

# NEW DAWN



DECEMBER 1973

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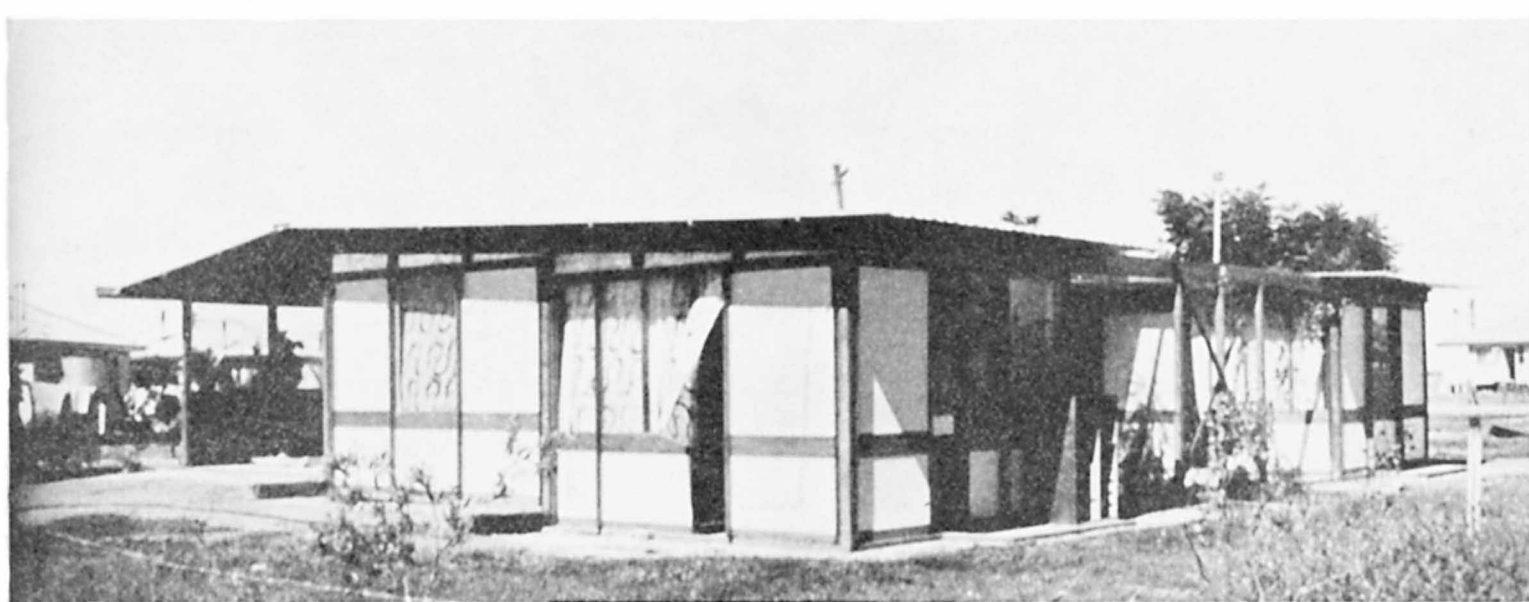
**FRONT COVER:** *The front cover design is taken from the greeting card being distributed by the Aboriginal Medical Service. The cards can be purchased from the Medical Service at 193 Regent Street, Redfern, N.S.W. 2016. Tel.: 699 2493. (See page 8).*

**BACK COVER:** *Recent conferences around New South Wales: Top—NACC conference in Sydney; Left—NACC conference in Moree; Right—Aborigines Advisory Council public meeting in Moree.*

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**EDITOR:** Peter Vaughan, Publicity Officer, Department of Child Welfare and Social Welfare, Tel.: 20982.

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*This house at Bourke was built by the Advancement Association with the aid of a Commonwealth grant similar to those now available to Aboriginal housing societies.*

# Grants Available for Aboriginal Housing Societies

**The Australian Government has adopted a policy of making grants available to housing societies established by Aborigines to enable them to build or purchase homes for the community.**

The grants are also made to advancement associations and the like which are involved in the welfare of the community and which establish committees to deal specifically with housing.

To receive a grant the organization concerned and its management should be drawn predominantly from the Aboriginal community.

