

# TE AO-MARAIMA

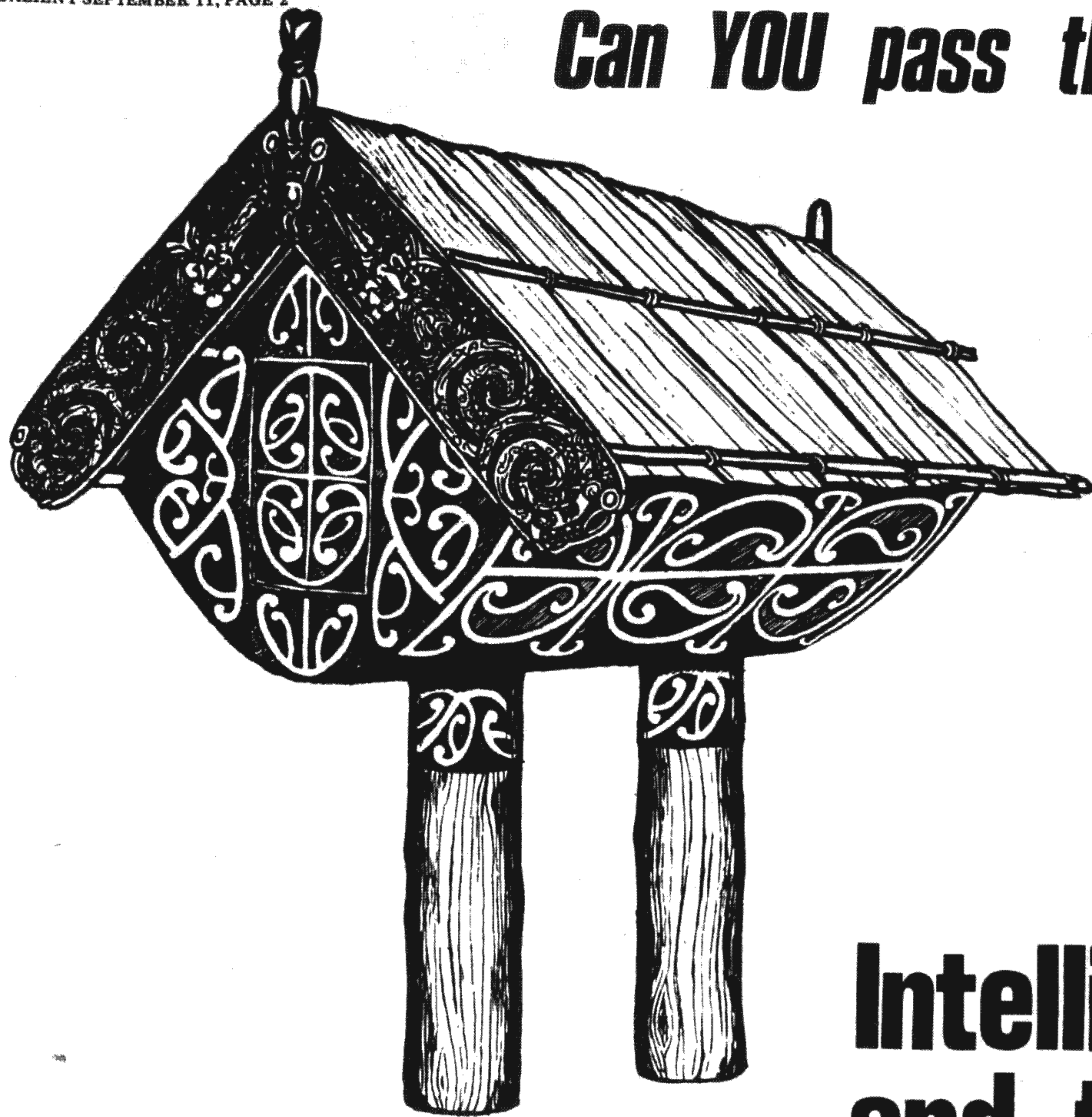
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**AKONA TE REO MAORI**  
**Learn the Maori language**



# Can YOU pass the MOTIS test?



## Intelligence and the Pakeha

Reprinted from "National Education", July, 1971.

by D. Archer, R.S. Oppenheim, T.S. Karetu and R. St George

This paper deals with the problem of Pakeha intelligence. The authors have developed a new test of intelligence, called the MOTIS and are optimistic that their findings will revolutionise the process of intelligence testing and secondary school streaming in New Zealand. The MOTIS is a desirable instrument on several grounds. First of all, the test consists of only ten items, and is quick and effortless to administer. Secondly, the MOTIS draws upon information that is purely New Zealand based — unlike the now obsolete OTIS test which was developed in the foreign cultures of the United States and Australia.

In addition, the outdated OTIS suffers from an unfortunate cultural bias. For example, Question twenty-six of Form C of the OTIS reads:

Which word makes the truest sentence? A youth is (?) wiser than his father. 1 never, 2 rarely, 3 much, 4 usually, 5 always.

In a gerontocratic society, where elders are strictly respected, the culturally "correct" answer would be "never". But of course, that is not the answer the OTIS test regards as the correct one.

It is hoped that the implementation of the new MOTIS test of intelligence will erase the inequities of the OTIS and similar tests. A copy of the MOTIS is shown here.

### MOTIS TEST

This is a test to see how much you know about some aspects of New Zealand culture. After each question, there are four choices. The first one has been marked already. If you are not sure of the answer to any question, make a guess. Please answer all 10 questions.

- Which of the following is not a fruit?  
( ) peach, ( ) apple, (X) grass, ( ) lemon.
- What is a waka?  
( ) bird, ( ) horse, ( ) storm, ( ) canoe.
- The opposite of enemy is?  
( ) manu, ( ) hoa, ( ) toru, ( ) marae.
- When you leave a cemetery, what should you do first?  
( ) have a meal  
( ) tell jokes  
( ) sing a song  
( ) wash your hands
- Which one of these four words is most unlike the others?  
( ) puha, ( ) pipi, ( ) tuna, ( ) kina.
- Where would it be bad manners to take food?  
( ) store house, ( ) dining hall, ( ) meeting house, ( ) whare puni.
- If a fantail flew around inside your house, it would be a sign of what?  
( ) good luck, ( ) bad luck, ( ) stormy weather, ( ) fine weather.
- What is a haurangi?  
( ) speaker for his people  
( ) a man of great mana,  
( ) a drunk ( ) a farmer
- Which of the following is a name for the North Island?  
( ) Aotearoa, ( ) Te Ika a Maui,  
( ) Waipounamu, ( ) Maunganui.
- What does whakahihi mean?  
( ) to laugh, ( ) to cry, ( ) to talk,  
( ) to skite.
- What does this proverb mean? Kia u kia mau ki to Maoritanga.  
( ) Hold on to your Maoritanga  
( ) Eating is the heart of Maoritanga  
( ) The Maoritanga and the birds are of one wing.  
( ) The Maoritanga of old is not new.

The authors administered the MOTIS intelligence test to 113 Maori and Pakeha third and fourth formers. The test is intentionally difficult — the mean number of correct answers for all students tested was only 2.78 correct answers out of a possible maximum of ten.

The findings of our study are relatively dramatic and portentous. They suggest that a serious oversight has previously characterised secondary education in New Zealand. The authors feel that the MOTIS could well provide evidence for a major reworking of educational theory in this country. In brief, the MOTIS has demonstrated that the IQs of New Zealand students are not, in fact, what educators have thought them to be.

### Maoris score higher

Maori students scored higher on the MOTIS test of intelligence than did their Pakeha peers. The mean number of correct answers scored by Maori pupils was 3.43. Pakeha pupils, however, only scored a mean of 2.24 correct answers — a statistically significant difference. Numerical IQs may be contained from the MOTIS by multiplying the number of correct answers by the "MOTIS factor" of thirty. Thus the mean IQ of the Maori students tested was 102.94. The mean IQ of the Pakeha students, however, was only 67.26. Pending further testing, these figures may be provisionally accepted as the average IQs of both population groups.

These findings are, of course, rather distressing. They show the Pakeha child to be farther behind his Maori classmate than even the authors had suspected. More important, the findings justify the immediate implementation of corrective programmes to assist the handicapped Pakeha child in catching up.

The authors feel that it is necessary to view the MOTIS results in an appropriate perspective. Of course, the low performance of the Pakeha child does not, necessarily, mean that he is innately inferior; it may well be — and the authors would like to believe — that the Pakeha child has the same chance at birth to be as highly intelligent as the Maori child. If the Pakeha's child's intelligence is inferior, his inferiority may be said to be cultural. In other words, the Pakeha child may be thought of as "culturally disadvantaged". This means that the Pakeha child has simply not grown up in a home as rich in cultural opportunities as the home of a Maori child. Of course, the authors feel that it would be wrong to shame the Pakeha child by telling him that his parents haven't given him the advantages given a Maori child. After all, the Pakeha's inferior intelligence is simply not his fault.

From another perspective, the MOTIS results are not without grounds for cautious optimism. The mean Pakeha IQ of 67.26 leads us to believe that the Pakeha child is at least trainable and perhaps educable as well. The authors recommend that the MOTIS replace the archaic OTIS as the criterion upon which students are streamed into classes of progressively greater difficulty. On the basis of the MOTIS data, the authors feel that the Pakeha child may well be best suited for curricula which do not overtax his limited resources. Shopwork, machining, home science, and perhaps even commercial courses may well be within the reach of the Pakeha child; and with adequate training, the Pakeha could even become a rather terrific bulldozer operator.

Of course, there are drawbacks. If students are streamed on the basis of their MOTIS results, it will create an unfortunate racial stratification in the high schools. That is, the higher intelligence Maori pupils will tend to





populate the highest academic levels, and the under achieving Pakeha child will tend to filter down into courses of low status. If this does occur, we must expect that the Pakeha child may come to think of himself as an inferior. He may think that Pakehas as a group, are not worth much in school, or elsewhere as well. He may not think much of himself, or expect much of himself, or aspire to achievement. But after all, we do have the MOTIS data to prove that he belongs where he is - in the lower streams.

Naturally, the authors do not assume that the Pakeha is hopelessly inferior without a chance of remedy. In fact, history shows a progressive improvement on the part of the Pakeha people. Just thirty years ago, the Pakeha race was engaged in the most brutal and bloodthirsty global war the world has ever seen. The Pakeha race has come a long way in just thirty short years. The authors have every hope that he will continue to civilise and to improve himself.

#### Some curative measures

Having diagnosed the problem of Pakeha inferiority, the authors feel an obligation to suggest curative measures. One would be a series of programmes which would attempt to compensate for the Pakeha child's inferior home background. Of course, Pakeha parents must be kept from feeling bad about having provided a culturally inferior home for their children.

One approach to assisting the Pakeha in self-improvement might be to encourage him to commercialise his culture and to turn it into a dollars-and-cents business. The authors suggest, for example, that whenever a plane or boat bearing tourists arrives in New Zealand, a troop of Pakehas could greet them at the airport or wharf. The tourists, particularly the Americans, would love to see the Pakeha perform his traditional rugby game. The tourist would also thrill to the authentic and quaint cultural expressions of the Pakeha, like the well-known "too right" and "I'm crook". Besides helping the Pakeha to recognise that he is colourful enough to be a tourist attraction, these endeavours would secure precious overseas dollars. Some vigilance may be necessary, of course, to insure that non-Pakehas do not unfairly exploit authentic Pakeha culture for their own profit.

It is hoped that through the measures we have suggested, and through others that are sure to arise, the disadvantaged Pakeha child will be able to catch up with his Maori counterpart. In early school and adolescence, the Pakeha child could be taught to value both sides of the rich cultural heritage available only to New Zealanders. In addition to learning Maori, for example, we believe that all children should be taught English in the schools. And in addition to the extensive study of Polynesian history which the schools now dwell upon, we believe that children should also be taught at least some British history. Instead of studying only the voyages of Kūpe, as at present, we believe that students should also hear at least something about the Pakeha explorer Cook.

The authors believe that only in this way can New Zealand children of both races, and of both levels of tested intelligence, grow up in a land of mutual respect.

## Tihei Mauriora

Ko te kete tuauri  
Ko te kete tuatea  
Ko te kete aronui  
nga kete o te wananga  
Kua riro i a Io te matua kore  
Nana i homai ki a tatou  
ka tiritiria ka poupoua  
ki Papatuanuku  
Ka puta ki te whai ao  
Ki te ao marama  
Tihei mauri ora.

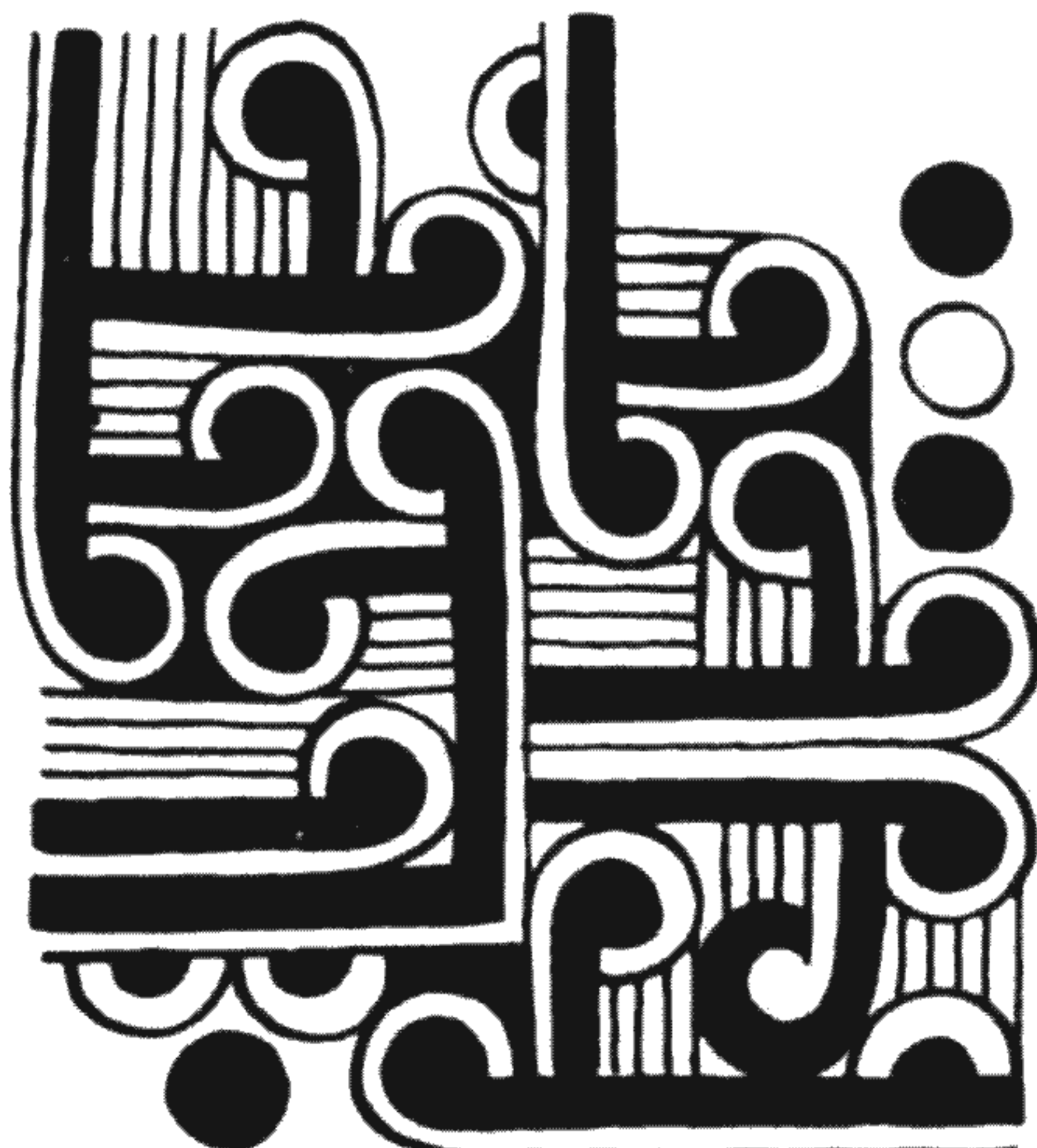
E nga mana, e nga reo, e nga hau e wha, e nga waka, e nga karangarangatanga maha o te motu  
Tena koutou! tena koutou! tena koutou katoa!  
Anei hoki nga pito kupu o to mokai e whakamihia atu ki a koutou i runga i te ahuatanga o to tatou reo rangatira nei no reira me mihi me tangi tatou ki a tatou me o tatou tini aitua kua huri ki tua i te arai, na reira na ratou i tangi na tatou hoki.

Tena tatou hoki nga akonga e whai haere i nga ahuatanga o te ao maramatanga me nga taonga hoki o te ao tawhito o o tatou tipuna. Ina koa nei to tatou reo rangatira te mana o tatou te iwi Maori. Kei te koa te ngakau ki te kite i o tatou hoa pakeha e ako ana i to tatou reo nei. Kei te tika tenei na te mea E rua nga reo o te motu nei ko te reo Maori me te reo Pakeha hoki kia whakakotahi tatou.

Kia hiwa ra! kia hiwa ra! kia hiwa ra!  
He panui tenei mo te wiki nui o te reo Maori mai i te Ratapu te waru ki te Rahoroi te tekau ma wha o Hepetema. Hei wahanga tenei kia hapai to tatou reo rangatira mo tatou e ora ana, mo nga whakatipuranga hoki e whai ake nei. Na reira e rua nga take motuhake mo tenei wahanga nui.

- 1) Kia mau ki to tatou reo Maori
- 2) Kia mau ki nga taonga katoa o a tatou tupuna, kia u ki to tatou Maoritanga.

Na reira, e kare ma, Tena tatou katoa mo te Wiki Nui o te Reo Maori





# KO WAI A HEMI POTATAU?

One of the most distinctive figures at this university is a grey bearded, grey haired Maori who wears a Te Reo Maori pennant on his lapel and always carries with him a flax kit. Many students know that he is the Rev. Hemi Potatau B.A. and many, particularly students of Maori language and anthropology, know that he is one of the most knowledgeable and generous proponents of Maoritanga around. In this, Maori Language Week, it is timely that a brief sketch of his life be given.

Hemi comes from Nuhaka, part of the tribal area of Ngati Kahungunu, which stretches from Mahia Peninsula to Southern Wairarapa. (He is also a member by descent of Ngati Porou and Ngapuhi on his father's side, and Tuhoe on his mother's.)

The tribe of Ngati Kahungunu is associated with Takitimu, one of the early canoes. Kahungunu, the stock ancestor of the tribe, is thought to have been the son of the captain of Takitimu.

Kahungunu was born in Kaitaia and wandered down to Popoia where he married his first wife, Rua tere tai. However after their child was born, he tired of being settled and travelled off to Whareongaonga where he married both Hine pua riri and her sister, Kahukuraewaia-raia. Eventually word came to him of the beautiful woman Rongomaiwahine and he journeyed to the Mahia Peninsula in search of her. She was already married, but he succeeded in proving himself a great provider of food and after successfully getting rid of her husband, he married Rongomaiwahine. He stayed at Mahia for the rest of his life, and so founded the

tribe which bears his name.

Hemi's first contact with the Church came when the local milk-truck ran over his foot, and the mission sisters in the district cared for him. One of them later became his foster-mother, and the Church sent him to school at St Stephens and then to Scots College in Wellington. He returned to live with his foster-mother at Whakaki to matriculate, then went to Otago University and afterwards Knox College, where as well as studying theology he played championship rugby.

As a student missionary, he stayed at Maungapohatu, a community in the Ureweras where the prophet Rua Kenana lived. During the formal welcome for Hemi onto the marae, Rua gave a speech in which he offered Hemi the hospitality of the village, saying "Maku koe e manaaki, maku koe e tukino."

At that time, Rua was a leader of a branch of the Ringatu religion, and had his famous circular temple at Maungapohatu. One of his prophecies foretold the destruction of the world by fire the following year. Only this village would survive as the houses had been built of corrugated iron to withstand the flames. Like many of Rua's prophecies this benefited his followers materially, as the standard of the housing was improved. Hemi feels that Rua became a chief not actually through descent, but by telling his people what to do when they were without a leader, and he succeeded in strengthening and improving the community.

When Rua died, four of his five wives applied to the social security for a widows

benefit, and each one received it, showing the respect even the Government held for him.

Hemi also met the great Maori leader, Sir Apirana Ngata on several occasions. During the revision of the Maori Bible about 30 years ago, Hemi remembers asking him "Why have you not established a school for Maori culture, to teach the songs, haka, crafts and other skills?" His reply was "Kaore e minima" — there had been no request for such a thing. Recently, there has been such a request, from both Maori and Pakeha, but it is already too late to save much of the traditional Maori culture.

One form of discrimination that Hemi wryly recalls was that in those days there was no ballot box for Maori voters. The returning officer asked for name, tribe, etc and then who you were voting for.

This tended to favour sitting candidates, who were mostly conservative. When the secret ballot was finally introduced for Maoris the somewhat more radical Ratana candidates received increasing support. Ratana members have since had a virtual monopoly of the Maori seats, and at times have held the balance of power in Parliament (incidentally, fulfilling one of the prophecies of Ratana himself). Hemi is a strong supporter of the present policy of the Minister of Maori Affairs, Matiu Rata.

Hemi was ordained a minister in the Presbyterian Church in 1933. When war broke out he joined the Maori battalion and was sent to Egypt as a corporal. He became the only Maori member of the Field Security Service, and learnt Arabic as part of the job. In 1945 he was married and served as a priest in Taumarunui. He became moderator of the Presbyterian Maori Synod in 1964.

In 1967 Hemi retired and went back to university at Auckland to study anthropology and Maori. He completed his B.A. in Wellington last year and was capped this year in Auckland at the age of 70. Now he is tutoring here in Maori and studying stage 1 Chinese. He chose this language because of a deep interest in modern China. He is a member of the NZ-China Friendship Society and he hopes to visit China soon. Several of his friends worked as missionaries there before the Peoples Revolution, and they have told that communism was a very good thing for the peasants. The communists were welcomed with open arms, he says, because they did what the Christians and Chiang-Kai-Shek had failed to do — save the people from hunger.

Hemi is a strong advocate of the teaching of Maori in all schools and colleges. He is the patron and pakeke-elder of Victoria's Te Reo Maori Society, which exists to promote Maori language and culture. The two races in this country will come to understand one another much better, he believes, if the Pakeha will take the trouble to learn at least something of Maori language and culture. Hemi believes that integration has so far been to the disadvantage of Maori language and culture.

