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Northern Ireland; the other side of the story

DON'T PLAY THE BIG MONEY GAME
Support Irish workers' anti-imperialist struggle.
Write or phone:
N.Z. IRISH CONNALLY ASSOC.,
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CAREERS ISSUE!
See inside, pages 12 to 20, for information and advice regarding the relationship of university education to careers and employment.



The combined efforts of the newspapers and radio and television networks in this country have been largely successful in misrepresenting the facts of the present struggle in Northern Ireland, or Ulster, to the public. Because of the importance of the Northern Ireland example in the pattern of revolutionary struggle it is informative to look both at the reasons for this suppression of the facts and the reality of what is now happening in the area.

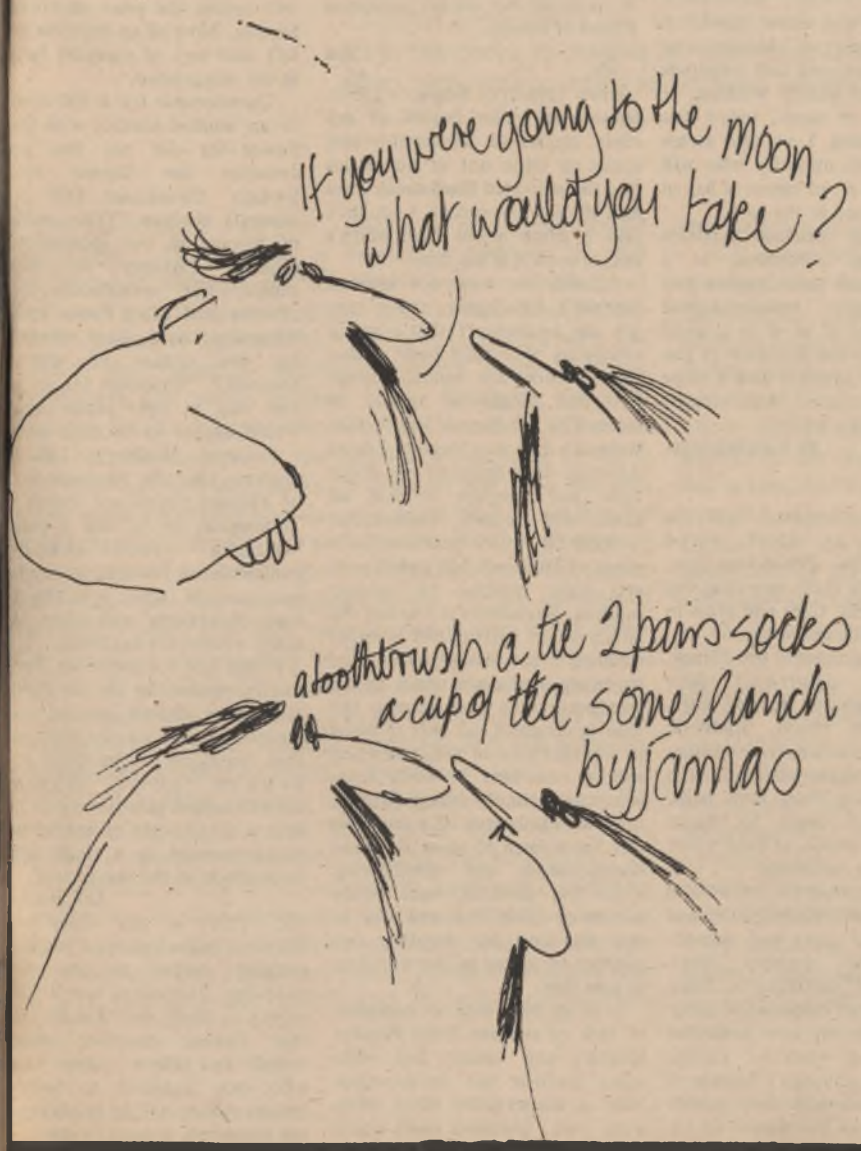
The reasons for this distortion by our 'newsmedia' are not hard to find. Any struggle which is basically concerned with the distribution of economic power—who owns the means of production and distribution, who actually wields economic power and with what effect upon people's lives—is not likely to be honestly covered by a newsmedia that is controlled by international business interests, the interests of monopoly capitalism, or is at least heavily dependent on those interests for financial support.

Any decoy, any issue which diverts attention from true origins of the struggle and of its universal importance is seized upon by a biased newsmedia, thus phrases such as 'madmen and fanatics of both sides', 'appeals to reason', and 'peacekeeping operations' have a double value; they not only divert attention from the true causes of the conflict, they also convey an impression of a liberal, responsible and 'objective' newsmedia.

RELIGIOUS WAR?
Even more effective are headlines screaming of 'diabolical I.R.A. crimes' and deliberate misquoting in some of New Zealand's least responsible and least savoury weeklies of statements made by the Irish Connally Association; lurid and ridiculous stories of plans to send money to buy arms with the express intention of 'killing British soldiers.' Particularly potent are the constant references

to religion and religious bigotry, as though this were the only issue involved. Most people, reasonably enough, find the idea of 'religious war' repulsive, and if they can be led to see the problem only in those terms their viewpoint can be manipulated easily enough. The importance of the struggle in Northern Ireland is that it underscores in an acute fashion the fact that revolutionary struggle is both national and social in character. Its importance to people of all progressive and

Continued on p.4



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editorial

Someone (male—Homo Chauviniensis) asked me the other day why did I give all that space in the last issue to Women's Lib? Just whose side was I on exactly?, was, I think, the implication.

Well, several reasons come to mind. The following enumeration is not necessarily in order of importance.

Firstly, I think it made good copy—and that's what any newspaper is all about.

Secondly, I happen to agree with most of what Women's Lib are on about. I side with Plato (The Republic) in believing that a difference from men in one function or characteristic (childbearing) is no reason to assume or dictate a difference in all.

Thirdly, my own ego is loud in its applause of Women's Lib. If one result of the deconditioning or liberating of women, as I feel it must be, is that one can go to bed with someone knowing one has been intelligently assessed and selected as an individual human being, rather than simply as any representative of the male sex—which is what their conditioning amounts to: "Find yourself a man, dear" and, tacitly perhaps, "any man!"—then I can't help but feel that going to bed will be even a lot more satisfying than it already is.

Fourthly, by a strange quirk of fate, practically all the protagonists of Women's Lib. I've either come into contact with or seen photographs of, are attractive, sexy ladies. It's a powerful combination, good looks and insurrectionary zeal; as a mere man, ugly women I could deal with, but . . .

Lastly, and here I become a little moonshiny, I feel it just possible that in Women's Lib, we could be witnessing the seeds of an evolutionary adaptation to an environmental problem, that of the so-called population crisis. As an editorial in last Friday's Herald put it:

"There is no greater problem facing the world today than man's capacity to increase his kind."

This is at least partly the result of woman's historical inability to demur at same.

The Herald also pointed out that:

"If the problem is not solved in this decade, it may well be beyond man's capacity to solve ever."

Now, the way I see it, if all this is so, then we need all the help we can get. And if another result of Women's Lib is, as I also feel it must be, that there will be less competitive conceptions among the female sex (this being the only outlet they've been previously allowed for the same motivation that has sent their menfolk out to win wars and build empires) then, under the circumstances, it can't be bad. An average, intelligent, full-living liberated woman is, presumably, going to have a baby or two to satisfy that part of her and then call a halt so that she has the time and energy to satisfy all her other parts. In view of the pop. crisis this would seem much more laudable than churning them out in a mad attempt to keep up with the Joneses, or whatever other reasons many women spend a lifetime conceiving for.

So, scoff if you will; pay no heed to this cheerful Cassandra. After all, I'm not saying Women's Lib is an evolutionary adaptation—that limb is just a little too shaky to venture out upon, especially as I know very little about these things—but it looks suspiciously like one. And even if it isn't, it can be viewed as if it is, because the results, if the movement is successful, will be the same.

So, chauvinists (or, maybe, fellow-chauvinists), try thinking about all that. And if you come back down on the side of male supremacy as against possibly control of the pop. crisis then, as Plato again would say (this time The Laws), you're committing the worst fault of the soul by putting self-love above more important things. And you can't leave it up to the Lib people to do all the work—after all, they're only women . . .

So much for an equivocal* sell-out. Now to more mundane matters. Last Thursday I sat through yet another Exec. meeting, this time a super-spectacular lasting until eleven twenty-five p.m. This of course meant we didn't make the Club Bar before closing—oh, yes, they're a dedicated bunch those Exec. members!

It was, of course, another faintly tedious session, highlighted by the kulchural emotionalism of Societies Rep. Chris Moisa who moved in and out of committee with the facility of an accomplished seducer moving in and out of bed. Still, better than no cabaret at all.

In my waking moments I also took note of an interesting discussion of someone or other from the International House Resident's Assoc. who got a gout of paint in his eye during a Capping week affray this year. Seems a bunch of students on a raft laid siege to the International House vessel with a few gallons of paint. Now the I.H. crowd are claiming about two-hundred dollars compensation for damages to clothing etc. Their representative who was present called this a "conservative" estimate. The Exec. simply went a little green then executed the ploy of discussing the matter with such garrulous indecision that finally the I.H. rep. was glad to be allowed to escape with a vague promise or two that the matter would be looked into. You see, fellow-students, how your Exec. protects your interests. Not for them to dip too readily into the pocket of plenty, thank God.

Lastly, Radio Bosom came in for a bit of censure. Seems their unholy racket is fast making the Union building uninhabitable. Exec. members are taking to earplugs or

absquatulation Various motions were passed on the subject re that Radio B. be requested to soundproof their offices and restrict their broadcasts somewhat.

At about this time I dozed off again.

* Plato too could be equivocal. Again in The Laws (Book 6), he asserts that women are responsible for more than twice as much of the world's troubles as men because of the greater inherent weakness of their sex.

EDITORS WANTED

Applications are invited for the following positions on Student Association publications for 1972:

CRACCUM: EDITOR
TECHNICAL EDITOR
CAPPING BOOK: EDITOR
TECHNICAL EDITOR
ORIENTATION HANDBOOK: EDITOR
TECHNICAL EDITOR

Payment will be open to negotiation.

Copies of contracts and other information for prospective applicants will be available from the Studass Office.

Applications close with the Publications Officer, 5p.m. Thursday September 30

INKSHED

scrivener's corner

Sir,
With regard to the letters written by Allan Ng on the 'racialist' immigration policy of both N.Z. and Australia, I would like to add a few comments.

That the Immigration Laws of both Australia and New Zealand are aimed basically at the preservation of a 'White Christian' society cannot be doubted, and there are historical reasons for this. But, as an Overseas Asian student, I am not unduly perturbed by any form of 'racialist' attitude adopted by the European countries because I am proud of my Asian, race, colour and morality. The 'racial' policy of some countries will only strengthen my 'nationalistic' convictions of Asia For Asians, and time will tell whether the Asians should adopt a similar kind of 'Yellowish' immigrant policy with regard to non-Asians. Do you all think it is a justified stand?

An Asian.

Sir,
Steve Freeling's letter is different. "DE-mobilise!" he cries. What could be more in contrast to the cry raised in recent week and months (and years) to mobilize against the war?

But, at the same time, his letter contains a theme chanted often. "Free yourself now!" he cries. And personal freedom underlies much of what the speechmakers are crying today—whether it be under the banner of Women's Lib or those who would write off our political system.

Freedom from what, though? Freedom from the shackles of society? Is society the problem or are we each our own biggest problem? It cuts a bit close to the bone when you point the finger at yourself, but not doing this may be the reason that the stirrers keep stirring year in and year out.