The grants are designed to assist in the provision of housing desired by the community. Where houses are to be constructed rather than purchased, the homes should be built by local labour and (where possible) use materials produced by the community itself.

The affairs of the housing society and all its decisions should be under the control of the local community.

## **Which groups are eligible for grants?**

To be eligible for a housing grant, a group or community should form a housing society or form a housing committee as part of the existing advancement organization.

The society or committee must have a constitution which provides that: (a) the provision of housing for the community is one of its objects; and (b) its

membership and management are predominantly Aboriginal.

## **For what purposes can the grants be used?**

Grants made to housing societies can be used for the following purposes:

- to meet the costs of establishing the society;
- the costs of erecting houses;
- the purchase of houses, where appropriate;
- the maintenance, repair and renovation of houses owned by the society;
- all matters connected with the erection or purchase of houses (accountants, solicitors, architects fees, etc.);
- maintenance of account books and payment of auditor's fees.

## **Rent and Sale of Houses**

Houses built or purchased by a housing society will be owned by the society which must maintain them in good condition.

The houses may be rented to members of the community who are members of the society. The terms of rental will be determined by the society, either as a fixed rent per week or a percentage of the tenant's income.

The society may sell houses to tenants, provided that the price is not less than the house's depreciated value and that the terms of sale are determined in



*The Redfern housing project in Sydney is based on the scheme of providing direct grants to local communities to build their own homes. These renovated terrace houses and their remodelled backyards show part of the work already done on the project.*

consultation with the Department of Aboriginal Affairs.

### **Accounting**

The housing society must open a special bank account. It must pay into the account any grants or other funds it receives, together with the rents it collects and funds from the sale of its houses.

The society must make all its payments by cheque. Its receipts and payments must be recorded in proper books of account which will be audited annually by a public auditor.

### **General**

A housing society may:

- provide necessary assistance to tenants moving into conventional houses for the first time;
- assist the tenants with the provision of heavy furniture and essential equipment;
- provide rent rebates where tenants face hardship due to unemployment or other valid reasons.

Where a single community or group is not large enough to justify the formation of a housing society, it may join with other groups or communities in the neighbourhood to form a society on a regional or other basis.

A housing society receiving a grant under the scheme will be required to provide the Department of Aboriginal Affairs with a progress report every 6 months and with a copy of its audited accounts each year.

### **How to apply for grants**

Enquiries about the scheme and applications for grants, should be addressed to:

The Secretary,  
Department of Aboriginal Affairs,  
P.O. Box 241,  
Civic Square, A.C.T. 2608  
(Tel.: 48 0077)

The Department will provide advice and assistance in the formation of a housing society and in applications for grants.



# 1973 Sixth Form Seminar

**One of the positive achievements of the Aboriginal Secondary Grants Scheme is that more students have been encouraged to stay at school to the sixth form.**

In 1972, twenty-two students completed sixth form and this year up to forty students are expected to complete. It is expected that the number will increase further in 1974.

Students who complete sixth form can rightly expect a wider variety of career opportunities open to them. To help these students see the range of possibilities, the Australian Departments of Education and Labour arrange a seminar for the sixth form students who hold secondary grants.

This year the seminar was held in the August vacation and of the forty eligible students, twenty-three attended. Six of these were girls. The students were mostly from country areas as far away as Mullimbimby, Goodooga and Griffith.

*Karen Lonsdale (tertiary study grant), Rhonda Keys (Bondi Junction), and Madeline Anderson (tertiary study grant).*



They stayed at the Kirinari Hostel, Sylvania, which provided an informal and friendly atmosphere.

A barbeque lunch was held on the first day, but the formal programme commenced next day at the University of New South Wales. There, Mr John Wheeler, a student counsellor, discussed the demands of studying beyond school level. In particular, he mentioned that tertiary study required a greater intensity of work than school.

Inevitably, higher level courses are conducted in the larger cities and consequently country students who choose these courses would have to live away from home.

Later in the day the group visited the N.S.W. Institute of Technology and the Careers Reference Centre. Among other attractions at the institute, the students saw themselves being interviewed on closed circuit television. The Careers Reference Centre provided information on a wide variety of occupations some requiring further study, others not.