He feels that the Maori living in cities who have lost most of their culture would benefit from learning their own language since they could identify more with their own race. Gang members might come to understand their responsibility to a proud race and to the community.



## Editorial

### TE AO-MARAMA

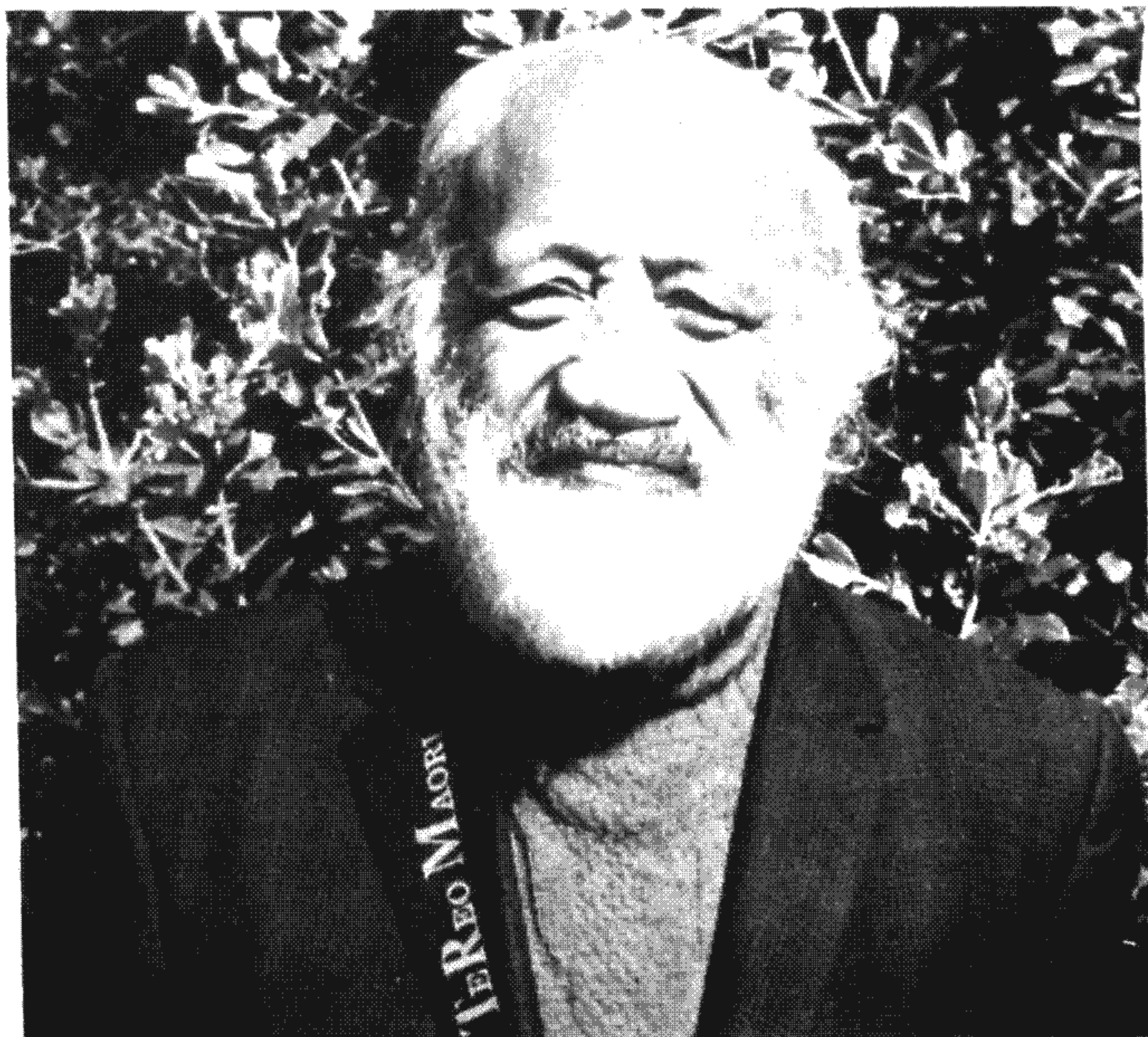
In the beginning, in the period of darkness called Te Po, when there was no sun, no moon, no stars, Papatuanuku the earth lay naked on her back, facing upwards. Ranginui the great sky saw her, desired her, came down and joined with her. To cover her and warm her he set plants and trees about her body, and in the vegetation he put animal life. Then Papatuanuku and Ranginui shaped their own offspring, who did not grow because they were cramped and confined by the continual embrace of their parents. Eventually they could stand the confinement no more, and set about gaining some freedom. After all the brothers had tried, it was Tane who finally separated his parents, by standing on his head and pushing them apart with his feet. Even now the falling rain and mist signify the grief which Ranginui, the sky, has for Papatuanuku, the earth, because of their separation. The world (Te Ao) which the children of Rangi and Papa lived in was still dark, so the sun was placed in the sky to give light by day, and the moon (marama) by night. So the world passed from the darkness of Te Po into the world of life and light, Te Ao-marama.

This prestigious name has been bestowed on Salient for National Maori Language Week. Salient has long been an advocate of the learning of Maori language and all the positive aspects and values of Maoritanga. Maori is not a difficult language to learn, and few of those who get into it would disagree that it is one of the most beautiful, rich and expressive of all languages.

Perhaps the keenest reason for learning Maori is that it is very much a living language, used right here in New Zealand in addition to and often in place of English. For too long 'integration' has been a one-way business, and the neglect of the Maori side has resulted in its near extinction. Learning the language is one way for Pakehas to reverse this tendency. Those who have heard its power on the marae or in hui and meetings anywhere, or those who have sat around a fireside hearing song and conversation in Maori, need no further encouragement to learn. Tihei Mauriora! It is alive, deeply, musically expressive, and warm.

The recent tangihanga for a Labour Prime Minister who was greatly respected by Maoris, showed the language, its imagery, its versatility as a medium of emotions, at its best. But New Zealanders should not sit back and let Maori do their mourning, and for that matter their welcoming, for them. Because everybody can learn at least something of Maoritanga and in particular Maori language, and everybody should. Akona te reo Maori!

— R.W. Steele



For many years Maori and Pakeha have called for Maori language to be taught in primary schools. In 1972, 34,000 New Zealanders, 80% of those approached, signed a petition calling for Maori to be taught at primary level.

Why should the language be taught so early? Because young children learn a language more readily than older children. The earlier the teaching of Maori begins, the greater the growth of self-confidence and identity in Maori children. Also increased is the understanding by other children of the people whose land they share.

The Minister of Education, Phil Amos, supports the principle of Maori teaching in primary schools, but it is important to keep pressuring the government and headmasters until such a

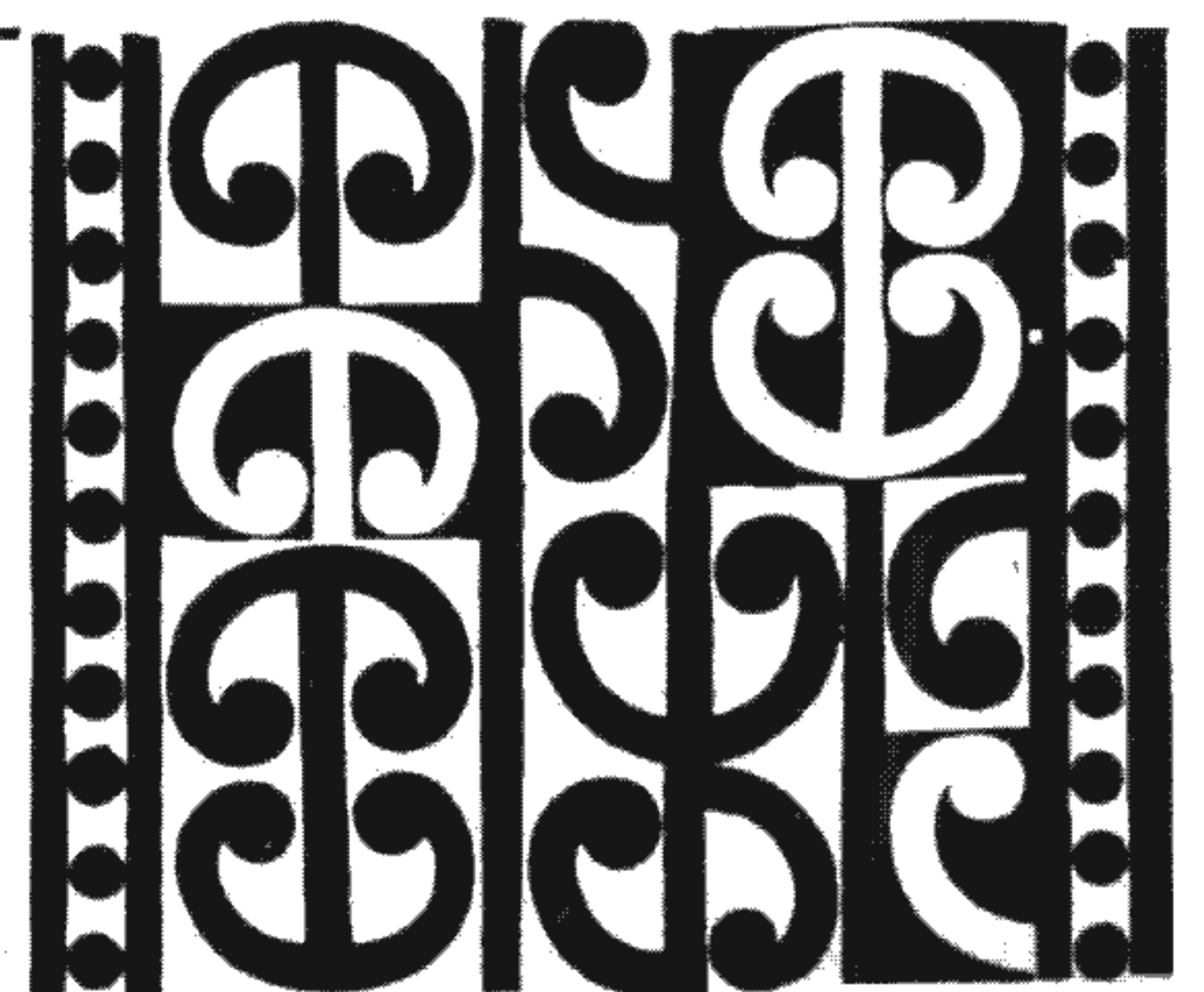
course is introduced. To this end, the "campaign for Maori in Primary Schools" has been formed by Mrs Hana Jackson in Auckland. She has prepared a pamphlet, part of which is in the form of a postcard to be sent to the headmaster of any primary school you care to fill in, asking that Maori be introduced in that school.

This has the effect of alerting him to the need for a Maori Language programme and also serves to indicate the demand for such a course.

If you wish to help, cards can be obtained from the Salient office, Te Reo Maori Society (phone 767730) or Nga Tamatoa (759988).

Act now to prevent the dying of Maori language and customs, and to further racial harmony in New Zealand.

## ONE THING YOU CAN DO







# Some points about te reo Maori

1) Maori is not just a language made up of sounds, grammar and structure that can be translated into English by a process of one to one correspondence. Translation of a concept or a complete thought can only be a close approximation at best.

2) This is because Maori has a different cultural source. When learning Maori therefore some understanding of Maori culture is necessary.

3) To the uninitiated Maori is a different way of talking, acting, behaving, teaching, thinking, perceiving, and believing. The initial barriers are therefore not the apparent ones of being shy about affectations in pronunciation. The barriers are cultural.

4) Like other languages and cultures Maori has changed and adapted to changes in Maori society from outside influences. This is not just a Post-Pakeha development. The Maori language of the 18th century was probably very different from that of the 16th century and so on. In order to survive Maori culture has had to adapt in order to meet and absorb the new influences, ideas and attitudes. For example transliteration is an adoptive device and the Maori language clearly indicates the changes in Maori culture and Maori society.

5) Written Maori has tended in modern times to "freeze" pronunciation. Remember that pronunciation is also susceptible to changes and pronunciation should not be considered (except by misguided purists) as something static.

6) Much Maori literature is not written but the traditional form of literature still predominates. Remember that the literature of a language need not be between book covers. Maori is a language that enhances the intimacy of communication which is why its oral literature loses so much in written form.

7) The way and means of expression are important in Maori, e.g. the use of the body (Body Language). The use and extension of the voice, dramatisation and ahuatanga meaning modes. This means that although Maori is similar to other Polynesian languages the "mode" of expression is very different. This can be perceived merely by watching various Polynesians speaking, listening to the inflexions in their voices and so on.

## Pronunciation of Maori

Table of Maori syllables:—

a	e	i	o	u
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
ma	me	mi	mo	mu
na	ne	ni	no	nu
nga	nge	ngi	ngo	ngu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
ta	te	ti	to	tu
wa	we	wi	wo	wu
wha	we	whi	who	whu

The above table contains every letter and syllable used in Maori, but those syllables in italics are not found in genuine Maori words, although they are used in modern Maori words such as wuru (wool) and a few others.

## Pronunciation

To a student who speaks English only, the chief difficulty in pronunciation is the vowels sounds. These must be acquired from a competent tutor, and much practice will be necessary before they are learnt correctly and become habit-

ual. The hints on pronunciation, then, given below can serve only as a guide but cannot replace the tutor whose help is indispensable if correct pronunciation is to be attained.

## Vowels

Every vowel is pronounced and has a long and a short sound. Every syllable ends in a vowel. When two vowels occur together, each has its own sound, but there is no break as one glides into the other.

The two difficult vowels are the e and the o. The long ē as "ea" in pleasure. The short e as "e" in send. The o is not represented in English. The mouth is kept rounded and the vowel sounds like the word "or" in English if the "r" sound be omitted.

These two sounds need the help of a tutor and plenty of practise.

Long ā as in father.  
Short a as "u" in cut.  
Long ī as "i" in machine.  
Short i as "i" in tin.  
Long ū as "u" in rule.  
Short u as "u" in put.

Kei te pēhea koe Reweti?



Kei te pai Tangimoana

## Consonants

Consonants are pronounced as in English except that the tongue is never thrust as far back as in English and tends to remain more to the centre of the mouth making the sounds more liquid.

Wh in Maori was like "who" in "where" or "when" in the days when the "h" sound was really heard. In modern Maori "wh" often has an "f" sound.

Ng is pronounced as "ng" as in "singer".

The student will be well advised to rely upon a tutor for a course of training in pronunciation, and must be prepared to practise the sound until they become automatic. The table here will give the necessary practice.

Haere ra Sharon



## Social Language

### Hei Mihi

Tena Koe!	How do you do! Hello! (one person)
Tena Korua!	How do you do! Hello! (two people)
Tena Koutou!	How do you do! Hello! (more than two)
Tena Koutou Katoa!	How do you do every-one! Hello all of you!
Kia Ora!	Hello! Good day!
Morena!	Good morning!
Kei te pēhea koe?	How are you? (one person)
Kei te pēhea korua?	How are you? (two people)
Kei te pēhea koutou?	How are you? (more than two people)
Kei te pai.	Well thanks. Fine, thanks.
Haere mai!	Welcome! Come here!
Nau mai!	Welcome!
Haere ra!	Goodbye! Cheerio! (to person/s leaving)
E noho ra!	Goodbye! Cheerio! (to person/s staying)



## A pakeha at a tangi

*Ki te Ropu e Kia nei Ko "Te Reo Maori Society". He whakamarama tenei mo nga Kupu pakeha e whai ake nei. Na taku hoa, na Coila Elaine Richardson i tuhituhi, i runga i te Kaha o tona whakamiharo Ki te iwi Maori o Ngongotaha. Na ratou i tangi tona Whanaunga i runga i to ratou marae, a, tae rawa atu etahi o te whanau o te Kiri-mate. Kua pau Ke tuarua o nga ra takotoranga a te tupapaku.*

*Kia Ora! Coila. Ahakoa he Kotimana Koe, mai ano i to taua piringa i runga o to taua whakapono, ara Ka ora taua i te Huarahi Karaitiana, a, tae mai Ki tenei wa, Kotahi tonu taua. Engari Kite ake nei au Kua uru te ngakau Maori Ki roto i o whakaoro.*

*Na te Karaiti Koe i whakamarama, Mana hoki Koe e arahi. Na to hoa, Ani Allen.*

*This piece, by a Pakeha woman called Coila Richardson, expresses her feelings about a tangihanga, the Maori funeral ceremony.*

Haeremai! Haeremai! Haeremai!

The call launched out, gathering all within hearing, and switching my attention from the child being comforted in the arms of her aunt, to focus on those of the large crowd outside visible through the small window of the Meeting House. As the penetrating notes reached their zenith and softened away, the move across the green from the perimeter of the marae began. Individual faces within the crowd jogged my memory, seeking identity as those whom I had known half a life-time earlier.

I glanced back to the child, quieter now, then sought her brothers and sisters on the mattresses to the right of the now closed and draped casket. They too were being comforted from their reaction to the placing of the casket lid, and their last glimpse of the face of their dad.

As the men backed away, their mother sat again in her place beside the casket and settled the baby on the rug covering her knees.

We too sat back on the mattresses. Without conscious volition our sight was drawn to the casket, centring on the sprays of flowers lying on its top. So often in the past few hours our attention had been caught by their hues, vivid against the creamy burial cloth, only to travel, almost reluctantly, to the face at the top of the casket. So still, and of no colour. Remarkably like the face of his dad, whom three years before we had seen under similar circumstances, though only for a short time.

There was a difference this time. This was a Tangi. We had spent many hours in the meeting house, half lying, under rugs on the mattresses lining the two walls. Helen and her children to

the right of Lyn's body, his sisters to the left. They, with friends and the people of the marae had kept a sustained vigil which had lasted from Sunday through to this moment on the Tuesday afternoon. There had been singing and poi dance demonstrations, with breaks for light meals served in the eating house next door. The children of the marae played cards down at the end by the stacks of mattresses.

All this in the presence of death, but in reality death was in the presence of life for after our initial entry into the meeting house, with the protocol and etiquette of the Maori people observed, we visited with those present, introducing, laughing crying, sharing memories, sharing current family news, both comforted and comforting, physically and spiritually.

Gradually we became aware that this was a much better thing than the often awkward and self-conscious few seconds of embrace and murmured sorrow that seems to be the pattern our western culture has evolved for visitors with the bereaved during this period before the interment.

We had watched each new mourner enter the narrow door of the meeting house, some alone, some in groups, remove their shoes and stand gazing upon Lyn's face. The pattern was always the same. Eyes brimmed with self-consciousness as each gave sorrow its way. Some of the Maori people in vocal expression which seemed a traditional form of lament. They would then pay their respects, first to the slight fair-haired wife who remained in her place beside the casket. Then to the children beside her, back to Lyn's sisters, and so on down, greeting all in turn, an embrace, a handshake a nod, till the newcomers too settled down upon the mattresses or sat on the forms against the opposite wall.

With each new arrival tension gripped our bodies, held for a time, then slowly eased, as tears came, leaving an unusual intimacy of feeling; almost a soul purging, and a consciousness of personal identity with each.

We would listen to the marae orator as he welcomed each new group, not comprehending the words, but understanding well that he was telling the newly arrived of the way they on the marae had known and respected this man Lyn, how their families had lived and grown together, of the tragedy of his untimely death, of their sorrow and compassion for the fine children. And then telling the members of the marae who these newcomers were, how and where they fitted into the varied background of the bereaved family.

We listened as many responded with thanks, expressing their gratitude to these warm-hearted brown-skinned people who had extended the invitation to Helen to hold this Tangi, and who had received her into their hearts at this time.

And so time had passed, death and life intermingling, till now visible death had been closed off and the service proceeding the interment was about to begin. No need for consolation here. Life had ministered to death, death had been accepted as part of life, and for this brief moment in time we had discovered yet another expression of the Lord's commandment that you love one another. For each was aware of having given and received.



On Tuesday members of Victoria's Te Reo Maori Society saw the Ministers of Education and Maori Affairs to discuss matters relating to the Maori language. They presented the following document.

# Te Reo Maori Society Requests ..

Tena korua e manaaki nei i te reo Maori, te taonga na te Atua i tuku iho ki o tatou tupuna, ki a tatou hoki.

We extend to you both, Mr Rata and Mr Amos, our thanks for this meeting arranged as it was in the midst of tragedy and great uncertainty. We are pleased it is a joint meeting and look forward to increasing co-operation between us and the departments involved.

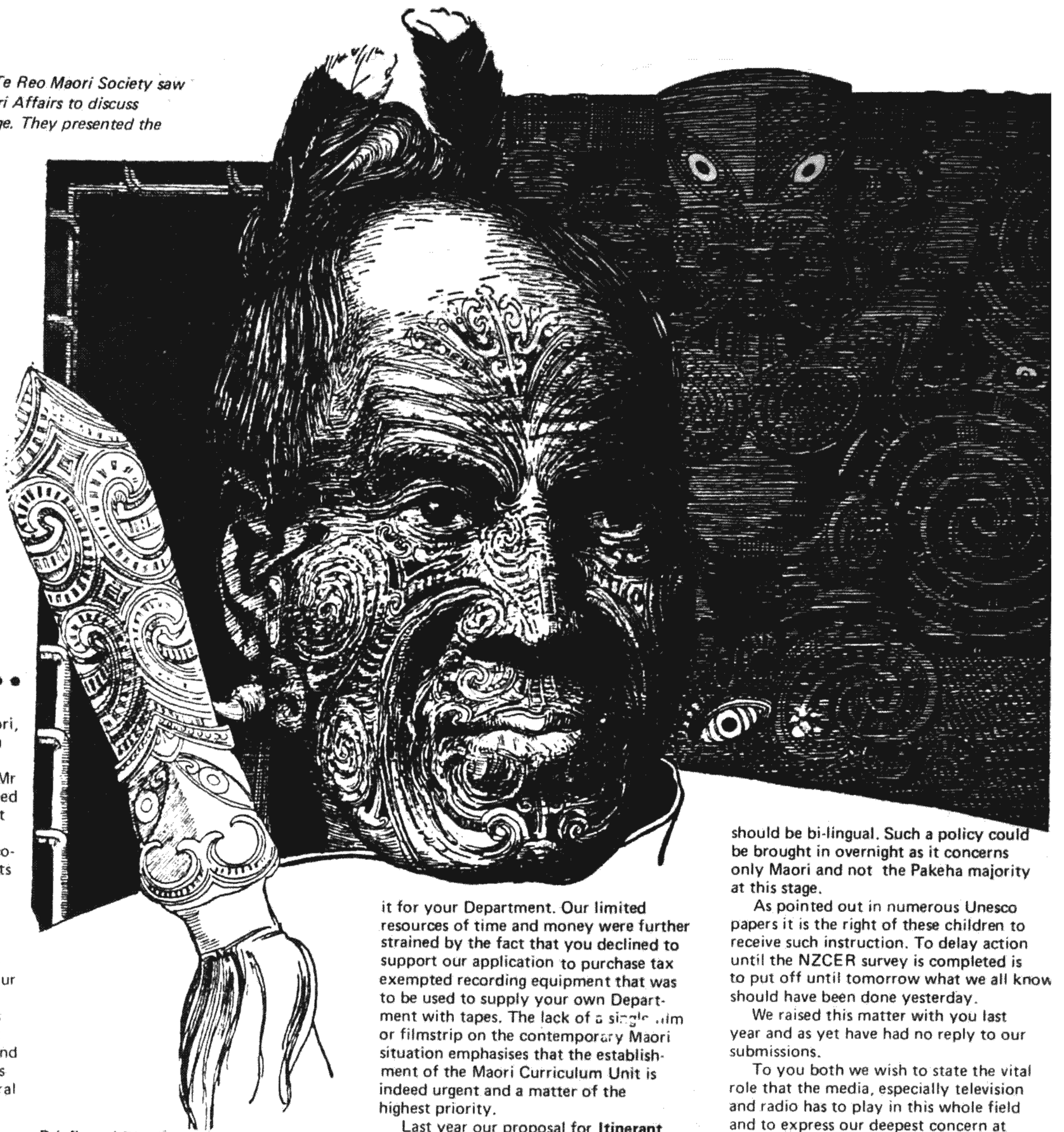
This meeting comes, as you are both aware, at the beginning of this the first National Maori Language week. In past years we have met with you as the Opposition and as the Government. As far as our "kaupapa Maori" is concerned we much prefer to meet you in this latter role — as a Government determined to bring about social and economic changes for Maori, and also to ensure that our Pakeha neighbours receive the full benefit of this their cultural heritage.