Jesus Christ said, "If I set you free, you shall be truly free." Personal freedom isn't something we can generate. We can only receive it from Jesus.

Dave Hutchinson.

Sir, Congratulations to Steve Freeling for his brilliant parody of the Average Fascist Joker's attitude to war. Some very nice touches—e.g. "I'm no sadist but . . ." Perfect! This sort of exposee does more for peace than a hundred 'straight' articles. How about one on racism now?

Mag Freeman

Sir,
I write as showers of hailstones are flying over Princes St. and a crowd of students are either taking part in the fusillade or standing applauding on the sidelines. During the last hour we have seen motorists impeded by students standing on the slippery road hurling handfuls of ice, again egged on by cheering crowds. The police as could be expected have received a noisy reception. The gardens around the library building have been trampled as have the flowerbeds in the park as students gather up more ammunition.

It is no wonder the public thinks students are irresponsible when they see displays of childish stupidity such as this. It makes me very angry and disappointed, especially as I am always defending students against criticism from outsiders. Although I am aware that it is only a minority of students who are concerned, and that hundreds of others are quietly working, or attempting to work, inside the library building, I am also aware that it is this minority who will give the rest a bad name, as has so often happened in the past.

I can only conclude that this disappointing exhibition is a result of third term tension and an unexpected meteorological phenomenon. If so it is a good argument for the abolition of the examination system, and I hope we don't have any more hailstorms for a while!

M. Knightbridge.

Sir,
Winter afternoon, and in Auckland the cold uncomfortable day brings rain, and later hail. Hail—carpeting the street—covering trees and grass in the park. Thick and white.

From their cages in the library, from their tightly-knit little lunchtime groups in the cafe, thousands of bored, apathetic students suddenly emerge. Arming themselves with snow-hail, they form hard balls, and suddenly begin to throw them in the street, at each other and at passing motorists.

I arrived just as the crowd was at its height in Princes Street and the Police (9 cars) had arrived. Amongst the students, both watchers and participants, there was a feeling of oneness—of sheer exhilaration in the now beautiful afternoon—a unity rarely experienced amongst Auckland students. Snowballs flew across the street in all directions—up on

the Library balcony into the cars of passing motorists, down the necks of policemen.

It was "us" against "them"—a fiendish delight in persecuting society—especially those with the biggest and "best" cars and the policemen, who personified the society which bore us and hopefully tried to mould us in its own image.

Even the two arrests made by "them" did not daunt the enthusiasm of the crowd—who stayed, elated, to continue on until the sun arrived, and with it the fresh feeling of clarity which pervades the air after an experience such as this.

The hail melted—the students retired. Some to the pub, some to lectures, and some to cover again in the dark anonymity of their cages in the library. This is the brotherhood of alienation. Transient, sometimes almost ugly in its depth but always possessing a kind of beauty.

Jan

Sir,
How typical of Women's Lib to ignore the main points of my reply to friend Blacksmith and make an issue out of non-issues like the aforesaid Blacksmith's sex and Mz. For the record, I couldn't give a damn about Blacksmith's sex, or even if it has one.

It may or may not interest Women's Lib (again, either way it's not important) that I am in sympathy with their basic notion that women are human beings first and should be treated as such. This I believed long before Women's Lib was imported from America—that home of the dollar note and hangups to suit all tastes—and became fashionable.

What I do feel is questionable is some of Women's Lib's platforms and their method of righting matters. Remember it was not the antics of the suffragettes in being chained to lamp-posts and throwing themselves under Derby racehorses that won women the vote in England—all that resulted in was that a lot of policemen and ardent race fans of both sexes were unnecessarily antagonized. It took all the horror of a pointless war for women to show they had commonsense and intelligence, while the menfolk were busily indicating their own sad lack in this direction by shooting one another to pieces in the trenches, to gain this.

It is all very well to complain of lack of support from Plunket Mothers and similar, but what other reaction can be expected from a conservative body when your own, unedited views about

the glories of lesbianism and implied preference for abortion rather than contraceptives are publicized in a free magazine such as Craccum? You must admit that more staid newspapers such as the Herald and the Star would never publicize such interesting thoughts—reader reaction would be too adverse and Women's Lib would wind up with fewer friends than it has now! Also, can you reasonably expect much support when you invade the male bars of pubs, complete with TV cameras et al to record the scene? Has anyone the "right" to force themselves in where they're not wanted? Is the company of half-drunken resentful males so utterly desirable anyway?

Hard not to suspect that the Northern invasion was not merely a great ego-trip for all concerned. It is also questionable whether naming people "Auntie Toms" will endear the cause or win new friends. Most of us hope we have left that sort of carry-on behind in the playground.

Questionable too is the wisdom of an implied alliance with Black Power—for did not that great crusader for human rights, Stokely Carmichael (the man himself) declaim, "The position of women in our movement is prone?" Possibly he meant supine, but nevertheless it is obvious that Black Power leaders themselves have scant sympathy for the notion of woman's humanity. "Freedom for us—but you stay in your place—prone" would appear to be their motto.

Possibly Women's Lib are unaware that the feminine form of Thomas (Tom) are Tamsin or Thomasina, so to call a person "Auntie" Tom indicates confusion of thought to say the least—and is more grist to the male chauvinists' mill when they claim women are irrational.

I will not comment on Toni's marital status—as she so rightly says, that should be her own business. I will merely point out that (speaking as the child of a broken home myself) ultra-liberated parents can be the source of all sorts of misery and embarrassment to a small child, particularly in the playground.

Ann MacRae
PS. This is my swan-song, liberated ladies—perhaps you have nothing better to do than publicize yourselves but I have exams to study for. Kindly note that further diatribes against myself and fellow Auntie Toms who lack ambition to become imitation-men will be neither read nor answered, at least by me.

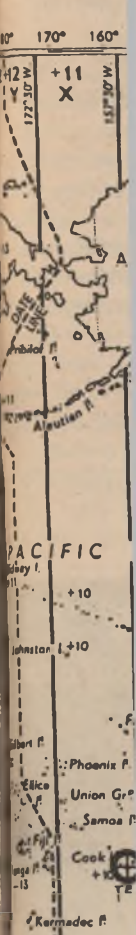
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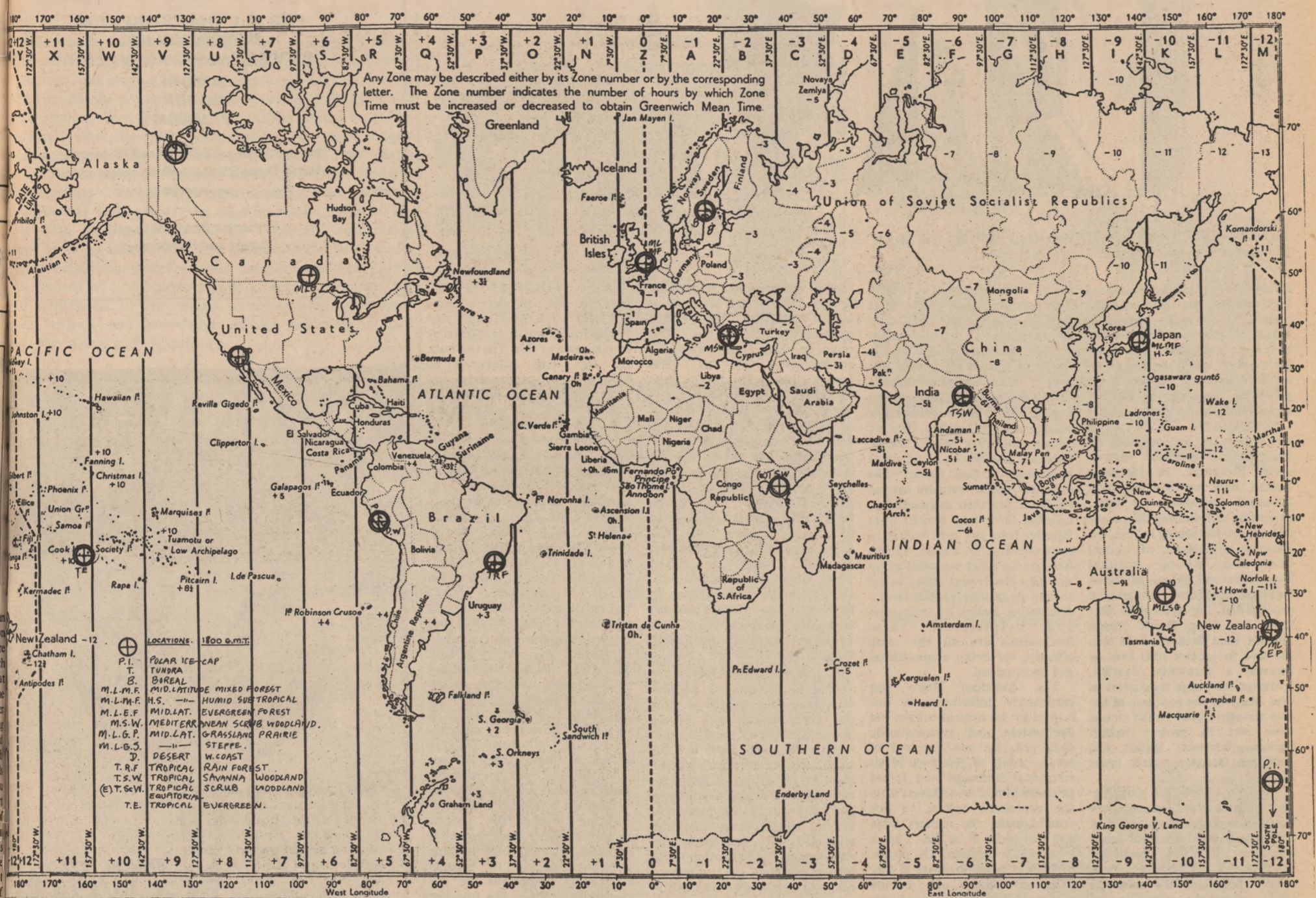
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EARTH-WORKS is an event to be simultaneously performed at 15 diverse earth locations on the 23/24th (depending on the longitude) of September, time of the equinoxes. The following extracts are from instructions mailed to representatives at the different locations along with a 10 minute tape, 35mm film, map, and covering letter with translation where appropriate.

EARTH-WORKS is an attempt in synchronised simultaneity, to establish a temporary instant in the continuum of universal ebb and flow—quite a mouthful, but then earth's rhythms aren't simple either. The date and times for the realisation of EARTH-WORKS is coincided with the event of the equinoxes; autumnal equinox in the Northern Hemisphere and vernal equinox in the Southern, (at 1700 hours on the 23rd September, Greenwich, and 04.45 on the 24th, New Zealand) when the position of the earth to sun is such that the sun's rays make an angle of 90° with the axis of the earth's rotation and day and night have equal lengths at all latitudes excepting the poles. At the North Pole the sun appears to set for six months of twilight and darkness, and at the South Pole the sun appears to rise for six months of daylight: it 'rises' and 'sets' only once each year at the poles. The locations participating in EARTH-WORKS represent a diversity of physical phenomena on earth—climate, vegetation, environment, light and dark, and time; being in other words the effects of altitude, latitude, longitude and the planetary relationships of spherical earth in the solar system.

EARTH-WORKS involves making a tape-recording and a dozen photographs by the instructions that follow, at a location you select for the performance. The instructions for the recording is one set in ten which combined comprise a composition of time durations and sound densities, so it is important that they are closely adhered to for an accurate assemblage of tapes at the conclusion. There is sufficient tape for a 10 minute mono recording at 7½ i.p.s. Read over the

tape instructions to get a better idea of what's involved.

