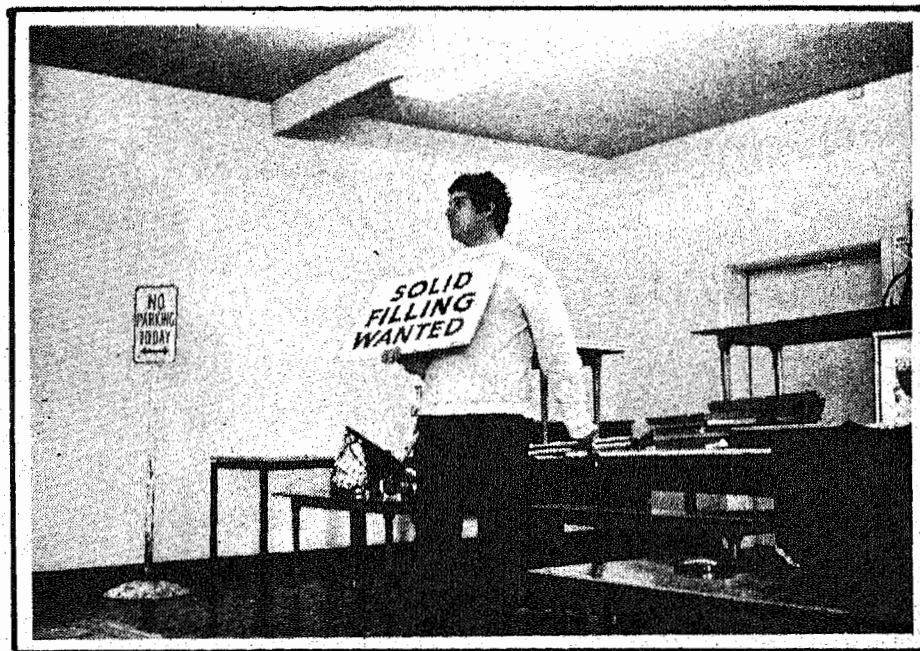
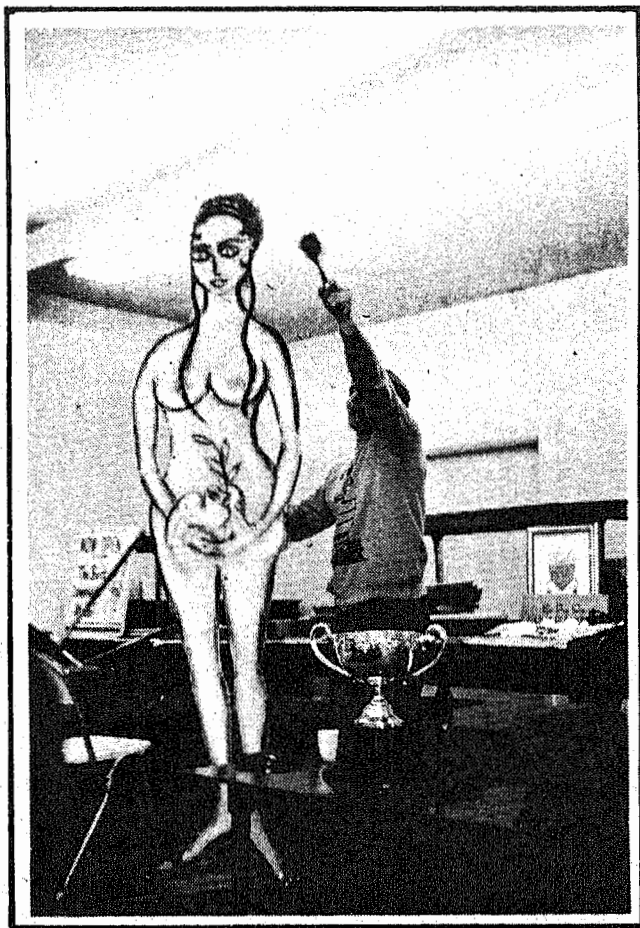
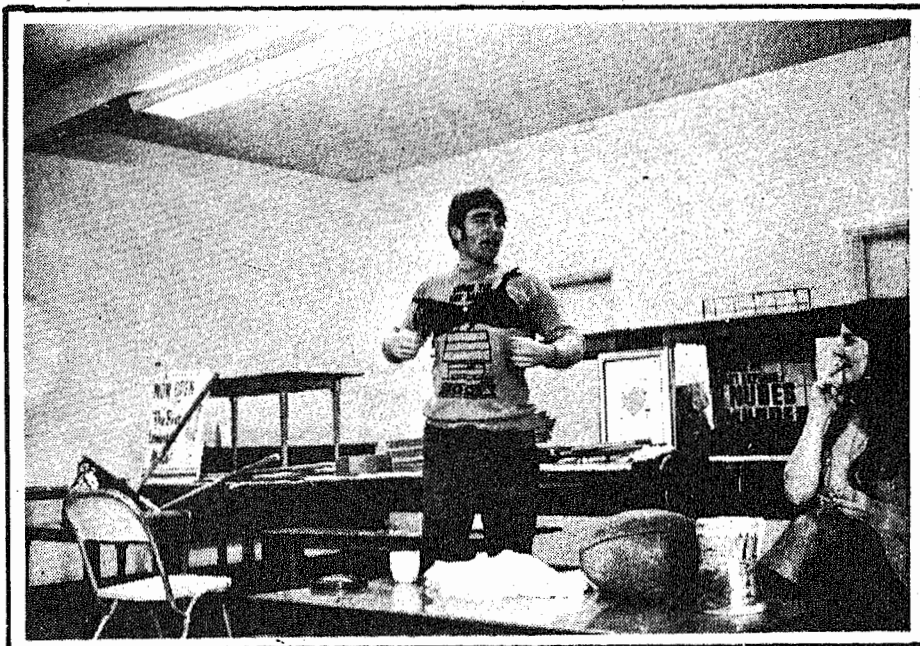




PROSH PIGS ON DT

VOL. 38 No. 12



PROSH DAY PROGRAMME

- 7.00 a.m. — 9.00 a.m. BRECKY B.S. LAWNS
 - 8.30 a.m. RAG DISTRIBUTION
 - 9.30 a.m. ANTI-DEMO DEMO (FROM UNI TO PARLT. HOUSE STEPS)
 - 10.00 a.m. FREE FILM (THE MALTESE BIPPY)
 - 1.00 p.m. PROCESSION
 - 2.15 p.m. DRINKING HORN
 - 9.00 p.m. HAIR BALL
- DRINK-A-PUB-DRY LOCATION
GLOBE HOTEL PORT ROAD



In the days when University students faithfully upheld their middle-class standards of dress and behaviour the Engineers were the leaders of the student activities (pranks, Sciaes etc.). However, as the trend has turned from anti-intellectualism and irresponsibility to rebellion and reaction against the way of life, the Engineers were left sadly lagging behind. Today, they are an isolated group — out of touch with the campus situation.

To the high school student entering University to study Engineering, there is a disappointment awaiting him. The academic environment changes are indiscernable: teaching methods are the same except that now one has to copy the notes from a blackboard. The dreams of free thought, expression, association and free loving are never realised, due to what I consider to be a repressive environment. It is not surprising that a student who spends, maybe, thirty hours every week at formal studies and then has a heavy load of exercises and reports to write, will not be receptive to ideas and thoughts which lack sound scientific logic.

The question then arises: how can one teach a technical subject in any way other than the present one? Of course, two usual improvements that are so popular these days, can be made. The system of teaching can be made more efficient, the students can be made more efficient at absorbing information and performing the required operations with it. The system can be "democratised"; students can gain representation on committees and Faculty Boards and give articulation and communication to their thoughts. But the intrinsic nature of the course will still remain and certain attitudes prevail. Students being trained to occupy a specific position in society. They must be trained in technical disciplines, and also, to a small extent, in the organisation and optimisation of systems, human or mechanical.

There is an increasing pressure, with the expansion of knowledge and greater competitiveness for specialisation in individual fields. The danger of this trend, although admittedly a logical consequence of an advanced industrial society, is that a specialised technologist could be used as an innocent tool; for instance, in an evil society. The nuclear research scientist have no knowledge of how his discoveries will be used. However, in a benevolent system things would still operate smoothly. The danger in this case would be that a number of people, each with a narrow idea of society acting collectively with the best of intentions on some scheme could produce devastating results. For instance, an Engineer with no feeling for aesthetics, or without consulting the relevant experts, could, and indeed many have already, create objects which damage, physically or otherwise, our environment. It is the Engineers who are the agents of technological progress and must therefore bear the bulk of responsibility for pollution and other environmental atrocities. It, therefore, seems to me to be essential for an Engineer to gain an appreciation of the humane side of life and society. A critical sense must be developed and means evaluated in conjunction with ends.

In some American universities, a student must now complete a degree in the humanities or social sciences before being able to proceed to his technical training as an Engineer. Groups of students and academics throughout Australia have, at times, studied the problem. In Queensland University a group of undergraduates analysed their Engineering course in depth and collected a large amount of data on the subject. Their findings were nothing new but they did provide a strong argument to back their claims that there existed deficiencies in the Engineering courses as taught in Australia: such fields as creativity and liberal studies being under-rated.

Awareness of this feeling is not altogether absent in our Engineering Faculty. Some departments have made provision for students in certain circumstances to elect to study Economics I or Psychology I in their courses. It can be seen why these subjects were considered useful to Engineers in their more immediate objectives of assimilating and efficiently utilising technique and data.

In this case, the student does get an idea of how the other half thinks and can only benefit from this contact. For this reason, to study Economics or Psychology is a great step forward although the motivation of the Faculty in including them in the course may not be so revolutionary.

So far there is no acceptance of the value to an Engineering student of taking an arbitrary subject from the humanities or social sciences if it is not directly related to his technical studies. As long as the present circumstances and trends in our technological society persists, there may never be. Students will have to broaden their educations, on their own initiative and at their own expense and time. In most cases economic and social constraints mean that a student must spend a minimum possible time at University in non-productive endeavour; and aspirations of scholarship and enlightenment become unavailable luxuries to all but the most privileged.

S. Mark Gilbert.

different people need different kinds of treatment?

There were, of course, schools for gifted children, and prisoners' aid societies, long before Mensa got in on the act. No one has to join Mensa to recognise problems in these areas, or to support efforts being made to solve them. Mensa, in my day at least, positively refused to support anything whatever, except itself, although Mensa Members ('Ms') were graciously allowed to belong to other organisations. So why have Mensa at all?

Social disaster — not yet I agree. But the possibility is there. I began to become disenchanted with Mensa when I was told that I could wear a little yellow-headed pin in my coat lapel. At one stage even gold plated pins embossed with 'M' were offered, and in America, I believe now it is possible to buy an 'M' sweat shirt.

In Britain, the less ostentatious old school tie and the old boy net are regarded now, by most people, as highly undesirable. But the old school tie never meant you were extra clever often the reverse. And if the little yellow pin isn't analogous to the old tie, then it is something worse — an attempt to establish a mutual back-scratching network for people with a high I.Q. How long will it be before any ambitious young man has to display a yellow pin in the way, once, he had to display the old tie? Polish up your disjunctive syllogisms, chaps — you'll need them to get into Mensa. You won't, of course, need anything else — not good manners, not actual ability, not even old fashioned concern for your fellow men (low I.Q.'s as well as high). All you'll need is an I.Q. in the top 2 per cent. Doesn't Mr. Van Rood see a possible Civil Liberties issue looming up ahead here?

Of course I didn't say Victor Serebriakoff was a 'no hoper.' To the list of his activities I can add another — he is a successful inventor too. But until he took up the reins of Mensa, he was, outside his limited business circle, unknown. Now he is almost a public figure wherever he goes. Although it is years now since I met him, I still think of him as a friend in spite of Mensa, and in spite of the less charming and often more unscrupulous people who are associated with the society he did so much to launch.

Yours etc.
Ex Mensa.



Seminar

Dear Sir,

Some of your readers, I imagine, will be interested in the forth-coming Defence Seminar, organised by the United Services Institution of S.A. It will be a sort of Teach-in under Right wing auspices. Appropriately enough it will seek to define "The role of our armed forces 1975-80," and be held in the Police Auditorium.