We congratulate you on the progress you have made in the promotion of Maori for all New Zealanders. We are well aware of the difficulties faced but at the same time fully appreciate the determined way you have gone about winning support. We offer our continued interest and wholehearted support for these efforts.

Mr Amos, your recent announcement to the National Advisory Committee on Maori Education on the place of Maori in the Primary Schools is very welcome. We trust that the policy will be brought to the attention of all in your department including advisors, inspectors, and particularly District Senior Inspectors. At this early stage it is obvious that few Principals and teachers are aware of the policy and we ask you to ensure that all are informed in the clearest possible manner. The success of the move depends on its widespread acceptance by the Education Community. We suggest the following in the hope that the policy will be financed for the implementation of such programmes as we suggest here:

## Appointment of more Maori Advisors and Inspectors for Maoritanga Courses

Present officers are unable to cope with the heavy demands placed on their services. In the Wellington region, for instance, there is only one Maoritanga Advisor. He is expected to cover both Primary and Secondary School Courses and also to organise and administer refresher programmes. He is the only advisor with the Wellington Service who is expected to do both. In the past, the work which he has been unable to do has been done voluntarily by Maori groups and other interested individuals. At the present time there is no Maori Inspector to look after the Primary School area. The present Pakeha Inspector who has taken on part of the responsibility for the task has had to confine his work to areas of high Maori population (for example Porirua) and is unable to assist schools and teachers in other areas. Furthermore, Maori language is not covered by him at all.



## Briefing of District Senior Inspectors

We believe that such a step is necessary to point out the need and importance of allocating funds from their own refresher fund for Maoritanga work. In connection with this the Wellington Branch of NZEI has put forward the request to the Inspectorate that Maoritanga refresher work take top priority for 1975. We understand that this request included suggestions for longer courses of up to six weeks in length. We believe that these requests were rejected by the local inspectorate as being a minority viewpoint. We inform you of this to show that there is a desire among teachers to attend such courses but such desires are not often given serious consideration by those who make the decisions.

## The establishment of a Maori Curriculum Unit

The establishment of a Maori Curriculum Unit is a matter of increasing urgency. The projected appointment of another curriculum officer to make a total of two will not allow for the provision of the curriculum materials needed (for example, tapes, filmstrips, films, pictures, booklets) to back up the policy. We remind you that it is now two years since we first offered Maori language and literature tapes to the schools through the National Film Library. These tapes are not yet available because the Education Department had no-one qualified in the Curriculum Unit or the Film Library to work on the project. Since that first offer in 1972 not a single Maori language tape to assist the teaching of Maori has been produced by the Department in spite of widespread and repeated requests for them for schools.

This year in desperation we offered to provide the labour to do the job. Facilities were not available at the Department so now the work is to be done at VUW. Thus we will have written the scripts, recorded the material and copied and catalogued

it for your Department. Our limited resources of time and money were further strained by the fact that you declined to support our application to purchase tax exempted recording equipment that was to be used to supply your own Department with tapes. The lack of a single film or filmstrip on the contemporary Maori situation emphasises that the establishment of the Maori Curriculum Unit is indeed urgent and a matter of the highest priority.

Last year our proposal for **Itinerant Teachers of Maori** was rejected by your Department and this year in the Education Gazettes of July/August we were amazed to see a position advertised for the appointment of a German teacher whose duties were similar to those we envisage an Itinerant Teacher of Maori would have. Mr Minister the demand for Maori and the shortage of teachers justifies such appointments.

A survey was recently undertaken by the society in an attempt to pinpoint schools' priorities and needs in running Maoritanga/language courses. It represents a reasonable cross section of all Wellington schools plus all the schools teaching Maori throughout the country. While not all the replies have been received as yet, a pattern is emerging and shows that there is a real need for all of the following.

- 1) Closer involvement of Maori community resource people in the schools
- 2) More assistance from Advisors to work alongside teachers in their programmes.
- 3) An increased number of workshop-type Maoritanga refresher courses.
- 4) Resource material in the form of records, tapes, films, filmstrips, pictures

These four types of assistance were requested as being the most needed and of highest priority. When most of the expected replies are in we will be happy to forward the final results to you for your Department to action.

(Finally in this section we wish to impress upon you the tragedy it would be if Maori became a 'dead language' under a Labour administration. By dead language we mean the now frightening prospect as revealed by Richard Benton (NZCER) and others, that the supply of native speakers is seriously threatened by the pressure of English — in the homes, schools and media.)

In Maori speaking areas, Maori speaking children should receive instruction *per medium of Maori* for at least the first three years and after that instruction

should be bi-lingual. Such a policy could be brought in overnight as it concerns only Maori and not the Pakeha majority at this stage.

As pointed out in numerous Unesco papers it is the right of these children to receive such instruction. To delay action until the NZCER survey is completed is to put off until tomorrow what we all know should have been done yesterday.

We raised this matter with you last year and as yet have had no reply to our submissions.

To you both we wish to state the vital role that the media, especially television and radio has to play in this whole field and to express our deepest concern at the lack of real preparation for expansion into these fields in the near future. It is essential that a substantial proportion of TV and radio time be allocated to Maori language before the new broadcasting units are firmly established. Once underway it may be too late to introduce such measures.

Though we made extensive submissions on both the Broadcasting Bill and the Maori Affairs Bill concerning these matters it appears that little real notice will be taken of them. We therefore ask that you both co-ordinate your efforts to see that every effort is made to gain a place for Maori in the media through Government.

A token Polynesian radio station with coverage confined to the Auckland region is not anywhere near a just allocation to Maori. National coverage on both radio and TV at peak hours on all stations is what is needed if the language is to survive and be a living vital force.

In anticipation of a greater demand for Maori material to be shown on TV we urge that a Maori Language TV Unit be established on similar lines to the National Film Unit with special emphasis on programmes concerning news events, current affairs and children's programmes all of which will be recorded and broadcast in Maori.

In conclusion it is important to ensure that the status of Maori is raised in the eyes of both Maori and Pakeha as it is the status of the language that governs people's desire to learn and speak it. This is well evidenced in all socio-linguistic studies. It is therefore important to ensure the status of the native speaking teachers in that they receive the appropriate certification and salary.

Knowing these matters will receive your full consideration we await your early reply.

Yours in Maoritanga,  
Rawiri Rangitauira  
(President, Te Reo Maori Society).



*Te Karanga a Te Kotuku:**Some records of the land struggle of Saana Murray and her people of Te Hiku o Te Ika, the Far North of New Zealand.*

Published by the Maori Organisation on Human Rights, Box 19036, Wellington.

The publication of this book is intended to help towards a deeper understanding of our country's history.

February 6, the date of the signing of the Treaty of Waitangi in 1840, is New Zealand's National Day and the question of ratification of the Treaty is still on Parliament's agenda. But to date New Zealand laws have regarded the Treaty as "a nullity" and accordingly few Pakehas have felt the need to concern themselves with the significance Maoris attach to the Treaty. In this book Saana's letters give English expression to those century-long feelings that have usually been voiced in Maori on the marae.

To this day few Pakehas have needed to feel concerned that New Zealand land laws preferred to ignore the Treaty and, in a money-g geared society, prevented the Maori from raising money on his land to develop it equally with the Pakeha. The Pakeha wanted land. The law gave it to him. So for the Pakeha it was easy to believe that what is legal is just and that the Maori deserved to lose his land. In the 19th century it was still easy to argue that when the Pakeha acquired Maori land for nothing or at absurdly low prices, this was because the Pakeha was intelligent (civilised) while the Maori was dumb (savage) or because the Pakeha needed the land and money while the Maori didn't.

In the 20th century some still argue that the further Pakeha legislation aimed at repairing the resultant inequality and improving the lot of the Maori should be regarded as a privilege extended by the Pakeha for which the Maori should be grateful.

But since World War II landless Maoris have provided an increasingly significant proportion of New Zealand's work force and have taken their place beside Pakeha workers in the cities. There they have greatly deepened their understanding of Pakeha laws and institutions, and of Maori rights to equal opportunities as New Zealanders.

This Maori education process has gone on largely outside the Pakeha education system where New Zealand history is still taught mainly from the old Pakeha viewpoint and even "Maori studies" in schools have generally been so superficial as to reinforce the 19th century image of the Maori "savage" and the "civilised" Pakeha. So there is still a need to round out Pakeha education with a deeper understanding of Maori values.

But the tide is turning as New Zealand historians increasingly document the historical facts and as the 20th century presents us all with civilisation's savageries (from daily road deaths to recurring wars, from inflation to poverty) which both Maori and Pakeha seek to control and resolve.

This book is a drop in the ocean of that turning tide. It does not pretend to be comprehensive or correct in every detail — and indeed, in this rapidly changing world, much has changed since its publication was first planned for 1972 (for instance, in 1974 the first Maori judge has been appointed to the Maori Land Court). But it does represent the strong feelings of New Zealanders, young and old, Maori and Pakeha, who have freely spent their time and effort because they recognise the need to communicate views which are part of our history and therefore important to our developing society.

The book, which is 220 pages long, is available from MOOHR at the above address or from the Salient Office, for \$2.

ANNOUNCING THE PUBLICATION OF:



# TE KARANGA A TE KOTUKU

## The street-fighting man

*"Some people  
rob you with a six-gun,  
Some with a fountain pen"*

WOODY GUTHRIE

The meeting at the Peter Pan Cabaret on Sunday night, August 25, was called by several large property-owners who wanted to form a Property Investors and Landlords Association.

Main speakers were R.D. Muldoon (self-proclaimed genius), R.E. Jones (Wellington property millionaire) and O.M. Newland (owner of several hundred Auckland properties). The audience included many small landlords presently struggling with mortgages and the shortage of loan money. The meeting showed that the well-heeled property men see the small people as good material for organising against threats to their own position.

After the meeting, as is well known, Muldoon could not handle the fiendish combination of alcohol and Auckland night life and became a street-fighting man.

### The Meeting

Jones inspired the gathering with the mortal words of Maurice Shadbolt: that New Zealand is a land where giants should walk (a category in which Jones evidently places himself). He appealed to history, the courage of our ancestors who took risks in search of land denied them at home.

What this search for land in order to survive has to do with owning more land than one needs, he did not explain. In fact he went on to defend speculators such as Wakefield who viciously deceived and exploited the majority of our courageous ancestors in their search for land. It is such giants, however, who get things done, not the "common plodders".

In the last two years, Jones said, property owners have been vilified and subjected to prejudice and ignorance. They have been targets because they were not organised or militant when the need arose: "Now we're in a position to lash back".

Muldoon devoted most of his speech to denouncing the rabid "socialists" he sees in the Labour Government. With some audacity he invoked "our Maori people" who he said would oppose ownership of all land by "some disembodied State" (as if that is the only alternative to the profiteering marketplace). Not everyone present seemed to be delighted to hear his criticism of the Labour Government for allowing the highest price increases in 14 years of houses and building sections, but they all applauded his criticisms of the new Property Law Amendment Bill for not recognising that tenants can evade penalties more easily than can landlords.

Landlords, it seems, dislike both those tenants who leave without saying goodbye and those who refuse to leave when the landlord so orders. It is hard to explain to landlords the alienation of a capitalist society where everyone (rich and poor) is going to screw the best deal for themselves out of whatever situation they are in. Right now they are willing to unite to defend what they see as their interests.

This desire for unity is readily exploited by the big land-owners who are making hay out of the present housing shortage. All the lip-service paid to "a place in the sun" for "the ordinary man in the street" represents a calculated attempt by these sharks to hide behind the need felt by everyone for a secure home.

The large land-owners are moving to identify themselves with all New Zealanders who own property or who go into debt up to their ears in order to do so. Their tactics will include their own transit houses (for a few of the people they evict) and some additional mortgage facilities as well as blacklists of tenants and increased use of thugs and the police force to protect their interests. All organisations supporting people's rights to decent housing must be prepared accordingly.

### The Brawl

The property investors left the meeting



to be greeted with a massed chant of "parasites!" from about 100 demonstrators cordoned off by police outside. When nearly everyone had left the ballroom, the police shut the doors, turned out the lights and made some pretense of leaving.

However this exercise was defeated by the arrival of Muldoon's car. The "official party" appeared at the doors. Fighting began when a large and prominent Wellington landlord started trying to throw demonstrators around.

Muldoon emerged into a violently confused scene of kicking, punching, shoving, fireworks and flour bombs. According to the next morning's *NZ Herald* (August 26), "police took him by the arms and appeared to be steering him towards his car when a flour bomb struck him on the back. Mr Muldoon veered around the back of his car and ran toward some of the protestors, flailing punches as he did so. Some punches appeared to land, and one youth fell to the ground."

In making this heroic display Muldoon could rely on the police to arrest any demonstrators who might defend themselves against his assault. In fact seven men and one woman were arrested while the Leader of the Opposition and the trigger-happy Wellington landlord went scot-free. These eight were all charged with obscene language or disorderly behaviour except for one who allegedly

managed to assault a constable with a broken hand received a week earlier. One man was picked up for swearing at a policeman who was thumping two young girls.

The Police Commissioner, Sir Angus Sharp, is apparently worried that Muldoon, through his bragging after the event, incriminated himself, (*Sunday News* 1/9/74). However, Sharp's own constables in Auckland saw Muldoon break away from their escort and commit an assault. They did nothing then and they would not listen to talk of charges afterwards. Their job is to protect the rich and powerful, not to enforce justice.

Muldoon, that man of genius, prides himself on his realistic "solutions" for violence in the cities. Yet how much chance would a young man picked up by the Auckland Task Force have in court if he said: "I'm all right, but I saw the face of one of (them) in front of me and I just hit it", (Muldoon's own words, *NZ Herald* 26/8/74).

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# Behind the dispute at Fords and G.M.

Many students find it hard to take an interest in unions and complain about the prevalence of industrial disputes in this country. Some even go so far as to say that the workers are lazy and 'don't know when they've had it so good'. The industrial situation now at Fords and General Motors is typical of the industrial situation of the western world generally. The interests of the workers at Fords and General Motors are obviously different from the interests of the management. The workers want better conditions and more say in the environment they are forced to work in. The management exists solely to expropriate profits. This means keeping plants running "efficiently", which in turn means keeping workers under control.

Trade unions help the workers organise and fight against unfair conditions. More importantly, they help workers to realise that it is possible to stand up against the economic power that controls their lives. Every industrial struggle also indicates the class struggle in our society. Wherever the means of production are in the hands of a few, and the mass (workers) are subordinated to the profit motivations of that few, industrial disputes will always arise.

Students cannot afford to wipe unions and the struggles of the working class off their sympathy list. The working class sell their time and their labour power to big organisations that are not in the least concerned for the workers' welfare. Yet workers have to do this in order to live. Many students will eventually become 'professional people' which means that while they may be working, the fruits of their work and the work of others will be constantly returning into their own or part-owned business or businesses. Other than this they will be more likely to have agreeable jobs, often related to their own interests. It is very easy to criticise another individual's experience that one may never have had to experience similarly. But without the workers, there would be no economy at all.

This week coachworkers were locked out of Fords and General Motors. There are a number of significant reasons for the current dispute. In July, the previous award contract, negotiated by both the coachworkers and engineers, expired, and negotiations towards a new award were to be forthcoming. An award related not only to wage rates but is also concerned with working conditions, workers welfare, and rights. Coachworkers claims under a new award agreement served on the employers on July 29, included such claims as:

- bereavement leave
- maternity leave for mothers and fathers
- the provision of safety footwear for all all manual workers
- no dismissal action until the matter has been fully discussed with the unions
- a three week paid annual leave (instead of two)
- paid cleaning up and shower time

Up until now the coachworkers union had negotiated a National Award together with the Engineers' Union. This was because coachworkers in Auckland and Canterbury were being served by the Engineers Union officials. The coachworkers union felt that the interests of the Wellington, Nelson, Marlborough, and Taranaki coachworkers could be better served by their own award, than the National Award. The management however refused to negotiate with the coachworkers and so the workers withdrew their goodwill.

This withdrawal of goodwill continued for three days until a compromise was agreed upon. The management would meet with the workers to negotiate the coachworkers award on the condition that later, both engineers and coachworkers would negotiate together in the previous manner. Subsequently the Coachworkers Federation filed claims for

its own award. A date was set for conciliatory meetings to proceed, and this was agreed upon by the employers. Union delegates from the Wellington area and Dunedin came for the first meeting which was also to be attended by representatives of the employers. As the meeting was about to begin, the employers' representatives refused to enter the room and negotiations were once more foiled. As a result of this, goodwill was again withdrawn by the workers. This time the employers claimed that this was a strike and therefore illegal ....(by law, no strike action is permitted while a dispute is going through the Industrial Arbitration Court).

On Friday, August 30 workers were threatened with summary dismissal if normal work was not resumed immediately. On Monday September 1, a stop-work meeting was held at all plants (Austins, Todds, Fords and General Motors). It was recommended by the union executive that the workers resume normal work (so as to allow the legal channels to be pursued as far as possible). At Fords and General Motors this was voted down which meant that the previous withdrawal of goodwill by the workers which had cut back production, was to continue. At Fords last Tuesday, and at General Motors the day before, coach workers were issued with dismissal notices, and all other workers were issued with one weeks notice. The dismissal notices were ignored and in many cases at Fords torn up. The next morning after each firm's respective dismissal of its employees workers turned up for work regardless. A lockout occurred at both firms.

At the time of going to press, two meetings have been held in the Trades Hall, since the lockout.

## Bosses on the offensive

This interview with Don Franks, a delegate of the Coachworkers Union, was recorded last Thursday.

**SALIENT:** Why does the Coachworkers Union want to negotiate a separate award and conditions apart from the other unions involved at Fords and General Motors?

**FRANKS:** The coach workers union feels the interest of its members would be best served by having an award for the Coachworkers Federation. This area covers Wellington, Taranaki, Marlborough, Nelson and a few places down south. For a long time now the coachworkers have sat on a National Award with the Engineers Union. This is because the engineers serve our members in Auckland, Christchurch, and one or two in Westland. We feel that we've been held back a bit in the past by the Engineers' Union. We're prepared at the moment to continue negotiating a National Award but its quite simply a matter of the members in the areas that the Coachworkers Federation cover, having the freedom to fight for the specific demands that we want, that the engineers might not be specifically interested in.

**Why did the managements of both companies walk out of the first arbitration meeting?**

The management has given all sorts of reasons for refusing to attend this meeting. But the real reason for this is in fact that it was just a question of stalling. The employers don't want us to negotiate this award. There are a lot of awards coming up and we haven't got all the time in the world. Stalling has been one of the many tactics they've used against us and in my opinion that is the real reason why they didn't attend the meeting.

**Why are Fords being so stubborn over the simple principle of separate award negotiations by a separate union?**

Ever since Henry Ford started his business, Fords has had a very long tradition of opposition to trade unionism anywhere, of any kind. All companies have this to a certain extent. Fords is one of the most notorious companies for opposing any kind of working class organisation. Over the last few years the Coachworkers' Union has built up a strong shop floor organisation. I think what it boils down to is that companies are determined to knock back the coachworkers wherever they possibly can. They know that if we have a possibility of going for an award, that we'll fight for it. They don't want this, in fact they don't want any part of the Coachworkers' Union....so this is just a method of attacking it.

**Do most of the workers who were locked out, know what's going on and why? For instance a young worker on TV the other night claimed that he hadn't been informed about anything**



Wednesday, September 4: The lockout at Fords, Seaview. (The Management is behind bars).

**and couldn't figure out what was going on.** All through this dispute the officials and the delegates have made every effort to inform the rank and file on what's going on and also to seek their opinions and be guided by their decisions. The executive can only make recommendations to the members; in some cases the recommendations have been accepted and in others they haven't. But as regards keeping the members informed we've put out bulletins regularly which have been distributed to each member and we've had a lot of meetings of the rank and file and also delegates meetings. The delegates have gone round and told workers their findings. As regards that young joker outside the gate who was on TV I think that this can only be seen as a particularly biased piece of portage....biased in the favour of the employers because there were quite a lot of men walking out those gates and there were two or three people who attempted to speak to the reporters, who were apparently knocked back. That particular worker on TV had taken quite a lot of interest in the union according to the plant convenor and it would have been expected that he would have had some idea of what was going on. Of course some members are confused about the situation but I don't think that worker was representative of the majority of opinion.