On other days, students who were interested in courses at technical colleges were able to discuss their interests with counsellors of the N.S.W. Department of Technical Education. Courses in cooking and social work were among those which interested some of this year's group.

Of the 1972 sixth formers, nearly half have entered teacher training and this year a similar proportion had a meeting with Mr W. Rose, an Assistant Director of the N.S.W. Department of

*Harrold Allan (Moree), Danny Chapman (Nerrigundah), Les Smith (Kempsey), Les Ridgeway (Moree), and Joseph Craigie (Narrabri).*



Education. One of his responsibilities is making special provision for Aboriginal education.

The Department wants to train an increasing number of Aborigines as teachers, but students should first consider whether they are really interested in teaching.

Special visits were arranged for individual needs. For example, two students visited the Police

Academy and another small group were shown around the computer centre of the A.N.Z. Bank.

The week's activities concluded with a social evening at the hostel.

Aboriginal Secondary Grants wishes all the sixth formers success in their examinations and a wise choice in their careers.



*Darrel Thorne (Walgett), Kevin Naden (Quirindi), Dennis Essington (Villawood), Cecil See (Dubbo), and Stephen Merrit (Dubbo).*



*Les Toomey (Armidale), Derris Devitt (tertiary study grant), Steven Widders (Armidale), and James Williams (Griffith).*

# ADVANCEMENT COMMITTEE FORMED AT DUBBO

**Over recent months the Dubbo community has established the city's first Aboriginal advancement organization.**

The formation meeting which took place in August has been followed by regular meetings since then. The president of the association is Mr Fred Powell and the secretary, Joan Powell, his daughter.

The initial meeting in August attracted about seventy local members of the Aboriginal community. The follow-up meeting, early in September, was attended by a number of guests, including Mr Bill Bird, a liaison officer with the Directorate of Aboriginal Welfare, and Mr Eric Craigie, president of the Moree Aboriginal Advancement Association. (Eventually the Dubbo association decided to adopt a slightly modified version of the Moree association's constitution. The sample constitution printed below is based on that of the Moree association).

Also present at the August meeting were the local welfare officer, the regional vocational officer from the Department of Labour, and the adult literacy officer from the Directorate of Aboriginal Welfare.

The meeting spent some time discussing the elections for the N.S.W. Lands Trust and for the National Aboriginal Consultative Committee.

A number of people expressed an interest in an adult literacy class which could be set up in conjunction with the local evening college. The possibility of establishing a second pre-school at Dubbo was also discussed.

Mr Bird stressed the importance of each community establishing its own advancement group as a way of getting more things done. Mr Craigie outlined some of the achievements of the Moree association, such as its recent success in persuading the Australian Government to provide homes for sixteen families lodged in caravans.

Such associations, however, must be properly organized (that is, have a constitution) before they

will be recognized by the Government, said Mr Bird. He pointed out that State and Federal Aboriginal liaison officers were always at the disposal of such communities.



*Some of the office-bearers in the Advancement Association recently formed at Dubbo: Joan Powell (secretary), Ray Nolan (treasurer of the funeral fund), Valda Ryan, Bob Towney, Fred Powell (president), Dot Probert, Cecil See, and Daisy Carney (seated at front).*



*People who attended the second meeting of the Dubbo Association.*

**The following is a sample constitution for the benefit of any community considering establishing an Aboriginal Advancement Association. This one is based on that used by the Moree association:**

“1. The name of the Society shall be called The \_\_\_\_\_ (name of town or community) Association for the Advancement of Aborigines, hereinafter called “The Association”.

2. The aims of the Association shall be: \_\_\_\_\_

3. Membership of the Association shall be open to all, subject to the Committee's approval. A roll of members showing their names, addresses, and dates of joining the Association shall be kept. The Annual membership fee and the due date of payment thereof shall be determined by the Association at the first General Meeting, and at each Annual General Meeting.

4. The Committee, subject to confirmation by a General Meeting may invite such persons as it desires to become Patrons of the Association.