Even so, Bob Catley will be speaking, and there should be opportunity for some quality debate between Right and Left. The other speakers are T. B. Millar, V.C. Funnell, Peter Hastings, R. J. O'Neill (Rhodes Scholar, Duntroon graduate and military historian of Vietnam) and Ulf Sundhausen, a Monash student of Indonesia. Topics include "The Indian Ocean", "China", "Japan" and "Australia's Foreign Policy".

The Seminar will be held on the weekend, 17-18 October. Cost is \$5, and covers lunches and afternoon teas. Tickets are transferrable. Brochures and application forms are available from the U.S.I. of S.A., Box 1788N, GPO, Adelaide, S.A. 5001. Attendance is limited to 350.

This is a personal recommendation not an official advertisement. I take the trouble because of a strong preference for dialogue as the alternative to polarisation.

Yours sincerely,
Colin Smith.

PROSH RAG

Yes! Boys and Girls! Nobody in S.A. would print our children's fairy tale, The Prosh Rag. Thus a team of goodies (VS) rapidly sent the rag material interstate where it has been printed by some naughty, naughty printer. At this very moment (provided you are reading this before 12 noon Thursday) the Rags are speeding their way to the virgin city of Adelaide to the Lower Refec where they are to be distributed from 2.30 p.m. today. And so everybody gets their rags and lives happily ever after.

Rag Editors.

P.S. Have you heard the story of the Cinderella and the Golden Rag? Come to the pub tonite (Thurs.)

Mensa

Sirs,

Mr. Van Rood will be delighted to get some publicity for Mensa, but surely he does have to justify its existence if he can; not to me alone nor only to himself, but to everyone. Justification is not merely a matter of satisfying a limited group, or answering questions when asked.

I believe Mensa is becoming a nuisance. By giving undue attention to I.Q. which Mr. V. R. agrees is an artificial 'test passing' figure, Mensa tends to obscure the importance of all the other factors which psychologists attempt to measure. I tried to suggest in my previous letter that Mensa is not a good control group of high I.Q. it is a self-selected body of people who are aware of their own 'intelligence' and quite clearly think this makes them noteworthy or special in all sorts of ways. There would be just as much "research justification" for a society of highly extrovert or extremely neurotic people. But such personal qualities are not socially respectable whereas Mensa people are 'clever' and know it, and want everyone else to know it too — hence they form their society.

This attitude comes out in Mr. V. R.'s letter. Why does he consider that gifted children and gifted prisoners should get extra attention? Shouldn't all people receive equal consideration, with the necessary concomitant that

ON DIT

READERS MART

Volunteers wanted to sell "Zap" (Secondary Schools' Newspaper) during University Vacation (August). Will require about 1 hour on 2-3 days. If able to help please leave name and phone number at SRC Office.

A.U. Hellfire Club presents

UNI WARMUP

with Red Angel Panic
W. G. Berg
on Thursday 6th August

\$1 ADMISSION
TICKETS FROM
SRC ONLY

Arkaba Castle Hotel

"We brought you
The Insanity Ball."

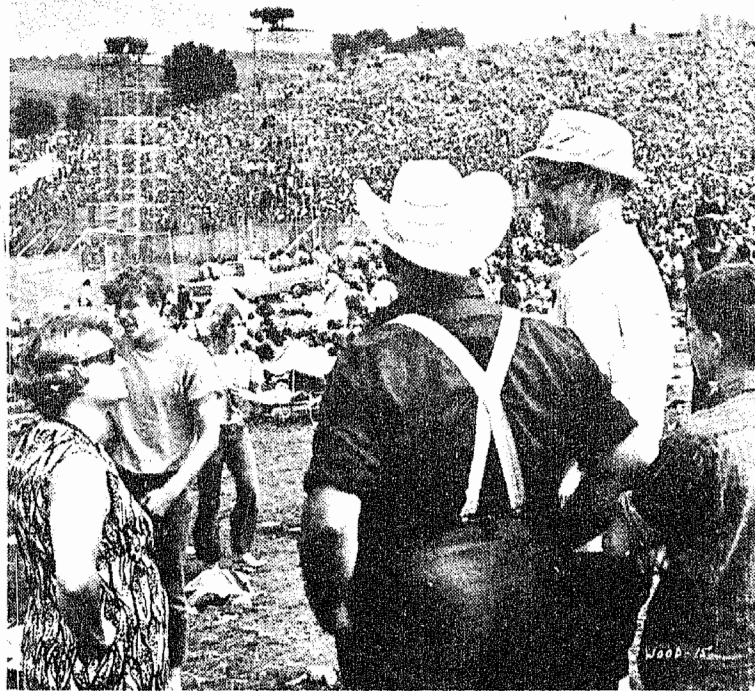
Competition to design
an emblem for a tee
shirt for Adelaide
University.

Prize: \$5

Closing date: 4/9/70

Submit to SRC Office

Woodstock



SLY STONE SINGS with The Family Stone for half a million young people in "Woodstock."

*"Down with mass media,
mass production, high mass,
low mass and war
massacres..."*

*Up with the mass music
love-in...."*

Woodstock, 1969

starting soon

The wonder of Woodstock, 1969, the largest music audience ever assembled, is no longer just an elusive memory that is the exclusive property of the close to one half million post-World War II babies who made it happen. Now there is a Woodstock for everybody; the young whose parents wouldn't let them go, the old who

couldn't go, and all those in between who didn't think of going.

The new Woodstock is recorded for posterity more accurately than any almanac article on the subject, and more vividly than the pictorial accounts in any magazine can show.

Through the medium of film, the spirit of Woodstock will be brought into neighborhood movie houses where millions will watch the spectacle undaunted by the rains, floods and other phenomena that affected the "live" Woodstock.

Warner Bros. is releasing "Woodstock."

grace and speed of a choreographer as he moulds the shape and form of the film. Both men surrounded themselves with a team of workers who could be counted on "to fend for themselves when the going got rough."

pose not unfamiliar to those who had watched him film. His assistant first surmised that something was wrong when, even after the performers had left the stage, Mike had not moved. It seems he had fallen asleep, camera and all.

The two young men primarily responsible for making Woodstock possible, producer Bob Maurice and director Michael Wadleigh, promise that "the audience will get everything that was in the real Woodstock, except the mud." One of the major concerns of the film's talented creators was the "developing of a film format that conveys the message in the music without being just another film documentary." An impossible task? Maybe. But director Wadleigh is quick to add that "last year at this time, if you had told anybody that 500,000 people could spend three days and nights together without one act of violence, they would have said 'impossible.'"

Those people who have been treated to a preview of the film, have compared its spellbinding effect to the first films of railroad trains which caused countless turn-of-the-century moviegoers to run from the theatres screaming because the movement of the locomotives seemed only too real. Another viewer, remembering back to his childhood days, compares the Maurice-Wadleigh brainchild to

the impact of 3-D films, "only without the hokum of paper glasses."

The immense undertaking of the Woodstock film seems even more incredible when you consider that it was begun before anyone knew how the Festival would be received. Relying on their own creative imaginations, the highest aspirations of the Festival promoters and a list of performers that reads like a who's who of the folk-rock music world, Bob and Mike got the project underway. Together they invested some \$80,000 of their own money, and borrowed an additional \$40,000 to cover the initial cost of purchasing film and equipment to shoot. Over 120 hours of color footage was used.

Aside from the raw film stock, more than half a million dollars worth of equipment had to be purchased or rented, insured, inspected and shipped to Woodstock in time to reach the 40 young men and women who formed the six camera crews. This is one area in which director Wadleigh left nothing to chance. The people he chose to work with him represent the

finest young filmmakers across the country. Two, who served as assistant directors, are Marty Scorsese and Thelma Shoonmaker. Mr. Scorsese distinguished himself at the age of 24, when he won the "Prix del Age d'Or" at the Belgium Film Festival. Miss Shoonmaker recently served as both editor and assistant director on the widely acclaimed screen adaptation of "Finnegan's Wake."

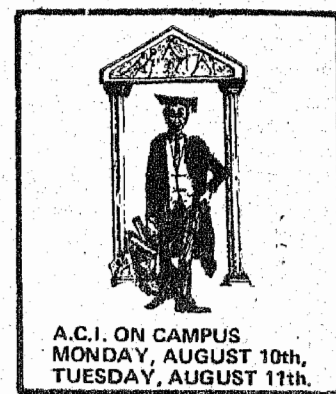
Maurice and Wadleigh, often referred to affectionately as the "dynamic duo," bear not even the slightest resemblance (physical or other-wise) to the tyrannical producers and directors of a bygone era of film-making. Mike is a long haired, fine-boned young man, who once studied to be a brain surgeon at Columbia University's Medical School. Bob, a symbol for his generation, with granny glasses and bushy black hair askew, reflects the intent expression of a man who has studied, among other things, psychology, philosophy, linguistics and comparative religion. Mike moves with the

Every foreseeable problem was met with a "foreseen" solution. Still, the unexpected happened. On Thursday, the day before the festival was to begin, half the film needed for the shooting was still in Chicago. A series of airline blunders followed, and the shipment which was to have gone from Chicago to JFK to La Guardia, was misrouted to Rochester to Liberty, N.Y. One nervous cameraman still recalls the welcome sight of "an outwardly undaunted Bob Maurice," who, on his way to rescue the missing film, "stepped off the ground and onto the waiting helicopter he had refueled for just such an emergency."

The Festival, which had heard Arlo Guthrie, Joan Baez, The Band, The Who, Crosby, Stills & Nash, Sly & The Family Stone and all the rest, ended in a blaze of glory on a rain-soaked Sunday eve, the cheers and tears of many drowning out the last few discordant notes of Jimi Hendrix's "Star Spangled Banner." But "Woodstock" lives on, and so do the excitement, the anxieties and the non-stop entertainment of those three unbelievable days.

"Woodstock" press release starting Warner Theatre, August 28

At times, even the expected caused unexpected results. With 76 continuous hours of musical history to record, everyone was "prepared" for the fatigue that would come. They armed themselves with Vitamin B shots, coffee galore and their own energy and enthusiasm for the subject. Even so, their self-styled work marathon produced funny results. On the second evening of the Festival, Wadleigh, who had been photographing performers on stage for more than 40 hours, hunched over his Arriflex in a



PILBARA

THE PILBARA PROJECT

PROPOSED RESEARCH AND DEVELOPMENT PROGRAMME FOR THE 'NOMADS' OF THE PILBARA DISTRICT W.A.

SUMMARY

This report concerns development and research programmes designed for a group of 200 fullblood Aborigines of the Pilbara District of W.A. who are known as the 'Nomads'.

The employment possibilities for the group, which are mainly in the mining and pastoral industries, are discussed. These opportunities are assessed in terms of how far they meet the Nomads' needs and desires, how profitable they are, how much capital outlay they require and the degree of training necessary to allow the Aborigines to compete with whites on an equal footing.

The Pilbara Project is particularly concerned with research into mineral extraction and treatment suitable for the Nomads' mining enterprises, and with technical training schemes which use Aboriginal values and motivations to equip them for these processes.

Immediate action must be taken to ensure the future growth and continued independence of the Nomads.

SECTION 1. — INTRODUCTION

The Nomads are a group of 200 Aborigines who live and work in the Pilbara region of Western Australia. Since 1946 they have maintained an independent and viable existence by alluvial mining.

Don McLeod, a white man who has lived with the group for over 30 years, acts as their business manager and geologist.

The Pilbara Project began in 1969 when two Monash University postgraduate students visited the Nomads for a month. After many discussions the Nomads suggested that a joint University — Aboriginal Research Team be set up to investigate forms of technical training for the group. The idea was formalized in 1970 when the Abschol organization, University staff members and students, in co-operation with Don McLeod and the tribal leaders of the Nomads, formed the Australian Nomads Research Foundation. A summary of the objects, powers and the Trustees of this Foundation are given in Section 11 of this report.

The major activity of the Foundation in 1970 is to conduct a fundraising campaign for \$60,000 to initiate the broad research projects described in this report. A second object of the Foundation is to represent the Nomads to the Office of Aboriginal Affairs.