**Why was there a go slow and not a strike?**

For a start there hasn't been any such thing as a go-slow in any part of this dispute. Workers have on one or two occasions withdrawn their goodwill from the company and worked at their jobs without enthusiasm. They would have worked with much more enthusiasm if they'd known that the company was ready to negotiate



Tuesday, September 3: Workers tear up dismissal notices and pay cards.

and see reason on this. In the motor firms most of the time, people have to work at a pretty fast pace to get the units out and what we consider we've been doing is working through this dispute at a more normal human pace. As regards going outside the gate this is not a sensible thing to do because when you totally withdraw your labour that's the lot. Once the unions do that then they're fired off their biggest gun. We seek first to do things through the legal channels, and if these fail we will take some sort of action. Only at the last do you completely withdraw your labour.

**Is the withdrawal of goodwill tactic while arbitration is in process legal?**

The withdrawal of goodwill 'tactic' has been defined as strike action under the Industrial Relations Act by the employers, but as I mentioned before, the members have been simply working without enthusiasm and if in some areas production has been deteriorating somewhat this is to be expected. Under these circumstances the employers are refusing to negotiate the award....that's saying in effect there's no dispute. So they want to have it always. As far as the union is concerned, having gone into it thoroughly, there's just been no illegal action taken by any of our members.

**How important is the principle of the workers taking control of their working places and standing up against the management, over the practical importance of winning a new award?**

I see these two things as being very much interconnected. I don't personally believe that the control of industry by the workers is possible in its most real sense without workers controlling

the whole of the society they live in. I don't see any future in workers having a stake in their own exploitation. But I would say the battle for a better award (wages or conditions) is a part of the struggle towards workers control of their own destiny.

The most valuable thing that is gained from any such exercise as this is the experience.... every time there is some industrial action taken we all can learn a little bit more about the society we live in. Even if we were to lose this particular dispute and come out of it very much the worse for wear we'll still have had the experience of being through it and the workers and their representation will then have to look over their past mistakes, draw lessons from these, and bear them in mind in the future. This will be an important step towards the principles such as you previously mentioned.

**What do you think is going to happen now?**

Well there's no doubt about it, the motor companies are on the offensive. Their real aim is to break down the shop floor organisation of the Coachworkers' Union because out of all the unions in the motor companies, the Coachworkers' in the past year, has concentrated the most on building up a strong democratic shop floor organisation. The motor companies have lost quite a lot of production out of this and it seems they've chosen to have a bit of a showdown. What we're going to do now is to have our representatives take a very deep look at this and consider the best interests of the members. These findings will be referred to the members for their decision. From that standpoint the struggle will be continued.



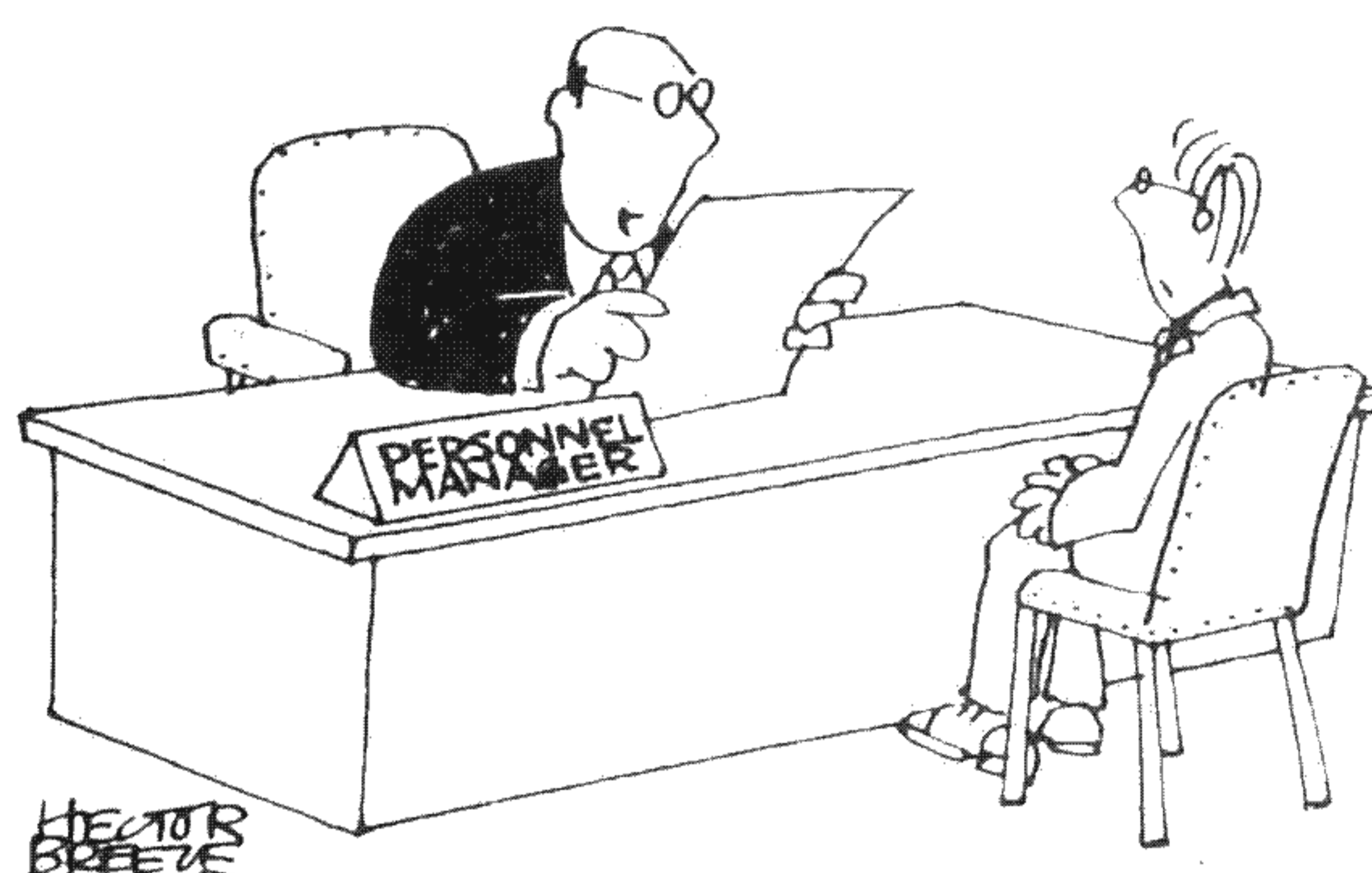
# Special Lift-out

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ATTITUDES OF BUSINESS STUDENTS TOWARDS JOBS

Desirable jobs

- Salary based on effort (83%)
- Opportunities for bonus (68%)
- Competition within company open and encouraged (63%)
- Salary based on performance (59%)
- Company involved in heavy competition (58%)
- Job security less important than pay (56%)
- Good salary but risk of failure (53%)
- Automatic salary increases based on defined standards of excellence (51%)

Jobs to be avoided

- Promotion based only on seniority (81%)
- Easy, unimaginative work (70%)
- Emphasis on carrying out clearly defined company policies and rules (59%)
- Routine work with a high salary (56%)
- Secure job with low pay (55%)
- Close supervision by superiors (52%)
- Routine work with high community respect (50%)
- Persons are discharged for failing to continually improve performance (48%)
- Automatic salary increases based on seniority alone (47%)
- Civil service (40%)

NOTE: Percentages indicate the number of students who expressed strong agreement with the statement.

# What Business Graduates Look For

By George Hines

The influx of university graduates in commerce and administration into New Zealand business is steadily increasing. Whereas now about four per cent of managers on this country hold degrees, this figure will triple by 1980. By the turn of the century, a date well within the working life of most of today's 55,000 managers, it is likely that a clear majority of company executives will be graduates. The historical trend in New Zealand has been for the percentage of graduates employed as managers to closely about the same fraction of degree holders in the general population. There is now evidence, however, that management will gradually become mainly the domain of the university-educated businessman. While this tendency mirrors overseas experience, it also raises important questions about the impact of graduates on New Zealand business.

Two common questions asked by managers about the B.C.A. graduate are (a) what does he know about business, and (b) what does he want in a job. These queries are especially relevant to the business administration major because the degree in this field is relatively new and also because it is still in the process of evolution. The first question can be briefly answered through a summary description of the programme at Victoria University of Wellington, where the Department of Business Administration offers the most comprehensive course to the largest number of students in New Zealand.

The programme at Victoria provides the student with a comprehensive background in the essential elements of business while stressing a decision-making orientation. Problem-solving, case studies, and practical exercises are extensively used to interweave theory with actual business situations. Each student studies the following subjects during the three year programme: administration, accountancy, economics, quantitative analysis, marketing (two courses), organisational behaviour (two courses), business research, production and operations management, personnel administration, management theory, and management planning and control. Most graduates fully recognise their limitations in practical experience, but they feel that they have a good conceptual grasp of business problems and are eager to put their decision-making skills into practice. It



is with graduates who have completed this programme in mind that this article now turns to its main theme: what does a business administration graduate look for in a job.

**General characteristics.** The university student has been widely publicised as being radical and seeking change. There is evidence that some students meet this description, but it does not apply to the typical business student. Research into business students at Victoria University shows them to be highly conservative, particularly in comparison to those studying arts and humanities. They are not as resistant to change as the average New Zealand manager, a fact which undoubtedly contributes to the widespread belief among executives that all graduates are likely to be liberals. The level of conservatism among business students is potentially quite a valuable asset — they are resistant enough to change the value of objectives of their employing company, but flexible enough to seek innovative ways of achieving corporate goals. The business graduate also has a relatively high need for power, a characteristic which leads him to seek positions with the potential for influencing others and ultimately to exerting some control over them. Based on these psychological measures, it would be expected that the typical business graduate would look for a job that would provide

scope for decision-making responsibility, authority to implement decisions, and recognition for accomplishments. A survey of final year students in business administration at Victoria University was conducted in order to test these assumptions and to provide direct information on near-graduate's attitudes toward employment.

**Salary.** Graduates are known to be optimistic about their salary prospects, leading some observers to comment that new degree holders expect to be hired as managing directors. The average third-year student at Victoria University in 1972 expected to receive an annual \$4400 salary upon receiving a B.C.A. degree. The figures (considering only full-time students and not part-time students already employed in industry) ranged from \$2000 to \$11,000. Most students do not expect to receive a high starting salary as a matter of course — they want the opportunity to prove their value to the firm and to earn their money through effort and performance. As shown in Table 1, the most sought after jobs are those which link salary to individual output. Opportunities for earning a bonus are also seen as a positive incentive.

**Competition and risk.** Companies known to be involved in heavy competition and which encourage open competition for excellence among staff members are held by business students to be desirable as employers. Jobs which offer a high salary, but which carry the risk of failure are also valued, an understandable attitude for young graduates whose family and financial responsibilities are light enough to permit risk-taking early in a career. Job security is held to be less important than pay. A substantial number of students say that they would avoid companies whose policies require continual improvement in performance as a condition of employment. The inference is that if a person's performance is maintained at a high level, this should be adequate effort to provide an equitable return to the employer. Overall, business graduates prefer jobs which give challenge and they are apparently willing to tolerate a reasonable risk of failure if the rewards are substantial.

**Work content.** One dominating factor emerges in the description of jobs to be avoided — routine work. Having studied for several years to learn how to solve problems and how to apply analytical tools to business decisions, the business graduate will be dissatisfied with employment that frustrate the need to fulfil this challenge. Even the prospect of a high salary does not motivate the graduate to choose easy, unimaginative work. Most routine jobs which are valuable to the community, such as civil service, do not appeal to the B.C.A. graduate in business administration. The opportunity for personal autonomy in decision-making is rated highly and jobs which feature purely administrative duties closely tied to company rules and regulations are rated as undesirable. Close supervision by superiors is also seen as a negative factor in a job.

**Promotion.** Business students say that they will avoid jobs in which promotion is based only on seniority or in which there is an inflexible wage scale directly tied to length of service. They prefer employment conditions which stress performance and in which outstanding effort can be rewarded by early promotion.

It is well known that work attitudes change as one grows older and acquires more family responsibilities. The attitudes expressed in this survey reflect only what is seen as desirable in the eyes of business students and do not necessarily predict actual job selection. Numerous factors are included in the choice of a job and quite often the decision hinges on relatively minor points. In the full employment conditions within New Zealand, however, there is wider possible selection for graduates than exists in most countries. For this reason, offers of routine work with minimum opportunity for decision-making may prompt business graduates to decline in favour of more challenging jobs with lower initial salaries. The most attractive jobs are those that provide a chance to put problem-solving skills into action and which tie salary and promotion to actual performance.

These findings should please critics of university business education who argue that graduates must not be accepted merely on the basis of their degree, but must prove that they can pay their way in the firm. In essence, the business graduate is saying that he wants a job in which he can prove himself and he values most highly work which gives him the maximum opportunity to do so.

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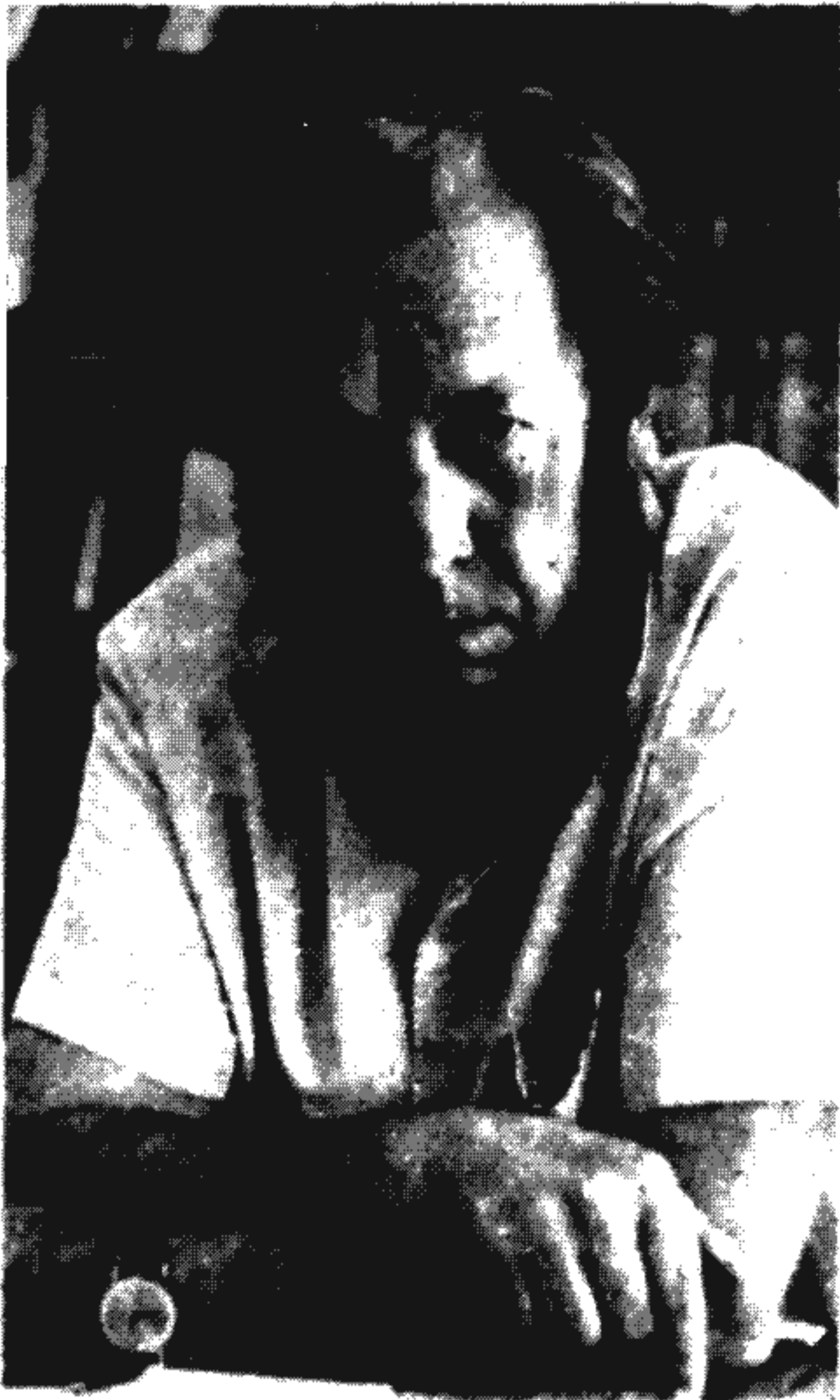
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## Student Travel Bureau

Victoria University, Private Bag, Wellington 1, New Zealand  
Telephone 70-319

STB wishes to apologise for any confusion caused by the misquotation of the amended student flight fare to Asian destinations which appeared in last week's Salient.

### THE FARES SHOULD BE:

New Zealand to Australia	\$127.20 return
Australia to Kuala Lumpur	\$173.00 one way
to Bangkok	\$214.00 one way

with student flight connections to Singapore, Jakarta, Hong Kong, Tokyo, Calcutta and Kathmandu.

STB also urges any student interested in participating in this summer's EVP scheme to the USA (and possibly Canada) to book now. Return fare New Zealand to the USA and Canada \$532 return.

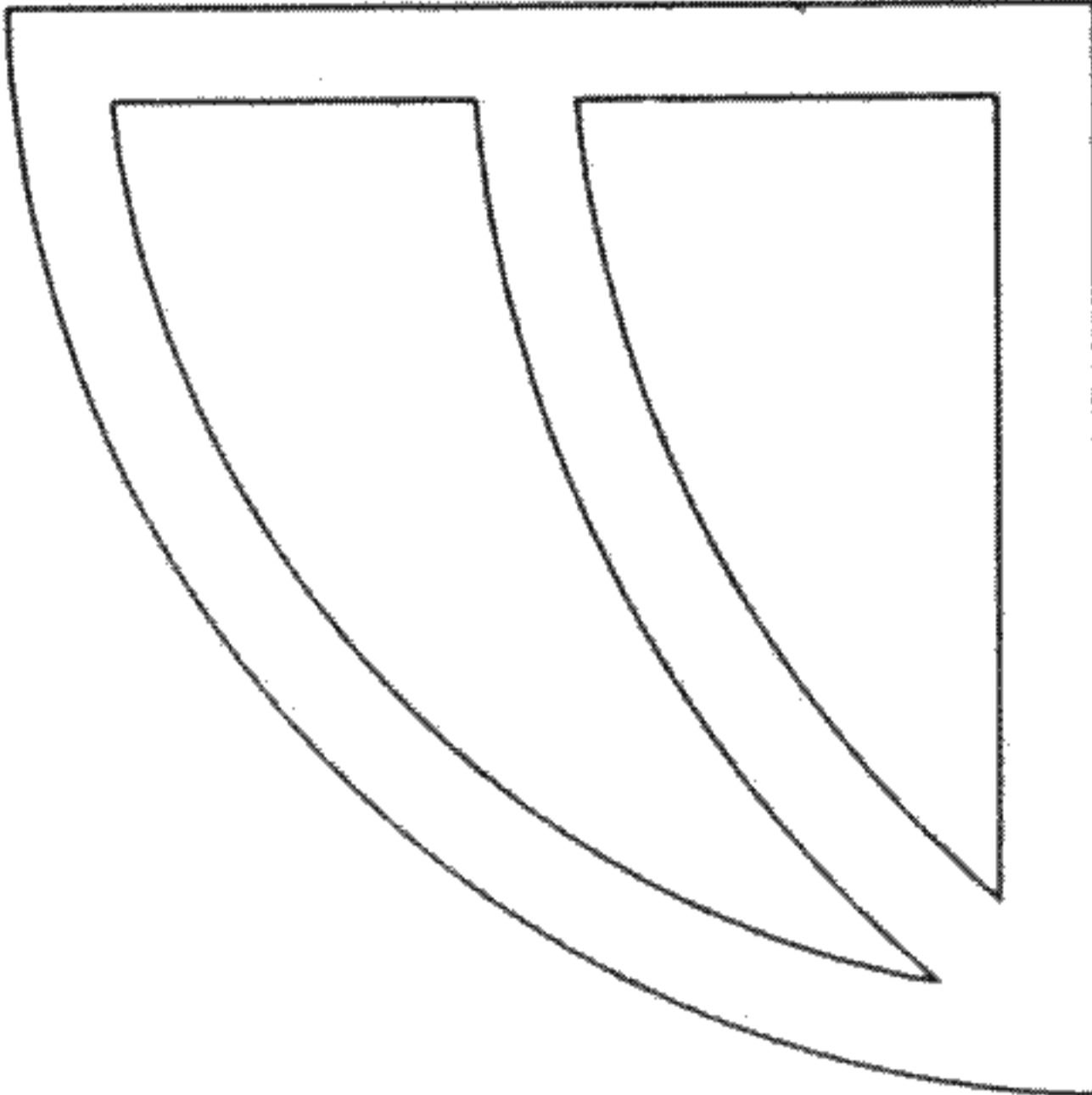
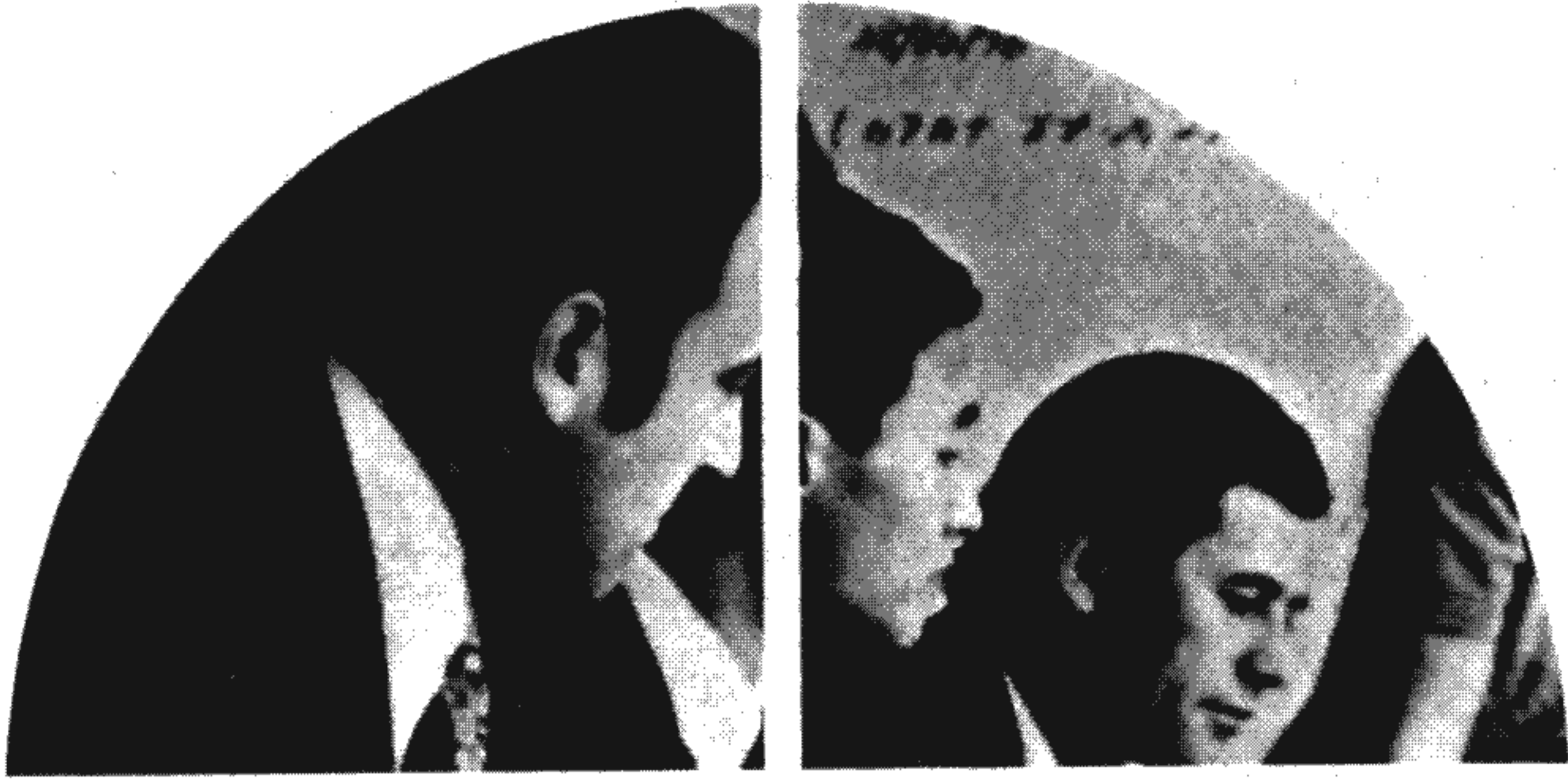
Remember STB also has tours this summer to the Pacific, in Europe, in North and South America, to S.E. Asia and New Zealand — for example a three week all inclusive tour to South East Asia from \$745.