5. The management of the Association's affairs shall be deputed to the Committee. The Committee shall consist of a President, a Vice-President, a Secretary, and a Treasurer and five other members to be elected at the first General Meeting, and at each Annual General Meeting, as the case may be, and the said Committee will have the power to co-opt additional members with a simple majority vote for a definite period of time. The officers and Committee members shall hold office until the Annual General Meeting next succeeding their election.

6. Five members of the Committee shall constitute a Quorum for Committee meetings.

7. The Committee shall have power (inter alia) to appoint subcommittees and define their duties and powers.

8. The funds of the Association shall be banked in an Account in the name of the Association. Any three jointly of the President, Vice-President, Secretary and Treasurer are authorized to operate on the said bank account. Three signatures will be necessary to draw the cheques.

9. The Financial Year for the Association shall end on the 30th June.

10. The Annual General Meeting of the Association shall be held in the month of July, in each year, upon a date, and at a time to be fixed by the Committee, for the following purposes:

- (a) To receive from the Committee a report, balance sheet and statement of accounts for the preceding Financial year, and proposals for the current Financial year.
- (b) To elect the Committee, which includes the officers, and to appoint an auditor for the ensuing year.
- (c) To decide on resolutions which may be duly submitted to the meeting as hereinafter provided,

11. The accounts shall, as soon as practicable after the end of the financial year, be audited by a qualified Accountant, elected at the preceding General Meeting; the Auditor shall examine all accounts, vouchers, receipts, books, etc., and furnish a report thereon at the Annual General Meeting. The audits shall be conducted at regular intervals of 12 months.

12. Any member desirous of moving any resolution to alter the Constitution at the Annual General Meeting shall give notice thereof to the Secretary at a previous meeting in writing before or during the Meeting. Such alterations shall have a two-thirds majority vote.

13. The Committee may call such Ordinary General Meetings at such times as it thinks fit. Special Meetings shall be called by the Secretary at the written request of ten or more members within a period of one month from the date of receipt of the request. In order that General or Special Meetings may be convened in the proper manner, the Secretary shall give at least seven days clear notice of the intention to convene the Meeting to all Members.

14. At all General and Committee Meetings the President or Vice-President, and in their absence, a member elected by the Committee, shall take the chair. A member shall be entitled to one vote upon every motion or resolution, and in the case of an equality of votes the Chairman shall have a second, or casting vote.

15. The Quorum at all General or Special General Meetings shall be as follows: For motions proposing any repeal, addition or amendment to this Constitution, two-thirds; for all other business, eight members.

16. The Constitution may be added to, repealed in whole or part, or amended at any General Meeting convened for that purpose, provided that no such resolution be deemed to have been passed unless it is carried by a majority of at least two-thirds of the members voting thereon.

17. The expenditure of Funds of more than twenty dollars on any one project shall require the prior consent of the members of the Association at the General Meeting.

18. All resolutions (except those specifically stated otherwise in preceding clauses), shall be deemed passed if carried by a simple majority of members voting thereon.

19. No members past or present shall have any claims on the assets of the Association.

20. Dissolution: The Association shall be dissolved in the event of the membership being less than three persons or upon the vote of a three quarter majority of the members present at a special Meeting convened to consider such a suggestion. Upon dissolution, assets and funds on hand may, after payment of all expenses and liabilities, be handed over to such registered or exempted charity or charities as a majority of members present at a General Meeting may decide.

21. A Quorum for an Annual General Meeting shall be one third of the total financial membership.

22. Financial Membership: Discussions shall be open only to those having Financial Membership”.

## SCENES FROM HILLCREST AND YAMBA

These photos of people from the North Coast were sent in by Lois Randall of Maclean.

She describes Hillcrest and Yamba Reserve as "near the sea, the weather is perfect all year round, all sporting facilities are available, fishing is fantastic all year round".



*Dorothy Kapeen and Lorraine Laurie  
enjoying the football.*



*Marie Kapeen.*



*Keith Randall.*



*The lower river mob.*



*Mr and Mrs Rod Randall.*



*Betty Randall.*



*"The happy gang".*



*Lois and Kayleen Randall.*



*Beris Randall, "the exercise girl".*



# Medical Service Greeting Card



The illustration on the front cover of this edition of *New Dawn* is taken from the greeting card produced by the Aboriginal Medical Service, Sydney.