It is extremely important that the event be performed at the specified time so as to establish an accurate sense of simultaneity. I apologise for inconvenience if you are allotted an early morning hour, but I request (on my knees) that you please make a sacrifice. Though for what end I cannot guarantee. It's a risk. If you'll take it, I can make a beginning. About the 35 mm film: if there is light, capture onto film aspects of the physical environment, earth, sky, water, plant and animal, habitation, people, whatever presents itself at the moment. If it is night capture onto film what you can of the night. Make the photographs at the time of the event. If you undertake to do the work single-handed make photographs whenever you can during or after.

At the conclusion of the event airmail the tape, the film and any relevant information you might have assembled for the event, plus name(s) and address, as soon as possible to PHILIP DADSON c/- School of Fine Arts, Private Bag, Auckland New Zealand, with the money order provided.

The 10 minute recording event consists of six separate instructions to be carried out in a specified order of occurrence for varying periods in minutes and seconds at a selected site, representative of the location with consideration to sound.

FURTHER INSTRUCTIONS:

1) Make an official weather report for your location derived from one or other of the news media for the time relevant to EARTH-WORKS (weather as opposed to climate

refers to observations for an immediate situation).

2) Spontaneous observations of the immediate conditions of air, earth and light. This should be a personal and felt response to what is at the moment. Be relaxed and observe things about you—the ground, air, sky, growth and people, in terms of the elements.

3) Sounds of the environment i.e. location sounds of the moment.

4) Tide, moon and earth phases of the moment—remember the equinox.

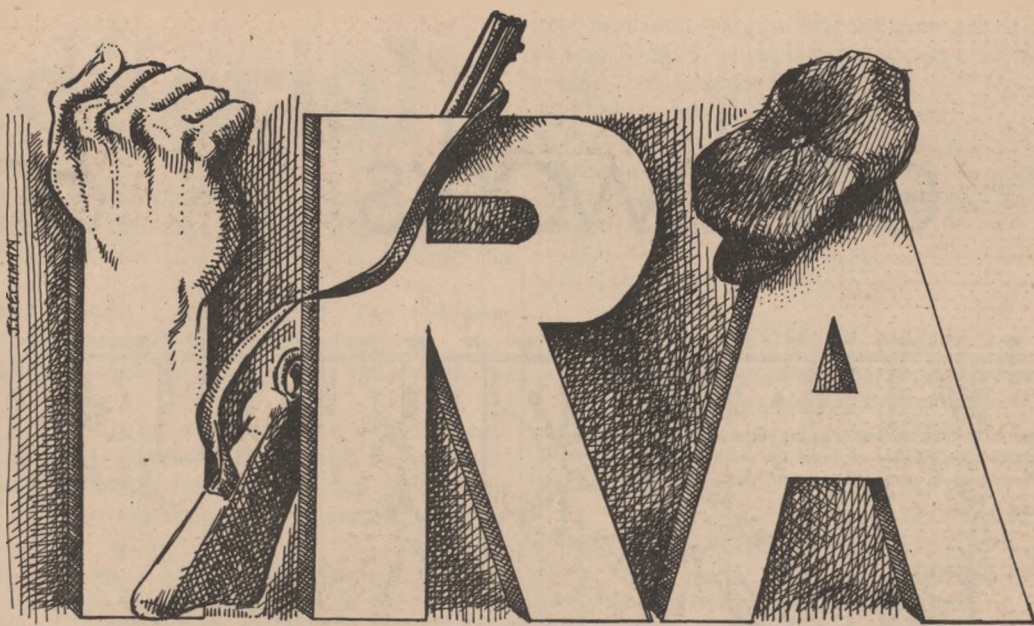
5) Assert the passing of time at regular intervals (as indicated) within durations of five, in hours, minutes and seconds.

6) Description of environmental features of the environment i.e. from where you are at the time of this event—the landscape, growth, habitation, whatever.

NOTES:-

If you've a lot to say in the allocated time, then speak fast; if not, speak slow or feel the spaces between words. A continuous film is being made of the New Zealand event at sunrise on the high inland plains south-west of Lake Taupo; and the stills returned are to be interjected into the duration of the film. The visuals and sound mix will be combined into a film documentary dedicated to peace and the resourceful celebration of earth and disseminated through participants involved. EARTH-WORKS, by good faith and good luck.

— PHILIP DADSON.



NORTHERN IRELAND: the other side of the story

(Continued from front page)

revolutionary tendencies is that both aspects, the social and the national, have to be constantly borne in mind and a correct balance maintained between them. In a world composed of national-states and ethno-religious groupings there can be no full social liberation without national liberation (witness Czechoslovakia) and definitely no true national liberation without social liberation. In Northern Ireland now we see not only economic imperialism at work, exploiting and dividing the people (this is also happening in Eire, the Republic of Ireland, of course) but also naked political imperialism and the use of armed force to hold down an area of exploitation. Let us be quite clear about one thing, Harold Wilson did not send British troops into the area to protect Irish lives or forestall a fratricidal conflict, whatever the troops themselves or even many of the populace of the area thought about it; the troops were sent to protect British business interests; British and American factories, hotels, buses etc.

The facts of religious grouping and religious intolerance have become important because they were the easiest points of social reference in this particular problem. An exploitative society always delineates its members into groupings according to cultural and/or racial characteristics. In this case religious grouping and to some extent tribal or racial backgrounds are important. (British economic imperialism would not have had the same success in North-Eastern Ireland had Gaelic Highlanders, for instance, been sent to settle on the conquered lands in the 16th and 17th centuries. The two populations would have mixed fairly freely and would have become assimilated into each other. Differences between the Presbyterian Lowland Scots and native Irish were deliberately heightened and animosities encouraged by the landed gentry).

MOST OPPRESSED

Furthermore, one group is always forced down further, in this case the Irish Catholic poor, in the United States Black American. Not only is the group which is most oppressed open to super-exploitation, but the ranks of all the exploited are badly divided. Thus Black Americans were once used as strike-breakers and performed this loathsome function because they were desperately poor and could find no other work. Landless Catholic peasantry, forced off the land by the huge British land requisitions ranging through from the 16th century to 1691, often worked for wages far below those of the already badly paid Protestant peasantry. Because each exploited group feels the existence of the other or others threatens its existence, any sort of unity of oppressed groupings is difficult to attain, and once attained, difficult to maintain.

This setup further has a complex series of psychological mechanisms which operate on behalf of the wealthiest classes; not only are people repressed and exploited, but they are taught to

regard their oppression as natural. The very existence of the most oppressed group is used as a sanction for a patently unjust society; thus the Catholic poor in Northern Ireland are poor in the eyes of many Protestants because "they are ignorant superstitious Papists, they want to destroy our religion and our heritage, they are unruly, they live in vile slums, they do not work... we must keep them in their places." The exploited groups actually assume the guilt for their mistreatment, relieving those who benefit from injustice from any guilt feelings or responsibility to change things. Because the most exploited group has only the lowest status in the society its members suffer from a devastating feeling of uselessness and helplessness. These mechanisms are all the more effective for being unquestioned and unconscious.

The American Negro was particularly unfortunate in this respect for his original culture was deliberately and systematically destroyed. He was deprived of secure points of reference in his emotional landscape and forced to slavishly take on leftovers from the exploiter's values, to lick crumbs under the masters' table and feel lucky if he didn't get a kick for the privilege. The people of Ireland were fortunate in that parts of their old culture persisted. The existence of this culture particularly in Ulster, was never in the interests of British capital; thorough-going attempts were made to destroy it.

FEROCIOUS STATUTES

James Connally, one of the Marxist leaders of the 1919 Easter Uprising wrote: "Against the Catholic, statutes unequalled in ferocity were on the statute books. These laws, ostensibly designed to convert Catholics to the Protestant faith, were in reality chiefly aimed at the conversion of Catholic owned property into Protestant owned property. The son of a Catholic property-holder could dispossess his own father and take possession of his property simply by making an affidavit that he, the son, had accepted the Protestant religion. A Catholic could not own a horse worth more than £5. If he did, any Protestant could take his horse from him in full light of day and give him £5 in payment of all rights to the horse. On the head of Catholic school-master or priest the same price was put as on the head of a wolf. Catholics were eligible to no public office and debarred from most professions." Arthur Young in his "Tour of Ireland" describes the state under which the people lived: "Landlords of consequence have assured me that many of their cottiers would think themselves honoured by having their wives and daughters sent for to the bed of their master—a mark of slavery which proves the oppression under which such people live."

It is against this background that the I.R.A.'s struggle must be seen. It is against the background of repeated attempts at genocide, massive forced starvations (400,000 starved to death in 1740, over 2.5 million in the Great Famine of the 1840's),

forced emigrations, repeatedly broken treaties and betrayals of Irish trust by the British government and the Irish capitalist class; Queen Victoria's contemptuous gift of £500 famine relief in the 1840's while thousands died of hunger and disease, or Lloyd George's sending of armed criminals (The Black and Tans) released from prisons into Ireland in 1919 with the comment: "Subdue the buggars, I don't care how you do it, but subdue the buggars." It is, finally, to be seen against the background of the increasing economic dominance of foreign interests (especially American, British and West German) throughout all Ireland, the increasing seizure of lands by these interests and the treasonable cooperation of the Lynch government in Dublin with them.

A FAIR SHARE

The I.R.A. and its political arm, Sinn Féin, as well as other people's groupings such as the Social Democratic and Labour Party, feels quite simply that the time has come to demand a fair share of the wealth of their own country for all Irishmen and to give all Irishmen the chance to live in a united country free from religious bigotry, internment laws and economic exploitation, both foreign and local. In the face of complete government unwillingness to meet the people's just demands, in the face of active attempts to destroy the people's peaceful movement, the I.R.A. has resorted to armed revolutionary violence.

We must understand that revolutionary violence is an inevitable consequence of establishment violence. Kick someone into a corner for long enough and somehow, sometime, he will start to kick back. The sad truth is that the poor of Ireland have gained more hearing from 2 years of violence than from 50 years of talk. Any accidental deaths or injuries resulting from revolutionary action are by definition the responsibility of the establishment. Black Panther Party Defence Minister Huey Newton said: "We believe that it is nothing less than criminal for any government to force a people to take up arms to gain any redress for their grievances."

Last week at Resistance I interviewed three Irishmen of Republican affiliation including the secretary of the New Zealand Irish Connally Association, Michael Feenan, and they had recently come from a fact-finding tour of the six counties of North-eastern Ireland. They spoke of the desperate struggle to gain a living in places with poetic sounding names like Bogside (in Derry) or the Shambles (in Belfast); these slums, by the way, are among the very worst in Europe, the only worse ones being perhaps some in such enlightened countries as Portugal, Spain and Greece. They spoke of the huge stirrings of social change beginning in both Eire and Ulster; of the occupation by squatters of hundreds of empty houses owned by absentee landlords, of the bombing of foreign capitalist interests, of an awakening of young people demanding an end to rigid church control of their lives.

They explained the rift between the Marxist oriented Official I.R.A. and the Provisionals, and it is instructive to take note of this. The Officials, far too long influenced by Moscow-type communists and other of that ilk did not take the lead earlier because many of their leaders kept mouthing things like "The time is not ready yet, we must raise the consciousness of the people further first." Exactly the same thing was said to Bernadette Devlin when she began leading Civil Rights marches in defiance of government band in 1969. The lesson is that the time is always ready when the time is seized. If leftists do not lead the struggle someone else is apt to. The Provisionals, moderate leftists and traditionalist Nationalists, stepped into the power vacuum. Fortunately the two wings have been forced much closer together by Faulkner's invocation of the Special Powers Act and the internment of hundreds of suspected 'subversives'; curiously enough all of them Catholic and/or of leftist political leaning. The I.R.A. are increasingly initiating community action; the distribution of food, clothing and medicine among the people, armed support for homeless squatters, and this sort of thing can be expected to become increasingly important in the approaching winter. The frequent Church attacks upon the I.R.A. should be enough to free it's members from the charge of religious fanaticism. The fact is that the Church hierarchy is one of the biggest land-owners in both parts of Ireland and does not wish to see things change too fast or too far. Cardinal William Conway's attack on the I.R.A. a few days ago can only be understood in this context, and this can be said without trying to denigrate any religion in general or cast aspersions on the brave work being done by many progressive priests and religions.