## IMPORTANT REMINDER

All students who have paid a deposit on charter flights are reminded that the balance for these is due by September 15. Failure to comply with this condition will result in cancellation of such booking and forfeiture of \$10.



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We also know that many New Zealand businesses need intelligent young people with new ideas in order to cope with the challenge of change — generalists with a broad understanding of business rather than narrow specialists.

Thus we designed a one-year post graduate diploma course in business with the main objective of giving graduates in non-Commerce fields (Arts, Science, Engineering, Law and so on) the basic skills, knowledge and understanding to prepare them for careers in business management.

The course covers such subjects as marketing, production, organisation and human resources, economics, finance and accounting, quantitative methods and computer systems and applications. Study is also made of the New Zealand social, political and legal environment in which business management must operate. The course culminates with a practical project in a business organisation so that practical experience is an integral part of the course.

When you ask "What now?", perhaps the Postgraduate Diploma in Business is a worthwhile answer. For further information, write to, or call on, Lyall McLean, School of Business, Otago University. He will be pleased to help.



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### TYPES OF GRADUATE

ANZ Banking Group would like to talk career prospects with male and female graduates, who have majored primarily in Economics, Accounting, Mathematics, Business Administration, Marketing or Law. However, graduates in other disciplines who want to know more about the challenging and rewarding opportunities in banking, should not hesitate to apply.

### TRAINING

Successful applicants will undergo a stimulating programme of accelerated training — including selected internal training courses. You will perform advanced practical duties, with a view to achieving a high standard of proficiency, in the stimulating world of ANZ banking.

### OPPORTUNITIES

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1. **Division U:** Full time university study towards a degree or diploma, followed by a year at a teachers' college.
2. **Division B:** A three-year course including teacher training and university study at either Auckland or Christchurch.

If you have a university degree, there is a 1-year teacher training course. Allowances:

Graduates	
3 year degree	\$3,880
4 year degree	\$4,433

If you have an incomplete degree, you can continue your university study whilst teacher training in Division B (training allowances are the same as for Primary) or get financial assistance to complete your degree full time, then do teacher training, with a Secondary Teacher Studentship (Division U).

### SALARIES

Basic Salary Scales at 1 July 1974 for a trained teacher with a Bachelor's Degree are:

First year	\$5,135	Fifth year	\$6,954
Second year	\$5,655	Sixth year	\$7,472
Third year	\$6,087	Seventh year	\$8,079
Fourth year	\$6,605	Eighth year	\$8,684

If eligible, a married allowance of \$140 is paid. Higher rates are paid for positions of responsibility. In secondary schools with rolls in excess of 850 pupils, the **basic** salaries for Principals and Deputy Principals are:

Principal	\$14,833
Deputy Principal	\$11,800





## Primary Teaching

If you have a university degree, or part of one, you are eligible for primary teacher training in Division A. For graduates, the 3-year college course may be reduced to 1 year. For undergraduates with five or more units, the course may be reduced to 2 years.

### TRAINING ALLOWANCES:

3 year degree	\$3,880
4 year degree	\$4,433
Non-graduates	
Under 20 — years 1 & 2	\$1,917
year 3	\$2,603
20 — over	
years 1 & 2	\$3,200
year 3	\$3,370

### SALARIES

Basic Salary Scales at 1 July 1974.

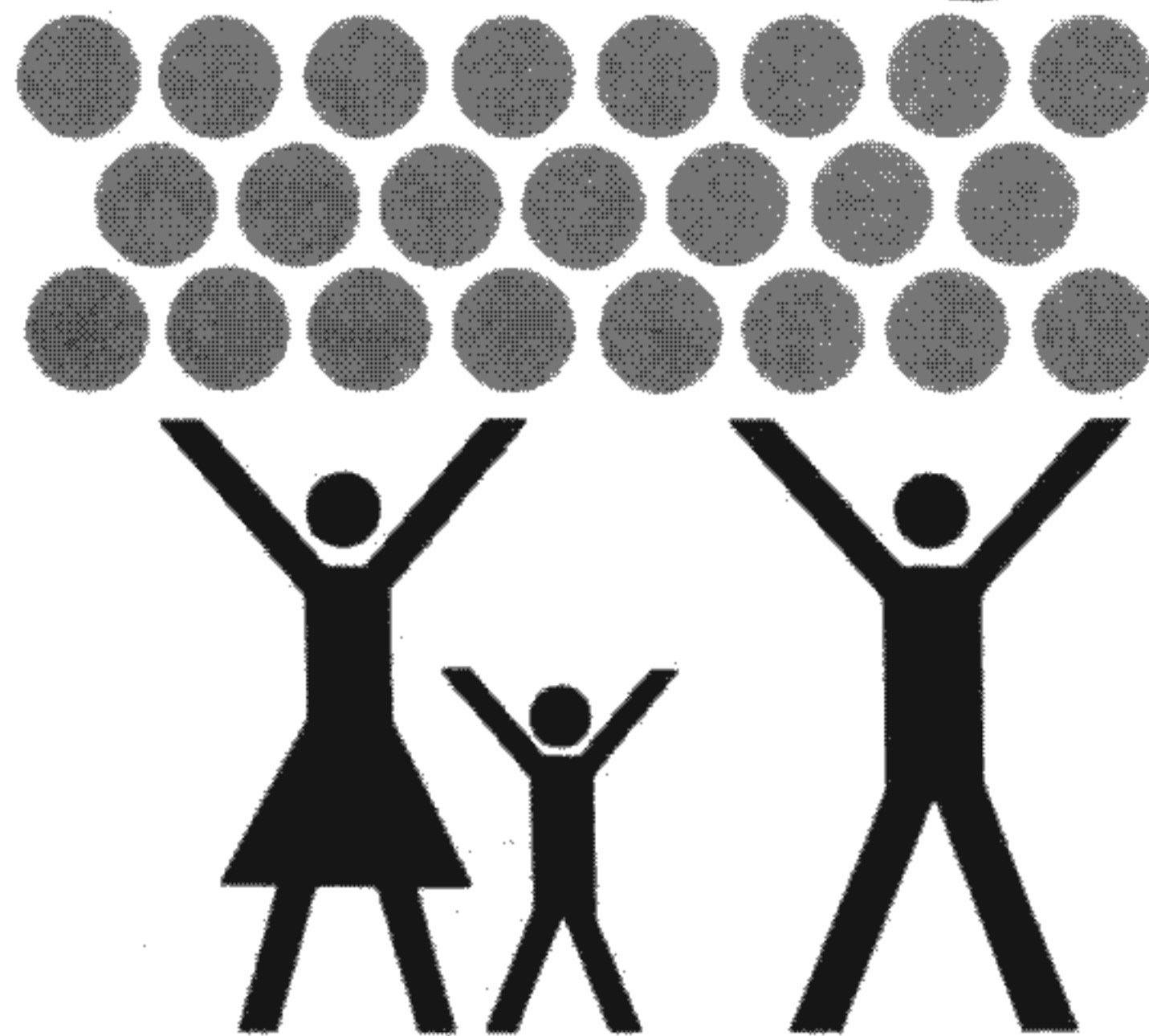
	Trained Teachers Certificate	Diploma in Teaching	Bachelor's Degree
First year	\$4,424	\$4,617	\$4,943
Second year	\$4,617	\$4,804	\$5,142
Third year	\$4,804	\$5,015	\$5,464
Fourth year	\$4,988	\$5,257	\$5,705
Fifth year	\$5,277	\$5,545	\$5,993
Sixth year	\$5,635	\$5,903	\$6,351
Seventh year	\$5,993	\$6,261	\$6,710
Eighth year	\$6,351	\$6,618	\$7,065

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- Many thousands of positions of responsibility are on higher salaries.
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Department of Education



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P.O. Box 347, Wellington.  
Telephone 70-566.

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**6. The intangibles:** The intangible benefits of a career with the AMP are numerous. A career with the AMP is a career of doing worthwhile work in a worthwhile field with worthwhile people.

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Application closing date, 7th October 1974 Entry date: November 11th 3 month course November 11th - February 8th 6 week course November 11th - December 22nd Those on the 3 month course break on December 22 and return to camp on January 2 - 12 days leave on full pay with free surface travel. Pay (before tax for 3 month course) at 1st July 1974 rates: <table> <tr> <td>Single 18 years</td> <td>\$ 769.14</td> </tr> <tr> <td>19 years</td> <td>876.24</td> </tr> <tr> <td>20 years</td> <td>1125.54</td> </tr> <tr> <td>Married 18/19/20 years</td> <td>1154.34</td> </tr> </table>	Single 18 years	\$ 769.14	19 years	876.24	20 years	1125.54	Married 18/19/20 years	1154.34	Application closing date, 29th November 1974 Entry date: January 3rd 1975 3 month course January 3 - March 26 6 week course January 3 - February 13 Those on the 3 month course break on February 14 and return to camp on February 19 - 6 days leave on full pay with free surface travel. Pay (before tax for 3 month course) at 1st July 1974 rates: <table> <tr> <td>Single 18 years</td> <td>\$ 726.60</td> </tr> <tr> <td>19 years</td> <td>826.56</td> </tr> <tr> <td>20 years</td> <td>1059.24</td> </tr> <tr> <td>Married 18/19/20 years</td> <td>1086.12</td> </tr> </table>	Single 18 years	\$ 726.60	19 years	826.56	20 years	1059.24	Married 18/19/20 years	1086.12
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20 years	1059.24																
Married 18/19/20 years	1086.12																

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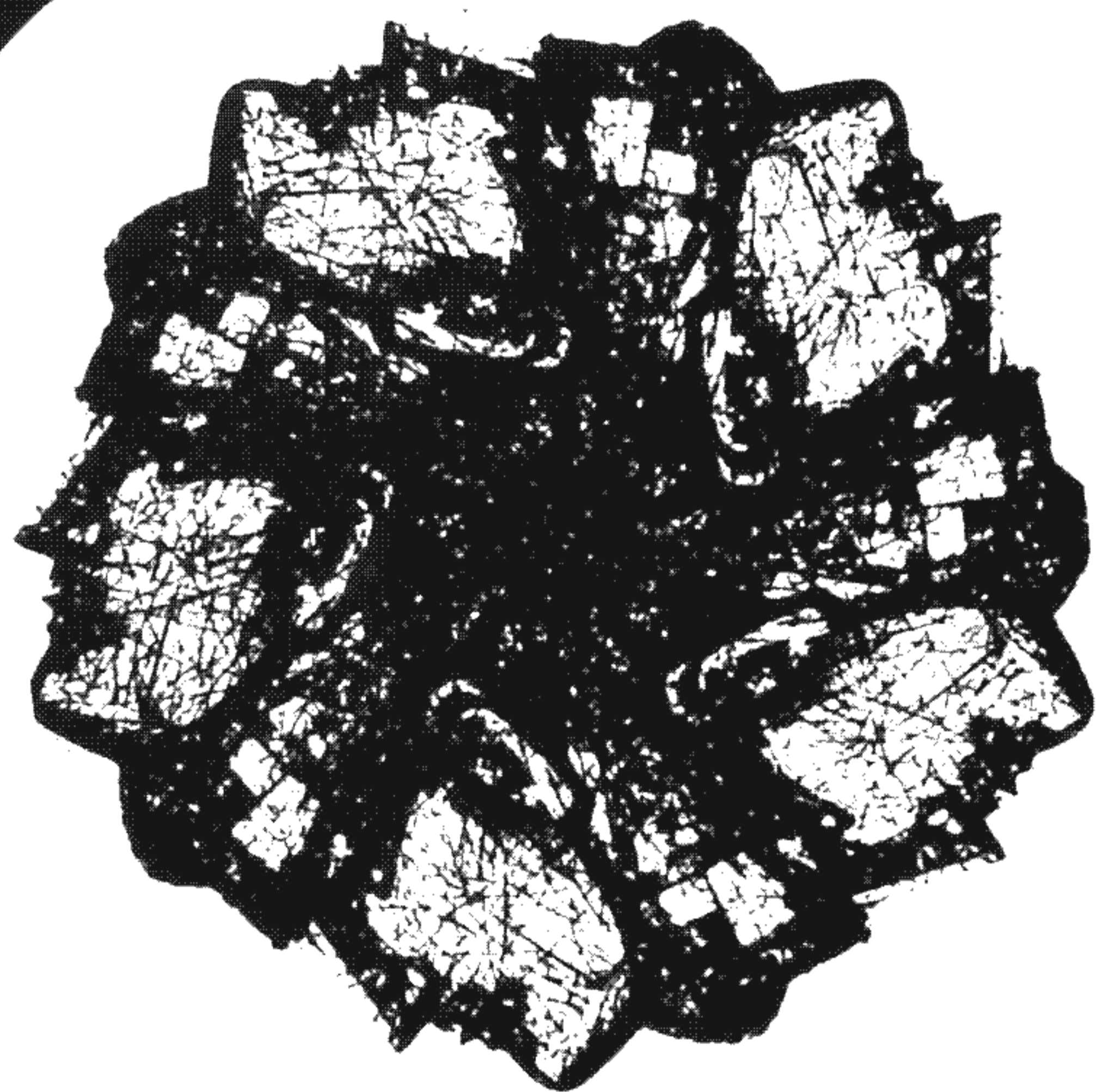
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# The Diplomatic Service

## A Career Opportunity

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**THE WORK:** The Ministry is concerned with the promotion and protection of New Zealand's overseas interests. It advises the Government of the implications for New Zealand of developments overseas and proposes courses of action to advance New Zealand's interests. Abroad, it provides career staff, from Heads of Mission down to Third Secretaries to carry out the Government's foreign policy. Diplomatic officers overseas represent the Government, negotiate on its behalf, and report to it significant political and economic developments. They attend international conferences. They supervise New Zealand aid programmes and protect New Zealand nationals and their property.

The work is challenging: it requires both the capacity for quick and accurate research and analysis, and the ability to apply judgment and bring forward creative ideas and practical proposals that can form the basis for policy decisions.

On appointment, an officer may expect to serve for about three years in Wellington for purposes of training, during which time he will be given experience in several of the Ministry's Divisions (e.g., United Nations Asian, Economic, Defence, External Aid). He will be asked at an early stage to draft reports and proposals for policy decisions, to help prepare briefs for delegations to international conferences, and to deal with other Government Departments and outside organisations concerned with aspects of New Zealand's overseas interests.

At the end of his training period, an officer is eligible for posting to one of New Zealand's 34 Diplomatic or Consular Missions, abroad.

For further information, please write to:

### SECRETARY OF FOREIGN AFFAIRS

Private Bag, Wellington, or Telephone 59.819 and ask for the

### CAREERS OFFICER

**QUALIFICATIONS:** A good academic background is recognised both in the New Zealand Diplomatic Service and in the foreign services of other countries as establishing a useful yardstick against which to assess a prospective officer's potential. While an Honours Degree is therefore normally required as an indication of academic ability, no particular degree course is stipulated. Though most officers are graduates in Arts or Law, the Ministry also recruits officers whose main training has been in Commerce or Science. Knowledge of a foreign language is not a prerequisite for appointment, but officers will be expected early in their career to become competent in at least one foreign language. Selection is not based solely on academic achievement: personal qualities— integrity, sound judgment, commonsense, ability to work with others, and willingness to work hard under pressure are also important. Women are eligible for appointment and have held senior positions at home and abroad.

**SALARY:** Starting salaries at present range up to \$4456 depending on the standard of the degree obtained.

If you think you may be interested in a Diplomatic career you are invited to get in touch with the Ministry. Enquiries are invited from students who are at the earlier stages of their studies, as well as from those who may be interested in applying for a Diplomatic Traineeship at the end of this year.

**PERSONAL INTERVIEWS:** The Assistant Secretary of Foreign Affairs, Mr R.M. Miller, and the Careers Officer Mr G.C. Fortune will visit the University on Friday July 27. Any student at any stage of study who may be interested in the diplomatic service can arrange an appointment on that day through the Careers Advisory Board.

### LET'S LOOK AT FACTS

B.C.A. graduates and those completing a period of full time study in accountancy are looking now for employment opportunities.

Barr, Burgess & Stewart, now offering a number of positions on their Wellington staff, expect that your future objectives are directed toward certain facts. You wish to obtain the sort of training and experience that will fit you for your chosen career; opportunities for promotion and advancement accompanied by a salary that recognises your efforts; encouragement to use your talents and energies constructively and well; employment in an atmosphere where the accent is on high standards of quality and performance; and, by arrangement, the opportunity for assisted overseas travel and employment.

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# Staff appointments

Shell offers employment to men and women with degrees in Chemistry, Civil or Mechanical Engineering, Agricultural Science, Commerce and Mathematics. There are also a few opportunities for graduates in other subjects, e.g. Economics, Law or Arts.

The Shell Group of companies, which operates in more than 100 countries, is engaged in New Zealand and throughout the world in the oil and chemicals industries. Rapid development in both these industries requires competent and imaginative staff.

## POSITIONS AVAILABLE

Most graduates will initially be employed in Wellington. Each will be appointed to a position best suited to his qualifications, talents and interests and will follow a planned programme to enable him to make best use of his knowledge and ability.

Employment with Shell is accepted as qualifying for corporate membership of professional Institutions or Societies.

CHEMISTS will begin in the Central Laboratory in Wellington on product development and testing, technical service, and the supervision of quality control; they may also be employed in chemicals marketing.

ENGINEERS are responsible for the design, development, construction and maintenance of oil storage facilities, processing plants, buildings, pipelines and road tankers.

AGRICULTURAL SCIENCE graduates are appointed to the Shell agricultural trade organisation, which is responsible for the development and marketing of petroleum products and chemicals for farming.

COMMERCE graduates are employed primarily in Finance, where the responsibilities include quarterly accounts, treasury, taxation, credit, investment, audit, payroll, costing, budgets and management accounting.

Shell operates an IBM 370/135 computer which provides opportunities for graduates with the necessary aptitude for systems analysis, programming, operations research etc.

Graduates are also employed in Marketing and Distribution.

## ADVANCEMENT

As well as specialising initially in work for which he is qualified the graduate will be trained to take a comprehensive view of Shell activities to prepare him for more responsible work.

Shell Oil New Zealand Limited is staffed by New Zealanders, of whom the most able may be eligible for promotion to senior positions overseas. With individual recognition, supervision and guidance each graduate is encouraged to progress towards the most senior position he is capable of filling. His own efforts towards self development may be aided in several ways, including overseas training for the most promising men.

Promotion is on merit and from within the Company.

## SALARIES

Recognition of graduate qualifications is given in commencing salaries. It is Shell's policy to offer salaries and conditions of employment (including retirement benefits) at least comparable to those offered by other large firms.

## ENQUIRIES

More detailed information is available in the booklet "SHELL GRADUATES". Copies of this booklet are available from the University or Shell Oil New Zealand Limited.

Interviews can be arranged to suit any students who may be interested.

Enquiries should be addressed to:

The Personnel Manager, Shell Oil New Zealand Limited,  
Shell House, The Terrace, P.O. Box 2091, Wellington.  
Telephone: 45-060.





# MUSIC PLAYERS 70 IN CONCERT

Music Players 70, who have established a reputation second to none in performing contemporary music, are to commence a national tour of campuses for the New Zealand Students Arts Council. The first concert will be held at the Union Hall at Victoria University next Tuesday, September 17. The Council considers appropriate for the ensemble to experiment with a student audience. Students tend to be orientated towards the rock medium. However there has been a progression in the rock field where more skilled artists attempt to explore the classics and classical forms to insert meaning into their music.

Music Players 70 are a more exciting manifestation of this quest. Their music is contemporary but what most students regard as 'classical', using the word in its broadest sense. The group's use of contemporary techniques in presentation makes the so-called traditional and modern music gap rather academic. This point is emphasised by their particular use of instruments. Music Players 70 at any one time may be using two grand pianos, kettle drums, tubular bells, an electronic synthesiser, a fire extinguisher or a fog horn. And that is only the beginning.

The programme to be presented includes

works by Seroki, Stockhausen, Louvier and Bartok. This is also regarded as significant for the student audience. People in the rock field such as Keith Emerson and Rick Wakeman, have been playing the works of modern composers for some time. Stravinsky and Bartok are two names that appear often in the rock auditorium in one form or another.

What this four attempts is to break down the preconceptions that people hold towards musical categories. If Emerson, Lake and Palmer perform Bartok, it is rarely questioned. The Council hopes that these concerts will help people not only to question, but to open up to other forms of presentation, whether by symphony orchestra or rock group. Only then will we get closer to the essence of music.

