longing to speak but remaining silent because you're convinced that if you utter one word you'll burst into tears?

Q2: Have you been addressed as 'dear' by a middle aged man who is trying to shut you up?

Q3: Have you ever walked the long way home in the pouring rain (without a coat) because you know you couldn't prosecute successfully on a rape charge if you took a shortcut through the Botanical Gardens after dark?

Q4: Have you ever wondered why it's only you who minds when the house starts to look like a Chinese Brothel on cut rate day?

Q5: Have you ever been to the doctor complaining of acute abdominal pain recurring month after month and come away with a bottle of Valium and a pat on the head?

If the answer to any of these questions was yes then the Women's Studies seminar at 62A Salamanca Road on Saturday Sept 25th may interest you. It starts at 10am and continues till 5, so bring your lunch.

The arguments about politics and



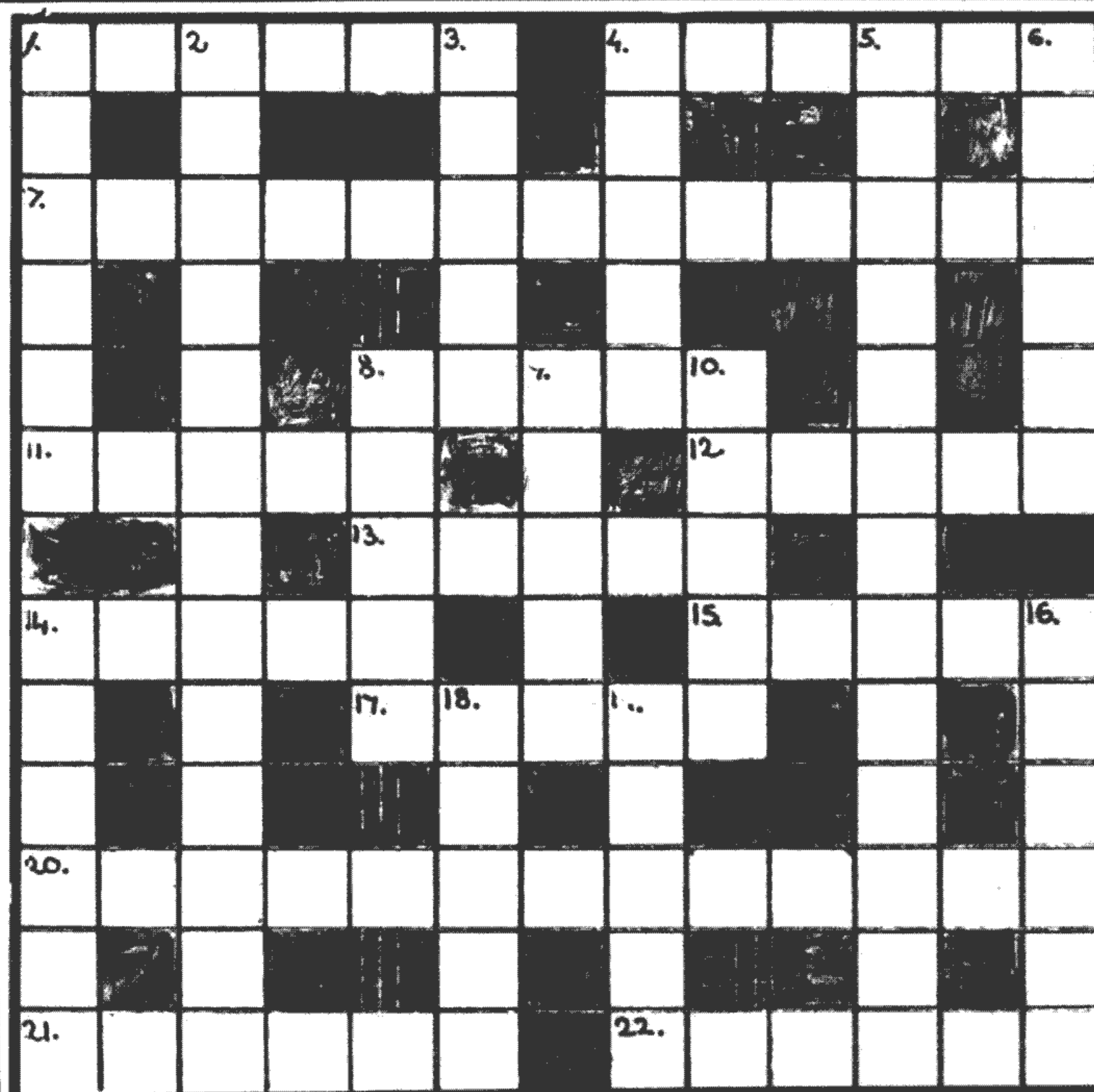
Feminism will be reviewed simply so you can make up your mind about the issues.