Cards can be purchased (\$1 for 10) at the Medical Service, 193 Regent Street, Redfern, Telephone: 699-2493.

Although the card is highly suitable for Christmas it can be used for most occasions. The stars in the upper right-hand corner are not the traditional Christmas motif, but the Southern Cross. The inscription inside the card simply reads "With Best Wishes".

Funds raised from sale of the cards will go towards helping the work of the Medical Service.

The design was donated by Deidre Milligan and the card produced by Australian Greetings, Melbourne.





# THE LAND RIGHTS COMMISSION

(This is the first part of an article on the Aboriginal Land Rights Commission. It deals with the historical and social background to the issue of land rights and with the problems of recognizing such rights within a framework of English law, taking into account the difficulties associated with Aboriginal reserves, public reserves, crown lands, pastoral leases, and city and town dwellers. The remainder of the article will deal with other problems, the report's recommendations, and the responses it has aroused).

**The first report of the Commission set up by the Australian Government to study how the recognition of land rights can best be implemented in the Northern Territory and Central Australia, has recently been published.**

The Government has already recognized land rights in these areas under its control. The Commission, under Mr Justice Woodward, is studying and proposing ways in which the policy can be put into practice.

This first report, which appeared in late July, was made for the purposes of *drawing attention to some of the problems that have been encountered; proposing some possible solutions to these problems; and inviting comment from Aboriginal people concerned.* One point which the report makes at its outset is that the Commission had received "very few" comments and submissions from Aborigines, which is attributed to a lack of contact and information.

Mr Justice Woodward comments: "In spite of this I have become very much aware of the difficulty of Aborigines in coming to grips with the new situation in which they find themselves. In one sense, discussion of land ownership seems to them unnecessary. They know which Aborigines own which tract of land by Aboriginal law, whether it is now part of an Aboriginal reserve or of a cattle station. In another sense they need to understand their present opportunities to consolidate or re-establish rights in land."

In the opening section of the report, he makes two other points: (a) the Commission's terms of reference do not include provision for compensation; and (b) the people have lacked both professional assistance and an overall organization to assist them in putting a case to the Commission.

## **Aborigines and their land**

The substance of the report begins by outlining the ties between Aboriginal people and their land, pointing out that their occupation of the continent

preceded European settlement by 30,000 years and that different groups of Aborigines claimed identifiable areas of land as their own, leaving no part of the continent unclaimed.

The report outlines the highly complex system of rights and ownership over different tracts of land, distinguishing between such notions as managerial interest and religious rites over the same land. The system is further complicated by the fact that Aboriginal social organization differs from place to place and the fact that there is disagreement as to how the systems and relationships have changed since the first European settlers arrived.

The report goes to some lengths to distinguish between—

*Ethnic bloc*: a group of related peoples, speaking different languages but living in adjacent areas;

*Tribes*: a group sharing a common language, a commonly used name for that language and the people using it, and an identifiable tract of country where those people live or used to live;

(Neither the tribe nor the ethnic bloc ever had any social or political unity and so was never a land holding group).

*Dialect group*: a subdivision of a tribe which speaks a dialect based on but slightly different from the common language of the tribe. Sometimes the dialect group is the key social unit.

*Clan*: a subdivision of a dialect group, larger than a family but based on family links through a common male ancestry—membership is determined by birth.

Rather than the dialect group, the *clan* is more commonly the key social unit and the group which has close spiritual associations with particular tracts of land. The land-owning clan can be defined as a group of people who share the same links with the same land.

These links or spiritual associations include the rights to unrestricted use of its natural products and the ceremonial duties to tend the land by the performance of ritual dances, songs and ceremonies at the proper times and places.

Members of a central or dominant clan may be scattered among a number of similar family groups, although all family groups will share a common male ancestor which associates them with the clan. The head of the family will know exactly where his clan's land begins and ends.

The family group may move about by itself, or may join with other groups to constitute quite a large band—perhaps thirty or forty people—which constitutes the hunting and food-gathering social unit. Where the band is a large one, it may be difficult to say that it has any one clan as a nucleus.