SECTION 2. — JOB OPPORTUNITIES IN THE AREA

The Aborigines want to stay in the Pilbara district, where they have always lived. However, there are very few employment prospects in the Pilbara, despite the fact that it is one of the fastest developing areas in Australia. The growth of mining throughout the State has hardly benefited the Aborigines at all. In many cases their gain has been through the infrastructure, the development of the ancillary services such as transport and community services. It would be difficult to find one single Aboriginal employed by the capital-intensive mining developers of the North West. Aborigines are not adequately prepared at present for any job opportunities they might get in this field.

Of the 1200 Aborigines employed in the North West during 1969 (the total population was 3,400) over one third was employed in the pastoral industry (472 males). Industrial workers represented the next largest group (150 males). Only 68 males were employed in the mining industry, all of these probably with the Nomads.

The Nomads current state of education would render them ineligible for all but the lowest unskilled labouring jobs. At this level, they would be mixing with a fairly unrepresentative transitory class of whites — there is a 300% labour turnover p.a. in unskilled labouring jobs.

It is significant that so many Aborigines in the North West find work on cattle stations. Aborigines show a natural aptitude for working cattle. But this is an occupation where educational qualifications needed are minimal. The work is seasonal and the life unregimented and close to nature.

The pastoral industry in the Pilbara is only marginally economic. There are quite a number of stations which have been overstocked and abandoned; however, one or two stations near where the Nomads live are relatively profitable. Therefore it is possible that a small number of the Nomads could be profitably employed on an independently held pastoral station on what once was their tribal land.

The mining industry is now overtaking the rural industries as our prime export earner. Large contracts have been made for the sale overseas of iron ore. Manganese is mined in the area as also is tin, of which there is a world wide shortage at the present time. To handle these exports wharf facilities and other services have been developed. Port Hedland is now one of the world's largest ports capable of handling ships of 100,000 tons. All these developments have brought new job opportunities and these opportunities will continue to grow. In the immediate future however, the Aborigines' employment probably lies in creating (or continuing) an industry specifically for the Nomads.

For over 28 years the Nomads have maintained a subsistence standard of living as alluvial miners. The mineral is obtained using elementary tools. The Nomads work in creeks and gullies, digging the raw earth with picks and shovels, then using a yandy to separate out the minerals from the other material. The yandy is a traditional Aboriginal implement previously made of bark and used to separate seeds from husks. It is now made from a hammered sheet of galvanised iron of about 2 feet in diameter, and the same kind of tossing and shaking technique is used to separate out materials of different densities. The Nomads are remarkably skilled at this operation, sometimes achieving up to 99% purity. The Nomads have two advantages which should be utilised when considering possible types of employment. These are their desire to continue to live and work in the harsh climate of the Pilbara, and their interest and experience in alluvial mining.

SECTION 3. — MINING POSSIBILITIES INTRODUCTION

The Nomads have existed for almost 30 years on the proceeds from alluvial mining — mostly tin tantalite and columbite.

At some stages the group has numbered as many as 800 people, with total earnings of up to \$400,000 p.a.

Currently the Nomads mine alluvial tin. They hold approximately 50 mineral and dredging claims for this and other minerals at Pinga Wells, Coondana, Wodgina and Friscoe. The mineral of the Wodgina and Friscoe claims is a complex mixture of low grade tin tantalite and columbites. There are large reserves of this material, but so far it has not proved economic for a commercial mining company to work the area, primarily because of labour and treatment difficulties.

However, an economic mining and separation process could be established at Wodgina given a skilled stable labour force and a sizeable "investment" in capital equipment.

These claims provide three separate opportunities for the development and training of the Nomads:

(i) Selective open cut-mining of dikes and fractures and alluvial deposits in the Wodgina — Friscoe area, and the on-site separation of minerals from this ore.

(ii) Mechanized alluvial tin mining at Pinga Wells and Coondana.

(iii) Copper mining at Wodgina.

TIN-TANTALITE-COLUMBITE AT WODGINA-FRISCOE

The mineral of the Wodgina and Friscoe claims is a complex mixture of low grade tin tantalite and columbite.

There are large reserves of this material, but so far it has not proved economic for a commercial mining company to work the area, primarily because of labour and treatment difficulties. However, an economic mining and separation process could be established at Wodgina given a skilled stable labour force and a sizeable investment in capital equipment.

It is the object of the Foundation to solve these problems by:

(a) Investigating a suitable mineral treatment process including the location, design and construction of a suitable plant.

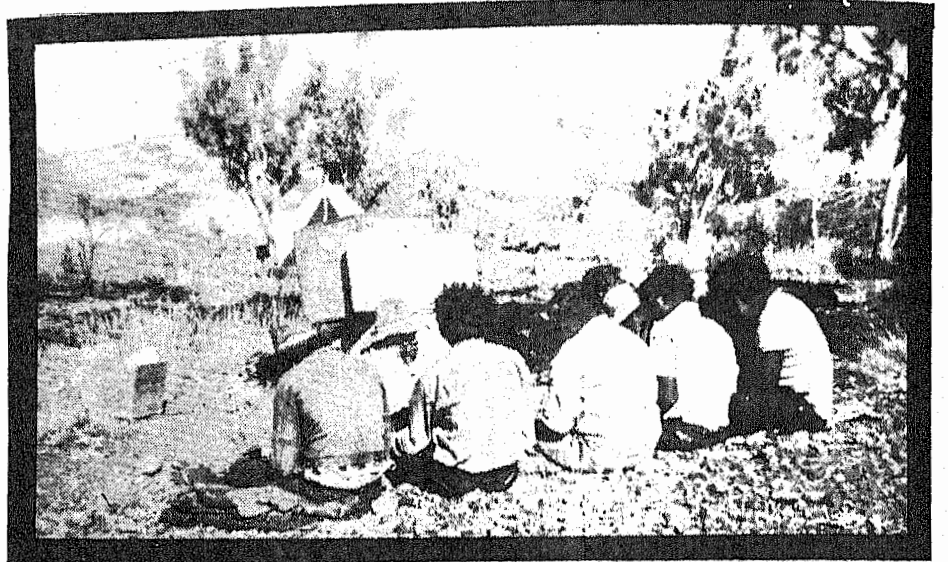
(b) Investigating and providing suitable types of technical assistance and training to allow the Nomads to operate the whole process.

This is an expensive and long term research programme which involves a considerable increase in the Nomads' technical skills. It is anticipated that some years will have to be spent on a thorough training programme before this venture becomes an economic part of the Nomads' activities.

(ii) ALLUVIAL TIN MINING

The Nomads have two alluvial tin areas. These are at Pinga Wells and Coondana.

In the table below the Aborigines' mining process is divided into 5 stages. These are removing overburden and digging, transportation of raw material, separating out rocks, separating mineral from earth and a final



cleaning process. Currently all the early stages are being carried out by fairly inefficient hand techniques. These will be replaced by preliminary mechanisation allowing a much higher output per day while still retaining a fairly simple labour intensive production system.

Stage of Mining Process

1. Removal of overburden. Loosening of raw material, loading of raw material.

2. Transporting of raw material

3. Separation of large rocks.

4. Separation of mineral

5. Final cleaning

Current Operating System

Pick and Shovel

Carried by hand in tin dishes

Hand Sorting

Several stages of yandy

Skilled yandy operator

Proposed Operating System

Ripper and front end loader

Diesel Dumpers

Trommel

Separation with a mechanical cone

Skilled yandy operator

These processes are widely used throughout the N.W. of Australia. The process is designed to utilise the existing talents of the Nomads and to employ all the people (It still makes use of the Aborigines' yandying skills). Increased profitability will be obtained by having a much higher throughput per day than in the current system.

The plant needs to be as simple as possible so the Aborigines will be able to operate and maintain it.

All of the equipment suggested above is relatively simple to operate and build. The equipment will be specially designed and prefabricated in Melbourne and Perth, but will be assembled onsite by the aborigines. In this way the Aborigines will be involved right from the beginning with the new equipment. Slowly they should build up a technical understanding. This part of the project which is in no way rigidly planned should lead to much increased mineral output and profitability, providing a technical education through using the Nomads' existing motivations. Initially the mining process will be inefficient because it is designed to fit in with the Nomads' level of skills in the immediate future, and because it is primarily a technical education programme.

Duplication of equipment for key sections of the process, and flexibility of operations in the event of a breakdown, have also to be considered.

These two alluvial tin plants will provide most of the Nomads income over the next decade. Therefore it is essential that they are commissioned as soon as possible, and that technical training programmes begin immediately.

These will be the first two projects to be undertaken by the Foundation with the Nomads group.

(iii) COPPER MINING AT WODGINA

The Foundation holds in trust for the Aborigines sixteen 300 Acre mineral claims in the Wodgina area. Samples were taken from a surface outcrop on one of these claims, and on analysis indicated 27% copper ore. The copper mineral present was malachite. There are three such outcrops several miles apart in geologically similar country and it is hoped that the mineral runs between these points. All are reasonably close to the surface.

Don McLeod the business manager and geologist of the Nomads is optimistic that this is a sizeable copper deposit which may be easily mined. The group has expended a lot of effort building roads into the area, and creating small water reserves for the prospecting groups to use.

The geological investigation of these claims is a long term project that the Foundation intends to embark on as quickly as possible. It also provides an opportunity to train the Nomads in modern geological techniques.

CONCLUSION:

Mining is the main activity of the Nomads, and a development programme should begin by improving the economics of the processes used by the Nomads. To this end the Foundation intends to:

(i) Sponsor a preliminary geological survey by a professional geologist.

(ii) Begin technical training programmes for alluvial tin plant operators.

(iii) Investigate the provision of water for tin treatment plants.

(iv) Investigate the design and construction of an experimental alluvial tin treatment plant.

(v) Co-ordinate subsequent drilling and testing by the Nomads under the supervision of a skilled geologist for the copper claims at Wodgina and the tin-tantalite-columbite-claims at Wodgina and Friscoe.

(vi) Research into a suitable treatment process for the mineral of the Wodgina and Friscoe areas.

SECTION 4. — PASTORAL POSSIBILITIES

The Nomads have not become totally detribalised and retain a strong feeling for their tribal land which they hope to repossess. A great amount of their tribal land is crown land, and abandoned stations (including Native Reserves and Government Research Stations) and so may be obtained relatively easily and economically, given Government support. The Nomads want to hold their land with full ownership in their private capacity, not as a pastoral lease, and certainly not as a Native Reserve. This land will be held by the group as the Aborigines have a tradition of corporate ownership. In this way it is hoped to overcome legal ownership difficulties resulting from small changes in the Nomads' numbers.



The soil in the area is a porous sandy soil with little fines and humus. It supports only sparse native grasses at present, although trees grow in the watercourses.

The area appears to have reasonable reserves of underground water. Currently the Nomads use water taken from soaks in the creek beds, i.e. the shallow underground water table. This supply is of good quality and quite reliable in all but the dry years. However, the Nomads have a very low water usage per head.

There is also a deep water table in the area which is as close as 30ft. to the surface over considerable areas. A pumping test at Pinga Wells yielded 500 gallons per hour over 48 hours of good quality drinking water without significant drawdown. There are up to a dozen other wells in the area, none of which has been tested.

Port Hedland is supplied from the deep water table close to the surface at the Turner River and uses an average of 4 million gallons per day throughout the year.

Pastoral activities will become more important to the Nomads in the long term as the income from the mining activities declines. Therefore the Nomads have a chance to rebuild the quality of the land, and to investigate the potential of new crops.

In the pastoral field the research of the Foundation will concentrate on:

- (i) a survey of water quality and quantities,
- (ii) a survey of suitable types of plants and animals,
- (iii) introduction of new crops,
- (iv) introduction of new strains of cattle,
- (v) investigation of suitability of wild cattle (donkeys, camels and goats) for meat and working animals,
- (vi) irrigation possibilities,
- (vii) potential of markets for agricultural and pastoral products,
- (viii) the size of an economic unit.

SECTION 5. COMMUNITY DEVELOPMENT

The Nomads want to develop a community centre at Wodgina. The Foundation will work with the Aborigines on the first stages of its development with the understanding that it is owned and directed by the people. Several possible sites have been selected by the people; the results of a survey of the available water at each of these areas will determine the final site.

The cornerstone of the community centre will be a primary school for the children. It is hoped this school will also run adult literacy classes and help to reinforce the technical teaching the people receive at the on-site training plants. The initial experimental syllabus of the school will be designed for the Aborigines, relating the material to the life of the group and respecting the Aboriginal traditional way of life.