## PROGRAMME

<i>Fantasmagoria</i>	<i>Seroki</i>
<i>Refrain</i>	<i>Stockhausen</i>
<i>Houles (Surges)</i>	<i>Louvier</i>
<i>Sonata for Two Pianos and Percussion</i>	<i>Bartok</i>

Union Hall, September 17, Tuesday  
8pm.

Take a set of gongs from Indonesia, some Turkish finger cymbals, Chinese tam-tams, Buddhist prayer balls, African log-drums, and war drums from Fiji.

Set up alongside these a few South American maracas and guero, bongos, tom-toms, temple-blocks, Swiss cowbells, and Japanese chimes of brass and glass.

Throw in for good measure a more standard selection of percussion instruments — a couple of grand pianos, xylophones, vibraphones, kettledrums, bass and snare-drums, suspended cymbals, tubular bells.

Add a touch of the bizarre — electronic synthesizer, fire extinguishers, starting pistols, sirens, whips and fog-hooter and you pretty well complete the battery of instruments used by Music Players 70 to assail the ears of their listeners.

"Not that all our music is loud," says pianist Barry Margan who along with percussionist Gary Brain directs the group. "It's important to remember that with the exception of the electronic synthesizer all of our instruments are played without amplification. They don't need it. At full stretch we are capable of some pretty shattering sounds, but we are equally interested in the other end of the sonic spectrum. Percussion instruments are particularly well suited to the creation of suspended shimmering sounds, sparsely placed and fading to silence. How often do we consider the element of silence in music?"

"I once attended a silent piano recital in London. The audience was very confused because they had come along prepared to have that two-hour space in time filled with sounds. What they got instead was silence. Do we value silence or are we afraid of it?"

In building their programme Music Players 70 endeavour to examine and explore this sonic spectrum as comprehensively as their resources will allow. Compositions are not placed together because of any historical time perspective but rather because of the contrast they provide in juxtaposition.

"Different compositions provoke different reactions in the listener. One piece may be inspired by deeply-felt religious beliefs or mystical philosophies, another by closer-to-death folk elements, yet another by the need for the composer to examine pure sound for its own sake. Where one work creates a sense of perfect order and balance another may express anarchy in sound.

What is important to me as a performer and listener is that I continue to explore and experience the widest possible range of statement in sound, or as some people call it — music."

**Black Friday Country Special**  
FEATURING: Chum, Windy City Strugglers, and Country Flyers. Union Hall. Admission 20c. Time 12-2pm

This concert sponsored by the Folk Club will feature two hours of really tremendous music. Ten of Wellington's top country musicians will be playing.

The lineup for Chum is Rob Taylor on vocals, guitar, slide guitar, electric guitar and mouth harp; Gilbert Egdill on guitar, mandolin and vocals and Mark Hornibrook on bass. Rob has done a lot of folksinging by himself but is widely known for his association with Mammal. He is a phenomenal musician and seen at

his best in Chum. Gilbert also has played a lot of folk by himself in concerts and cabaret. Mark's background was in jazz but he also plays for Mammal.

Windy City Strugglers feature Bill Luke on vocals, mandolin and electric guitars; Andrew Delahunty on mandolin, guitar and mouth harp and Midge Marsden on guitar, mouth-harp and vocals. Bill has backed on a lot of records and has also played for Mammal. Andrew used to be in the Mad Dog Jug Band in Auckland. Midge is an expert on blues. He gives lectures in them at WEA. Midge is also in the Country Flyers.

As well as Midge the Country Flyers has some other really experienced

musicians. Kevin Watson on lead guitar has put out an LP of his own works and plays incredible Chet Atkins' style lead. The drummer used to be in the Primers and has been drumming in public for 12 years now. Richard Phelps the bass player was in Peter Caulton's Country Band. The Country Flyers play at the Royal Tiger where besides country music they do old Beatles, Rock n roll without doing it so loud you can't hear yourself think. They all sing and look as if they will really go a long way and people here rave about them.

All these groups are top class so try not to miss them at the Union Hall, September 13, Friday 12-2pm.



# CHINESE EDUCATION

## Compare this to our system!



by Terry Auld, a member of the 1974 NZUSA delegation to China

In China today young people must work in the factories, the communes or the People's Liberation Army for at least two years before they are eligible to go to university. Their application must be approved by the workers and peasants with whom they work.

Students are selected only if their outlook is one of serving the people wholeheartedly, and whether or not as a future cadre\* they will devote their lives to socialist revolution and construction. Once out of school they must go where they are needed most, placing their skills at the service of the workers and peasants.

This was not the only difference between the Chinese education system and ours that we saw. Others were the close integration of theory and practice, the combination of productive labour with education and an assessment system which, emphasising genuine learning rather than exam marks, appeared to give a one hundred per cent pass rate.

These are fruits of the revolution in education which is sweeping China at present. Born in the turbulence of the Great Proletarian Cultural Revolution, this revolution is still in its experimental stages as the Chinese people search for an education which best serves the socialist system. What they do not want is an education system which gives advantages, material and spiritual, to those with higher learning over the workers and peasants.

The Cultural Revolution brought into the open a protracted struggle about the purpose of education which had been waged covertly in the Communist Party. Whom should education serve: the workers and peasants or the bourgeoisie? Is education merely the transmission of knowledge from the older to the younger generation, as Liu Shao-chi and Lu Ting-yi, one of his deputies, asserted, or is it a means of bringing up successors to the socialist cause, as Mao Tsetung held? Is it to produce an educated elite, or to produce cadres who will serve the people?

Essentially one between proletarian and bourgeois ideology, this struggle was reflected in the Chinese education system. The early combination of productive labour with education is a central tenet of the Marxist theory of education. For example, Lenin had said: "An ideal future society cannot be conceived without the combination of education with the productive labour of the younger generation." For Marx such a combination added "to the efficiency of production" and was "the only method of producing fully developed human beings".

But Liu Shao-chi and his supporters put the emphasis of academic learning isolated from productive labour. Bourgeois-trained intellectuals heading the middle schools weeded out the children of workers and peasants, those with an inferior formal education, by means of tough examinations. The period of schooling was lengthened. Students spent five or six years at the university.

A two-tier system of higher education was introduced, one a full-time system of study and the other, half work-half study. The latter had the full support of Mao Tsetung who held that it should be extended to every level. But in Liu Shao-chi's plan those from the half work-half study system were to fill manual, low level clerical and technician jobs. Full-time students were developed as an elite who would take job administrative and technical positions and whose expertise would allegedly enable China to develop rapidly.

The two-tier system is almost identical with that in New Zealand. Here we have the technical institutes for the low level cadres and the universities for the higher cadres. Exactly the same kind of stratification would have developed in China as exists in our society: workers and other labouring people at the bottom to do the hard work, lower level administrators and technicians next, and graduates from university above them.

At all the educational institutions which we visited we were told that Liu Shao-chi's revisionist line on education practised what was called the "three divorces": divorce from proletarian politics, divorce from the workers and peasants and divorce from productive labour. According to Comrade Chao, a former Red Guard Leader now working in the office of the Peking University's Revolutionary Committee: "Liu Shao-chi's line is one of setting students apart from workers and peasants, sitting with their feet on their necks and becoming a spiritual elite."

And at Chengchow University Comrade Tan, a leader in the educational revolution there, told us: "Before the Cultural Revolution this university was rather seriously influenced by Liu Shao-chi's line on education. The workers and peasants had a lot of sharp criticism about running the university; it did not serve them wholeheartedly."

"Students were only enrolled on the basis of marks in the entry examination. The poor and lower middle peasants have a very vivid description: 'The line of marks has become a blockade for poor and lower middle peasants'. Despite the workers and poor and lower middle peasants having rich practical experience, the line of marks and book knowledge prevented them from going to university. Teachers passed on book knowledge only. All kinds of things were taught which were feudal and capitalist."

"Most of the students after several years of study forgot their class origins and the purpose of their education — to serve the people. A few did not forget the purpose of their study. The workers and poor and lower middle peasants used to say: 'When students entered their first year of study, they remembered their class origins; in the second year of study, they copy foreign ways; in the third year, they refused to recognise their parents.'"

As Liu Shao-chi's line strengthened its grip on the universities, the number of students of worker-peasant

origin fell, while those from the families of senior cadres and the former exploiting classes correspondingly rose. At Peking University the number of students from worker-peasant families fell from 67% in 1958 to only 38% in 1962, the number from formerly exploiting families doubling in the same period. Han Suyin reports that in 1966 over 40% of students in the senior middle schools and universities were "still from bourgeois, ex-landlord and capitalist families, even if these were only five percent of the population." More than 90% of students at Shanghai's Music Institute were from bourgeois or petty bourgeois families.

Under the influence of Liu Shao-chi's line, Chinese universities were giving students a bourgeois education. Professor Hu, a physics graduate from Cambridge University more than 40 years ago, told us that "I took Liu Shao-chi's line as an advanced line. It was spread also in the Soviet Union. I thought that things provided by the Soviet Union and Liu Shao-chi were correct in education. In the course of the Great Proletarian Cultural Revolution I came to understand that Liu Shao-chi's line and the Soviet education system were essentially like the bourgeois line before liberation."

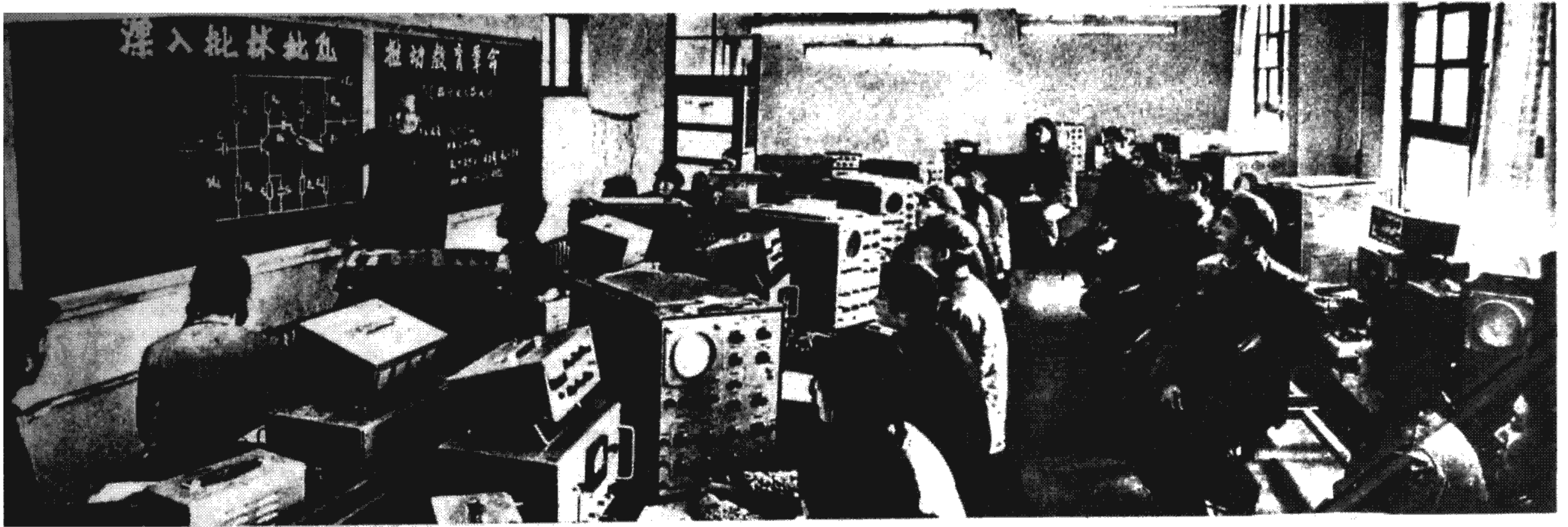
Graduates from Chinese universities were a privileged elite divorced from the thinking and habits of workers, just as our own graduates are. Whatever their own consciousness of their position, students in New Zealand universities are being trained to provide the capitalist class with its ideological managerial, scientific and technical cadres. The development of the same kind of stratum in China posed a great threat to socialism.

The Great Proletarian Cultural Revolution was launched in 1966. It aimed at ensuring the China's state power at every level was in the hands of Marxists rather than revisionists who represented the bourgeoisie politically. It aimed at transforming the whole superstructure of ideology, customs, habits and culture and the institutions which reflect and perpetuate them such as the schools, universities, trade unions and other mass organisations, drama, literature and art and so on, where they did not conform with the socialist economic base. In the words of Mao Tsetung, the broad masses of the people were aroused to expose the dark aspects of Chinese society openly, in an all round way and from below.

Once the Cultural Revolution reached education tremendous changes occurred in the ideology of teachers and students, teaching methods, assessment, enrolment, course content and teaching materials.

The new education system emerging in China firmly establishes the Marxist ideas of Chairman Mao. Long before the Cultural Revolution Mao Tsetung had said that "education must serve proletarian politics and be combined with productive labour" and that "our





Students of the Department of Radio, Peking University, in class.



Taking notes from big-character posters put up by the Library Department, Peking University.



Teachers and students study Marxism-Leninism and works by Chairman Mao, Peking University.

educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture." In early 1964 he advocated wholesale reform of the education saying "the present method tramples men of talent and young people underfoot. I do not approve it.... This is harmful and must be put to an end." In May 1966 Mao Tsetung put forward a general plan for education of workers, peasants, soldiers and young people. As for students "while their main task is to study.... they should not only learn book knowledge" but also "industrial production, agricultural production and military affairs. They should also criticise and repudiate the bourgeoisie." He added: "The domination of our schools by bourgeois intellectuals should by no means be allowed to continue."

The enrolment system was changed. Instead of students going straight to university from middle school on the basis of marks in a national entrance examination, now all young people must work at least two years in factories, communes or the PLA. Equipped with practical experience, students from the workers, peasants and soldiers are enrolled if they have socialist consciousness, good health, unmarried and graduates from middle school. However, provisions are made for veteran married workers.

On hearing of vacancies in the universities, young people apply voluntarily and nominate their speciality. Their application is discussed fully by their workmates who look at their good points and their weak points and judge their political qualities. After studying three years — the length of schooling has been drastically reduced — usually they return to their former work units. All tuition, accommodation and medical expenses are free. Students who have less than five years work experience or are from a commune receive a monthly

living allowance, while workers with five or more years receive their wage while at university.

Students are expected to study, help manage the university and promote the educational revolution using Marxism-Leninism-Mao Tsetung thought. All students take political study because the class struggle between the proletariat and the bourgeoisie is central to everything in China. They are said to "take class struggle as their main subject". Students also engage in military training.

Teaching methods have been drastically reformed. Comrade Chao of Peking University told us that "before the Cultural Revolution in the classroom teachers gave lectures and the students took notes. Students were treated as passive knowledge receivers. The method was likened by them to feeding a Peking duck; it was based on 'cramming'. It was very bad. Students take notes and recite notes at the exam. After the exam they forgot the notes because they had no practical experience and could not analyse problems. Their minds became more stiff and more stupid after reading more books."

"Staff-student relations were very tense as a result. Only in the classroom and examinations could the students meet their teachers. Exams were used to punish students. The surprise attack method was used." (Chairman Mao had earlier characterised the old exam system as one using the method of a surprise attack, a system which treated students like enemies.)

As Chao spoke, all of us started looking at each other and began laughing, for what he was describing was the system under which we suffer in New Zealand. But unlike New Zealand, changes were made in teaching methods and the outlook of teachers.

Earlier at Chengchow University, Professor Hu had told us: "Fortunately during the Cultural Revolution I had the opportunity to go to the countryside twice and visit factories. This made me realise that my main mistakes were mistakes in my mind. I realised that my main mistake was not to realise "for whom" in education.

Also I practised the "three divorces": divorce from class struggle, divorce from workers, peasants and soldiers and divorce from production. The purpose of teaching was solved by the Great Proletarian Cultural Revolution."

With teachers now realising that their purpose was to serve the people, Chao told us that the mass line "has been adopted to raise the initiative in study of students. Before classes teachers give out lecture notes so that students can study them. So in class some of the teaching content involves giving the main ideas and students can study the rest for themselves. Teachers can give lectures on difficult points raised by the students. If during the discussion students raise some creative ideas, they are invited to give lectures. Teachers often go to the factories and communes to do productive labour, take part in the class struggle and discuss problems in the educational revolution with the workers and peasants."

Moreover, "through the campaign to criticise and repudiate Lin Biao and Confucius, students are criticising the theory of the 'absolute authority of the teacher'. Now relationships between students and teachers are revolutionary, comradely, united and democratic."

Unlike the practice of New Zealand universities, teachers are expected to be intelligible in China. Mao Tsetung says that if "you are unable to teach well, rather than require others to listen to your tasteless lectures, it is better for them (students) to doze off and take a rest. The students refuse to listen to you when you just make a lot of noise....."

Unintelligibility which so many lecturers in New Zealand confuse with intelligence would earn severe criticism from students in China. No lecturer would



(Continued from previous page)

be allowed to justify his confusing and irrelevant lectures with sophistry in the manner of Dr Reinken: "Lectures are the time when I play." (Salient, September 4). But then the function of bourgeois "political science" a form of charlatanism, is to confuse students.

The assessment system has been drastically changed. Students are no longer dominated by grades, so that a cooperative spirit pervades Chinese universities. Where students lag behind, they no longer go to the wall; instead teachers and student help them catch up. Teachers spend about four to six hours in classes, but they are expected to be available for students to consult them with their problems.

At Chengchow University Comrade Wuchang, a student in its Chemistry Department, told us that "before the Cultural Revolution exams were for the sake of exams. Exams were divorced from practice. They were not very good for students to apply book knowledge to the three revolutionary movements (the class struggle, the struggle for production and scientific research). Teachers give out of the way and catch questions to fix students. Students sarcastically said: Marks and marks is the life blood of students'....".

Now the purpose of exams is to test whether students can analyse and solve problems which are connected with real life, to find out what parts have been mastered and in particular, to check on the quality of teaching. Exams are to consolidate what has been learnt and help raise the student's level.

Both the purpose of learning (to serve the people) and exams have been made clear to students. Now they select the most difficult questions to answer in general. So far all the students who have enrolled have graduated when they finish their course.

Exam questions are open to students before the exam. Sometimes they are drafted by the teachers and students together. The open book way is used. During some exams students can discuss the questions with each other and the teacher. They are marked by democratic discussion of each other's paper with teachers.

An interesting experiment in examining was given us by Wuchang, who had come to meet us from a chemical fertiliser factory where he had been working. He told us that examinations in chemistry are now carried out in the factory, "on the spot" as he put it. Topics and questions are discussed by the factory workers, teachers and students. "The workers are asked to raise many questions which have arisen from production. One or two are selected for solution on the spot. In this way we can consolidate the knowledge learnt, and finally give answers to the questions which are looked at by workers to see whether they have been answered." If the solutions are satisfactory they may be put into operation immediately.

Comrade Wuchang added, however, that "this is something new and is still in the stage of experimentation."

Teaching materials have been reformed or are in the process of being reformed. Comrade Chao told us that three principles were followed in this reform.

First, the standpoint of Marxism-Leninism (i.e. dialectical and historical materialism) is adopted so that everything bourgeois, idealist and metaphysical is removed.

For example, in history the theory of great men and geniuses which is so often invoked to explain historical development has been got rid of. Now history concentrates on showing that the people are the makers of history, so that in dealing with feudal society, peasant uprisings are taken as the motive force of development.

Second, theory is combined with the practice of socialist revolution and construction. For example, in the early 60s discussions on the oil industry used Soviet textbooks, so that the Soviet oil industry was studied rather than China's expanding oil industry.

Third, "fewer but better", i.e. fewer teaching materials are used but they have been greatly improved in content. Repetition and minor points have been eliminated.

Together with students, more than 800 teachers at Peking University have been organised to carry out the reform and they have produced 500 new items. The reform has been carried out by going out into society at large, at finding out what the practical needs of society are, and by getting ideas and opinions of the workers and peasants. Once the new material has been produced it is put into practice on a trial basis.

We were given an interesting example of this process at Peking University. Chao told us that prior to the Cultural Revolution the chemistry students studied a book called "Physical Chemistry", written by a professor who had returned from the US. Students had great difficulty in studying it. Despite using great energy, they still did not know how to use it. When challenged the Professor used to reply: "After graduation, you will

know the use of this book." (All of us have heard that before!) During the Cultural Revolution, however, he admitted that even he did not know what its use was.

For two years, along with young teachers, he worked in chemical factories receiving political education from the workers. During this period of manual labour, the teachers discussed theoretical problems and experience in chemical engineering with workers and technicians. Eventually a new textbook called "Basic Theory of Chemistry" was produced which integrated theory and practice. Workers and students have found that it can be put to practical use very easily.

Education is not only combined with productive labour by sending students to the factories and communes. Factories and workshops are run by them on the campuses. Most of these arose in the course of the Cultural Revolution. Universities also have farms on which students can engage in agricultural production. Around the campuses of Peking University and Chengchow University we saw many vegetable plots. Students get a very full education which combines all the activities of society to various extents.



At Peking University the Natural Sciences Department runs 10 factories and seven workshops, including factories for pharmaceutical products, electronics and electrical equipment. Connections have been formed with 65 factories in outside society so that students can study in the classroom, do laboratory work and go to factories to work so as to get a better grasp of theory in the course of learning from the workers.

With the cooperation of factories in Peking, the university's electronics factory had just produced a computer which, using integrated circuits, carried out one million operations per second. It was the first of its type in China. Students in the computer speciality joined in the designing, assembling and testing of the computer at every stage, enabling them to deepen their understanding.

At Chengchow University we were shown the chemical factory run by the Chemistry Department. It produced nylon and incense.

For students of the liberal arts there is no easy way to integrate theory and practice, to relate book knowledge to the practical needs of Chinese society. In 1964, Chairman Mao said: "We cannot set up factories for arts — factories such as a literature factory, a history factory, an economics factory, or a novel factory. These faculties must regard the whole of society as their factory."

Each year students spend nine months in study, the other three being spent in society making social

investigations and studying particular questions.

Peking University students visited more than 200 units — factories, communes, shops, newspaper agencies and army units — studying the Chinese practice of revolution. From their investigations they learnt first hand how imperialism opposed and exploited the Chinese people in the past. As Comrade Chao said: "Before the Cultural Revolution, the university asked students to study only on the school campus in a bookish way. Now they go out the school gate to learn from the workers, peasants and soldiers and they invite the workers, peasants and soldiers to give lectures at the university." This process of integration of university and society at large is called "the open door way".

During the current campaign against Lin Piao and Confucius Peking University has run short courses for workers and peasants. More than 7,000 people took part in them.