Ideas and action will be discussed relating to the redefinition of women in non-sexist terms.

And you will get to know people who will support you in your everyday dealings, with sexism in society.

For further information phone any of these people:

Janet Charman 738396  
Barbara McElwee 757760  
Sue Jarvis 759557



ACROSS:

1) Swallow up two compass pts before a vast bay (6); 4) Part players in a Max Factor state-of-the-art beauty show (6); 7) Take a volt and ruin rye with it and, strangely, it will become radical (13); 8) The force of gravity, a hesitation and a manuscript briefly result in a cause of infection (5); 11) Do rut about for an English Royal Family (5); 12) Paper reorganisation? Poisoned Snow White motivations used this, too (5); 13) Blacksmith's Block (5); 14) Pertaining to sound of coins (5); 15) A plastic; 17) Direction points next to girl's name to follow results (5); 20) Could mean a flooded carb but certainly smells gassed (5, 2, 6); 21) Angel moved after five hundred hang (6); 22) Not on your life! I'm not worried (2, 4).

DOWN:

1) Her ranting and raving conceals wild roving nature (6); 2) Donate a camelia on a plate in church? (4, 1, 8); 3) Form grooves, ESP in pillars, for a wind instrument (5); 4) All Xemas inhabiting our mountains initially make this basic assumption! (5); 5) Canal boatmen don't like to be this when it rains, upon some unsheltered boat (2, 2, 4, 5); 6) To flumox, by putting one's golf ball between another's and the hole (6); 8) An old girl's name said before dinner is a saving attribute (5); 9) Life Saver? No. A different saver. Makes no sense! (5); 10) to help a slave in a roundabout way (5); 14) A different son, before wed, precipitated a white look in every direction (6); 16) One who lures into a sense of security (6); 18) " - All tears" (Hamlet I ii 149) (5); 19) Take out fasteners (5).





# Letters

## Henderson (on his white charger) Returns

Dear Sir,

Before I say anything at all let me stress the fact that I am not a gambling man.

Even when the odds are overwhelmingly my favour. It is because of this, and other reason, that when I heard the news of the death of the beloved and deified Mao Tse-tung my comment to my flatmate, to the effect of 'Salient will have a front page on this', was not converted into a financial transaction last Monday when the inevitable appeared. While this front page does not upset me, being after all a marginally good photo of a marginally great man (although not up to the standard of the 1975 Lenin), it is a sad reflection upon the most undesirable feature of this, ostensibly 'student' newspaper - the meaninglessness of most of the content to the life of the average student, who works in the library, smokes dope socially and drinks beer alcoholically.

If you are going to toe the correct left-wing line (and I fear that this is inescapable) will you please stop being BORING about it???

Your newspaper is depressing. Tedious. Repetitive. It is also dead.

Wake your ideas up and bring back the comix, smear attacks on the executive (who now, more than ever, deserve them) and the silly letters. A few more rock reviews would help.

THEN you might start getting your readership back. Because whether you like it or not your readership is GONE.

I spent two years working on Salient, and god only help me, the only entire issue I ever read was a 1972 back copy-.

I no longer care about this newspaper but I think there are still some people who do. STOP IGNORING THEM.

Yours from the depths of liberalism,

John G. Henderson.

*It's good to see that your two months in the public service have not dampened the cutting edge of your wit, nor your capacity to write electric prose while under the influence - Ed.*

## Salient and Mao Tse-Tung

Dear Sir,

The cover of the last issue of Salient was certainly impressive, and a good deal more artistic than usual. After beginning with such a tribute, if that is what it was, to Mao, why then did you feel the need to excuse yourself to your readers for printing it? If you, and your staff are concerned that Salient is in fact "a magazine dominated by the left and not concerned with students" then it is up to you to make it more relevant. If however you consider that the death of such a great justified our paying a tribute to him, then it should not be necessary for your to apologise to the readers.

Indeed the editorial did merely "pay lip service" to Mao, when the cover of the paper suggested to me that there would be a feature article inside, telling the more apathetic and less well informed majority (myself included) some fact, not propaganda, about what China owes to Mao and what we owe him respect for achieving.

In such an article as the editorial the tribute which was begun lost any impact, even sincerity, by your not expressing your respect of him without the preceding apology for your belief.

Jillian Moss.