The clan may have a common totemic figure (e.g., the bandicoot). However because each person's totem is based on his place of birth or "conception", etc., an individual may have a separate totem from that of the clan's. This will give him a special relationship with other Aborigines sharing the same totem.

Before this system of relationships was affected by white settlement, there would have been no difficulty in recording the allocation of country between land-holding clans or dialect-groups. Today the degree of difficulty varies from place to place.

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"I have so far come across no case in which ownership of land has been disputed among full-blooded Aborigines."

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Mr Justice Woodward comments: "I have no doubt that, even today, the necessary information is available to divide much, if not all, of the Northern Territory into dialect groups or clan regions. If the right people could be taken out to the right places, to demonstrate the position on the ground, I believe that there would be little disagreement. I have so far come across no case in which ownership of land has been disputed among full-blooded Aborigines. But the task of obtaining the necessary information from different informants having different degrees of knowledge, and then converting it into clear terms for record purposes, could undoubtedly be a very long and difficult one."

### **The problems in implementing land rights**

#### **A: Existing Reserves**

In the case of existing reserves, the first problems arise in the **vesting of title** i.e., to whom or which group or groups should the reserves be given.

The report outlines three alternative methods:

- (1) Vesting title in *statutory councils* i.e., the title to all reserve lands would be handed over to a single all-Aboriginal council set up for that purpose (or perhaps to more than one council or even a separate body for each reserve).
- (2) Vesting title in *communities* i.e., the title to reserves or parts of reserves (as in the case of the huge Arnhem land reserve) would be handed over to the local community.
- (3) Vesting title in *clans* i.e., hand over title of the reserves or parts of reserves to traditional land holding groups.

Vesting title in *statutory councils* has the advantage that legal title to reserve lands could be given to such councils quite simply and quickly. The disadvantages of this method are that it might be thought such an approach was too impersonal, too remote from the people living on the land, and that it puts too much power into a few hands—although such objections could be partly overcome by limiting the powers of the councils and providing legislative protection to guarantee the rights of communities or clans to occupy and use their traditional lands.

Vesting title in the *community* has some advantages as a land-owning unit because it is the basic political and social grouping for Aborigines in today's society. The provision of administrative support and independent advice for such communities, however, could be made difficult by any tendencies for the community to subdivide into clans or dialect groups. Disadvantages of the community approach would include the possible difficulty of drawing dividing lines between community areas when the same clans or dialect groups may be represented in two or more communities; and the fact that there is often movement between different communities. Another difficulty would be the situation where a group leaves a community and sets up a new community of its own.

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"Vesting title in clans or traditional land-holding groups has the advantage of most closely approximating Aboriginal law."

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Vesting title in *clans* or traditional land-holding groups has the advantage of most closely approximating Aboriginal law. Membership of clans and



clan boundaries should always be capable of precise definition.

There are, however, difficulties in this approach: (a) traditional tracts of land were based on a food-collecting and hunting life, not on the present or future food production and economic needs of the clan; (b) some such areas are extremely small; (c) the major groups in some well-established communities might find that their traditional land does not correspond to the reserve lands on which the community is now established; (d) simple legal recognition of a clan's traditional rights to a certain piece of land, would not take into account the rights and ceremonial duties of the "managers" of that land; and (e) it would be extremely difficult to administer an ownership system where the rightful owners to a piece of land belong to several family groups living in communities hundreds of miles apart.

Mr Justice Woodward suggests that one possible solution to all of these problems would be a blend of community and clan or tribal ownership as found appropriate in different places. But he stresses: "One thing which seems quite clear so far as reserve lands are concerned is that ownership, in the first instance, must be communal . . . Some form of incorporation for Aboriginal groups will thus be necessary for landowning purposes".

Assuming the question of vesting of title is resolved, the second major problem in relation to the reserves is that of **existing rights**. Although no problems are anticipated with mission leases (the churches have expressed their willingness to transfer the land to the communities) the problems associated with special purpose lease, mining leases and exploration permits, are more complex.

