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PROSH PICS
VOL. 38 No. 12

PROSH DAY
PROGRAMME

7.00 a.m. - 9.00 a.m.
BRECKY B.S. LAWN
RAG DISTRIBUTION

8.30 a.m.
ANTI-DEAD DEMO FROM UNI TO PARLT. HOUSE STEPS

9.30 a.m.
FREE FILM (THE MALTESE HIPPIE)

10.00 a.m.
PROCESSION

1.00 p.m.
DRINKING HORN

2.15 p.m.
HAIR BALL

9.00 p.m.
DRINK-A-PUB DRY LOCATION
GLOBE HOTEL PORT ROAD
Dear Sir,

Some of your readers, I imagine, will be interested in the forthcoming 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 1975-85," and be held in the Police Auditorium.

Even so, Bob Catley will be speaking, and there should be opportunity for some quality debates between Left and Right. The other speakers are T. B. Miller, V.C., Funnel, Peter Hastings, R. J. O'Neill (Rhodes Scholar, Dunston graduate and military historian of Vietnam) and Ulf Sundhovens, a Munich 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 $5, and covers lunches and afternoon teas. Tickets are transferable. Brochures and application forms are available from the U.S.I. of S.A., Box 17288, 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 polarization.

Yours sincerely,
Colin Smith.

PROSH RAG

Yeat Boys and Girfels! Nobody in S.A. would print our children's fairy tales, The Prosh Rag. Thus a team of goodies (IVS) swiftly read the raw material interestate where it has been printed by some naughty, nameless editor and handed to the Rag Editors (provided you are reading this before 12 noon Thursday) the Rags are speeding their way to the city of Adelaide, where they are to be delivered from 2.30 p.m. today, and so everybody gets their rags and lives happily ever after.

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

Seminar

Mensa

Social disaster - not yet I agree. But the possibility is there. I daresay you become disenchanted with Mensa when I told I could wear a little yellow pin in the coat lapel. At one stage even gold and silver embossed with "M" were offered, and in America, I believe now it is possible to buy an "M" sweet 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. It meant you were extra clever. And the little yellow pin isn't analogous to the old tie, then it is something worse - an attempt to establish a mutual background or synonymous 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 dysplastic syllabics, slope your shoulders. You'll need them to get into Mensa. You won't, of course, need anything else for membership. For psychological reasons, not actual ability, nor even old fashionedness, is the yardstick 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 unheard of?

Of course I didn't say Victor Seresifakooff was a 'no hopper.' To the list of his activities I can add this: he is a successful inventor too. But until he took up Mensa, he was, outside his limited business circle, unknown. Now he is already being interviewed in the media. His voice is not the same as his skills. Although it is years now since I met him, I still think of him as a friend in spite of Menza, and of the less charming and less interesting people who are associated with the society he did so much to launch.

Yours etc.
Ex Mensand

ENGINEERING

A PERSONAL ASSESSMENT

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, Scilies etc.). However, as the trend has turned from anti-intellectualism and impotence 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 incosderable: teaching methods are the same except that now one has to cope with the 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, then has a heavy load of exercises and reports to write, will not be receptive to ideas and thoughts which lack sound 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 must be made more efficient and must be made more efficient and must be made more efficient and must be made more efficient by absorbing information and performing the required operations with it. The system can be "democratised:" students can gain representation on committees and Faculty Boards and more articulation and communication can be given to their thoughts. But the intrinsic nature of the course will remain and certain attitudes prevail. Students being trained to occupy a specific position in society. They must be trained in technical disciplines, and also have a skill set, in the organization and optimisation of systems, human and 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 technical education is an isolating factor, for instance, in an evil society. The nuclear research scientist have no knowledge of how his discoveries will be put to use. However, the same system things would still operate smoothly. The dimension of technical knowledge is a very little number of people, with a narrow idea of society acting collectively with the best of intentions on some scheme could proceed for years after. The layman would look on with no feeling for aesthetics, or without consulting the relevant experts, could, and indeed many people are already, create objects which damage, physically or otherwise, our environment. It is the Engineers who are the bears of technical knowledge and must therefore bear the full 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 human side of life and society. A critical mind must be developed and an open mind evaluated in conjunction with an end.

In the American universities, a student must now complete a degree in the sciences or science before being able to proceed to his technical training. The student with a degree in sciences academically have, at times, studied the problem. In Queensland University a group of degree in sciences students took a course in depth and collected a large amount of data on the subject of scholarship and enlightenment. In doing so, they did provide a strong argument to back their claims that there existed deficiencies in the Engineers' union criteria as 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 instances to elect to study Economics I or Psychology I in their courses. It can be seen within these subjects were considered useful to Engineers in their more immediate objectives of assimilating and efficiently utilizing technical data and technique.

In this case, the student does get an idea of the other half of life 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 setting them in the course may not be so revolutionary.