For the school to be set up a good water supply must be discovered on land chosen by the people and owned by the people. It is hoped that the Office of Aboriginal Affairs will help the Nomads with these two matters.

At all stages in the development of the community centre the Aborigines' priorities must prevail. It is quite likely that they will place great emphasis on such matters as facilities to hold religious ceremonies. These aspects of development might not be 'put first' unless the Nomads themselves are in control.

The first stage of the community development will be school, together with housing for the pupils and families. Old people's housing, a health centre, maintenance and workshop facilities, religious sites and extension of housing will be added as the needs arise.

SECTION 6. - 'MINOR' INDUSTRIES

With a stable community it is possible for the Nomads to develop general other minor industries. These include:

(i) GEMSTONES:

There are small pockets of hard colorful stone in the Pilbara region which can be cut and polished into valuable gemstones. A professional gemstone polisher has offered to tutor the Nomads and they are keen to accept the offer. However, permanent workshop facilities with power, water and nearby living quarters will be required so that the gemstone production can proceed without interruption.

(ii) BRICKMAKING

Near Wodgina is a relatively large deposit of mottled white clay. This may be suitable for making bricks to be used as a basic building material for the community centre or possibly marketed in Port Hedland.

(iii) MARKET GARDENING

The Nomads have shown considerable interest in growing vegetables and have established a garden at each of their working sites. Melons, tomatoes and pomegranates have all succeeded in these plots. It is intended to encourage this interest by providing large gardens at the community centre, together with facilities and tools for watering and tending the plants.

Fresh fruit is quite expensive in the Pilbara and so it may be economic to satisfy part of the home consumption of the Nomads from their own market gardens. If this garden is a success the Foundation will investigate the potential of the markets for fresh food in the mining towns of the Pilbara.

SECTION 7. - SOCIAL EFFECT OF TECHNOLOGY AND DEVELOPMENT

Each new stage in the development of Western society has been ushered in by technological transformations which were necessarily built on an already existing level of technical sophistication and organization. Although major breakthroughs are found throughout history they have always been the product of a progression, a pattern in history.

The Aborigines have different 'patterns' of history. They have been faced with a sudden transition from pre-industrial, preliterate

society to an advanced Western Technology. It is not surprising that with an entirely 'unwestern' set of traditions, and with a distinct lack of understanding on the part of the whites, they have not made this transition completely. Usually an unhappy detribalised state is the result of this 'jump'.

But the Nomads have made a considerable jump and perhaps more surprisingly are still a well-adjusted, contented and dignified group. There are three main reasons for this success. The group have always lived in the semi-desert of the Pilbara district, away from the towns which produce enormous conflicts for traditionally based Aboriginal groups. Secondly the group have been independent economically since 1946 when they formed an alluvial mining group. This fact has undoubtedly had a profound effect on the Nomads' attitudes to whites and vice versa. And finally the group have retained much of their tribal life which still provides them with ordered social and ethical systems.

These three factors have been significant in the Nomads' successful transition and it is essential that the proposed development and training programmes do not jeopardise the present 'balance' of the Nomads.

The introduction of new economic, technical, and to some extent leadership, concepts is a delicate matter. Much will depend on the individual capacity and discretion of the supervisors who must be prepared to accept the fact that these changes will be very slow. Introducing change too quickly is the surest way to ruin the chances of success as the people will not comprehend and accept more than a certain amount of information at a time.

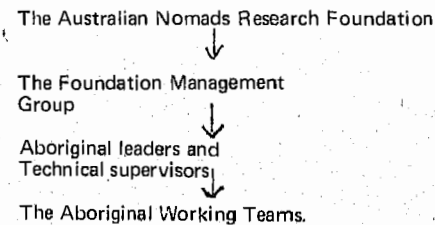
The key to the success or failure of the introduction of any innovation is whether or not it is related to Aboriginal motivations.

If change is introduced:

- (i) so it is seen by the Aborigines as a benefit.
- (ii) so it is quite specifically related to this particular group.
- (iii) by competent and sensitive teacher / supervisors who respect the Aborigines' way of life.
- (iv) so it does not destroy those aspects of tribal life which remain, it has a good chance of success. If change is not introduced the group will ultimately be disbanded, demoralised and everything good about it now will be destroyed. The choice is an obvious one.

SECTION 8: ORGANISATIONAL STRUCTURE INCLUDING SUPERVISORS

The Pilbara Project organisation can be represented as follows:



The arrows represent the chain of management — they are NOT meant to convey the idea that ultimately it is the trustees of the Foundation who "tell the Aborigines what to do."

The Foundation will control all the initial expenditure of the Abschol fund and the Commonwealth grant. Therefore all initial equipment purchases, geological services, legal and administration costs and technical supervisors and teachers' expenses will go through the Foundation. However, the expenditure of all the income generated from the mineral and pastoral enterprises will be under the complete control of the Nomads. This is to ensure that their own scale of priorities for expenditure is adhered to.

Attached to each individual mining plant will be a qualified technical supervisor. He will be qualified in some branch of engineering or other approved course at the diploma or degree level and will be responsible together with his Aboriginal understudy, for making the mining operative and economic. He will undertake plant studies aimed at improving plant efficiency. He must be able to pass on his experience to people less qualified than himself and to develop the abilities of these people by training programmes.

A training course will be held in Melbourne of approximately 2 weeks duration to help prepare Foundation employees for the field. This course will probably be under the control of Dr. C. M. Tatz. The employees will be responsible to a Senior Supervisor who will be directly responsible to the Management Committee of the Nomads and the Foundation.

SECTION 9. - CONCLUSION

In conclusion the Pilbara project is a combination of an educational and a technical advancement programme for the Nomads.

There are many features of the Pilbara project which break new ground. The Australian Nomads Research Foundation was formed to research into, and provide specifications for training programmes based on Aboriginal values and Aboriginal motivations. The Foundation will co-ordinate on site field training by providing qualified teacher/supervisors, and will perform field and laboratory experiments in the areas of agricultural, pastoral and mining problems.

The programme envisaged is not merely economic, but a long term general project to contribute to the overall well being and furtherance of the Nomads. The project is of necessity very flexible so that it can adjust to the changing demands of the Aborigines it is created for.

The Foundation aims to develop projects that will lead to self supporting growth among the Aborigines based on Aboriginal skills and motivations. Almost nothing is known about this field — the Foundation is making an important start in remedying this situation.

SECTION 10. - AUSTRALIAN NOMADS RESEARCH FOUNDATION

The purpose of the foundation is to initiate, promote and further scientific and technical research in the following fields:

- (1) Types of technical education for Aborigines.
- (2) Economic methods of mining and treatment processes for relatively unskilled Aboriginal labour.
- (3) The incorporation of Aboriginal tribal education into a Western literacy and technological education programme.
- (4) The grouping of Aboriginal work loads.

In all of these aspects the emphasis is to be on wholly Aboriginal owned and managed enterprises utilising labour intensive processes.

The Foundation will own and control training equipment and experimental plants; it will not own or control the means for general production. The Foundation will co-operate with universities, private industries, and government instrumentalities in pursuing its overall aim of research into the technological training of Aborigines.

This is a difficult and yet unresearched area.

Rosalind Mary Clare Turnbull B.A.
18 Yarra Grove, Hawthorn.
Anthropologist.

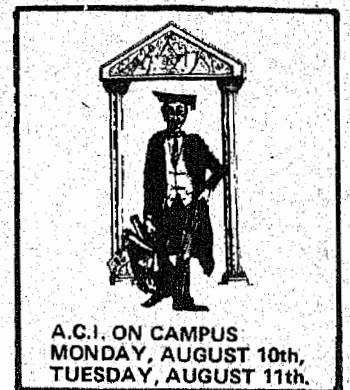
Donald William McLeod,
P.O. Box 139 Port Hedland W.A.
Mining Engineer.

Snowy Gittermurra,
P.O. Box 139 Port Hedland W.A.
Aboriginal Tribal Leader.

Molly Williams,
P.O. Box 139 Port Hedland W.A.
Aboriginal Tribal Leader.

Jacob Oberdoo
P.O. Box 139 Port Hedland W.A.
Aboriginal Tribal Leader.

The Foundation is a non-profit research organisation.

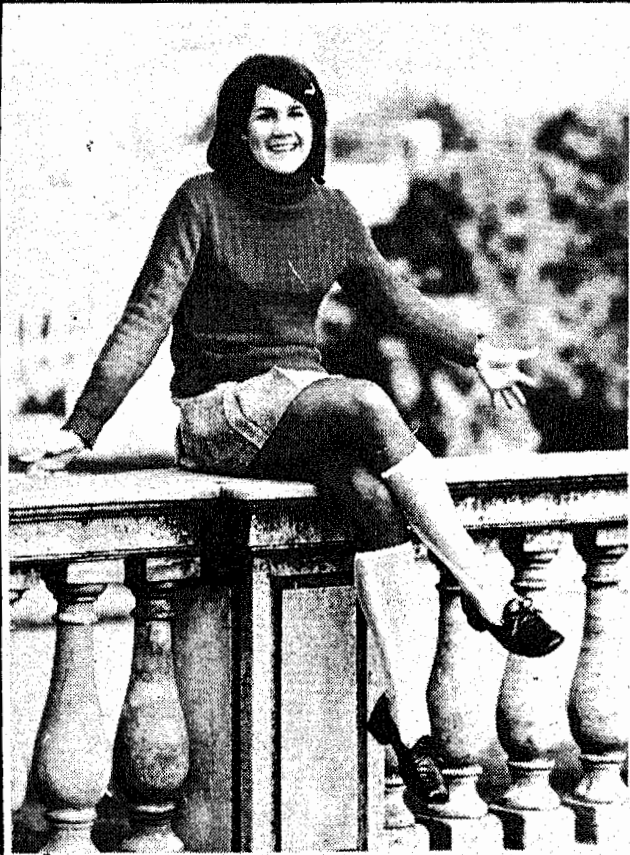


A.C.I. ON CAMPUS
MONDAY, AUGUST 10th,
TUESDAY, AUGUST 11th.

Amidst members of the Prosh-SCIIAES syndrome, who had taken over the On Dit offices, we managed to interview Sue Jordan, On Dit's twelfth Bird of the Week. Sue comes from Dergholm in Victoria, and is doing second year Arts.

The cheers, and general noise and stirring during the Scavenger Hunt, bore testimony to her belief that Prosh has a much better spirit this year. Although the atmosphere has been more lively in the past few weeks, Sue feels that the attitude of most students this year has been one of apathy.

Sue goes to a lot of lunch time films, and her favourite entertainment is dinner and then a party. The MC5 and Led Zeppelin are her favourite groups, and in a more serious vein, she feels that peace and pollution are the most important problems facing man. For being a good campus bird, Sue will receive a book token courtesy of the Union Bookshop.



bird of the week

MARCUSE'S MORONS

"Thus emerges a pattern of *one-dimensional thought and behaviour* in which ideas, aspirations, and objectives that, by their content, transcend the established universe of discourse and action are either repelled or reduced to terms of this universe. They are redefined by the rationality of the given system and of its quantitative extension."

In these sentences, as with much of what he writes, Marcuse *appears* to be saying something profound, deep and vital. He sounds dramatic, original, and—as he throws out the challenge to be understood, when, in fact, he can't be understood—he manages to seduce the reader into believing that he is all of these things. But John Stuart Mill has already said it—and much more clearly.