NEVER SURRENDER

The I.R.A. will alter its tactics as it sees the necessities of the time demand; if the establishment ceases to use armed terror against a civilian population and recognises the people's right to survival, it will show a readiness to cease armed defensive action. It is terribly frightened of being sold out once again by opportunists or traitors. In 1916 Eamonn Ceannt, a leader of the Easter Uprising, said before his execution by British authorities; "I leave for the guidance of other revolutionaries who may tread the path I have trod this advice; never treat with the enemy, never surrender to his mercy, but fight through to a finish."

STEVE HUNTER

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FAN-BLOODY-TASTIC!

CRIPES MATES, BARRY MCKENZIE'S THE NAME, BUT ME FRIENDS CALL ME BAZZA! WHACKO-THE-DIDDLE-ON! - I FEEL LIKE ALL ME BIRTHDAYS HAVE COME AT ONCE! WHAT A DECENT BASTARD OLD PHORNICATING PHIL IC. THE FLAMIN' BEAUT IS SELLING MY BOOK AT THE U.B.S. \$1.75 IT IS, AND SHE'S A LITTLE BOBBY-DAZZLER! I HAVE COME REAL SNIDGER TIMES IN LONDON - WITH ME MATES FROM DOWN-UNPER - WHAT A DECENT BUNCH OF BASTARDS! - AS WELL AS TRYING TO FEATURE WITH THOSE POMMY SHEILAS, I THROV MY VOICE (YOU KNOW - CHUNDER) ON EVERY SECOND PAGE AND... EXCUSE I - I'VE GOT TO GO AND SHAKE HANDS WITH THE WIFE'S BEST FRIEND BEFORE! CHRISTEN ME Y-FRONTIS....



Ladies' Day in the Park

If the weather was any indication, God smiles on Women's Lib. Queen Victoria on the other hand could almost be seen to glower. And judging from comments and expressions the spectators hardly presented a united front. Still, last Friday's Emancipation Day ceremony in Albert Park went off beautifully and the main points were well made. Fraser MacDonald graciously lent his non-chauvinistic masculinity to the event, Connie Purdue had her say, and Susan Kedgley and Ngahuia Volkerling implemented their oratory commitments with panache. A mad Scotsman added to the event with an impromptu bid for "sporrán" recognition before allowing himself to be encoffined. If the singing of a song especially composed for the occasion was just a little too redolent of a girl-guide troupe around a campfire, the total impression of the whole scene—tasteful determined ladies with a sure knowledge of the rightness of their aims—was strong and undeniable.

PHOTOGRAPHS: JOHN MILLER



Approaching the Queen

Kedgley, Volkerling, cortege



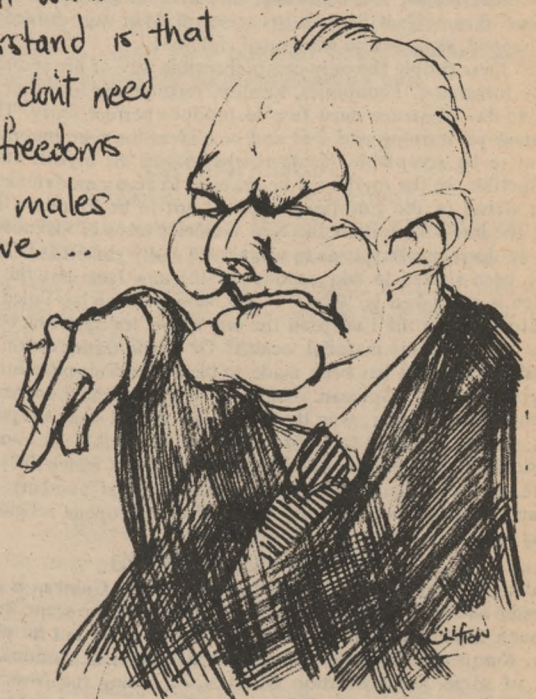
Volkerling: awards ceremony



Onlookers



what wimmen don't seem to understand is that they don't need the freedoms that males have ...



CARGO CULT

GAYLE HANSON DISCUSSES THE BACKGROUND TO THE RECENT FLOWERING OF THE LATEST NEW GUINEAN CARGO CULT.

In July of this year Cargo Cult activity was reported as taking place in the Madang district of New Guinea. Failure of the crops and of the fish harvest had resulted in chronic depression in the area. It had been postulated by the leaders of the movement that the presence of three concrete survey markers left on Mt Turu by the U.S. Airforce survey team in 1962 were the cause of this depression. The cult was not suppressed, but ignored. However, propaganda against it was broadcast. On July 8 two of the markers were removed by the people and handed down the mountain with military precision; the people marched to the Sub-district Office and left the markers on the lawn, dispersing peacefully afterwards. Four days later the third marker was also removed 'for national unity'. The people dispersed peacefully.

It may be that this was more of a fertility ritual than a Cargo Cult. The chief concern of the people appears to have been the promotion of more abundant crops and larger fish harvests, with the idea in the back of their minds that a fleet of Boeing 707s carrying cargo wouldn't hurt too much. People carried pieces of mud away from the markers and planted them in their gardens.

ORIGINS

Cargo beliefs can be traced back to 1871, just a century ago, when New Guineans first made real contact with Europeans. Origins are obscure but cargo cults may be versions of an ancient form of cult with which the people were formerly well-acquainted. (Burridge, K.O.L.—Mambu, P.25). However, it is the arrival of Europeans which is the important factor where cargo cults are concerned. The Administrations and the Missions were the dominating influences in contact between New Guineans and Europeans. Seven Administrations, German, Australian and Japanese and three missions, Lutheran, Roman Catholic and Seventh Day Adventists, have been suffered by these people. Under early German rule the settlers had the right to flog disobedient 'kanakas,' land alienation was carried on wholesale, without supervision, land was stolen outright and taxes were imposed to force New Guineans into labour on plantations.

Under Australian rule the chief concern was the production of copra. The only amelioration of the German system was that flogging was made illegal. 'Coon-bashing,' however, could not be controlled. Wages were held at 5s and 10s a month. Men were forced to work, kidnapped, shot, and so were small children.

To these people the only comprehensible way of life is one which is fully integrated. Economics, kinship, religion and all other facets of day-to-day existence must fuse to produce perfect unity. The myths contain all learning and lore and new ideas must be incorporated in them to be acceptable. Truth is what lies in the myths, but truth is perfectible, so the myths can be changed to accommodate new truths. The arrival of the European who was not to be found in the myths and the inferior position the New Guinean takes in his presence gave rise to deep uncertainty as to what truth really consists of. The myths have been altered to take account of the new facts but the question which is still asked is, 'Why?' If the New Guinean has failed how can he atone? Or is the European the one who is transgressing because he does not share his material wealth? Or is the transgression on both sides? An attempt has been made to blame the European for the lack of goods in New Guinean villages by equating the European in the myths with a brother, as in the Bible, who should share his goods, and was a bad brother for not doing so. It should be noted that missionaries had houses full of consumer goods which they did not share. However, conversions were made in great numbers, possibly because it was hoped that the magic of the European religion would bring cargo.

DOUBTFUL MANHOOD

Alongside Europeans the manhood of a New Guinean is cast into extreme doubt, but before Europeans came upon the scene there were no such doubts, a man might be an inferior man, but he was still a man. Europeans make them feel more like animals. Actions, such as that of some Administration Officials, of hosing the New Guinean women down for twenty minutes in the compound before taking them to bed, and the possession of firearms by Europeans against which the weapons of New Guinea were useless meant that face-to-face with the oppressor the people could only back down.

Wherever possible, where there were good contacts with Europeans, there were practical attempts to get cargo, asking for presents, trading, no doubt theft. But when the principle of occupation became one of simple exploitation these methods of achieving cargo were shut off. In these circumstances New Guineans had no option but to turn to mystical means in order to obtain the consumer goods which were rapidly becoming a necessity for coastal villagers. Where their land had been taken from them without compensation consumer goods were vital. This has been regarded as an emotional rather than an intellectual reaction, but I feel, that given the customs and beliefs generally found in New Guinea, it could be looked upon as an intellectual reaction. The firm belief in magic as a method of influencing events and the difficulty of proving that magic does not work gives rise to a way of doing things which is akin to the use of scientific experiment. Everyone remembers the prognostications which came true and no-one remembers those which did not. If the harvest is good then the magic spells must have been spoken correctly and no-one can have been casting effective counter-spells. When magic does not work it is easy for someone to remember an adverse circumstance which influenced events. The search for the right spell is carried on by a system of trial and error, in the same way as most experiments, noting failures and trying the next, most likely, combination. In the Madang area what the people have looked for to account for economic depression is a variation of normal conditions. Concrete markers are an obvious change in the landscape. An agriculturalist would examine the soil, the insect life and the farming methods to see why the crops have failed, but there are no such possibilities open to the people of the Madang district, so they take the only other action possible. Anyway, New Guineans discount the purely practical approach when measured against the mystical. Presumably the old garden magics have failed, so new magic must be sought for.

INVARIABLE FAILURE

Cargo Cults invariably fail, why then do they persist? The actual organisation of individuals in order to achieve a specific end is satisfying in itself. It brings prestige to the organisers, sometimes financial gain, and it gives people a feeling that they are doing something about a particular unsatisfactory situation. If they fail there is always a chance of trying again, and perhaps they will succeed. Where the situation is desperate the need to do something to ameliorate it is exceptionally strong. Failure of the food supplies is a desperate situation, and requires action.

The failure of New Guineans to understand the sources of cargo can be directly related to the lack of a good education system in the area. As far as they are concerned they are unable to see the Europeans doing any constructive work in the colony. Most Europeans sit in their offices writing, or speaking into the telephone, only, and the result of this activity is boatloads of cargo, which all Europeans seem able to obtain in abundance. The concept of factories is entirely outside the experience of New Guineans and the only explanation which seems readily applicable is that of a superior magic, known only to Europeans. The Administration officers tell the people one thing, the traders tell them another and the missionaries yet a third version of the white man's beliefs. For men who come from an integrated culture it is difficult to understand the diversity of beliefs to be found in our society. Monotheism, atheism and the worship of money are all presented as equally 'true.' It is equally impossible for

the European, who knows nothing anyway of the religious beliefs of his 'boys', to understand them, even if they cared in the slightest to do so. Cargo cults always seem to be a threat to them, simply because the mobilisation of large numbers of their employees and the strangeness of their behaviour, such as the building of imitation airstrips to receive the expected cargo, the placing of flowers in bottles, is inexplicable in the light of their own knowledge. Cargo cults are probably not anti-European. They are simply an attempt to obtain cargo by the only means open to New Guineans. Wages are such that consumer goods are almost unobtainable by ordinary means.