So far there is no acceptance of the value to an Engineering student of taking a course, or subject from the humanities or social sciences if it is not directly related to his technical training. If the present circumstances and in trends in our technological society persists, there may never be. Students will have to broaden their horizons and develop their own Initiative and at their own expense and time. In most cases economic and social problems, an Engineer student must spend a minimum possible time at University in non-productive endeavor; and aspirations of scholarship and enlightenment become unavailable luxuries to all but the most privileged.

S. Mark Gilbert.

ON-DIT READERS MART

Volunteers wanted to sell "Tap" (Secondary School's 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. Hall Club presents UNI WARMB a benefit for the Red Cross on Thursday, August 7th.

$1 ADMISSION TICKETS FROM SRC ONLY

"We brought you the Insanity Ball."

Submit to SRC Office

Competition to design a tshirt for a Lee shirt for Adelaide University.

Price: $5

Closing date: 4/9/70
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 dramatic 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 spectacles undaunted by the rains, floods and other phenomena that affected the "live" Woodstock. Warner Bros. is releasing "Woodstock."

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 more than 100 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 600,000 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 spell-binding effect to the first films of railroad trains which caused countless turn-of-the-century moviegoers to run from the theaters screaming because the movement of the locomotives seemed only too real. Another viewer, reminiscing back to his childhood days, compares the Maurice-Wadleigh branchline to the impact of 3-D films, "only without the hologram 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 high standards 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 $180,000 of their own money, and borrowed an additional $400,000 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 Mary Scorsese and Thelma Shoonemaker. Mr. Scorsese distinguished himself at the age of 24, when he won the "Prize del Delga d'Oro" at the Belgium Film Festival. Miss Shoonemaker 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 to their respective roles: the brash, egotistical producers and directors of a bygone era of film-making. Bob 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 glasses and bushy black hair. Wadleigh is another whole new type. A man who has studied, among other things, the latest expression of a man who has studied, among other things, linguistics and comparative religion. Mike moves with the 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 feed for themselves when the going got rough."

Every conceivable 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 ship which was to have gone from Chicago to JFK to La Guardia, was misdirected to Rochester to Liberty, N.Y. One nervous cameraman still recalls the welcome sight of a newly arrived undeceived Bob Maurice, who, on his way to rescue the missing film, "stepped off the ground and onto the waiting helicopter he had raised for just such an emergency."

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 galaxies 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 Ampex in a pose not unfamiliar to those who have 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 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 cheering and tears of many drowning up the last few disorderly notes of Jimi Hendrix's "Star Spangled Banner." But "Woodstock" lives on, and so do the excitement, the anxiety and the non-stop entertainment of those three unbelievable days.

"Woodstock" press release starting Warner Theatre, August 28

A.C.L. ON CAMPUS MONDAY, AUGUST 19th., TUESDAY, AUGUST 20th.

ON D'T, August 6, 1970. 3
THE PILBARA PROJECT

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

SUMMARY

This report appears to be a development and research programme designed for a group of 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 fit into the Nomads' needs and desires, and whether they bring about any capital outlay to 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 exploration and treatment suitable for the Nomads' mining enterprises. In technical training schemes which use Aborigine skills and motivations to equip them for these processes, indications are taken to ensure the future growth and continued independence of the Nomads.

SECTION 1—INTRODUCTION

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

Diana McLeod, a white woman who lived with the group for over 30 years, tells us that it was an independent Aboriginal community. One man is noted as a leader of the group. This man, known as 'Mr. Pilbara', was the first to take up the challenge of setting up a technical training scheme in order to produce a group of skilled workers. In 1970 when the Aboriginal Protection Agency, University staff members, and Aborigines in cooperation with Don McLeod and the tribal leaders of the Nomads, established the Pilbara Aboriginal Research Foundation. A summary of the development is given in Section 11 of this report.

The major activity of the Foundation in 1970 was the establishment of a Fundraising Campaign. For $500,000, a new building on-site would be built and the Foundation would take on the role of the government in the field of Aboriginal affairs.

SECTION 2—JOBS IN THE AREA

The Aboriginals want to play in the New Economy, which is a new economy. However, they do not have the education, skills, and training to operate in such a setting. The growth of mining throughout the State has had a significant impact on all areas of life. In many cases their goals have been through the introduction of new ideas and concepts. These changes have included services such as health and community services, the industrial use of energy, and the employment of Aboriginals by the capriciousness of the mining industry. The Aborigines are not adequately prepared at present to make the transition to the New Economy.

1.200 Aborigines employed in the North West during 1975 (the total population was 3,400); of whom 400 were employed in Aborigines in the pastoral industry (472 males). Industrial employment of the next largest group (126 males). Only 68 males were employed in the mining industry, all of whom are probably the Nomads.

The current small state of the economy would render them ineligible for all but the lowest skilled and unskilled jobs. At the level they would be employed at a lower level employment. This may not be possible. A number of the Nomads are not employed in any industry.

The mining industry in the Pilbara is not only economically but also environmentally. There are quite a number of stations which have been overworked and polluted, which may cause other problems in areas where the Nomads are relatively poor. It is possible that a small number of the Nomads could be profitably employed on an industrial scale in the Pilbara region on which once was their tribal land.