"In our times (i.e., Mill's times) from the highest class of society down to the lowest, everyone lives as under the eye of a dreadful and hostile censorship . . . I do not mean that they choose what is customary in preference to what suits their own inclinations. It does not occur to them to have any inclination, except for what is customary . . . even in what people do for pleasure, conformity is the first thing thought of; they like in crowds; they exercise choice only amongst things commonly done: peculiarity of taste, eccentricity of conduct, are shunned equally with crimes: until by dint of not following their own nature they have no nature to follow: their human capacities are withered and starved: they become incapable of any strong wishes on native pleasures, and are generally without either opinions or feelings of home growth, or properly their own."⁹

In short Mill, in *On Liberty* says everything Marcuse tries to say, but says it clearly. Marcuse, on the other hand, prefers the jargon which unnecessarily complicates the issues, and which disguises his real message. Writers like Vance Packard, Ralph Nader and Ernie Fitzgerald in the U.S. are far more effective than Marcuse will ever be. Packard (e.g., *The Hidden Persuaders*) has shown up the whole world of advertising and mass manipulation that goes on in selling mass-produced goods. Ralph Nader (e.g., *Unsafe at Any Speed*) has blown wide open the fraudulence and deliberately in-built features of some G.M.H. cars which do make them literally unsafe at any speed. Fitzgerald, in a report on Pentagon spending of U.S. taxpayer's money on weapons research showed that

" . . . billions (of dollars) was being wasted on . . . large weapons systems as the C-54 Galaxy Cargo plane, the Minuteman missiles, and the Mark II radar and computer systems for F-111 aircraft."¹⁰

In Australia we have a few examples of this also. Henderson's poverty survey of Melbourne, revealed that at least 14% of that city's population was starving, severely mal-nourished, and without anything like adequate health or housing facilities. Mr. Justice Nimmo pointed out that at least

"One million Australians are living below a 'miserable poverty line' . . ."¹¹

In a speech in Melbourne earlier Nimmo said:

"During the Health Insurance Enquiry of 1968, my two colleagues and I who conducted it for the Commonwealth Government were appalled to discover that there were in this affluent country, apart altogether from pensioners, 250,000 low income families representing 1,000,000 persons who were living below a miserably low poverty line. Very often these families are large and the incidence of serious illness amongst them is high. We were informed by experts in genetics that their problems are the same as those experienced by their antecedents and that unless their circumstances were changed materially the same problems would also be the lot of their descendants. In other words the low income families, as a social group, are self perpetuating and rarely do the children get a chance to raise themselves to a higher standard of living. On the contrary, sooner or later they become recipients of government and voluntary aid. In Victoria alone there are 12,000 children this year who will require welfare service in one form or another."¹²

Meanwhile, the student left, in this University continues to ape Marcuse, however, and deals in slogans, obtuse language and vulgar anonymity. For example:

"The Australian ruling class has always attempted to conceal its true nature by maintaining a facade of liberal democracy over its class system."¹³

Or: "Honeywell, General Motors, General Dynamics . . . Go F . . . Yourselves With Your Blood-stained Profits . . . It is companies like these that are the main profiteers from Imperialism."¹⁴

Or, on commenting on the introduction of a Diploma in Applied Psychology, "Napier Underground" asserts:

"Such courses have only one end: how to ensure that the human fodder of the industrial and corporation milieu can be so manipulated as to make them more efficient."¹⁵

This kind of moronic slogan-mongering is deadening, simplistic and dull. How many of the writers of these pamphlets have ever been down to Bowden or Brompton to look at the poverty problems there? How many of them have ever had the guts to make a detailed study of the situations they claim to know so well, and which they sum up so quickly in their facile phrases and innocuous broadsheets?

Here the argument is *not* that they are wrong. Obviously there are grave social issues increasingly being perpetuated in our society. But what good are the convoluted terms of Marcuse, echoed so monotonously in our University broadsheets, doing? Last week we saw how a magistrate had "been threatened with reprisals if he does not adopt a more lenient attitude towards demonstrators."¹⁶ Apparently violence is now the method of achieving reform of evil conscription laws, the overthrow, of Honeywell, etc.

This fits in with Marcuse's formula of course:

"I believe that there is a 'natural right' of resistance for oppressed and overpowered minorities to use extralegal means if the legal ones have proved to be inadequate. Law and order are always and everywhere the law and order which protect the established hierarchy; it is nonsensical to invoke the absolute authority of this law and this order against those who suffer from it and struggle against it—not for personal advantages and revenge, but for their share of humanity. There is no other judge over them than the constituted authorities, the police, and their own conscience. If they use violence, they do not start a new chain of violence but try to break an established one. Since they will be punished, they know the risk, and when they are willing to take it, no third person, and least of all the educator and intellectual, has the right to preach them abstention."

Well, I for one (without claiming either to be an educator or an intellectual) think Marcuse is wrong. He has nothing new to say—Mill has said it already. Violence will not solve the problem at all. Clearly it will only shore up the already well-entrenched authority structures. Unless we can have a lot more refined comment and research, then Marcuse's morons are going to replace the existing morons—and that would be worse than ever.

Allan Patience
Politics Dept.

Footnotes

1. *One-Dimensional Man*, p. 1.
2. "Repressive Tolerance", p. 83.
3. *One-Dimensional Man*, p. 84.
4. *The Listener*, 17 October, 1968.
5. "Repressive Tolerance", p. 95.
6. *One-Dimensional Man*, p. 8.
7. *Ibid.*, p. 89.
8. *Ibid.*
9. John Stuart Mill, "On Liberty", p. 119.
10. "The Advertiser", 1-7-70 (on reserve in the Library).
11. "The Australian", 29-6-70.
12. There is a photocopy of this speech on reserve in the Library, along with a copy of the Report of the Health Insurance Inquiry of 1968.
13. "Clenched Fist", 30-7-70.
14. "Grass Roots", 23-6-70.
15. "Napier Underground", 11-6-70.
16. "The News", 27-7-70.

Herbert Marcuse's influence as *the* philosopher of the New Left has been discredited. However, as the inspirer of a series of other political movements, he is responsible for a number of events which are going to set back human development by several decades at least. In *One-Dimensional Man* he complains about a "comfortable, smooth, reasonable democratic unfreedom"¹ prevailing in modern industrialized societies. "The toleration of the systematic moronization of children and adults alike by publicity and propaganda, the release of destructiveness in aggressive driving, the recruitment for and training of special forces, the impotent and benevolent tolerance towards outright deception in merchandising, waste, and planned obsolescence are not distortions and aberrations, they are the essence of a system which fosters tolerance as a means for perpetuating the struggle for existence and suppressing the alternatives."²

Marcuse believes that a "Happy Consciousness" enforces a kind of conformism on everyone. The affluence and technological sophistication of our age has put us all into a state of euphoria, inducing in us the feeling ". . . that the real is rational and that the system delivers the goods . . ."³ Capitalism has triumphed over even the proletariat—that hopeful revolutionary force long expected to usher in the new millennium: Says Marcuse:

" . . . the working classes, seem to be at present at least in the major industrial countries, rather inactive . . ."⁴

The mass media, the advertising agent, the subliminal manipulators of every kind, are subverting and repressing social change and the agents of revolution. "Repressive tolerance" emerges, so that in our affluent society

" . . . effective dissent is blocked where it could freely emerge: in the formation of opinion, in information and communication, in speech and assembly. Under the rule of monopolistic media—themselves the mere instruments of economic and political power—a mentality is created for which right and wrong, true and false are predefined wherever they affect the vital interests of the society."⁵

Hence *Women's Weekly* becomes one of the most politically subversive journals available—subversive, that is, to a state of true freedom and democracy.

Language has become distorted so that Orwellian phraseology actually exists: "peace is war" and "war is peace", etc."⁶ This perversion of language results in a situation such that "opposites are reconciled"⁷ and "the 'clean bomb' and the 'harmless fall-out' are only the extreme creations of a normal style."⁸ The commercial and political style of this language seduces us into believing in the "coziness" of a luxury fall-out shelter and prevents a language of dissent or protest from becoming effective.

So we are caught up in our one-dimensional society, unable to escape the pressures and obstructions which effectively dominate and control us. This is a grimly pessimistic picture of modern society. Marcuse offers little hope for those of us who want to break free and enjoy, to the full, the fruits of our own individuality. Our society, he says, will either ignore us, repress us, or slap us in gaol. It is completely invulnerable to change. The tyranny of the majority (a concept that John Stuart Mill refined last century) has become fully implanted on us. Technological society (whatever that means) has given it a backing which makes it unpenetrable.

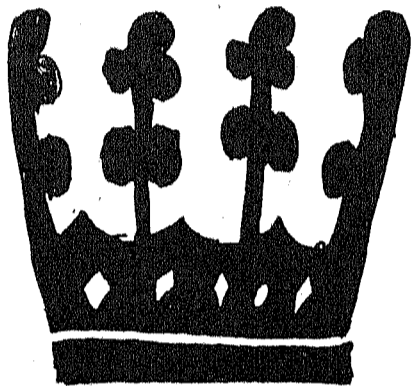
Marcuse's solutions to this grim situation give little comfort to the thoroughly sensitive idealist. His analysis of society is couched in terms and phrases which are as jargonistic, complicated and ambiguous as the kinds of language he complains modern society uses. In summing our society up, for example, he writes:

HENRY IV

An audience when faced with one of Shakespeare's history plays, tends to approach it with an attitude of "Well, it had better be good."

Where there is little apparent mobility in the plot, the job of providing the action and interest falls heavily on the producer.

Henry IV — Pt. 1 demands great vigour and a quick tempo if it is not to "suffocate in its own atmosphere." The first half of the Adelaide University Theatre Guild's production of Henry IV — Pt. 1 in the Union Hall encompassing the initial quarrel between Percy Hotspur and Henry IV, and the pursuits of Prince Harry and his friend, Sir John Falstaff, could not be criticised for want of vigour. It was a warm, realistic approach to the problem of combining words with actions. The approach was aided considerably by the versatility of the set — its gradual dismantling during the second half was an amazing feat — and the conscientiousness of the "extras," especially in the Tavern scenes. In that respect, Rick Billingham, is to be congratulated for recognising the importance of a good supporting cast to create 'atmosphere'; the serving men (1st scene) and the Tavern wenches.

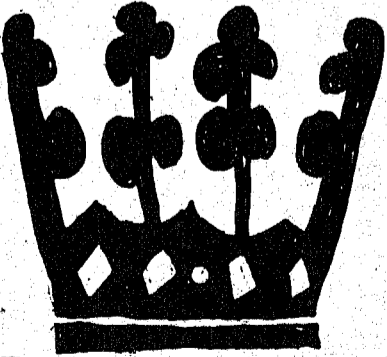


I was disappointed that more use was not made of the Byrd Consort. Their effort in the first scene, though shaky to begin with, was a valuable contribution and their presence might well have been of use in the Tavern scenes.

Jonathon Leigh, as King Henry, seemed to be undecided as to whether he should play the "strong dictatorial leader" or a man "bearing the weight of a dishonestly earned crown." Inevitably, he got somewhere in between. Compromise of character is rarely successful.

Prince Harry (Roger Taylor) bore the greatest responsibility in the first half, for he was the sole connection between the events of the uprising and the frolics of Falstaff and Co. It was a worthy first half performance, portraying the two themes in his personality; an outward exuberance with a quiet maturity underneath. He had a tendency, though, to drop his voice when talking softly. On stage there is a difference between sound and audibility.

It was Percy Hotspur (Warwick Cooper) who represented to me the short-comings of the first half — vigour to the extent of over-acting and heaviness. And that was not just because he was a different Hotspur to the one I would have expected — intense, moody and heavy, instead of short-tempered, decisive, brisk. Heaviness is not well received by any audience. It was further emphasised by the lack of women in the play. Lady Percy, Mistress Quickly and the Tavern wenches were the only females. In essentially a man's play, their appearances were all the more important, to slow down the heavy intensity of men fighting for their ambitions or their dignity. This was clearly demonstrated in the brief exchange between Hotspur and his wife, Lady Percy (Pixie Bunning). Her presence took focus away from the moody Hotspur and her quiet, feminine questions released the tension.



The second half, the preparations and battle between King Henry's forces and Hotspur's, weakened by the prudent withdrawals of several of his allies, did not continue in the vigour and liveliness of the first. In fact, one could say that it undid much of the good work achieved in the first 2 acts.

It slowed in tempo and became hesitant. Prince Henry, the gay youth

with the touch of seriousness became intense and exaggerated in movement; the fighting sequences, though carefully devised, were laboured and isolated and gave little hint of the coming and going of battle — but maybe that is not saying much; I have yet to see a successful stage "battle."

I have saved mention of Sir John Falstaff (John Cousins) until now because, while he helped to make the first half, he was the saving grace of the second. Traditionally clothed and fleshed, he shuffled, excused, tramped and bluffed his way through the entire play. Some might say that John Cousins' interpretation was nothing new. Yet if there was a star in the play, it was Falstaff. At the times when the play was threatened with suffocation he at least lightened the load — whether it was vainly attempting to meet Douglas (Mike Norman) in combat and feigning death to escape his sword, or claiming Percy Hotspur as the victim of his sword only minutes after Prince Henry had felled him with his.