IDEAL EQUIVALENCE

Of course the achievement of equivalence with Europeans has a great deal to do with the frantic search for a means of getting goods. To the New Guinean, the ideal state between two people is that of equivalence. Exchanges go on between individuals and groups of people until, rarely, in a state of exact equivalence is announced, after which no more exchanges take place. The impossibility of arriving at such a state in relation to Europeans drives them on to try to find a new New Guinean, a combination of white and black man. Cargo ritual in these circumstances is well worth a try and does not cut out the possibility of trying other means of achieving equivalence with Europeans. There is a strong feeling that their ancestors have failed them by not passing on the knowledge which is needed to get cargo. This goes hand-in-hand with a theory that the ancestors are sending cargo, which is being intercepted by the Europeans. There is a deep desire to reinstate their ancestors as heroes, for if their ancestors were inferior what hope have they? The feeling is that cargo cults, which always fail, must be made to work, because cargo is so essential. Before the advent of the European, religious life was the only intellectual activity they experienced. Magic formulas were the exclusive rights of individuals and men would try to obtain the most effective formulas. The traditional religion was materialistic and anthropocentric and Christianity had to follow the same course. Therefore the secrets of Christianity had to be winkled out of the European. It was impossible for New Guineans to believe that anyone would willingly give away magic which was so successful.

BITTERNESS

In part the movement is nationalistic in emphasis. Bitterness against individual Europeans is not far below the surface throughout all contacts which are made. However cargo cults do not confine themselves to areas where there has been extensive contact but are found in isolated parts of New Guinea. In these instances the obtaining of material possessions must be the prime factor in cargo belief. Where neighbours have obtained European goods, discontent with the lack of them will trigger off cargo activity. Of course, sometimes, cargo activity is partially successful, such as when the people burn their crops and money, build an airstrip, and sit and wait for cargo to appear. The only way to prove, once and for all, that cargo is a myth would be to let the people starve, which it is difficult, to say the least, for an anxious Administration to carry out. The alternative is to fly in supplies—and create instant cargo. Punishment by the Administration always follows when the dream has already proved to be false and the people are searching for new ways to obtain cargo.

The fact that the markers were left on the lawn of the Sub-district Office may indicate an attempt to transfer the evil they brought, to the Europeans. Mud from the markers was saved by the people to plant in their gardens, which probably is a further indication that this is more garden magic than cargo ritual.

GOLDEN AGE

In many instances there is a picture among Melanesians of the past as a 'Golden Age' and they attribute their downfall from this as a result of the appearance of Europeans on the scene. Burridge maintains in his book, 'New Heaven, New Earth', that millenarian movements are a cycle consisting of guilt, atonement and redemption. I think feelings of guilt can arise from the fact of being unsuccessful in the quest for material goods, especially in an environment where possessions are regarded as a measure of a man's stature. Cash and goods are of the utmost importance to all Cargo Cult activities; but cargo does not mean only the possession of goods, but also the restoration of the New Guinean in his own estimation. Millenarian activities make a complainant government sit up and take notice. This may be an underlying motive, especially where goods are destroyed.

Mysticism is inseparable from the movement. It is not only cargo they seek but the knowledge that their faith is justified, that the truth can be found and that they can find it. Doubt and uncertainty cannot be tolerated. They follow a charismatic leader who explains the myth in terms of activity. The results of his exposition and their experiences is incorporated into the myth, which explains the present in terms of the past and attempts to solve the problems of cargo by suggesting what the future must be. The obscurity of the myth allows it to be reinterpreted and once it is written down it loses its infinite capacity to expand and accommodate new truths.

The cult is bigger than its leaders and punishment of them only creates more material for the myths. What is sought is a new man who will remove Europeans from the evil dominance they hold and allow New Guineans to be men, now, in their own lifetime. Once they had the assurance that they were the masters of their environment through magic ritual. They could consult with their ancestors in their dreams and get authentic answers to their problems. Their first concern was their own welfare as their society was entirely materialistic.

To solve the problem Europeans must admit moral equivalence, allow New Guineans to be men, not 'boys', and the necessity for Cargo Cults will disappear.

In memo demo. when of spontane students. Sn at all and wherever po Those who back into the with adv snowball-slin gradually th ammunition. they were dr

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A good large, whi Anyon Craccum phone nu

SNOW DEMO

In memory of Tuesday September fourteenth's historic demo. when a freak hailstorm set the scene for an ebullition of spontaneous high spirits among Auckland University students. Snowballs (or hailballs) were tossed exuberantly at all and everything including passing motorists and wherever possible into the open windows of their vehicles. Those who became angry, and there were some, climbed back into their cars as fast as they left them when confronted with advancing masses of near-delirious, joyful, snowball-slingers. The police gathered of course and gradually the scene diminished, but then, so did the ammunition. Drenched, frozen students suddenly realised they were drenched and frozen.



John Miller

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WHO WANTS ISILDUR?

A good home is wanted as soon as possible for Issie, a large, white, amiable, Alsatian cross, (dog, not bitch). Anyone interested please contact Susan King in the Craccum office. If she's not there leave a note with phone number etc.

You can't please everyone.

The following letter was sent last week to Trevor Richards, National Chairman of HART. We thought we should print it to inform Richards' "Gestapo" the extent of what they're up against. The mistakes in spelling, grammar, syntax and punctuation are the author's.

Sports man
HAMILTON

Mr Richards

I would like to ask you, if you call your-self a true Kiwi, your a sick-man to carry on the way you are and believe me you and your underlings will be in for a rude awakening.

I, myself, is, that I class myself a true and genuine Kiwi and disgusted to think that you say you will succeed in stopping this Golf Tour, well you had better think other wise be-cause your in for a shock.

I know you are onely the minority, in fact there would be some students who dont want any part of your scheme.

You are waste-ing your time and wasting public money.

Why dont you come out from be hind that long hair and whiskers, instead of hiding your guilt and I dont think you will have the [guts] to go near the Golf Course be-cause you and your Gestapo will meet strong opposition.

I am a Return service-man and like many of my other colleagues who defended this country to give the likes of you a better life and yet you insist on carrying out your threat, your just and insult to the brave men who died fighting for a better world.

If you have these strong feelings for the blacks why dont you go over there and help them, instead of trying to cause trouble in a country that all true Kiwi's love. No, i reckon you wouldn't have the Guts.

If we were to have another War would you Volenteer to go in Defence of New Zealand, no Mr Richards you are to much of a coward and that goes for the rest of your underlings.

If you carry out this threat, you will know who you are comming up against and be-lieve me you wont want to go through it again.

So Mr Richards take my advice get on with your studies but if you insist on carrying out your plan, we will assist the police in every way, to stop you and your underlings from ruining our sport every-one loves.

Signed,

Kiwi Who hates Violence

P.S. Tar and Feathers wont be very nice.

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hard cheese,
mr. vorster

"It is time that democracies take note that minorities are trying to force their will on majorities," Vorster



"Riff-Raff" Rule?

cliffon.

Life's really tough for the democratic majorities of this world, if we can believe John Vorster. That "riff-raff" should finally be influential enough to assert the priority of human freedom and equality over sport, as has happened in the recent cancellation of the proposed Springbok cricket tour of Australia—well, its simply not cricket.

In Tuesday-before last's tirade, Vorster lashed out at minorities who "are trying to force their will on majorities." Well, even Mr V. might admit it makes for an interesting reversal. If John Stuart Mill could only see us now.

We can't agree with you Mr V; in fact we think it's something of a triumph. And although we'd be prepared to admit its a complex issue, what's really interesting is that the solution lies with you.

ERRORS DEPT.

(Possibly a permanent feature)

Last week, in a review of the ELAM EXHIBITION, at the SOCIETY OF ARTS, three etchings illustrated were stated to be the work of LIZ GRANT. We erred and we apologise for doing so. They are in fact the work of RODNEY FUMPSTON.

NOTICE!

Rooms Available for Study.

From now on all MEETING ROOMS in the Student Union Building will be open 7 DAYS A WEEK for study purposes.

Take advantage of this amazing offer today!

P.S. For those who hadn't noticed, the coffee bar is also now open weekends.

assimilation no substitute for integration

S R C TONIGHT

The series of twenty motions below will be presented to SRC, 7.00pm tonight in B10. They concern the unfortunate position of Polynesians in NZ and as such are of direct interest to every member of this university.

NZ Polynesians are effectively denied equality of education with those of European descent and to a large extent find themselves strangers in an alien society. Even the Europeans suffer. In many ways they are impoverished by the underprivileged position of Polynesians, while the fabric of society is increasingly strained. Yet the issue is more than rescuing the country from a degenerating racial climate. We have the opportunity to build from two diverse life-styles, a culture and society that will be considerably greater than either of the two halves. Although NZ governments have for a long time now pursued the policy of effective assimilation, the only rational policy option they ever had is active integration.

The motions below delineate a positive course of action that the government could take up today, and which if effected would result in considerable progress towards an integrated "bicultural" society. Moreover there is a good chance that the motions may encourage government action, as the reason for their formulation was that they might be released to the Press and various politicians as SRC (and hence STUDASS) policy. Turn up at SRC tonight. Every student can vote at SRC—your suggestions will be welcomed and your vote is urgently needed.

MOTIONS:—

- 1) In view of the considerable hardships and countless blatant inequities inflicted by 'Europeans' on the Maori people during the last hundred and fifty years, the government should accept the principle of reparations to the Maori, these reparations taking the form of educational and environmental aid.
- 2) The entire education system should be redesigned to cater for the needs of both Maoris and 'Europeans', instead of 'Europeans' alone, as is effectively the case at present. (This of course goes far beyond the offering of Maori in all schools).
- 3) The government should set up pre-school centres in Ponsonby, Otara and other comparatively depressed areas of high Polynesian concentration to help Polynesian children achieve a sufficiently effective command of English to enable them to compete on equal terms with children of 'European' descent. (Both in the classroom, and in life generally).
- 4) The Government should give aid to promote the formation and expansion of 'homework centres' similar to the three at present operating in Auckland.
- 5) If the government forces restricted entry to the Universities this should not apply to persons of Polynesian descent until they are represented in the individual departments to a level equivalent to their proportion of the community as a whole.

- 6) The government should encourage the setting-up of a much greater number of urban maraes.
- 7) The commendable Maori and Island affairs policy of readily available soft loans to Maori housebuilders should be considerably extended.
- 8) Where 'urban renewal' is undertaken, it should not be an excuse for removal of the poorer sections of the community from sub-standard housing at the heart of the city to sub-standard housing far from the city. Luxurious apartments or town houses for the affluent should not be erected in these 'poorer areas' at the expense of the former occupants, who should be given the opportunity to remain. If it is found necessary to erect houses too expensive for the previous residents, some form of government subsidization or ownership could be effected.
- 9) There should be a much higher degree of synchronization between the demolition of old houses and the erection of new houses than is currently being displayed in Auckland.
- 10) There should be provision of facilities for 'casual' sporting activities—open to all at any time and not confined by the discipline of traditional clubs. In particular these facilities should especially be established in the comparatively depressed areas of high Polynesian concentration.
- 11) The government should be prepared to subsidize a national newspaper written in Maori.
- 12) A summary of the news should be read every night in Maori on Television channels servicing areas for which Maoris are more than 10% of the population.
- 13) Polynesian-language interpreters and counsel should be available in all courts.
- 14) Commercial exploitation of Maori culture must receive the prior approval of the Maori and Island Affairs Department.
- 15) Waitangi day should be set aside in the interests of the nation as a day of national conciliation.
- 16) Aotearoa should become the name of this country, or at the very least be adopted as an official alternative.

17) The comparatively low educational attainments of many Cook Islanders, Western Samoans, Niue Islanders and Tokelau Islanders—and their consequent difficulty in adjusting to our society if they immigrate—has been directly caused by the failure of successive N.Z. governments to provide an adequate system of education when these states were under N.Z. control, and is therefore an indictment of the lack of policy, control and concern by the successive N.Z. governments. (But this should not be taken to mean that their education should be 'European-orientated').