At Chengchow University we were told by a second year history student that in March of this year, "Students went to a country production brigade to study on the spot the poor and lower middle peasants and receive courses on the spot. One month was spent in the countryside to learn the method of social research. We learnt family histories, from which a paper has been written called 'The Evil History of the Landlords'. We wrote many articles against Lin Piao and Confucius. We learnt the fine qualities of the poor and lower middle peasants."

In the last few months of their courses, students engage in research projects which are connected with actual problems. At Peking University 389 projects had been undertaken in the natural science departments, 75 of which were of such value as to have been applied to the production process of outside factories. For example, students studying catalysis developed a new material to make dacron from a by-product of an industrial process.

Some conclusions about Chinese education which I have drawn are these. First by combining theory with practice and teaching, scientific research and productive labour, the Chinese education system has destroyed the abstract education which we receive and which Chinese students used to receive.

The same kind of system also operates at every level of the Chinese education system. By combining education with political study, industrial production, agricultural production and military training, the Chinese are making a concerted attempt to produce the many-sided individuals which Marx and Engels envisaged so long ago.

Second, the Marxist theory of knowledge, the only scientific theory of knowledge whatever the balderdash taught in philosophy departments in our universities, is the foundation of the education system. For Marxism, knowledge arises out of social practice and is verified in social practice. So practice, not book knowledge, is primary in China. As a teacher of Kwangchow's No 7 Middle School put it: "We accept that some students are better in mental work than manual work. But practice is still the test of truth. It is, nevertheless, one-sided to judge a student from his exam mark. I got top marks in electrical engineering at university, but I could not fix a motor."

Third, China is producing a young generation which is dedicated to serving the interests of the overwhelming majority of society instead of selfish individual interests. The younger generation is determined to pursue the socialist revolution to the end, allowing no possibility of a capitalist restoration with its attendant exploitation and oppression. As students at Chengchow University told us: "We must attend university for the cause of the proletariat and not personal fame."

Fourth, the Great Proletarian Cultural Revolution has had an immense effect on the Chinese people at every level of society. Through it, they have been able to distinguish more clearly than ever before what is proletarian and what is bourgeois. It truly was a revolution which touched people to their souls.

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# CONFIDENTIALITY and the student

THE BATTLE OF WAIKATO

Confidentiality is a touchy subject for the big boys who run New Zealand universities. At the recent Conference of NZ Universities (which we reported in the last Salient) NZUSA put forward a resolution calling for the universities to review the amount of information they hold confidential and make public the findings of such a review, including the reasons for which confidentiality is to be maintained.

The motion was lost. No one spoke against it. The university "heavies" are not even prepared to defend their policy of keeping quiet about how their little empires are run.

The question of confidentiality at NZ universities has come to a head at Waikato University — the poor relative of NZ's academic fraternity. Last year the Waikato University Council slapped an injunction on Carl B. Gordon, a student member of council, restraining him from attending the non-public part of council meetings and from divulging "confidential" information.

The battle of Waikato goes back to June

1972 when some 300 students invaded a Professorial Board meeting to demand greater representation in the running of the university and open meetings of the Board.

Late in 1972 Carl B. Gordon was elected president of the Waikato University Students' Association. In January 1973 Carl wrote to the university's Registrar requesting disclosure of university documents for all interested members of the campus community.

Late in May the Registrar ordered that Carl be locked out of the Academic Registrar's office, where he had been quietly reading past Council minutes. By this time Carl had been appointed a member of Council due to his position as president of WUSA, but legally as an individual.

At the next Council meeting Carl was asked whether or not he would guarantee to necessarily respect the confidentiality of the non-public business section (Part II) of Council meetings and confidential documents. He replied that he reserved the right to decide

for himself as an individual whether any material should be treated as confidential, but stressed that certain matters (e.g. building tenders — unless involving illegalities) would have to be kept confidential by all council members for obvious reasons.

This meeting of Council adjourned after discussion of the public business. Six days later it resumed and resolved to set up a Standing Committee with power to act. This committee comprised all members of Council except Carl B. Gordon, and included one other WUSA nominee. Carl was then locked out of the meeting after being threatened by the Registrar and the Pro-Chancellor that if he tried to enter he would be charged with trespassing and assault. After vainly knocking on the door with his shoe for half an hour he left.

In November Carl walked into a meeting of the Standing Committee uninvited. The Standing Committee then decided to seek an injunction to keep him out. An interim injunction was granted by the Supreme Court

on November 23. Carl is still a member of Council but he has been legally prevented from doing his job as a Council member properly. So he has sought legal advice to fight the injunction with financial backing and political support from NZUSA and most university students associations.

In an article in the Waikato student paper "Nexus" earlier in this year Carl wrote: "My main arguments throughout this 'debate' have been that secrecy is, generally speaking, an undesirable phenomenon, and that specific examples of injustice do exist in this institution (Waikato). I have contended that individuals have a responsibility to breach confidentiality in the public interest if unacceptable activities are being pursued in secret. This is partly a question of individual conscience: it is also a matter of community responsibility. If Council denies this right, as it is attempting to do with public money, it is assuming that it is always correct."

Carl's struggle against the Waikato University Council is being backed by NZUSA because it is of direct importance to student reps and students associations throughout the country. Student reps are allowed into some of the universities' decision-making bodies and in many cases they are given access to 'confidential' information which may be highly relevant to students. If student reps follow Carl's example and refuse to play the game of keeping important matters quiet, they are in danger of suffering the same fate as Carl — getting the boot.

Carl B. Gordon will be coming to speak on the Victoria campus next week. Turn up and listen to his story. What he says affects your life as a student.

*There will be a Carl B. Gordon lunchtime forum on student rights at 12 noon on Monday, September 16, in the Union Hall.  
There will also be a lost property sale to raise money for the Vietnam Aid Appeal.*



## Oppose the Knitting needle bill!

MARCH ON FRIDAY

by Fern Hickson

Last Friday's protest meeting against the Hospitals Amendment Bill ended with a standing ovation for Dr Rex Hunton (Medical Director of the Auckland Medical Aid Centre), and a resolution to do everything possible to oppose what has been dubbed the "knitting needle bill".

The 600 people who packed the Concert Chamber of the Town Hall were urged to

write or send telegrams to MPs expressing concern at this irresponsible amendment; and to join the protest march which leaves Pigeon Park at 6.45pm this Friday, September 13, and moves through city streets ending with a rally outside the Town Hall.

The Hospitals Amendment Bill was introduced by Dr G. Wall (MO for Porirua), and seeks to limit the performance of legal abortions to public hospitals. This will have the effect of closing down the Auckland Medical Aid Centre (Remuera Abortion Clinic) which provides safe, relatively cheap abortions for about 40 women per week. The effect of the bill will be to severely restrict the availability of abortions and thus to create conditions favouring back-street abortionists.

The meeting was addressed by 20 speakers, representing a broad range of organisations — churches, doctors, political groups, feminist groups, WONAAC and ALRANZ.

Trade Unionist, Sonja Davies, opened the meeting by reading a telegram from Mary Batchelor (MP Avon) wishing the meeting success. Ms Batchelor was the only MP who voted "no" to the bill when it had its first reading in Parliament last week. She said, as she was the only woman present in the house when the bill was debated she just had to make a stand for the thousands of New Zealand women who do not think abortion is wrong. Pressure on public hospitals will be inevitable if the bill is passed, she said, and until such time as public hospitals are able to cope with the demand for their services, she could see no option but to speak against the bill.

Visiting British feminist, Dr Juliet Mitchell, said that restriction on legal abortions, only in effect legalise back-street abortions. Referring to the situation in England, where therapeutic abortions are available in public hospitals, she said that there were not enough hospital beds, so patients needing abortions came last. "Private abortion clinics must not be closed down until sufficient facilities are available publicly."

Russel Feist spoke on behalf of the Public Questions Committee of the Presbyterian Church, and called on the government to refer the bill to a select committee. He said that he considered the bill to be an offence to doctors, as it was attacking their personal integrity and restricting their freedom of choice as to what care was the best for their patients.

Kay Goodger, from the Women's National Abortion Action Campaign, condemned the bill as an attack against women and human dignity. She said that no attempt to find out community views had been made before the bill was introduced.

The Deputy-Leader of the Values Party, Cathy Wilson, said that the bill intimately affects women, and that the predominately male house should have no voice in issues such as this. She described the bill as "underhanded".

A Porirua City Councillor, Helen Smith, charged Dr Wall with promoting a private viewpoint through constitutional privilege. She said voters in the Porirua electorate had not been consulted, and informed the meeting of a petition being circulated in that area, which expressed voters' opposition to the bill. Ms Smith also asked that the bill be referred to a select committee.

John Robinson, a Labour Party candidate for the Wellington Hospital Board, said that private clinics were urgently needed to provide facilities to carry out the law. The system for abortion referral in Wellington was a "big complicated procedure", which resulted in only 57 abortions being performed in Wellington Hospital last year, he said. Mr Robinson asked why had the legislators picked on this one medical problem, and tried to restrict its operation to public hospitals, instead of being concerned about all medical procedures at private hospitals?

Jenny Browne, a representative of the Young Socialists, said that using the power of united action was the only way this bill could be thrown out. Dr Wall had expressed concern at profiteering, but he had shown no concern at private hospitals doing abortions for \$300 or more. The aim of his bill was to close down the Remuera Abortion Clinic because it was fulfilling an obvious need, she said.

On behalf of the Student Teachers Association (STANZ) Fern Hickson said that they had taken a strong stand against the bill because it was directly working against women's health and women's rights. STANZ confirmed its support of the Auckland Medical Aid Centre, and called on the government to finance this and further abortion clinics to make abortion freely available.

Hazel Irvine a member of Wellington Women's Workshop, spoke about a government-financed abortion clinic in Sydney, which was started by feminists. The Australian Government gave this clinic \$35,000 for its first six months of operation, and \$55,000 per year after that. Ms Irvine said these clinics were necessary to fight the abortion "business".

University Feminists' spokesperson, Debbie Jones, spoke of the plight university women face when they are pregnant. They must almost inevitably drop out of university, because of lack of child care facilities and social security benefits. Restrictive abortion laws were denying women equal opportunity, she said.

Dr Erich Geiringer (for himself) said that Dr Wall had misled people to think that doctors supported his bill. This was not the case indicated by the fact that the Society of General Practitioners and the Medical Association of NZ had both protested against the bill. Dr Geiringer believes that the bill was introduced because SPUC (the Society for the Protection of the Unborn Child) was embarrassed about the need the abortion clinic was fulfilling. He described the bill as irresponsible and non-representative and said that during the debate in Parliament no-one had asked the vital question — what is going to happen to the 2000 women p.a. who obtain abortions at the Auckland Clinic, if the clinic is closed down?

Dr Minnit, a representative of the General Practitioners' Society, said the bill was an absurd and dangerous piece of legislation. He said he was pleased with the treatment of patients at the clinic, and that it was a non-profit making centre.

The evening culminated with a lengthy address from Dr Rex Hunton, the Medical Director of the Auckland Medical Aid Centre. He outlined in detail how a woman is referred

to the clinic, and what termination at the clinic entails.

He said that he set up the abortion clinic because he thought there should be a service available to all women regardless of their socio-economic status. He had come into contact with over 500 women in the last three years who were "unhappily pregnant", and he had become aware that it was a combination of money, drive, contacts and good acting which eventually got them their terminations, rather than actual need alone.

In answer to criticisms of the clinic, he said they were mis-informed and deceitful. He said the clinic was not profiteering, and that the cost of an abortion (now \$80) would be reduced to \$50 as soon as overheads had been met. Some of the doctors were working for less than they would get in a practice. There had been only a 5% complication rate in the first 300 abortions done, but the more important factor was not if there were any, but how they were treated.

The clinic is providing a better service than can be provided in any public hospital and is second to none in the world, according to Dr Hunton.

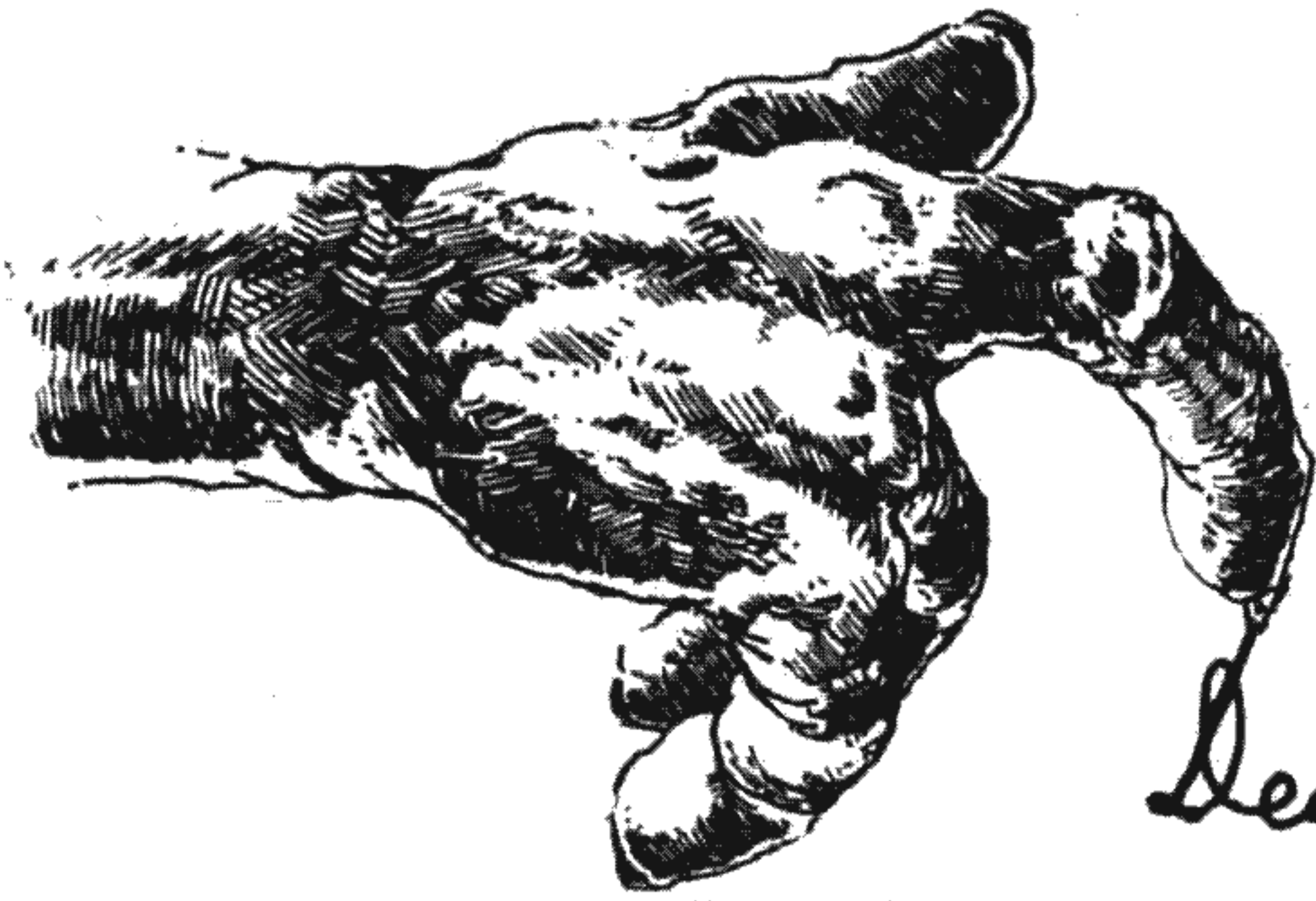
Other speakers at the meeting represented the Public Questions Committee of the Methodist Church, the Abortion Law Reform Association, Pol-link, the NZ Council for Civil Liberties, the National Organisation of Women and VUW Gay Liberation.

This public meeting was only the first step in indicating opposition to the bill. It is vital — a matter of life or death for some women — that you raise your voice in outrage too. Make sure you join the march on Friday September 13 at 6.45pm in Pigeon Park. Mass united action is the only way we will get this anti-woman piece of legislation thrown out.

## LAW FACULTY LIMITS

The Professorial Board is to study a request from the Faculty of Law seeking support for limiting the size of the Law School. The Dean, Mr J.C. Thomas, said in a report from the Faculty that "it is the Faculty's considered opinion that if its enrolment is allowed to grow any further than the character of the Law School will be altered and personal contact and communication, teaching effectiveness and administrative efficiency significantly reduced." Mr Thomas noted that since the proposed limitation on enrolment was not based on any shortage of staff or lack of accommodation, the University Council has no power under its existing legislation to implement the Faculty's proposal. To act on the proposal the Council would need to obtain an amendment to the University's Act. The Council will consider this question further when it received comments from the Professorial Board.





### Hoped for better results

Dear Sir,

One of the spinoffs that I hoped would result from my negative review of 'Valdramar' was that someone who liked the show might write in and tell me what I'd missed. But I never counted on Robert Love's extraordinary effort. In his letter of last week he accused me of "spite" and "blind aggression" toward the show, and uses this as a pretext for a lot of unprovoked personal abuse. He ignored the fact that I backed my hostility to "Valdramar" with specific criticisms of the music, the singing, the technical deficiencies, the confusion, plagiarism and pointless moribundities of the plot, and the negligence of Downstage in not ensuring that the project met basic standards. In response to all this Robert Love merely asserts the show is "remarkable"; well, good for him. But considering the venom with which he attacked my review I think he has some obligation to elaborate on that assertion.

My anger at the show was due to two factors. One, that it was simply the worst piece of theatre I have ever seen. Second that by conservative estimate, it cost some \$36,000 to present. An unspecified, but considerable part of meeting that cost will come from the yearly grant that the theatre gets from Arts Council funds - i.e. from public money. Now, no-one wants to wave the club of "the tax-payer's money" over Downstage's head, but the fact that it is public money (and that, by the way, other artists have comparatively greater difficulty in getting access to it than Downstage) should entail a responsibility in ensuring that it is spent with care.

All the evidence suggests that someone goofed. This huge budget was made available on only the sketchiest of plot outlines. The first rehearsal occurred the night before the show opened. Moreover, John Banas' first production "WASTE" had hardly been either a critical or box-office success. Why was he trusted so completely? This same man also appeared on TV, to say quite cheerily, that a loss of at least \$10,000 was expected.

On 2YC the Cockburns added further gems; while the "Gregorian chants" promised in the press release had not eventuated, they felt there was a certain medieval quality about the silences in Valdramar!

In short, "Valdramar" exemplified an arrogance and elitism with which we're all too familiar, and those responsible for its production embody a lot of the reasons why theatre and community are so estranged in this country. I find it rather ironic that my review appeared in the same issue of Salient as an article demonstrating the close ties between art and experience in the Chinese theatre.

As Robert Love points out, venting my own anger at this situation doesn't help much - but I thought in my review that I did more than that, and I wish his letter had criticised me on what I actually said. I did not say, by the way, that "the review was not to be construed as a reflection on Valdramar" - rather that I could not fulfill the normal desirable role of constructive critic because the piece gave so little to be constructive about. Also, I am not aware of "embarrassing myself again", since I have never felt embarrassed in public in my life, and certainly not by anything that I have put my name to in Salient. But that finally, is the truly "remarkable" thing about Mr Love's letter, that I have somehow stirred up such obvious hatred in a complete stranger. Funny world, really.

Gordon Campbell

### A Disclaimer

E hoa,

In the last issue of Salient (August 28) a letter satirically attacking aspects of the proposed National Union of Students appeared above the signature of Paul B.

Because of my recent resignation from one of the organisations involved in the proposed merger a number of people have wrongly assumed that I was the author of this satirical attack.

Though I agree entirely with the sentiments of Paul B's letter and share his doubts as to some of the motives behind current NUS proposals I must, in all modesty, make known that I was not the author of the satire.

Paul Burns  
(formerly General-Secretary of the Student Teachers Association of New Zealand)

### Bourgeois theatrical art and culture

Dear Aunt Sally,

Why is it that the bastions of bourgeois theatrical art and culture always manage to grab prime review space in our student paper, which is often over-laudatory and at the expense of the undeniably meander, humbler, less pretentious home-grown products? By the term 'bourgeois art and culture' I refer to those productions which contrive to prop up an elitist form of theatre for a small minority of people who can afford a night of 'higher' entertainment and which put on plays for about six times the cost actually necessary. The present state of theatre in this country is on about the same level as the 1950's Hollywood extravaganzas - 'Valdramar' and 'Misanthrope' included.

As a matter of interest, how many Drama Soc. productions has your self-styled reviewer, Martin Edmond seen this year? To my knowledge he has reviewed four plays at the Memorial Theatre: 1) The infamous 'Waiting for Godot' about which he is never tired of raving, and which seems to embrace as a sort of standard for all Drama Soc. productions. Yeah, I agree, the thing was bloody awful, if you say so, but you don't have to vomit it back up at every opportunity. 2) Entertaining Mr Sloane; 3) 'Ubu Roi' a production by the university Drama Studies group and now 'Misanthrope'.



Tony Taylor's production of this play cost a mere \$3000 (chickenfeed by Downstage standards) and it wasn't worth it. Some of the performances were good, but I've seen those particular actors perform better - and there was nothing spectacular about it, and for \$3000 you'd expect something a damn sight better. The set was awkward, the costumes overly extravagant...in fact its stupid the way some producers go all out to achieve expensive reality onstage by making everything period: costume, hairstyling, wallpaper, furnishings, etc. and having achieved that, end up producing something that isn't at all realistic...The translation was like a bloody English bull cavorting through a French china shop - and as for its 'contemporary reference' - contemporary reference for whom? The international jet set?

What's more, this was produced and designed by people who were not students. I'm not condemning involvement of people who live in the outside world in student activities, but a student could have designed and produced a play in this one's stead a hell of a sight more cheaply. The productions which have gone on under the most trying conditions (i.e. the Memorial Theatre stage) on budgets of next to nothing, in spite of bad reviews and bad audiences shows that here at least is one group on campus that is enthusiastic and committed to something more than their own selfish little educations. A play is a shared experience in learning. The actors learn from the steps involved in production; the audience from the finishes product.

Drama Soc. is now officially dead. The funeral will probably cost the Students' Association about \$1000. Because of the last ill-conceived 'entertainment', plays that have been written by students, and produced by students will be scrapped, and all as a result of the selfishness involved in this last production.

Perhaps next year, a little positive, sincere, critical encouragement could be given to student actors and producers alike. Typical cliches like 'sheer visual brilliance', 'charming blend of formal elegance and voluptuous conceit' just won't do. Who do you think you're trying to kid? Downstage's contribution to NZ drama is miniscule when compared to the amount of other dramatic activity that goes on - but then again, its so nice to be given free tickets to see expensive shows in exchange for a yard or two of complimentary diatribe.