Behind the scenes, David Hursthouse and his stage crew deserve merit for an incredible job in scene changing. To dismantle an entire Shakespearian set, including balconies and staircases, while the play is actually in progress is no mean accomplishment. And I was not in the least perturbed that the Archbishop of York, having despatched his messages of withdrawal to his allies, should make his exit a top the last remaining staircase.

Ultimately, a play must be judged by its impact on the stage. The performance started with promising vigour but became bogged in laboured and protracted movement which was thought, erroneously, to be necessary to portray intensity and emotion. Shakespeare was principally a playwright and not a poet, and his gifts of expression and inference are of absolutely no value if an audience is stifled before they have an opportunity to appreciate them.

But let that not detract too much from a generally impressive first half. It is a difficult play.

Anyway, I liked the programmes.

Jonathan Wells.

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A.V.A.

A.V.A., stands for Australian Volunteers Abroad. It's a national program to encourage Aussies to serve in the developing countries of Asia, Africa and the Pacific. Just at the moment 108 A.V.A. guys and dolls are abroad in the field. And more are being sought for future programs.

That's a small part of Sue King's job. To interest skilled bods in serving overseas for a year or two. Sue is one of three returned Volunteers who make up a special "educational" team to help spread the A.V.A. story throughout Australia.

And, one message that comes across loud and clear is that A.V.A. Volunteers not only get a chance to contribute their skill overseas, they learn a lot too. Like, how to keep their heads in a crisis.

Take for example, Elizabeth Cogan, a double certificated nurse from Victoria who went to Papua a few years ago as an A.V.A.

One day a woman in the first stage of child-birth toddled into Elizabeth's clinic, in Papua. Elizabeth diagnosed twins.

The babies were lying in a difficult position and she needed a doctor's help. But the doctor was five hours away by boat. So they set off as quickly as possible. The nurse, the mother and grandma.

The canoe tipped up and down in the choppy sea. Showers of spray flew over the travellers. Half way, the first baby was born. "Soon", nurse Elizabeth recounted later, "I realised it was not to be twins, but triplets."

"I held up three fingers to the grandmother. She nearly jumped overboard." What do you do with three newly-born babies in a small canoe out in a storm-tossed sea? Elizabeth didn't panic. She surveyed the scene. And her eyes focused on her small zip-fastened suitcase. Quickly she emptied the case, and gently put the triplets inside. The double trio arrived safe and sound at the doctor's.

Nurse Elizabeth placed the case on the doctor's desk without a word. Imagine the doctor's surprise when he lifted the lid!

Of course, not all A.V.A. happenings are as dramatic as that. But A.V.A. people usually seem to find life interesting. And meaningful.

"The pleasure one gets out of volunteering is nearly always the small simple things that happen in everyday life," Graham Sutherland wrote back from the southern highlands of Tanzania ... "The pride the local people show when you have taken some effort to learn and speak a few words of their language. The reaction of a labourer when you have the chance to show him how to do a job twice as easily and in half the time."

Sue tells how A.V.A. grew out of the experience of the Volunteer Graduate Scheme for Indonesia. This Scheme was set up in 1951 to allow graduates to work with the Indonesian Government, on a basis of equality with Indonesians of the same qualifications. The

Scheme, which was later administered by the Overseas Service Bureau, began operating a decade before the widespread growth of peace-corps activity. "So it was probably Australia which initiated the whole concept of overseas volunteering."

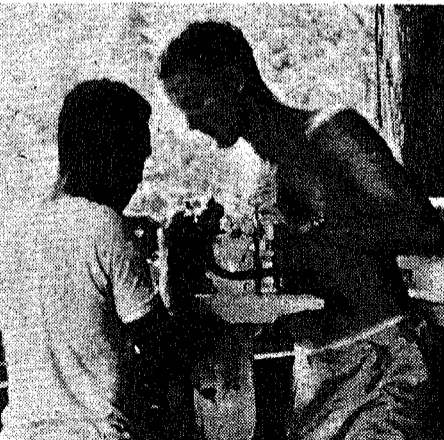
The Overseas Service Bureau began A.V.A. to extend this Volunteer program to other countries. The first A.V.A. Volunteers began work overseas in 1964. By now nearly 500 Volunteers have served overseas. In 14 countries.

Sue emphasises that A.V.A. is not the same as the American Peace Corps Movement. "The U.S. Peace Corps is part of the Government Aid Program," she explained. "But this is not so with A.V.A."

"A.V.A. is financed by public-spirited Aussies. By organisations like N.U.A.U.S., Rotary, the Myer Foundation, churches, colleges, S.R.C.'s and youth clubs. By leading companies like B.H.P., Carlton United Brewery, Commonwealth Sugar Refinery, Comalco, Conzinc Rio Tinto and Qantas. And the Federal Government also has hopped in with a subsidy."

A.V.A. accepts Volunteers for one and two year terms, pays the return air fares and arranges accommodation. "A basic point", Sue points out, "is that people with skills are needed."

Professional skills, such as teaching, lecturing or engineering. A whole range of graduate skills. Commercial skills, and trade skills, such as carpentry have been utilised through A.V.A.



"One question I'm often asked," said Sue "is just what sort of opportunities exist overseas for University Graduates. The answer to that isn't clear cut. Graduates — even recent graduates — trained in such fields as agricultural science, geology, engineering, social work, medicine or the physical sciences are sometimes accepted overseas to fill gaps until sufficient nationals are trained.

"However by far the majority of graduates are employed as teachers in secondary schools or tertiary institutions. Mainly because most Volunteers don't possess any more than a middle level of skills and experience themselves," Sue said.

And what about teaching qualifications? "Well teaching qualifications are desirable, of course, but in some countries, due to extreme teacher-shortage or, to a host of other factors, University Graduates are invited to teach. Provided, naturally enough, that teaching subjects are in their degrees, or they possess a technical skill."

The Bureau would like as many A.V.A. Volunteers as it can get. If you're interested, contact the Director at 23 Clarendon Street, East Melbourne and he'll fill you in.

Sue says most A.V.A. people look on their time abroad as a tremendous experience. More often than not they come back with memories to last a lifetime.

Take Joan Webster, Bachelor of Arts from University of Sydney, who taught in Malaysia for two years. Sue showed me a few pages that Joan had jotted down about her Malaysia interlude. "I remember a small Chinese pupil, my next door neighbour and pupil," Joan wrote. "She walked to school with me every day for nearly a year. We would struggle through tall, wet grass and mud. As we went she would ask me the finer points of English, such as 'what is the difference between nonetheless and nevertheless?'"

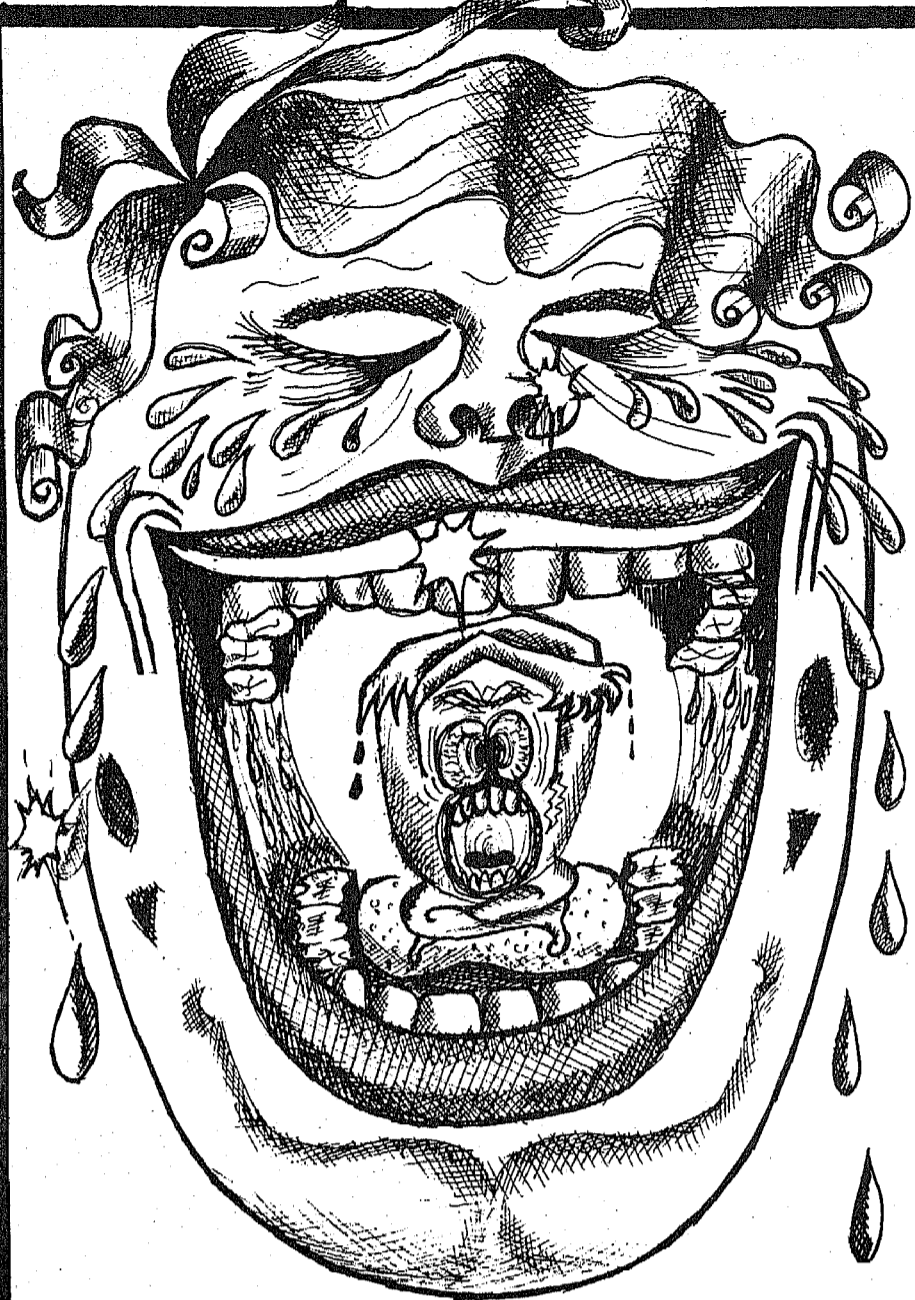
"Each day her three legged brown dog would follow us, terrorising all the hens and goats and small children. I will remember the food ... I managed to eat frogs, to swallow hunks of buffalo, to suck ducks' bills or chew pigs' intestines without a flicker of an eyelid."

You'll find A.V.A. people in all sorts of places. Especially away from the tourist circuit. You will see them in India, Indonesia, Malaysia, Singapore, Botswana, Nigeria, Tanzania, Zambia, British Solomon Islands, Fiji, New Caledonia, New Hebrides, Papua and New Guinea and Tonga. And what do these countries think of our A.V.A. Volunteers? "They keep asking for more," Sue replied with a smile. "There are far more requests for our Volunteers than we can ever hope to fill."

Overseas the A.V.A. men and women offer skills only where these are scarce. Their hosts offer the A.V.A. people a chance to learn at first hand about another society. The Volunteers return to give to Australian life their experience and understanding of the needs, hopes and problems of Africa, Asia and the Pacific.



A.C.I. ON CAMPUS
MONDAY, AUGUST 10th,
TUESDAY, AUGUST 11th.