18) The above-mentioned (Motion 17) problems of Western Samoa and the Cook, Niue and Tokelau Islands (and increasingly also in the urban areas of N.Z.) can and must be alleviated by N.Z. government action. This action to take two forms:

- 1) A far greater level of educational and general economic aid to these countries.
- 2) Special 'Orientation Centres' to be set up for new Islander arrivals to N.Z.
 - (1) to ensure they can speak clear English
 - (2) to ensure they become 'adequately' informed on what they may have to face in this society.

19) Families with less than \$3,500 of total income or less than \$800 income per child should be allowed \$100 expenditure per year on educational materials, free of taxation.

20) That motions 2-19 and the points of information below be released by three o'clock tomorrow to the 'Auckland Star', the 'West End News', and copies sent to Messrs. Muldoon, McIntyre, Talboys, Kirk, Amos, Tizard and Rata.

POINTS OF INFORMATION.

(For anyone who might balk at the anticipated cost of these proposals).

The combination of inflation &/or real growth with a progressive tax structure will alone produce yearly increases in the government's share in the economy, even with no change in tax rates.

Whether or not finance is available to effect all of these proposals immediately should not be allowed to obscure the more fundamental issue of whether in fact these changes are imperative.

Markedly lower educational and environmental opportunities for a large section of the community (in particular, Polynesians, as is the case today), will result in a more schismatic discordant society and a markedly less efficient economy. The loss to the community both socially and economically in not effecting these proposals is likely to be far greater than the money costs involved in carrying them out.

MURRAY FOOTE

Fees Increase

OR, HOW APATHETIC CAN YOU GET!

It was really a poor turnout last Thursday for the Student General Meeting in the Lower Lecture Theatre. For a proposed total fees increase of seven dollars is surely a reasonably important issue for students who will be returning next year. Don't you want some say in the matter—or, at least, some understanding of why next year, probably, you'll be paying out to Studass twenty-seven dollars instead of twenty.

The whole question of the proposed increase, anticipated to be settled at that meeting, was deferred. On this page you'll find a notice informing when the next meeting is and if seven dollars means anything to you I suggest you go along, join in and cast your vote.

The matter wasn't settled at last Thursday's meeting not because we're all shysters but because the Treasurer of the Association wasn't present to confirm and explicate the point put forward by the Exec. members present that there were no other possible ways to raise money for future goodies other than a student levy increase. It was the understandable opinion of the non-Exec. students present that although this may be so, before a decision was made it should be proven to be so by the right authority. The assurances of the attending Exec. members that all other possibilities—external loans etc.—had been fully investigated and found not viable were treated with a healthy cynicism.

With luck the next meeting will conclude the matter. If you're not au fait with what's going on try to grab a copy of last week's Craccum where the proposal and the whole financial situation is detailed on page 11. Do what most of those who attended last week's meeting did and take it along to the meeting with you.

S G M TOMORROW

FEES INCREASE! FEES INCREASE! FEES INCREASE!

Be at Lower Lecture Theatre at 1p.m. tomorrow (Friday). This concerns you!

AGENDA

1. MOVED MAYES: THAT THE AUSA BUILDING FUND LEVY BE INCREASED FROM \$10p.a. TO \$12 p.a.
2. MOVED GARLICK: THAT THE AUSA GENERAL LEVY BE INCREASED FROM \$10 p.a. to \$15 p.a.
3. MOVED HILLIER: THAT THE PRESENT EXEMPTIONS OF SIXTH YEAR (AND ABOVE) STUDENTS FROM PAYING THE AUSA BUILDING FUND LEVY BE REMOVED

NOTE: DETAILS OF THE REASONS BEHIND THE FIRST TWO MOTIONS APPEARED ON PAGE 11 OF LAST WEEK'S CRACCUM.

AUCKLAND UNIVERSITY STUDENTS ASSOCIATION INC.

APPLICATIONS are invited for the position of BUSINESS MANAGER of the association. This honorary position entails upwards of perhaps ten hours work per week (reducible to nil over finals) and applicants should possess a rudimentary knowledge of working capitalism. APPLICATIONS CLOSE with the secretary of the association at 5pm TONIGHT. Each applicant is requested to see THE PRESIDENT or MAN VICE PRESIDENT sometime today.

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AUSA GOVERNMENT REVIEW

In view of the general discontent with various aspects of Students Association Government expressed by large numbers of students over the past few years, and in line with the election policies of several members of the current exec., a general review of association government is to be undertaken.

Submissions are now invited from any interested persons on any aspect of this subject; it is hoped to gather a large range of submissions from a wide cross-section of the university and to hold hearings on points raised with a view to arriving at three or four basic alternative schemes which can each be fully developed and the resulting different methods of government presented to the student body for a choice to be made by way of a referendum.

Because of the closeness of finals and the necessity of ensuring that as many people as possible are involved in the discussions and the necessity of widely publicising the alternative schemes in Craccum before a choice is made, this referendum will not be able to be held until the beginning of next year, and therefore submissions will be accepted until at least Christmas.

However, in order to give us an idea of the numbers of people likely to take part, it would be appreciated if anyone who intends or desires to make submissions would notify me to that effect: a small bureaucratically designed form is available from the office for this purpose.

BOB LACK.

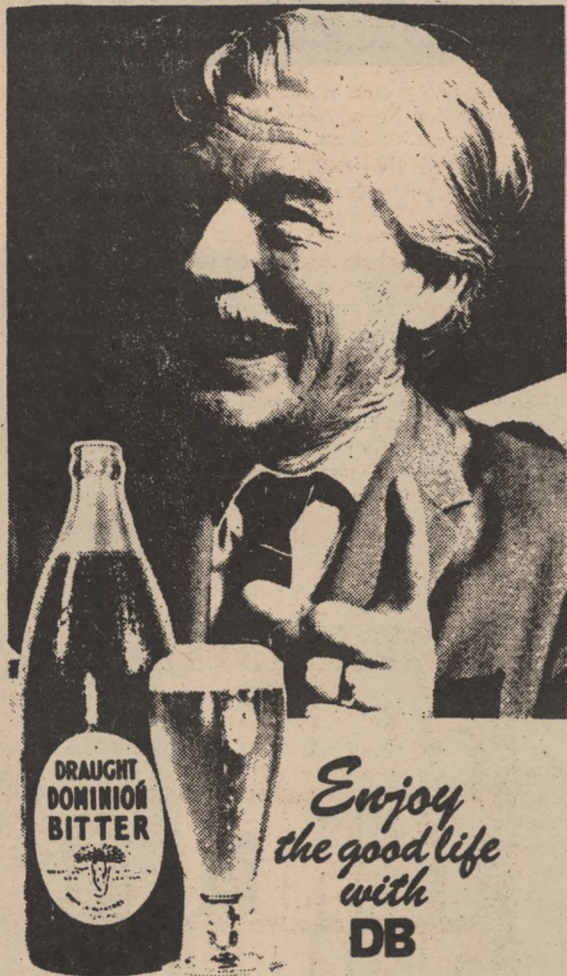
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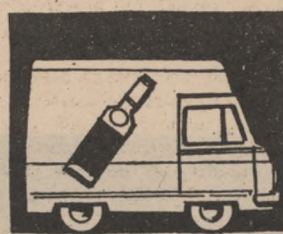
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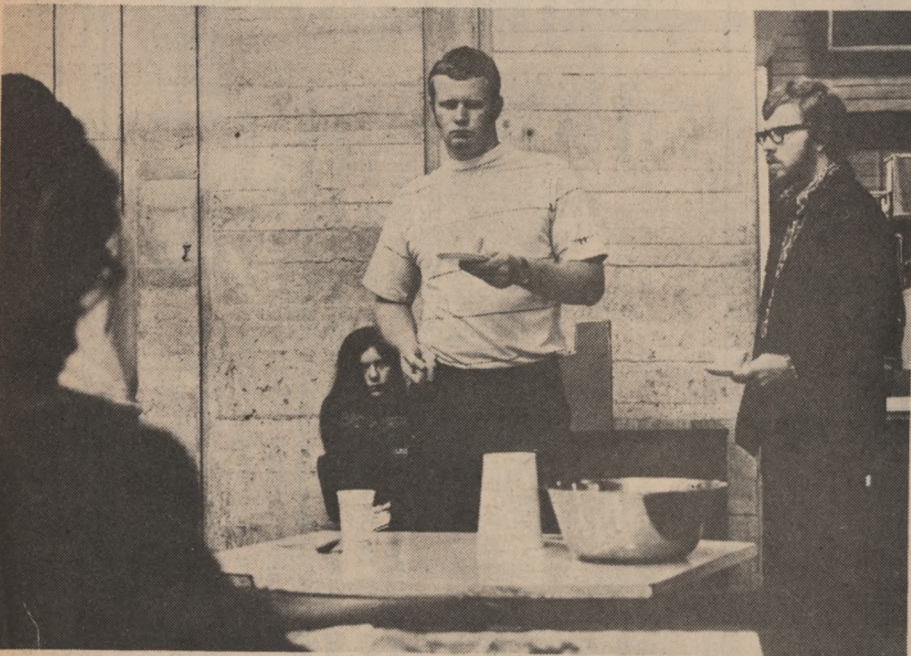
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2.
My fingers are moving away
long black blown-up webs
obscuring half the story.
There's a boy all rib and cord,
a dark metacarpal frieze.



4.
A park bench and its shadow
raise a heavy perpendicular
up from the base of a white triangle
of light. A tall lamp, right.
I am a tree. I stand on grass.



6.
You cannot see the man with the gun.
The park bench sits left on grass.
He and she are dancing in a circle.
7 steps to the left
7 steps to the right
And the sound of a pistol shot.



5.
The magic ring!
She's back with him.
Fingers creep in.



7.
A dove blows up in flight.
Wheelbarrow doesn't. Centre left.
That tall lamp again.
I am my story. Which tree am I?



ANTONIONI REGISTERING

Photographs: Alan Kolnik.



I could tell you a story

—simply taking my fingers away from
my mouth, letting the lock slide back,
the chair shuffle off and scrape
the roughcast wall, registering NO SALE
and emptying the pisspool bucket of milk,
the guano heaps and hills of sugar
conglomerate into the pockets of cash—

I have a door to get in by
and a door to get out by.
A door into my head and out
to some place under the sky.

I could tell you a story.

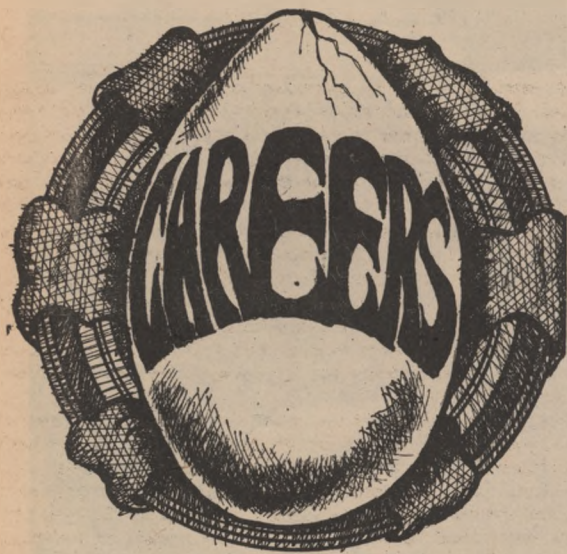


2.
My fingers are moving away
long black blown-up webs
obscuring half the story.
There's a boy all rib and cord,
a dark metacarpal frieze.



3.
7 trees make a magic circle,
a darker patch on the white grass.
She's turning to them,
I'm moving out of the frame.





The transcript of a recent conference talk given by Professor R.H. Brookes of Victoria University.