Mr Justice Woodward puts the dilemma thus: "The point has been made to me by several Aboriginal communities that they were not party, in any legal or practical sense, to certain of these agreements, all of which proceeded on the assumption that Aborigines had no recognizable rights in land. On the other hand, such agreements have been entered into in good faith by the lessees or permittees who, in some cases, have spent large sums of money on capital works".

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"One thing which seems quite clear so far as reserve lands are concerned is that ownership, in the first instance, must be communal . . ."

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To reconcile this conflict, he recommends that initially existing rights should be preserved by the legislation which gives land title to Aborigines. However all income from agreements, leases, permits, etc., over Aboriginal reserves, should be paid to the incorporated clans or communities with a claim to the land. The agreements would then be reviewed and if the clans did not approve of any arrangement, an attempt would be made to renegotiate it. If this fails, says the report, "consideration could then be given by the government to the compulsory acquisition of the rights concerned on terms of just compensation".

Where mineral resources are involved, the report suggests that renegotiation should await the intended establishment of general rules for future exploration and production of Australian resources. It recommends, however, that existing royalties from minerals mined on reserves should be increased; and that a "significant part" of such royalties should go to regional, Territorywide or nationwide Aboriginal organizations, the balance being retained by the local land-owning group. Such a division of royalties would provide fair compensation for the local community without creating extremes of poverty and wealth between different Aboriginal groups.

#### B: *Other public reserves and Crown land*

Aside from existing reserves, the second type of land that will be affected by the implementation of a land rights policy, is public reserves and Crown lands.

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"Consideration could be given by the government to the compulsory acquisition of the rights to land concerned on terms of just compensation."

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In the case of national parks and wildlife reserves the report describes the dilemma thus: "It seems that the problem will be to identify areas that need and are worthy of special protection, and then to try to reconcile Aboriginal interests with those of conservation in those areas." It points out that while Aboriginal man lived in equilibrium with his environment for thousands of years, the use of modern hunting equipment or the introduction of extensive tourist or pastoral activities, could destroy such an equilibrium."

As a way of reconciling this conflict of interest, the report suggests "a scheme of Aboriginal title, combined with National Park status and joint management".

In the case of Crown land, the report observes: "There seems to be no general reason why vacant Crown lands should not be included in appropriate grants of title to Aboriginal communities in cases where a traditional claim is established".

#### C: Pastoral leases

Much of the land in the Territory is covered by pastoral leases. To date the Australian government has attempted to reconcile the rights of the leaseholders and Aboriginal land rights, by purchasing some such properties on behalf of the local Aboriginal community.

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"I should point out that no questions of financial compensation in place of rights to land are raised by my terms of reference."

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But where the lessee has a large investment at stake and is unwilling to sell, the problem is more difficult. (The 1971 Report of the Gibb Committee suggested that the Government might obtain such land for Aborigines by excision or subleasing from the existing lease).

Mr Justice Woodward suggests that before making any recommendations and overcoming this problem, the Aboriginal people should be provided with independent advice to enable them to formulate appropriate claims to lands covered by the leases.

Such claims, he reports, could perhaps take into account: (a) planned purchases or acquisitions of land on which to establish Aboriginal cattle ventures or similar activities; (b) excision from leases of areas of land for Aboriginal living purposes; (c) rights of access of Aborigines to pastoral properties; (d) the protection of sacred sites or pastoral leases; and (e) the recognition of land rights by diverting of lease payments or mining royalties from the Crown to appropriate Aboriginal groups.

He remarks, however, that: "Since several submissions made to me have referred to possible financial compensation for land taken from Aborigines in the past, I should point out that no questions of financial compensation in place of rights to land are raised by my terms of reference".

#### D: City and town dwellers

In dealing with the problems of recognizing land rights claims of city and urban dwellers, the report discusses the situation facing the residents of Bagot reserve, the remaining members of the Larrakia tribe, and the people camped near the Todd river at Alice Springs.

In the case of Bagot and taking into account the stated desires of the Reserve's residents, Mr Justice Woodward says: "I see no difficulty in vesting title to the Bagot Reserve in a properly elected and incorporated committee of residents".