*We heard about Mao Tse Tung's death late last Thursday night. As you probably know Salient goes up to the printers on Friday. There was precious little time in which to attempt any feature article, so we decided instead to run a cover photo and a short comment on the inside. This week we have printed a more substantial article - Ed.*

## Alleged to Have Syphilis

Dear John,

It seems I have to protect my head again, this time from someone called James Robb. The nuclear issue, particularly the Truxtun's visit, is very controversial and has divided the country into 'sides'. Since I don't subscribe to the prevalent view that union members are all of one type of mentality, I was rather skeptical when union spokesmen tried to convince the public that their members were unified in their stand.

James Robb's attempt at lifting me from my ignorance confirms that they weren't. Rather like saying that the National Government has the full support of all New Zealanders, isn't it. That is why I made the comment to which James Robb took such predictable offence.

As for the statement about Black Power defence fund, I was a bit dismayed at the time that such a potentially controversial motion was passed with so little discussion. I deliberately used emotive words in an attempt to evoke some sort of reaction from the notoriously silent majority. If anything is misleading it is James Robb's version of what I was implying.

It's all rather pointless though since the people you really want to get through to only read Harold Hedd and the Letters anyway.

Gary Henderson.

p.s. If you want a clever title for this letter, try "The Hat-Check Girl Has Syphilis."

## A Lone Protester

Dear John,

As an apathetic, pro-semitic, middle-of-the-road heterosexual I have been under considerable pressure in maintaining my intellectual freedom at this university over the last 3 years.

Aware of my obvious impotence as a one man pressure group I have let the tides of liberalism and communism rush back and forth about me. With the patience of Job have I watched the SRC travel in ever decreasing circles.

But this time they have gone too far.

I hereby give Public Notice of my intent to smoke cigars and/or cigarettes in the "public parts" of the Union Building, and my further intent to maim, injure or handicap any smug jumped up little bastard who attempts (physically) to ban, hinder or curtail this most cherished of my social activities.

Yours faithfully,

L.M. McMahon.

p.s. If God had wanted man to be homosexual he would have given him a longer thumb.

## Race Relations Act Remembered

Dear Sir,

I am horrified that the Editor of Salient has permitted last week's letter against Malaysian students to appear in his newspaper under the guise of "democratic thought". Letters such as these only intend and serve to provoke ill feeling among students.

Though it could be argued that bringing these feelings into the open is preferable to letting them fester unheard, section 25 of the Race Relations Act 1971 sees inciting racial disharmony as an offence.

Under section 25 subsection 1 an action could lie against Jordan K. Mangrove-Muncher and the Editor of Salient for publishing threatening, insulting or abusive material with the intent to excite hostility or illwill against or bring into contempt Malaysian students on the grounds of race or national origins.

Yours,

A. Callaghan.

## MSA Annual Report

Dear Editor,

What a badminton report the WMSA (65/76) presented in their Annual Report!

'Sad to say Wellington had to field the same team that won the competition last year being unable to inject new blood.'

What a down-to-earth sarcastic piece of garbage. We hope that people would not be misled by that rotten report. Anyway, we have good reasons to believe that it would be a much better report if it goes like this:

'Sad to say Wellington had to field the same team that won the competition last year as the selector could not afford to leave his friends out of the team by taking in new blood'.

Doesn't this sound better? Perhaps our former progressive WMSA president (Mr A.L. Leo) would like to arrange a match between us and the team that won the recent NZMSA Games. We would be looking forward to meeting the. Please, Mr Leo, do not disappoint us.

Thanks.

Yours Sincerely,

C. Goh

C.K. Ng

P.S.L.

K.F. Shim.

p.s. match arrangements - 4 singles 4 doubles.

## Another Silly Letter

Dearest Cutie-pie,

I resent all insinuations that I am a raving homosexual and a perverter of little boys - I am not camp. I categorically deny any implications to that end! I am not. Definitely not . . . . . well, a bit.

But all that is irrelevant, so to come to my point (no crudeness implied), the general masturbation over the Truxtun affair led me to thinking. Anyone who claims you have to be straight to think is nothing but a butch little liar. Anyway I suggest the students' Union should invest in a nuclear powered cafe. This would most certainly improve the service and the fallout (if any) could only improve the taste of those infamous pies.

If you don't like my suggestion you can go and stick it up your...nostril. Yours in Woolworths pantyhose and Evening gown, Col. Terrence A. Wanker (retired).

ps NH Toad is nothing if not a sociological reactionary! So there!

## Critique of Feminism ill-reasoned

Dear Ed,

A few words of comment on Lindy and Leonie's astoundingly ill-reasoned article "A Critique of Feminism". And presumptuous! So they have the answers about what "really concerns the so-called 'average' woman". How dare they presume to speak on her behalf! What basis has their claim to be more in touch with working-class women?