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At Albion College in the community, the Albignon's prominent role is evident. Their place is marked by a signpost that stands like a landmark, guiding the path of those who seek its wisdom. The signpost is not just a sign but a symbol of the Albignon's commitment to the community. It is a testament to their dedication and their desire to make a positive impact.

The Albignon's influence extends beyond their immediate family. They are known for their philanthropic efforts, supporting local schools, libraries, and community centers. Their generosity is evident in the many scholarships they offer to students, which provide opportunities for countless young people to pursue their dreams.

The Albignon's contribution to the community is not limited to financial support. They are active in community events, volunteering their time and expertise to help organize and support these events. Their commitment to the community goes beyond what is expected, and they are truly an integral part of the Albion College community.

In conclusion, the Albignon family is a shining example of how one family can make a profound impact on their community. Their dedication, generosity, and leadership serve as a testament to the power of individual action and the importance of community involvement. The Albignon story is a reminder that each of us has the ability to make a difference, and by working together, we can create a better future for all.

SECTION 7 - SOCIAL EFFECT OF TECHNOLOGY AND DEVELOPMENT

Each new stage in the development of technology and society has a complex relationship with the environment, leading to both positive and negative outcomes. While some technologies have improved our quality of life, others have had unintended consequences that can be detrimental to the planet.

For example, the widespread use of plastic has led to significant environmental problems, including pollution and habitat destruction. On the other hand, renewable energy technologies, such as solar and wind power, have the potential to reduce our dependence on fossil fuels and mitigate climate change.

The Albignon family's commitment to sustainability is evident in their support of these technologies, which is in line with the trend towards more sustainable living. They understand the importance of balancing technological advancement with environmental responsibility.

In conclusion, the Albignon family's leadership in promoting sustainable technologies is a testament to their commitment to the well-being of the planet. Their efforts serve as an inspiration for others to follow their lead in making responsible choices that benefit both present and future generations.

SECTION 8 - ORGANISATIONAL STRUCTURE INCLUDING SUPERVISORS

The Pilot Project organization can be represented as follows:

<table>
<thead>
<tr>
<th>Role</th>
<th>Supervisor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aboriginal leaders</td>
<td></td>
</tr>
<tr>
<td>Aboriginal teachers</td>
<td>Foundation Manager</td>
</tr>
</tbody>
</table>

The organisation's structure is designed to ensure effective leadership and efficient management. The Foundation Manager oversees the work of the Aboriginal leaders and teachers, who are responsible for implementing the Pilot Project's goals and objectives.

The Pilot Project has a strong focus on culturally appropriate education, which is essential for the success of the Aboriginal youth. The organisation's structure is designed to support this focus, with a clear chain of command and well-defined roles and responsibilities.

In conclusion, the Pilot Project's organisational structure is a key factor in its success. It ensures effective leadership, efficient management, and culturally appropriate education, which are all critical for the organisation's long-term success.
This emerges as a pattern of one-dimensional thought and behaviour in which ideas, aspirations, and actions that stand against the current, transcend the established universe of discourse and action are either repressed or reduced to terms that may be defined by the rationality of the given system and of its competitive, co-operative, and hierarchical relationships. In these instances, as much with what he writes, Marcuse observes to be saying something profound, deep and vital. He sounds dehistoric, original, and as he throws out the challenge to be understood, when, in fact, he can't be understood—he manages to seize the reader into believing that he is all of these things. But John Stuart Mill has already said it—and much more clearly.

In short, Mill, in Liberty, says everything Marcuse tries to say, but it is clear, Marcuse, on the other hand, provides the information which uncondi- tionally complicates the issue, and which displays his real message. Writers like Vance Packard, Ralph Nader and other crusaders in the U.S. are far more effective than Marcuse will ever be. (In this, the Hidden Persuaders, which exposes 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 opened the floodgates and delivered in-built features of some G.M., cars which do make them literally unsafe at any speed. Fitzgerald, in a report on Harrop spending of U.S. taxpayer's money on weapons research shows that billions (of dollars) was being wasted on large scale systems as the C-54 Galaxy cargo plane, the Minuteman, missiles, and the Mark II radar and computer systems for F-117 airplane. So in Australia we have a few examples of this also. Henderson’s pension survey of Melbourne, revealed that at least 45% of the population was starving, severely mal-nourished, and without anything like adequate health or housing facilities. Mr. Justice Nimmo pointed out it to them that the constituted authorities, the police, and their own constituents. 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, intellectual, has the right to prevent them abstaining.

Well, for all that, without claiming either to be an educator or an intellecutal historian, I would like to think. And this is no new thing to say—Mill has said it already. Violence will not solve the problem at all. Clearly it will only make things worse, and this is the main authority. Unless we can have a lot more refined and more refined consonant, and more than the empires’ moments are going to replace the existing ones which would be better than ever.