R. Mays

### Why did the Chinese turn-up?

Dear Editor,

On August 31 I was present at a picket protesting against the repressive Malaysian regime. This was at the White Heron Lodge where celebrations were being held to mark Malaysian Independence Day. As each car-load of dignitaries and diplomats arrived they were greeted with jeers, chanting and singing. Nothing of note happened until someone among a group in front of me put the question: "What if the Chinese turn up?" A good question. But no one seemed to have an answer. It was repeated twice, this time to a local Maoist - still no answer.

Meanwhile cars were still arriving and were still being greeted by jeering. Then the group in front of me suddenly went quiet. The Chinese delegation had arrived.

Now that this Maoist has had more time to think or any other Maoist for that matter I would like to put the question again: "Why did the Chinese turn up?"

G.M. Cookson

### More ideas needed to save Hunter

Dear Editor,

I have always wondered what keeps Hunter Building holding together. With the debate on the fate of this building now going fiercely, I decided to carry out some layman investigation of the subject.

I did not have to go very far in search of an answer. I have often admired the vines that cling to a large part of the building. Looking into the matter more closely I discovered that it was really the vines that held Hunter Building together.

The debate on whether to preserve it or not may perhaps be solved, I humbly suggest that by growing more vines around the building to hold it up. Of course I cannot say that this will work in the event of an earthquake, but we could wait for one to test the effectiveness of the vines. If thousands of ideas could be considered to save the Tower of Pisa, why not this one too for Hunter Building?

LL.B.

### Sensational headline

Dear Sir,

I wish to protest at your sensational headline on the front page of last issue. Above a letter complaining that no costing has been done (and some, albiet rough, has) and comments from students revealing similar states of knowledge on the subject, a note outlining those facts that are available, or requesting those that are not, would have been more appropriate. An emotional "Hunter must be saved" does nothing to further constructive discussion and probably, by injecting a note of hysteria, confounds such a possibility.

There is no argument that the emotive side of the Hunter decision should be considered, but the practical side of costing different proposals and of the renovation necessary to meet safety requirements should also be included. Not considering these matters is irresponsible.

Anthony Ward

### Make NZ one great community

Dear Salient,

As I was driving along in my Mercedes (1967 model you understand) the other day I had a strange feeling that I was not alone. I was right. In fact, there were 2,000,000 other people in the same country and I had never thought of them before. Suddenly I stopped and got out of my car. I looked around. People were walking up and down the street. People I did not know. I walked up to them and said hello. They said hello back. I felt satisfied. What we need is a sense of community. A sense of belonging to each other as part of the same great nation. I told my husband this after I had cooked him a special tea. He grunted. Obviously he was overworked. What we need is to relax the pace of life. Executives have too much responsibility and not enough time to meet their fellow New Zealanders. If only workers and executives could get along then we would really be together. My children loved the idea, they said school was too lonely and masters too distant. Why don't teachers love their pupils anymore? The whole world only wants hate. If it wasn't for concerned people like me (Although I don't like to boast) there would be no one to question our misled values. Its time we all looked at ourselves and at each other. Then we could make New Zealand one great community.

Love, peace  
Margaret Shepherd  
Porirua

### What will replace Hunter?

Dear students,

O.K. so Hunter goes. But let us decide what will replace it. Now, before the administration has selected an architect and paid for his plans. According to S.F.J. Doole's speculations (Salient August 28) we will be contributing 1/4 million dollars to building funds next year. And as we are the ones who have to sit and intellectualise in these buildings let us try for something a little more accommodating to our natural urge for creativity and free thinking. I don't want to live in a campus business block.

The SRC, representing our needs as it tries so hard to do; must realise the importance of encouraging the administration to give students a chance to see the alternative building plans before the university commits, itself, and allowing students to make their own suggestions about what they want the building to contain. My own suggestion is a plastic replica of Hunter, with a painted-on brick panneling.

P.A. Conway

### Library needs 'eat-while-u-study' section

Dear Sir,

I welcome the medium of our newspaper to complain about the absolutely inconsiderate actions of certain students at Victoria. I am speaking of the disgusting, annoying, ill-mannered habits of certain cashew-chewing, cellophane-crinkling, sandwich-gnawing, apple-crunching, orange-peeling people in the library!

The library is ideally a place where one can read peacefully, without the continual distraction of odours and thought of food. If these consumers of comestibles cannot restrain themselves from the desire of eating in the library, when they have a myriad of other places to choose (a walk down the hill to the Union Building might do them some good) then it may become necessary to re-enforce the informal norm which exists at present. (Maybe we could reserve a special 'eat-while-u-study' section in the library for these addicts).

M.L. Bartlett

### Encouraging numbers at conference

Dear Sir,

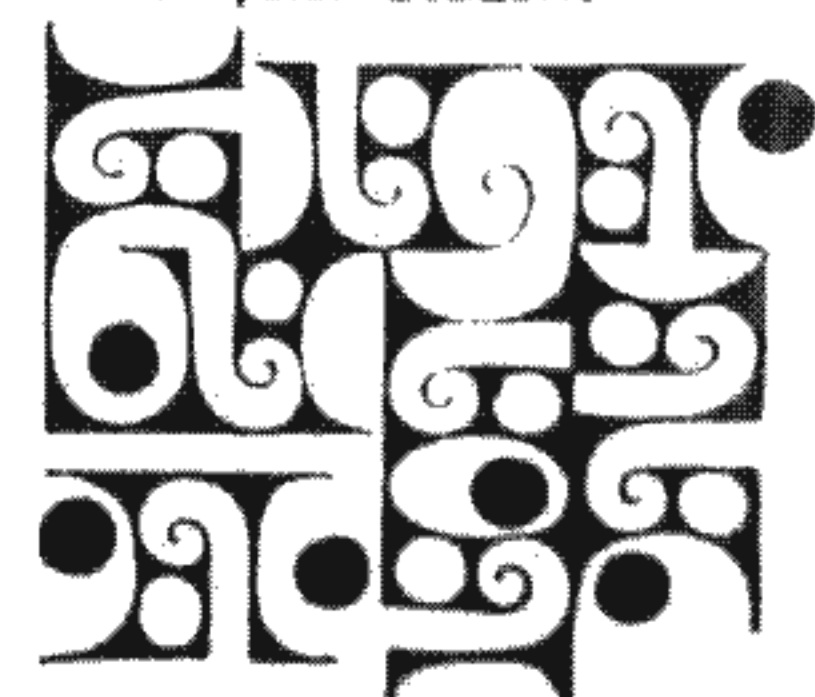
It is very encouraging to see than an increasing number of Malaysian students turned up on August 31 for the NZUSA Conference on Malaysia. The attendance of Malaysian students shows clearly that we are supporting the campaign to fight for democratic rights of Malaysian students. Democratic rights have become a common demand for the Malaysian students in NZ. This demand even extended to the so-called non-political body - MSAs (politically independent?) from all over NZ.

The campaign has achieved a solidarity among the Malaysian students and Kiwi students. This is the result of several forums and demonstrations in which both Malaysian students and Kiwi students have taken part.

However I could not see any reason why the executive members of the MSAs opposed the demonstration held last Saturday and yet they claimed themselves that they were supporting the campaign to fight for democratic rights. Among those who opposed the demonstration, the loudest voice came from David Chung. One wonders what he is up to.

In my memory, David Chung has never taken part in the campaign to fight for the democratic rights nor expressed his view on this matter. This time he acted as if he was really concerned with this campaign. But he opposed the demonstration strongly and the reason for his opposition was that he could not see what we could get out of the demonstration. Before we could answer his question, we must know what achievement he was looking for. He just couldn't see the fact that we are receiving the echo from the other side of the Tasman Sea. Our compatriot Malaysian students in Canberra, Sydney and Melbourne are supporting us. They too held a demonstration against the Malaysian Government. This is the first time in history that Malaysian students in these two foreign countries are united under a common interest. This is indeed a tremendous achievement to Malaysian students in both countries. It is up to David Chung to ignore those achievements. But we Malaysian students can see the results and achievements with our own eyes and judgement. He was really putting himself in the position against the belief of Malaysian students. That is why we received very poor support from the Malaysian students at the forum and conference.

A Malaysian Student





### Abortion clinic turns back clock

Dear Sir,  
If a law is not passed by Parliament prohibiting the establishment of clinics like the low-cost Auckland abortion clinic, then the clock, representing the fight for the survival of the fittest, would have gained momentum in NZ.

It is immoral to refuse life to an unborn child. No woman or man has the right to determine whether an innocent fellow-citizen should be put to death. Does New Zealand, although it once led in many spheres of social security, wish to catch-up with the materialistic trend in western society where murder is economically cheap?

I would be to NZ's greatest advantage to come to the aid of Mother Morality, in this day-and-age where family life and life itself is being attacked.

New Zealanders should be striving to achieve the goal of our late Prime Minister, Mr Kirk, and that is to provide a fairer distribution of New Zealand's economic wealth, in that way making it economically feasible for a woman and a man to feel the warmth of family life, instead of resorting to abortion, as many couples do, when for them to have a child is not financially possible.

There is a parable told, that once when Jesus was surrounded by a multitude of people and they brought children to him, asking him to touch them, his disciples rebuked those who brought them. But Jesus was indignant at seeing this, "Let the children come to me, he said, do not keep them back, the Kingdom of God belongs to such as these."

I address the last paragraph to those who hold that the killing (aborting) of the child (foetus) is immoral; let your voices be heard for the sake of God's children.

Jack Cholewa

dossier on the English fascists (ranging from Gen to the neo-Nazi National Front). National Front deputy-leader (fuhrer?) Martin Webster was slugged only last weekend at Leicester by four unknown attackers; also a hapless TV camera man who happened to be in the way!

National Front ('Nazional' as it's known) are linking up with Ulster Loyalists for what is supposed to be a massive show of force through London on September 7. The Left (assorted and just as unco-operative as in NZ — moreso even!) are to converge on the marchers' target — Hyde Park. I expect there will be a fair bit of agro (NF carry lead pipes on occasions). Despite my obsession with cops, I am watching these types closely, as they have already established some rapport with sections of the police — I was at Red Lion Square in June (where a student was killed) and can personally assure you that there are cops in UK who will happily discuss the 'Nigger' problem with you. I actually met one who belonged to the NF! You need only look at the active police — Fascist connivance in Italy, to see what is being formed in UK.

Convictions re the revolution here have been reinforced since arrival here! Iris and I are currently seeking out a larger place to live in (one room at present!) and we will be expecting that any of you who may head this way, will stay with us for as long as you like! We'll let you know as soon as we pick up a place, and would be pleased if you'd regard it as an open house to itinerant NZ comrades!

Many thanks for your kind consideration in sending 'Salients'; watch Muldoon's fists when you throw flour (in every sense!) and keep up the good work.

We miss you all very much. Special regards to Jeff Adam (is he still at Vic) Black Cross alive and well Jeff — drop us your present address if you like and I'll clue you in on present developments!

Yes the anarchist movement exists — witness Admiral Larrero Blanco's airborne jaunt (claimed wrongly as the work of the Basques!)

Solidarity with you all! Will keep in touch!

Graham Rua

### Disappointed with MSA Executive

Dear Sir,  
I was very disappointed by the performance of the executive members of WMSA during the conference on Malaysia held on August 31.

It seems to me that WMSA is now the property of the executive members. Under the name of WMSA, they are doing what they like without the approval of the majority of its members. In fact the forming of the so-called National Executive Council is a very undemocratic one. It was formed in the dark and in a secret way.

The members of WMSA know of its existence only on the day of the conference on Malaysia. One would wonder why this council was formed at this particular time of the year. Moreover, under the name of council, the executive members of all MSAs throughout NZ came out one after the other to oppose the demonstration held against the Malaysian Government.

It is hard to convince Malaysian students that MSAs are changing their attitude to fight for democratic rights of Malaysian students. The fact that they are strongly opposed to the demonstration leads us to question their sincerity on this campaign.

In fact the High Com. would be very pleased at this performance at the conference and forum. Lastly I would like to recommend to the High Com. to give David Chung an excellent credit for his part in the conference. He was playing his role very hard indeed.

A Member of MSA

### PRISON SHUT TO SALIENT INSPECTION — SURPRISE, SURPRISE

Even before the latest shocking incident at Mt Crawford Prison (described in Salient August 28) we had written to the 'Justice' Department asking to look round the prison:

Mr Orr  
Secretary for Justice

Dear Sir,

Recently I had telephone conversations with Mr Williams of the prisons division of the Justice Department. I made a request that a reporter and if possible a photographer from this newspaper be allowed to tour Mt Crawford prison in order to do a first-hand factual story on conditions in that prison. After some delay, Mr Williams denied the request, and suggested that if I had any further query I should write the Department a letter.

I believe that such a story would be of considerable interest to all of our student readers, and would be of particular interest to students of Law and Social sciences. We have had stories on prisons before, which have been widely read and with great interest. But they have tended to be written either by prisoners or from their viewpoint, which while extremely relevant, does tend to be one-sided and sometimes emotionally loaded. We are keen to see for ourselves and listen to the prison authorities about their organisation, and its problems, if they desire to talk about them.

Accordingly, I would like to express my extreme regret that my initial inquiry was turned down, and I would like to ask you to reconsider the decision and allow this newspaper to have a look at Mt Crawford Prison.

Thanking you, I look forward to an early reply.

Yours sincerely  
Roger Steele

Last week the reply came back:

Dear Mr Steele,

In your letter of 22 August 1974 you ask that your reporter and a photographer be allowed to tour Mt Crawford Prison.

I think this institution is suffering from a surfeit of publicity at present, much of it irresponsible and misleading. Magisterial inquiry is being held there later this week. This will disclose whether or not the various allegations have any validity. In the circumstances I think it better to decline your request.

Yours sincerely,  
G.S.Orr  
Secretary for Justice

### Stephen Levine replies

Dear Sir,

In reply to a letter in Salient (August 28), I would like to observe that generally I have had a reputation for being rather accessible to, and available to, students rather than being remote from them. The person in question is not now nor has he ever been enrolled in any course of mine. I have had a number of conversations with him, at some length, in person and on the telephone, on matters of mutual interest not connected with his present studies, and I undertook to do a number of things on his behalf in connection with his programme for next year. I do not believe, in this connection, that he has suffered from inattention on my part, although none of these matters were of great urgency.

More generally, unlike many members of staff my teaching hours are posted on my door, and I am normally available for (at a minimum) one hour before and one hour after each of my classes. These hours are usually more than adequate for meetings with

students. Students enrolled in my classes generally do feel free to contact me at these times, or to make appointments with me if these hours are inconvenient; and students with rather more pressing claims than the complainant have rung me up, in the evenings and on weekends, with my explicit permission and normally have found me willing to provide them with assistance.

Whether members of staff should be bound to their offices during the entire working week, on the off-chance that a student may drop in to see them, may be a matter of debate. My own experience has been that staff should endeavour to create an atmosphere in which students do feel comfortable to arrange out-of-class hours meetings, both within specified hours and by appointment. For the remainder, the office may not always be the most appropriate place for preparation of lectures and the conduct of research. As a consequence, staff should (and do) maintain freedom to attend meetings, go to the library, engage in research, participate in the community, and so on, necessary to a vigorous discharge of their duties.

Stephen Levine



## Salient Notes

This issue of Salient called Fe Ao-marama was edited by Roger Steele. Keith Stewart did the photographic work, except for the Ford photos which were taken by Graeme Cookson. Just about everybody worked on the issue, except those who had the sense to stay in the library. Colin Fesler wrote the jokes this week and Claire Smith typeset them, but the rest of the staff hacked them out, so this is what you're left with.

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### A letter from Graham Rua

Dear Roger, Franks Bros, P. Wilson and assorted (much missed) comrades,

I must follow up soon with a more complete



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## Resistance

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### Magistrates.....and the Law Society

Dear Roger Steele,

A few issues back you published a newspaper cutting I sent to you concerning Trapski's extraordinary decision re the prominent rugby player and the drunken driving charge.

For what it's worth, here is the inevitable response from the NZ Law Society.

"Dear Sir,

I acknowledge receipt of your letter of July 11 enclosing the cutting from the "Waikato Times" reporting a case heard by Mr P.J. Trapski, S.M.

"The Society has no jurisdiction or control whatsoever over Magistrates who are free to exercise their own discretion in regard to penalties subject, of course, to the right of appeal to the Supreme Court. This right exists, not only for the defendant, but also for the Crown.

"It follows, therefore, in reply to your last sentence, that no action will be taken by the society.

"By way of general observation, it is never safe to comment on the penalty imposed by a Judge or Magistrate without being aware of all the circumstance in-

volved, including the ingredients of the offence and the personal circumstances of the defendant. Mr Trapski took all relevant factors into consideration when imposing the penalty and it would not be proper for any comment to be made in the absence of knowledge of this matter.

Yours faithfully  
W.M. Rodgers (Sgd)  
Secretary."

On our local scene, a fair while ago a prisoner was charged with stealing some goods from his employer, a local supermarket. The Magistrate in sentencing him, noted his good character, and that he was wearing an RSA badge! I wrote to Dr Finlay and he like the Law Society was unable to do anything about it.

I don't know whether it was the same magistrate, but only a few weeks ago and at Te Awamutu, he declared war against Auckland motorists for speeding in the Waikato.

Are our magistrates quietly going senile?

Yours sincerely  
(Name withheld)



# THE DEATH OF A BABY

by R. W. Steele

Almost nobody noticed the death of John Williams\*, aged eight months, recently. John died in a taxi on the way to the Lower Hutt Hospital on a recent Saturday, about midday. His mother had taken him to the out-patients department only the night before. He was examined but not admitted. Yet he died the next day.

How and why did this baby die?

About two weeks before he died John had diarrhoea and a bad cough. His mother took him from their Taita home to the family doctor whose surgery was about 10 miles away, in Petone. The doctor prescribed two medicines — some 'thick white stuff' according to the mother, presumably for the diarrhoea, and some red medicine for the cough.

The baby was okay for several days, then got sick again, and couldn't hold any food down. Mrs Williams kept on with the medicine, and managed to feed the baby some sugar in hot water.

On the Friday before he died he began having difficulty breathing. His face and hands became cold, he panted for breath and groaned, but was unable to cry. On Friday night, his mother, by now extremely worried, took him to the Lower Hutt Hospital.

The doctor who eventually saw them first asked for admission papers. He wanted to know why she didn't have any. She explained that her doctor's surgery was closed for the night, that he lived miles away and didn't visit, and anyway she didn't have time to wait around a doctor's surgery, the baby was so ill. The casualty doctor, a young man, said that there is always a general practitioner on duty at nights.

Nonetheless, he examined the baby with his stethoscope and took x-rays. He said he could find nothing on the x-rays and that it was 'probably a tummy bug'. Mrs Williams pointed out John's difficulty in breathing, his coldness, and mentioned that John's stomach, which usually poked out like any baby's, was flat. The doctor gave her reason to believe that there was no cause to worry unduly. He gave the baby no medication, but said that if he got worse Mrs Williams should bring him back to the hospital. He was rushing between various cases, and became preoccupied with a motor cycle accident case.

Mrs Williams took John home, and she and Mr Williams had the baby in bed with them to ensure it stayed warm. On the Saturday morning he was just as bad, so the parents took him to their Petone doctor when his surgery opened at 9.30am. But they had to wait about two hours before they could see the doctor.

When he eventually examined the baby, Mrs Williams told him about the hospital finding nothing wrong. He was alarmed at the baby's condition, said that he sus-

pected pneumonia, wrote out an admission paper, and put Mrs Williams in a taxi to the hospital.

One the way, the baby stopped breathing altogether, and he could not be revived when they reached the hospital.

Mrs Williams was taken, in a state of shock, to a kitchen and given a cup of tea. A nurse came in and said "Did you know your baby was critically ill?" Mrs Williams knew her baby was dead. She replied "What do you think I brought him here last night for?"

That indeed is the first issue to be sorted out — why the doctor didn't admit the baby on the Friday night. Perhaps pneumonia cannot be discerned on an x-ray, but if it can, then either the x-ray itself or the doctor's judgement was faulty. But apart from the x-ray, he surely had enough visual and reported evidence that the baby was very ill. Was he too officious, or too incompetent, or just too busy to make a correct diagnosis?

There was no inquest into the death despite the obvious need. The Williams received a form letter from the police — "I have to advise you that the Wellington District Coroner has been satisfied that the death was due to natural causes namely bronchopneumonia and has decided not to hold any inquest" — as if there was anything 'natural' about bronchopneumonia! And note, the coroner is admitting that the cause of death was pneumonia, when the hospital doctor had diagnosed 'tummy bug'. Surely this is enough disparity to warrant an inquest?

Does the fact that the Williams are Maori have anything to do with this case? It would be appalling to think that the baby received the treatment he did because of the colour of his skin. Yet it is a fact that the Maori infant mortality rate is still nearly twice the Pakeha rate. The attitudes of doctors and hospitals could possibly have something to do with this. The NZ Yearbook, however, says "the explanation of the higher rate for Maoris between the 28th day and the end of the first year is the susceptibility of the Maori baby in its home environment to forms of infection such as gastro-enteritis and pneumonia."

While there must be an inquest to find out what went wrong at the hospital, there is undoubtedly truth in the Yearbook reasons and there may well be something to learn about this baby's home environment.

It is certainly true that the Williams home is far from perfect. After years of being exploited by rack-renting landlords, the Williams eventually secured a state house, downstairs in a block that looks like dozens of other blocks in the same street. The flat they got was run-down when they moved in and for various reasons it hasn't improved a great deal in the few months since.

Basically the Williams are poor. Mr Williams had a good job at the meatworks, but he eventually could no longer stand shift-work. Also the state house they got was a long distance from the works, so he took up a job nearer home. The pay was worse, but it was day shift, which gave Mr Williams sometime to spend with his family. The big difficulty is making ends meet, feeding and clothing the three other children and trying to provide for some leisure, all on about \$60 or \$70 a week, and with prices going up all the time.

So there's a bit of a shortage of furniture in the Williams' home. It's warm and the family is friendly, but it is difficult in all the circumstance to maintain good standards of nutrition and hygiene. Particularly as the education system didn't teach the Williams anything about health and hygiene. The Williams have three living, reasonably healthy kids to their credit, but baby John has been sacrificed to the infant mortality rate. He has died, for reasons his parents cannot understand, and should never have had to.

There has been no public concern over the death of this baby, and the all-too-frequent deaths of babies like him. But there certainly ought to be.

\*Name changed to protect anonymity of the family.