The Relevance of University Study to Employment

It's my job this afternoon to dispel a number of illusions, as briefly (and therefore as bluntly) as possible so as to leave time for discussion. But first I must prevent one illusion from arising: the emphasis that I shall place on the career relevance of university study doesn't mean that I'm indifferent to the intrinsic virtues of a liberal education. To read great literature, to develop an understanding of other cultures and of other times, to gain a deeper insight into the human condition—these activities are worthwhile for their own sake; but I must leave it to Professor Hamer to elaborate that point.

The first illusion which I must tackle is one that's unlikely to be shared by many at this conference, but which still has influence elsewhere. "We don't need graduates in our organisation; we've traditionally recruited among school-leavers, and there's no reason why we should change." This approach may have worked till about fifteen years ago, when less than 4 per cent of school leavers went on to full time university study. In those circumstances some of the cream of the younger generation doubtless flowed from the schools directly into the labour force, and each employer or industry could hope to get a share of it. But since the mid-fifties the situation's been transformed. The proportion of school leavers becoming full time university students has trebled, from less than 4 per cent to 11½ per cent—and among males the coverage is even higher, having risen from just over 5 per cent to over 15 per cent. Among females the proportion's only half that, so if you want to recruit direct from school any of the top tenth, you'd better hire girls. The nursing profession for example might be able to defer graduate recruitment for a year or two longer, without foredooming itself to second rate leadership or worse in the next generation. But if you confine your recruitment to boys leaving school, it's most unlikely that you'll get any of the top tenth of the ability range. To persist in such a policy is in effect to say that you don't need brains in your business. Businesses differ, and in some this may be true. However, such cases are likely to be rare, for reasons which are pertinent to our topic. You can only get along successfully without brains to the extent that you're running an operation based on routine. If all the answers are in the book, you can get by with merely enough ability to identify a problem and look up the appropriate answer. But in a rapidly changing world, such a book of rules is apt to get out of date. If that's all you've got, you're in no position to open up new markets, or to develop new products, or to cope with competitors who are capable of innovation. For research and development you need your share of the top tenth: indeed, you need a share of the *creme de la creme*, those with First Class Honours or good Upper Seconds, who must constitute less than 1 per cent of their age group. But even then you're unlikely to be successful if all your talent consists of boffins in a small back room. When some years ago the educational characteristics of the directors of the larger industrial firms in Britain were studied, it was discovered that a higher proportion had academic or professional qualifications in the technically progressive firms than in the unprogressive ones, after making due allowance for differences in the nature of the industries surveyed. In other words, it pays to have brains on the Board. Generalising, one can say that in any large organisation which has to adapt to change (whether a private firm, a government department, a public corporation, a Producer Board, a local authority, or for that matter a trade union or a university) the pattern of recruitment should be such as to provide not only the boffins who are needed for their expertise, but also a sufficiency of talent to fill top management positions in the years ahead; and to get that share of the cream means, nowadays, graduate recruitment.

The second illusion which I must tackle is one more likely to be found among graduates than employers: that a degree is all that's needed—that every piece of parchment's a ticket for a ride on the pig's back. Let it be clear that this is not what I've been saying. Boffins need brains, and bosses need brains—but this isn't all they need. Graduate recruitment doesn't mean offering a job to whoever's got letters after his name. Obviously, an employer will also be interested in the character, personality, aptitudes, motivation, and (for some jobs) the appearance of a prospective employee; and my guess is that most graduates would accept that this is fair and reasonable, provided that the employer doesn't try to assess their personality solely according to the design on the socks they're wearing, or on the basis of some psychological tests of doubtful validity.

But if the piece of parchment isn't a magic carpet, what is it? What can the employer deduce from it, apart from the fact that its holder was brighter than most of his contemporaries at school, and that he's now a few years older?

One reasonably safe assumption is that the graduate's a self-starter—that he's acquired the self-discipline to buckle down to work when he might have been playing around. In a university it's up to the student whether he spends his time in the library or the cafeteria, and there are some students, even reasonably bright ones, who come to grief because they lack the motivation to study. This is one reason, incidentally, why it's difficult to predict which students are going to contribute to our high first-year failure rate, until they're actually in the university. However, I hasten to add that the present bursary system is well designed to concentrate the attention of most students, and that one has to get to the library early nowadays to find a vacant seat, in this university at least.

But apart from encouraging this form of self-discipline, what benefit if any does a graduate derive from his years of study? Here we encounter what I propose to call (without any intended disrespect) the "Muldoon" illusion. I have a high regard for the intelligence of the Minister of Finance, and my reason for singling him out is that if he's in error about the nature of university education, then I suspect that many others may be so too. In a series of statements and speeches, the most recent of which I saw reported in the *Sunday Times* of 27 June, Mr Muldoon has made it clear that he thinks the universities exist to produce, in appropriate proportions, specialists with certain

job skills, that their output currently fails to correspond with the needs of the economy, and that they should therefore be taking steps to change their product-mix.

To a limited extent a university's output does consist of specialists with certain job skills: for example, doctors, dentists, veterinarians, engineers, architects, and agricultural scientists. But a rough check suggests that only about one-fifth of the New Zealand students who were capped last year were from special schools of that type; and if the Government and the University Grants Committee felt that more were needed, the remedy's in their own hands: most of you are doubtless aware that this university has applied, so far without success, to establish schools of engineering, architecture and medicine.

The remaining four-fifths of the graduate output took degrees in Arts, Science, Commerce, and Law; and I'd dispute that their training can be assumed to be necessarily vocational. In some cases, the techniques which have been learnt in the university will be directly used in subsequent employment; the accountant or the lawyer may go into practice, the chemist or the economist into research, the linguist into language teaching, and so on. But there's no presumption, as I see it, that their study has been misdirected if they do so. Would any of you think it deplorable if the graduate in accountancy became a stockbroker or the law graduate a company secretary, or if the chemist went into production management, the economist into the diplomatic service, the linguist into advertising?

What Mr Muldoon fails to take sufficiently into account is that university study is more than a matter of learning certain techniques—that the whole process, including the acquisition of techniques, is above all a mind-sharpening exercise, in which the nature of the subject matter is a secondary consideration. One can sharpen one's mind on philosophical as well as on mathematical problems. One can cultivate the art of weighing evidence in historical as well as in legal investigations. One can acquire the habit of searching for the evidence that will refute one's theories in the social as well as the natural sciences. In ways like these, rigorous academic study even of "non-professional" subjects pays a social dividend.

For this and other reasons which I'm about to mention, the relationship between the graduate's value to the economy and the subjects which he's studied is much more complex than Mr Muldoon seems to think. I've said that, for the purpose of mind-sharpening, a student's choice of subjects is a secondary consideration; but this doesn't mean that it's a matter of complete indifference to an employer. If a firm needs a research chemist, it's unlikely to hire a classical scholar, however brilliant. But that's not the end of the matter: one must go on to ask two further questions. Does it follow that, because some research chemists are needed, there are no employment prospects for classical scholars? And how far is the university responsible for ensuring that enough research chemists are produced?

There are in my view three good reasons why the universities should continue to inject into the economy a significant proportion of graduates whose courses have been non-vocational. First, such a graduate is likely to have, in addition to the intelligence and self-discipline which we've already noted, certain general skills which will be of value to a range of employers. The pattern of teaching in my own Department, for example, is designed to produce graduates who are capable of analysing a policy problem, of writing a good report, of presenting effectively an oral argument, and of competently chairing a committee meeting. In a world of large-scale organisations, I think there'll always be scope for talents of this kind. In this connection I draw to your attention a further finding from the survey, which I've already mentioned, of the directors of the larger companies in Britain: not only did the technically progressive firms have a higher proportion of educationally well-qualified directors, but the type of qualification—whether in science or a technique relevant to the manufacturing process, or in Arts or accountancy—was found to be of minor importance. It's the brainpower, not the specialised expertise, of those in the boardroom that makes the difference. If you're sure that that classical scholar is brilliant, find a job for him in the front office, even though he's no substitute for the research chemist in the back room. Either of them might end up as Chairman of the company.

This leads me to my second reason. I believe that diversity in the educational background of its staff strengthens an organisation. From Mr Muldoon's comments one might deduce that he'd like the Treasury to be staffed entirely by economists. In my view, this would be about as undesirable as its having no economists at all. What the Minister needs—indeed, what top management needs in any organisation—is balanced advice from his officers based on a wide appreciation of the problems to be dealt with, and he's much more likely to get this if those officers have majored in a variety of disciplines. Perhaps I should add that the Treasury, and several other leading government departments, seem in their staffing policy to have been well aware of that fact.

The third advantage I see in a non-vocational course is that it implies no commitment on the graduate's part to a specific type of job, so that he's more likely to respond to market forces and thus to take a job in the sector of the economy where he's most needed. I've already said that I don't consider that a degree in law or accountancy or science is necessarily vocational; to acquire one is to go through a mind-sharpening process which is an appropriate preparation for a

variety of possible jobs. The danger is that the student may not see it in that light—that the graduate in law or accountancy may be unwilling to consider anything other than professional practice, the scientist anything other than research, and so on. In this connection I was struck by a sentence in a recent report in *The Economist* dealing with the current crisis in graduate employment in the United Kingdom: "It is the specialists who want to pursue their specialty, especially a scientific one like chemistry, who find the going toughest." To the tidy mind of the Minister of Finance it may seem intolerable that the universities don't calculate how many square, hexagonal and octagonal holes there are in the economy, and produce the required number of appropriately-shaped pegs. We do in fact produce a range of specialised pegs, but in an unpredictable world it makes sense to create a good many round ones which will fit into several different holes.

In the newspaper report which I've mentioned, only one hard fact is mentioned in support of Mr Muldoon's argument, namely that women Arts graduates don't find it easy to get jobs. The Careers Advisory Board of this university has been concerned about that situation ever since its inception. Unfortunately, women Science graduates often don't find it easy either; their problem looks less acute mainly because there are fewer of them. And I suspect that the reason why there's no problem in the case of women graduates in Law and Commerce is that hardly any women take degrees in those Faculties. In other words, the problem's not that we're turning out women graduates with the wrong sort of degrees, but that New Zealand employers don't want well-trained women whatever subjects they've studied. And I fear the situation might become even worse when equal pay becomes the rule in the private as well as the public sector, since women graduates will lose the benefit of any competitive advantage they presently enjoy. What the answer is; I confess I don't know: but clearly the problem isn't simply a university one, to be solved (as Mr Muldoon implies) by inducing women students to choose other subjects for their degrees. Perhaps you may think we should restrict the admission of women students; but Women's Lib. would doubtless point out that even now the proportion of girls going on from school to full time university study is barely more than half that of boys.

But if I haven't any answer for that problem, at least I can offer one for the other question I raised: what is the extent of the university's responsibility for ensuring that enough research chemists (and economists and geologists and boffins of other varieties) are produced? My answer will, I hope, commend itself to Mr Muldoon as a member of a government committed to indicative planning in a private enterprise economy. It is that information about the graduate employment market should be readily available to students through the Careers Advisory Service, and that they should be free to accept or to ignore that advice in choosing their courses. After all, it's the student who must suffer the consequences of that choice, much more

"IT'S A DOG-EAT-DOG WORLD"



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immediately an effect of those as a whole; but tempt student if for example Mr Muldoon aware of the c are available fo all that can i employers of potential recru long one. Ecc several years s the market's b that by then, responsibility student, he ta However, if t direct him into at least a mor subsequent em To throw incidental adv but the stud programmes o those preferen on nothing be for example, t to include in i businessmen qualification. corrected—the

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immediately and directly than anyone else. Admittedly, the aggregate effect of those choices will affect the economy, and therefore society as a whole; but then it's up to society, through the market system, to tempt students into those specialisms to which it gives a high priority. If for example the universities are producing fewer economists than Mr Muldoon thinks they should, then provided that students are aware of the opportunities open to them in that field, and that places are available for them in economics courses, the universities have done all that can reasonably be expected of them, and it's up to the employers of economists to make the profession more attractive to potential recruits. The university production line is unfortunately a long one. Economists can't be created overnight; it may well take several years substantially to increase the output, from the time that the market's begun to reflect the need; and there's always the chance that by then, you'll find that there's an oversupply. So long as the responsibility for choosing his course lies unequivocally with the student, he takes his chance on any such fluctuation of the market. However, if the university or the government were to presume to direct him into one course rather than another, it would thereby incur at least a moral responsibility to find a satisfactory solution for his subsequent employment problems.