CAN YOU DIG IT 45

EVERYBODY TELLS IT LIKE IT IS
 EVERYBODY READS IT THE WAY THEY WRITE IT
 EVERYBODY HEARS IT THE WAY THEY SING IT
 EVERYBODY WANTS IT THE WAY THEY NEED IT
 EVERYBODY SAYS IT THE WAY THEY SPEAK IT
 NOBODY KNOWS
 NOBODY KNOWS
 NOBODY KNOWS
 WHAT IT IS TO BE NORMAL
 I'M NORMAL BUT I DON'T KNOW HOW IT IS

EVERYBODY'S HAPPY
 EVERYBODY'S HAPPY
 EVERYBODY'S WHERE IT'S ALL AT
 EVERYBODY'S WHERE IT'S ALL AT
 AND IT'S ALL HAPPENING RIGHT HERE
 AND IT'S ALL HAPPENING RIGHT HERE
 EVERYBODY'S WHERE THEY'RE GOING
 EVERYBODY'S WHERE THEY'RE GOING
 EVERYBODY'S WHEREVER THERE ARE THINGS GOING
 AND EVERYTHING'S GOING JUST FINE

AND IT'S ALL TRUE TOO

AND YOU CAN'T ARGUE WITH THAT ONE

OH BABY
 EVERYBODY'S TALKING ABOUT WHAT THEY'RE SAYING
 EVERYBODY'S LISTENING TO WHAT THEY'RE HEARING
 EVERYBODY'S HEARING WHAT THEY'RE ALL SAYING
 AND YOU CAN'T ARGUE WITH THAT ONE

I THINK THAT JUST ABOUT SUMS UP THE ENTIRE SITUATION

HALF OF WHAT I SAY

I think I'm gonna break up inside (SHA LA LA)
 I think I'm gonna burst inside me (DOO WA DOO WA)
 I just can't go on any more (BOP SHOO WADDY WADDY)
 I think I'm gonna die (BOP SHOO WAH BOP SHOO WAH)

Bop shoo wah bop shoo wah (NOTHING SEEMS TO MATTER ANY MORE)
 Doo wah diddy diddy (I THINK I'LL GO AND KILL MYSELF)
 Bang shang-a-lang (EVERYTHING SEEMS TO BELONG TO SOMEONE ELSE)
 Shoop shoop shoop (NOBODY WANTS TO HEAR WHAT I HAVE TO SAY)
 So I think I'll go and kill myself (Bang shang-a-Bang)

BOP SHOO BOP SHOO BOP (Dit dit dit dit dit)
 RATTA TANG DOO TANG DOO TANG (Ramma lamma ding dong)
 SHA LA LA (Doo wah diddy doo)
 BOOM SHU BOOM SHU BOOM (Dooby du wup wup)

Bop bop a shooby-doo (DOO LANG DOO LANG DOO LANG)
 Ratta Tang du Tang du Tang (COMMA COMMA DOWN DOOBY DU DA DOWN)

READY~MADE/ONE

Sal Vital is a pleasant effervescent lemon flavoured Health drink for relief or sick headaches, billiousness, Torpid liver and kindred complaints.

Invigorating in cases of lassitude due to changing weather conditions or excessive heat.

A teaspoonful of Sal Vital in a glass of cold water, Drunk during effervescence at any time during the Day, is beneficial to young and old.

Two teaspoonsful taken first thing in the morning, on an Empty stomach, will prove a mild but efficient aperient.

Use a dry spoon. Keep in a cool place.

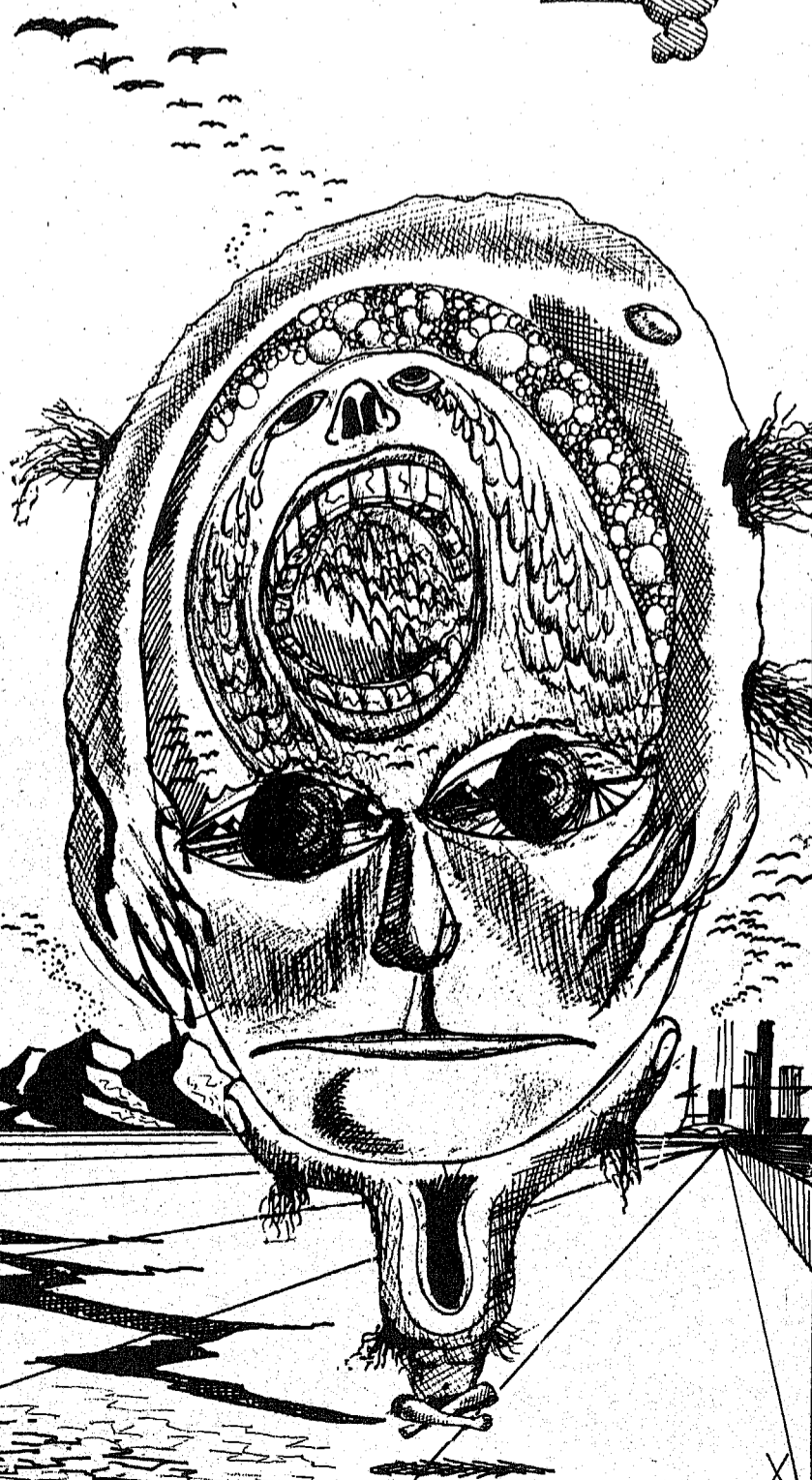
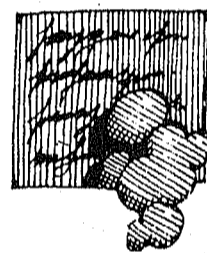
Discovered by
 X. Greenhouse 4/3/70

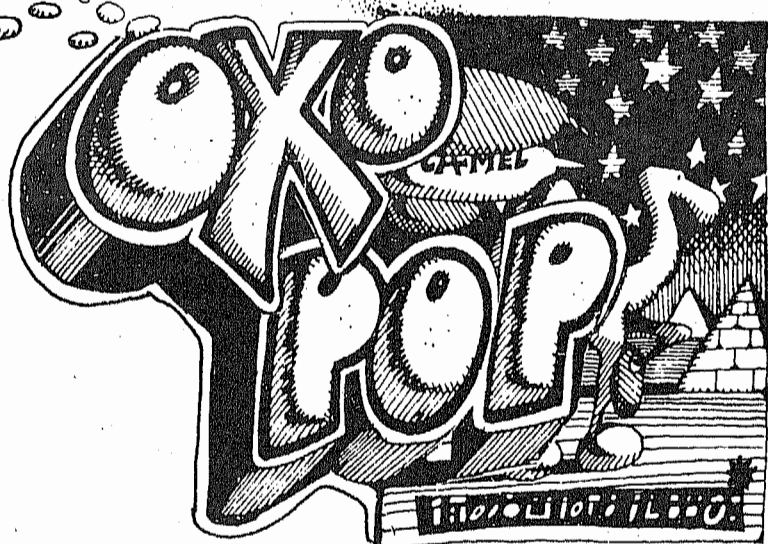
READY~MADE/TWO

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Discovered by
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POP POET
XERXES
GREENHOUSE
UNLEASHES
HIS TALENTS
(SEE OPPOSITE)**

**Telling it
like it is**

SUPERGROUP OR SUPERDUPE?



The success of Crosby, Stills, Nash and Young has made sure of one thing. The 'Super group' will be a permanent part of the rock scene. The list is already long and growing. Names like Eric Clapton, Nicky Hopkins, Jerry Garcia, George Harrison, John Lennon, Jack Bruce are all willing to play anywhere with anyone.

A recent jam session featured Eric Clapton, Jeff Beck, Keith Emerson (the Nice), two from Juice Lucy, Harvey Mandel, Dr. John and Delaney Bramlett (of Delaney and Bonnie, who in turn have recorded with Eric Clapton, George Harrison...) and the whole thing tentatively called 'Summit Meeting'.

George Harrison's new solo album features Eric Clapton, Ringo Starr, Gary Brooker (Procol Harum) and Klaus Voorman (Plastic Ono Band among other things), the production being by Phil Spector.

Apparently Spector has a Spector sound of the sixties fixation. Several songs that were tight and rocking during the sessions, turned out like 'Da Doo Ron Ron' after he had done his mixes.

In 1969 Rolling Stone magazine, in an attempt to prick a few balloons, published a hoax review of a super-super group including Lennon, Jagger, Dylan, McCartney, Harrison, production supposedly by Kooper. The demand for this non-existent album was so great that several session men got together and released an album called 'The Masked Marauders'. I quote from Circus magazine, a particularly horrendous pop magazine that was taken in.

"It is a double album with the cover being a photo of a man's hand reaching

to grasp a young woman's breast. The hand and breast are unidentifiable. The L.P. opens with Dylan's version of 'Season of the Witch' for 18 minutes. Paul McCartney plays bass and piano. The next number is 'With A Little Help From My Friends' sung by all and a very merry tune indeed. 'Midnight Hour' follows but only briefly and is the joke of the album. Everyone breaks up... Side three begins with a Bob Dylan rendition 'Duke of Earl' and Jagger following with 'Book of Love'... The last side contains two songs written especially for the album. Dylan's 'Cow Pie' and Jagger's 'I Can't Get No Nookie'... The next to last song on the album is a simple duet on acoustic guitars done by Bob and George. It is a beautiful version of 'Kick Out The Jams'. Very moving."

Very funny when you consider that a jam with all these 'greats' is quite on the cards today.