It is no mere coincidence that the people with the power in this society are men. ("The enemy is obviously not men, but society"). Many feminists this concomitance as a reason for an exclusively feminist (i.e. rather than a feminist socialist) stance. (NOT to be confused with an independent women's movement working towards a socialist revolution, L & L!).

This power dynamic is, historically, related to the relegation of women to an inferior position by virtue of their anatomy. Of course capitalism and sexism are inevitably connected. No feminist would suggest that her goals could be achieved under a system which is based on inequality.

But after acknowledging that (while hinting that all the other middle-class feminists - sorry, I forgot for a moment that they're not - have missed that major theoretical point) Lindy and Leonie go on to assert that we should build up the family "so that it safeguards the rights of women and children"! (This sounds suspiciously like the sexist mythology we're trying to escape.)

Capitalism maintains the ideology of the family to support its vital economic function: that of providing the unpaid labour of housewives so that their mates can go out and work, thus getting the labour of two human beings for the wage (and that only a fraction of its real value) of one. It disgusts me to hear anyone supporting one of the most basic units of oppression of the capitalist system. There is no "protection" for women in the family. God knows it's making enough of us crazy.

Lindy and Leonie seem to deny that the oppression of women cuts across class divisions. ("The Women's movement must be led by working class women"). Women will

organise around issues that affect them as a sex. We may find (not coincidentally) that they are struggling towards the broader goals of socialism, but they will be struggling basically as women for their demands.

The most absurd claim in this article is that "abortion on demand does not have much support among working-class women because it does not attack the real problems they face"! Are you people MEN that you don't see that most women are faced at least once in their lives with the VERY REAL PROBLEM of an unwanted pregnancy?!

Surely no issue unites women more - and the consequences of all women having full control over their reproductive lives would seem to me to be profoundly revolutionary.

And frankly, the suggestion that "there is a refusal to unite the abortion struggle with the movement for day care" is utter nonsense. I challenge Lindy and Leonie's credentials as having "experienced many different types of feminists organisations".

The whole article smacks of a rather sophisticated form of the old divide and conquer ploy. More analysis of experience, less woolly rhetoric, please.

Marie Buckley.

## Morris and Cassidy on Feminism

Dear John,

Lynne McGimpsey, in last week's Salient, claims that if women were political enough to recognise their main enemy as their boss they would support abortion on demand. This is nonsense as the main concern of working women would surely change from week to week depending on their changing personal situation. The only time working women are concerned with abortion is when they need an abortion, whereas the problems they are faced with everyday is buying the groceries and paying the bills. One woman we know has to keep herself, her husband and 2 pre-school children on an income of \$80 a week. Recently, after paying all their basic costs for a week they were left with \$4 to cover extra expenses e.g. dentists, doctor, new clothes etc.

Frankly it is very difficult to understand Lynne's logic. When she says that if working class women were political enough to recognise their boss as their main enemy "then surely working women would be the first to fight for their right to plan their pregnancies, pregnancy being the main argument the 'bosses' use in restricting women from advancement in employment".

Lynne is working within the framework of the bosses and thus adopting their viewpoint that the basic contradiction facing women within capitalist society is biological rather than that based on class. Women should not be fighting against the excuse "which bosses give for throwing them out of the work force - pregnancy (an aspect of the biological contradiction)". This is not why they are removed from the work force; it is because the economy can no longer absorb them (the class contradiction). Recently it has not been the risk of pregnancy that has been the excuse given for squeezing married women out of their jobs but rather an ideology which says women should stay at home and look after their children. Surely it would be better to centre the primary attack on the unjust exclusion of married and single women when the economy decides it no longer needs them?

By placing the abortion campaign in a primary rather than a supportive role Lynne is essentially saying that the biological contradiction takes ascendancy over the class contradiction.

We agree wholeheartedly with Lynne that working women suffer most from the present abortion laws. This is very true; working people suffer from all repressive legislation to a greater extent than people with money. Lynne says "a distinction must be made between a movement comprising mainly middle-class women and one which propagates middle-class demands". That was the whole point of our article! Where we disagree is that abortion should not be raised as the primary demand in isolation from the main demand of working-class women i.e. better working conditions and higher pay.

It is debateable that the campaign for safe legal abortions "has involved women throughout the whole community" when the "unite Against The Gill Bill" meeting in the Town Hall was mainly composed of middle-class women and men.

We're not disputing that abortion is an important issue and that any encroachment on our rights should be strongly fought against. Rather we think abortion should be seen within the total context of the fight for a decent standard of living, day-care, and a woman's right to work.

Yours sincerely,

Leonie Morris and Lindy Cassidy