To throw the responsibility squarely on to the student has an incidental advantage for university staff; it means that it's not they but the students who have to decide how far to tailor their programmes of study to satisfy the preferences of employers, when those preferences seem nonsensical academically and to be grounded on nothing better than misconceptions or prejudice. I've heard it said, for example, that the University of Auckland permitted Arts students to include in their degree a unit in accountancy because Queen Street businessmen were happier about hiring graduates with such a qualification. I also understand—and if I'm wrong, I hope to be corrected—that the State Services Commission is currently giving

preference in recruitment to graduates who have included in their degree a unit in economics or mathematics. (Mr Muldoon, incidentally, is reported as describing pure maths as an "unsaleable" subject.) I regret having to criticise the S.S.C., which over the years has shown a better appreciation of the importance of graduate recruitment than have most employers, and I wouldn't disagree with the comment which they make in their latest annual report that employers must draw a distinction "between general educational attainment on the one hand and applicable knowledge on the other." It's not the principle which I object to, but the interpretation which it's apparently being given.

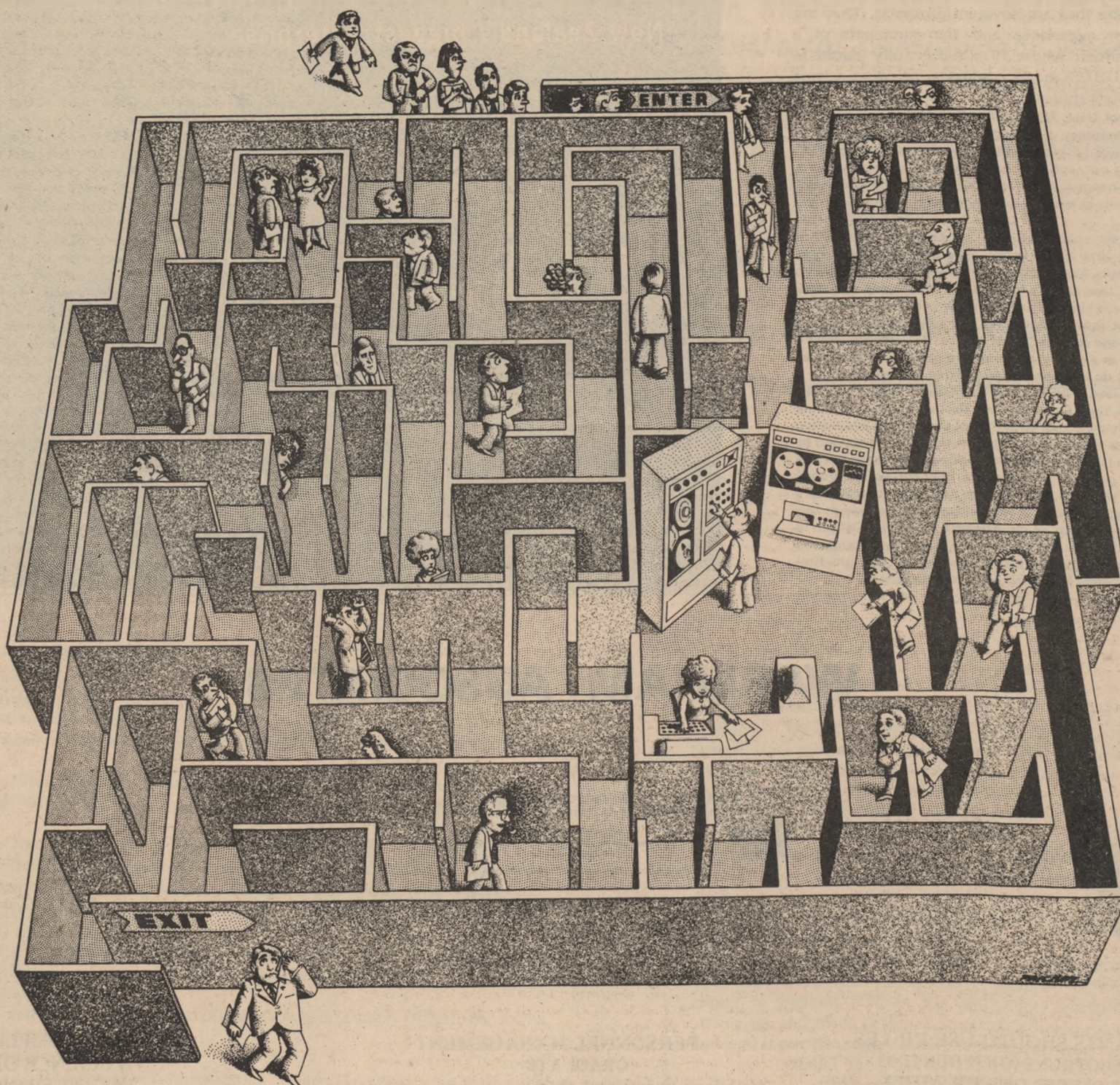
When the Commission says "applicable knowledge" it can mean one of two things: techniques, or perspectives. By the latter I mean "knowledge about..." as distinct from "knowhow." "Knowledge about" has some limited relevance to employment: if a graduate knows something about the New Zealand economy, or the political system, or the legal system, or the characteristics of large-scale organisations, then for his first year or two in the job he may well have a better idea of what's going on than a graduate who hasn't this background and must pick it up as he goes along. For the same reason, the graduate with an appropriate background of "knowledge about" may need less in-service training. (I must interpolate here that our round pegs will probably need some in-service shaping before they fit into your hexagonal holes—but remember that you can expect a graduate to learn faster than a non-graduate.) I don't for a moment deny that there's useful "knowledge about" in first-year economics and accountancy courses: but so there is in many other first-year courses, especially in the social sciences.

However, the inclusion in the list of first-year mathematics courses suggests that what the Commission's seeking isn't "knowledge about" but "knowhow"—a mastery of certain techniques which can be used on the job. First-year maths courses, building as they do on several

years of maths training in secondary schools, certainly supply techniques of this kind, for example in the field of calculus. But I find it hard to imagine hundreds of graduates in the State Services all busy differentiating and integrating equations. A capability in statistics might well be widely needed; but in that case, one should surely look for recruits who've taken at least the second-year course in statistical mathematics, or the second-year course in economic statistics. And the same point can be made about accountancy; if you need a recruit with some mastery of accounting techniques, at the least you should expect him to have done two years of accountancy study, and preferably three. For several years now the trend has been away from treating first-year accountancy as an elementary book-keeping course. Perhaps our communications are at fault, if employers haven't become aware of the fact.

Speaking generally, then, if you want a recruit with a mastery of technique, there's little point in looking at the pattern of a graduate's first-year courses, especially when those courses are designed (as in the case of economics and accountancy) for students not presumed to have any prior knowledge of the subject from school. Or, putting it the other way round, if all you need is the amount of technique which such a first-year course, taken perhaps two or three years earlier, can be expected to provide, then you can surely supply it in an in-service training course lasting three weeks or a month at most, so that it needn't be a criterion for recruitment.

I conclude therefore that a mediocre graduate isn't transformed into a meritorious recruit merely because his degree programme happened to include a specified first-year course. If, like the State Services, you're in the fortunate position of being able to pick and choose among the graduates seeking employment, after taking on the boffins you need for specialised posts, I suggest you look for brainpower, personality, versatility, and ambition. I'm sure that the Careers Advisory Service will be pleased to help you in your search. Good hunting!



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1. Secondary school level. Many girls who obtain good marks in subjects such as Languages, Geography etc. are encouraged to continue with the major purpose of obtaining School Cert and U.E. Teachers do not point out, and may be unaware, that a student with School Cert. in Book-keeping and Maths, has better career prospects with most business firms than a B.A. graduate majoring in French and English.

2. Planning degree studies. Career guidance is needed at Universities prior to first year studies. Arts graduates who have included a unit of Maths, Statistics or Economics, are much easier to place in employment than those who have not. Graduates who have majored in such subjects should have no career problems. I feel that all Arts students other than those seeking teaching careers, should be encouraged to study one or two "bread and butter" subjects even if they intend to major in a purely academic discipline. There must be very few students who do not have to earn a living, eventually.

3. Graduate attitudes. While an Arts graduate may have very considerable potential, their immediate practical value to an employer is not much greater than a junior with School Cert. and in some cases not as great. Graduates must realise that they are just trainees, and be prepared to learn even if this requires undertaking some repetitive and elementary tasks. To give just one concrete example—several young ladies interested in Personnel work refused last year to consider a clerical job in the staff section of a large organisation, although this would lead to an appointment as an Assistant Personnel Officer in time. They all wanted to be seated behind a desk interviewing and solving staff problems, although totally lacking in any practical experience. Such an attitude is childish, yet very common.

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FACT. Allowances while at Teachers' College for the one year course for graduates are: Bachelor's Degree \$2,469, Master's Degree \$2,769, Degree with 1st or 2nd class honours \$2,905. If eligible, a married allowance of \$140 is paid.

FACT. The basic salary scale for a trained secondary teacher is:

	Bachelor's Degree	Four-year Degree	Five-year Degree
First year	\$3,304	\$3,657	\$3,950
Second year	\$3,657	\$3,950	\$4,302
Third year	\$3,950	\$4,302	\$4,538
Fourth year	\$4,302	\$4,538	\$4,890
Fifth year	\$4,538	\$4,890	\$5,302
Sixth year	\$4,890	\$5,302	\$5,647
Seventh year	\$5,302	\$5,647	\$5,647
Eighth year	\$5,647	\$5,647	\$5,647

FACT. There are substantial automatic salary increments.

FACT. Higher rates are payable for positions of responsibility.

FACT. Conditions and opportunities for promotion are excellent.

FACT. Salaries are higher for Master's or Honours Degrees.

FACT. In secondary schools with rolls in excess of 850 pupils, the basic salaries for Principals and Deputy-Principals are:—

Principal \$9,599
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Further information from:

Recruitment officer, Auckland Education Board.
Education Department, Newmarket.
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Positions available Most graduates will initially be employed in Wellington. Each man is appointed to a position best suited to his qualifications, talents and interests and he 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 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 360/30 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.

Vacation employment A few vacation jobs are also available in Wellington each summer for students in their second to last year of a degree course in Engineering, Commerce or Chemistry. Preference will be given to those seriously interested in the eventual prospect of a Shell career.

Application may be made at any time during the year but a decision will not normally be made before October or November.

Enquiries More detailed information is available in the booklet 'A Guide to Graduate Employment with Shell Oil New Zealand Limited'.

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 may be addressed to: The Personnel Manager, Shell Oil New Zealand Limited, Shell House, The Terrace. PO Box 2091, Wellington. Telephone: 45-060 or Shell House, Albert Street, PO Box 1084, Auckland. Telephone: 78-880 or St Elmo Courts, Hereford Street, PO Box 2095, Christchurch. Telephone: 62-939.



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| — in SCIENCE | — (Patents Office) | — Mr Stewart |
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The Director,
Library School
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Private Bag
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