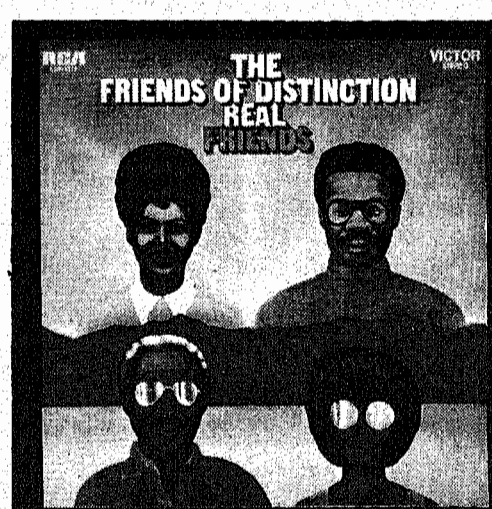
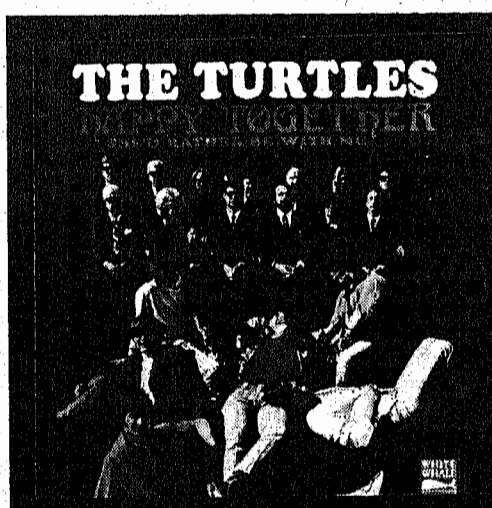
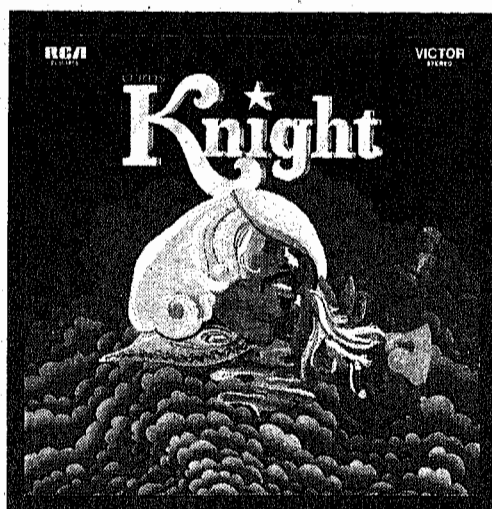
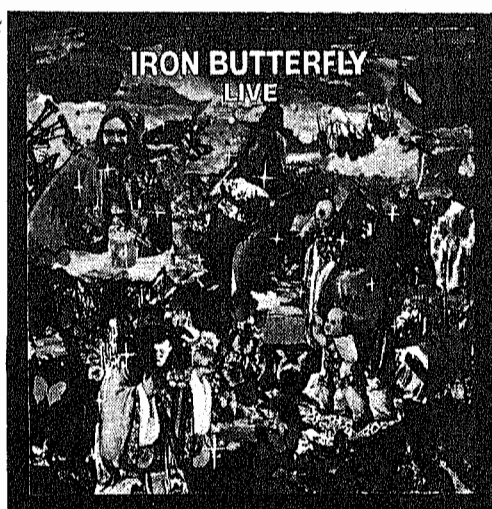
The logical extension of all this has been the super Festivals. If you thought Woodstock boasted a lot of 'names', you'll find that any self-respecting Pop Festival this summer in the U.S. will be as heavy-heavy without any of the attendant publicity given to Woodstock.

What's ahead? God knows, but when everybody who has ever made a record, gets together on top of Mount Krishna with forty-three million weekend hippies arriving by hijacked jumbo jets, the penny will drop like a super laxative. The collective supermen will appear as individual bores frightened of losing their star status and pulling every trick out of the showbiz bag to keep the dollars rolling in.

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Record Reviews

All records reviewed are kindly supplied by EMI, RCA, Festival and Phonogram records.



Ray Charles

Atlantic Jazz Anthology

This is a purely instrumental album, showing Ray Charles as a jazz pianist (and on "How Long Blues" as a reasonable saxophonist). The recordings were taped between 1956 and 1958, the period of the "cool school," and since that time Charles has concentrated on popular vocal music. Inevitably he has become a lesser light in the jazz field.

The album is historically interesting, but much of the material is poorly chosen. On a couple of tracks Charles merely seems to be an accompanist to a more audible (and more interesting) front line, while on others the piano work could be equalled by any reasonably competent jazz pianist. "Rockhouse" shows Charles' potential, but on "Blues Waltz", another of the better tracks, he hardly features.

Peter Kellett

Guess Who

American Woman

The Wheatfield Soul syndrome has been cast aside as the Guess Who discover that heaviness is all you need for success in 1970. Randy Backman's guitar leads have developed in the direction of Jimmy Page while the vocals, although not exactly challenging Robert Plant, have a damn good try a lot more often. Not that they have abandoned their harmonies: 'No Time' from their first album has been re-recorded here with the vocals virtually unchanged.

Iron Butterfly

Live

'In-A-Gadda-Da-Vida' (whole of side 2) suffers the most in this re-run of old Iron Butterfly. Whatever made this number keep their first album in the Cashbox charts for almost two years is missing. A nineteen minute opus that occasionally stoops to a sickly parody of the original.

The other tracks are passable enough in their unique solid rock productions. A good introduction to Iron Butterfly for those who don't need three albums. Sound quality is good. (Remixed.)

Curtis Knight

Curtis Knight

A Curtis Knight - Jimi Hendrix album was released about a year ago, but whether it was pressed from five year old tapes when they were supposed to have discovered each other or a new recording, I don't know. Nor am I sure how new these tracks are; a mixture of 1967 soul brass riffs, gospel vocal backings with an occasional echo on Knight's voice giving it a distinct fifties feel.

At least he can sing, something that never bothered Hendrix.

Turtles

Happy Together

Still their albums keep coming. This one's better than usual if only because of the inclusion of the title tracks. Otherwise fairly predictable top 40.

Real Friends

Friends of Distinction

Two members of each sex, all black, trying to be white and sellmaltzy while dominated by an orchestra fooled into believing they're working with the Fifth Dimension.

Colour them wishy-washy.

**MORE NEXT
TERM, FOLKS!**

WILM

The 1960's has been a decade of liberation; women have been swept up by that ferment along with the blacks, Latins, American Indians and poor whites—the whole soft underbelly of this society. As each oppressed group in turn discovered the nature of its oppression in American society, so women have discovered that they too thirst for free and fully human lives.

The three major groups which make up the new women's movement—working women, middle class married women and students—bring very different kinds of interests and objectives to women's liberation. Working women are most concerned with the economic issues of guaranteed employment, fair wages, job discrimination and child care. Their most immediate oppression is rooted in industrial capitalism and felt directly through the vicissitudes of an exploitative labor market.

Middle class women, oppressed by the psychological mutilation and injustice of institutionalized segregation, discrimination and imposed inferiority are most sensitive to the dehumanizing consequences of severely limited lives. Usually well educated and capable, these women are rebelling against being forced to trivialize their lives, to live vicariously through husbands and children.

Students, as unmarried middle class girls, have been most sensitized to the sexual exploitation of women. They have experienced the frustration of one-way relationships in which the girl is forced into a "wife" and companion role with none of the supposed benefits of marriage. Young women have increasingly rebelled not only against passivity and dependency in their relationships but also against the notion that they must function as sexual objects, being defined in purely sexual rather than human terms, and being forced to package and sell themselves as commodities on the sex market.

Each group represents an independent aspect of the total institutionalized oppression of women. Their differences are those of emphasis and immediate interest rather than of fundamental goals. Within women's liberation there is a growing understanding that the common oppression of women provides the basis for uniting across class and race lines to form a powerful and radical movement.

racism and male supremacy

Clearly for the liberation of women to become a reality it is necessary to destroy the ideology of male supremacy which asserts the biological and social inferiority of women in order to justify massive institutionalized oppression. Yet we all know that many women are as loud in their disavowal of this oppression as are the men who chant the litany of "a woman's place is in the home and behind her man." In fact, women are as trapped in their false consciousness as were the mass of blacks 20 years ago, and for much the same reason.

As blacks were defined and limited socially by their color, so women are defined and limited by their sex. While blacks, it was argued, were preordained by God or nature, or both, to be hewers of wood and drawers of water, so women are destined to bear and rear children, and to sustain their husbands with obedience and compassion. The Sky-God tramples through the heavens and the Earth/Mother-Goddess is always flat on her back with her legs spread, putting out for one and all.

Indeed, the phenomenon of male chauvinism can only be understood when it is perceived as a form of racism, based on stereotypes drawn from a deep belief in the biological inferiority of women. The so-called "black analogy" is no analogy at all; it is the same social process that is at work, a process which both justifies and helps perpetuate the exploitation of one group of human beings by another.

The very stereotypes that express the society's belief in the biological inferiority of women recall the images used to justify the oppression of blacks. The nature of women, like that of slaves, is depicted as dependent, incapable of reasoned thought, childlike in its simplicity and warmth, martyred in the role of mother, and mystical in the role of sexual partner. In its benevolent form, the inferior position of women results in paternalism; in its malevolent form, a domestic tyranny which can be unbelievably brutal.

It has taken over 50 years to discredit the scientific and social "proof" which once gave legitimacy to the myths of black racial inferiority. Today most people can see that the theory of the genetic inferiority of blacks is absurd. Yet few are shocked by the fact that scientists are still busy "proving" the biological inferiority of women.

In recent years, in which blacks have led the struggle for liberation, the emphasis on racism has focused only upon racism against blacks. The fact that "racism" has been practiced against many groups other than blacks has been pushed into the background. Indeed, a less forceful but more accurate term for the phenomenon would be "social Darwinism." It was the opinion of the social Darwinists that in the natural course of things the "fit" succeed (i.e. oppress) and the "unfit" (i.e. the biologically inferior) sink to the bottom.

why womens liberation?

According to this view, the very fact of a group's oppression proves its inferiority and the inevitable correctness of its low position. In this way each successive immigrant group coming to America was decked out in the garments of "racial" or biological inferiority until the group was sufficiently assimilated, whereupon Anglo-Saxon venom would turn on a new group filling up the space at the bottom. Now two groups remain, neither of which has been assimilated according to the classic American pattern: the "visibles"—blacks and women. It is equally true for both: "it won't wear off".

Yet the greatest obstacle facing those who would organize women remains women's belief in their own inferiority. Just as all subject populations are controlled by their acceptance of the rightness of their own status, so women remain subject because they believe in the rightness of their own oppression. This dilemma is not a fortuitous one, for the entire society is geared to socialize women to believe in and adopt as immutable necessity their traditional and inferior role. From earliest training to the grave, women are constrained and propagandized. Spend an evening at the movies or watching television, and you will see a grotesque figure called woman presented in a hundred variations upon the themes of "children, church, kitchen" or "the chick sex-pot".

For those who believe in the "rights of mankind," the "dignity of man," consider that to make a woman a person, a human being in her own right, you would have to change her sex: imagine Stokely Carmichael "prone and silent"; imagine Mark Rudd as a Laugh-In girl; picture Rennie Davis as Miss America. Such contradictions as these show how pervasive and deep-rooted is the cultural contempt for women, how difficult it is to imagine a woman as a serious human being, or conversely, how empty and degrading is the image of woman that floods the culture.

Countless studies have shown that black acceptance of white stereotypes leads to mutilated identity, to alienation, to rage and self-hatred. Human beings cannot bear in their own hearts the contradictions of those who hold them in contempt. The ideology of male supremacy and its effect upon women merits as serious study as has been given to the effects of prejudice upon Jews, blacks, and immigrant groups.

It is customary to shame those who would draw the parallel between women and blacks by a great show of concern and chest beating over the suffering of black people. Yet this response itself reveals a refined combination of white middle class guilt and male chauvinism, for it overlooks several essential facts. For example, the most oppressed group within the feminine population is made up of black women, many of whom take a dim view of the black male intellectual's adoption of white male attitudes of sexual superiority (an irony too cruel to require comment). Neither are those who make this pious objection to the racial parallel addressing themselves very adequately to the millions of white working class women living at the poverty level, who are not likely to be moved by this middle-class guilt-ridden one-upmanship while having to deal with the boss, the factory, or the welfare worker day after day. They are already dangerously resentful of the gains made by the blacks, and much of their "racist backlash" stems from the fact that they have been forgotten in the push for social change. Emphasis on the real mechanisms of oppression—on the commonality of the process—is essential lest groups such as these, which should work in alliance, become divided against one another.

White middle class males already struggling with the acknowledgment of their own racism do not relish an added burden of recognition: that to white guilt must soon be added "male". It is therefore understandable that they should refuse to see the harshness of the lives of most women—to honestly face the facts of massive institutionalized discrimination against women. Witness the performance to date: "Take her down off the platform and give her a good ----" "Petty Bourgeois Revisionist Running Dogs," or in the classic words of a Berkeley male "leader", "Let them eat cock".

Among whites, women remain the most oppressed—and the most unorganized—group. Although they constitute a potential mass base for the radical movement, in terms of movement priorities they are ignored; indeed they might as well be invisible. Far from being an accident, this omission is a direct outgrowth of the solid male supremacist beliefs of white radical and left-liberal men. Even now faced with both fact and agitation, leftist men find the idea of placing any serious priority upon women so outrageous, such a degrading notion, that they respond with a virulence far out of proportion to the modest requests of movement women. This only shows that women must stop wasting their time worrying about the chauvinism of men in the movement and focus instead on their real priority: organizing women.

By Marlene Dixon who is professor of sociology at McGill University and an activist in the Women's Liberation Movement. Her article centres on the situation in the U.S.A., but what she discusses applies generally to the status and function of women in Western society. The concluding part of this essay, dealing with marriage, will appear next term.

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