Of the Larrakia claim to much of the present land on which Darwin is built, the report comments: "The Larrakia group raise some special problems. Clearly they are entitled to consideration as a group wanting to live as a small community and to do so on some part of the traditional land of their tribe. Whether they should be free to choose the particular site in a developing city such as Darwin raises different questions. One question is the length and extent of their attachment to the area in question; it may have belonged to a different clan of their tribe. Another is the effect of town-planning considerations and a third is the possible effect on rights of other persons who acquired the land in good faith. I do not feel able to take this matter any further at this stage and would welcome further submissions on the questions of principle involved."

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"In the case of the people camped near the Todd River at Alice Springs, the problem seems to be one of social welfare and urban development rather than of traditional land rights."

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In the case of the Alice Springs people, the report simply observes: "It may be that some of these people could trace their descent from the particular clans of the Eastern Aranda people who traditionally owned those areas where they are camped. If so, I have no evidence of it, and unless such a claim is made, the problem seems to me to be again one of social welfare and urban development rather than of traditional land rights. The fact that some people camped there are of the Aranda tribe would give them no more rights than other neighbouring tribes. Their own land could be 100-200 miles away".

(The second part of this article will be published in the January edition of New Dawn.)



*Visiting the "Coca-Cola" bottling plant at Queanbeyan.*

## S.C. STUDENTS CAREERS VISIT TO CANBERRA

*At the National Capital Development Commission's exhibition hall: Russel Naden (Form 4, Gilgandra), Eric Smith (F4 Wellington), Rick Smith (F4, Wellington), Clem Kennedy (F3 Hay), and Barry Ingram (F4 Condobolin).*



**Twenty-three fourth form students from high schools at Wellington, Gilgandra, Condobolin, Peak Hill, Dubbo, Narrandera, Griffith, Hay, Balranald, Bega and Eden spent a week in Canberra in September visiting Government departments, private firms, shops, theatres and tourist attractions.**

This was the first visit of a group of Aboriginal School Certificate students to the national capital under a programme organized by the Australian Department of Labour in co-operation with the Australian Department of Education, the N.S.W Department of Child and Social Welfare and other Government departments.

Throughout their visit the students attracted extensive television, radio and press coverage.

The group included six students from the South Coast, seven from the Central West, and ten from the Riverina and southwest area.

The week's activities began with a visit to the National Capital Development Commission's exhibition hall on the shore of Lake Burley Griffin. This was followed by visits to the Apprenticeship Week Exhibition, to factories, offices, films, the national mint, parliament house, the technical college, plays, the PMG, hostels, shops, and a barbecue.

For the students involved the visit proved an outstanding social success, but even more so as an opportunity to look at and study various jobs.

Several of the students changed their minds about leaving school once they saw the types of jobs to which their qualifications would limit them. Others began to think of occupations they had never previously considered.

*Right: A look at office work: Sharon Lyons (Narrandera), Vicki Robinson (Peak Hill), and Beverly Murray (Balranald).*



*Below: On the shore of Lake Burley Griffin, with the National Library in the background: Denise Edwards (Balranald), Elsie Carter (Darlington Point), Debbie Thomas (Eden), Sharon Lyons (Narrandera), Glenda Dixon (Bega), Vicki Robinson (Peak Hill), Beverly Murray (Balranald), Patsy Kelly (Balranald), Lynette Bamblett (Darlington Point), and Sharon Naden (Peak Hill).*





# **ABORIGINAL COMMUNITY WORKSHOP**

**GRAFTON N.S.W.—SATURDAY, 26TH JANUARY  
TO TUESDAY, 5TH FEBRUARY, 1974**

**This workshop in human relations and community organization is open to Aboriginal people who wish to improve their leadership skills and develop an understanding of the changes taking place in Aboriginal society.**

A grant from the Federal Department of Aboriginal Affairs makes it possible to invite thirty Aboriginal participants.

If you wish to attend, write for an application form, and return it as soon as possible to U.N.E. Department of University Extension, P.O. Box 284, Grafton, N.S.W. 2400. The suggested deadline is 6th December, 1973, but later applications will be considered if there are still vacancies.

Aboriginal associations are invited to nominate one or two representatives to attend, and to provide for their transportation and enrolment fee, if possible. Such nomination will be given serious consideration, but individual applications are also welcome.

Participants will be provided with accommodation and meals for the period of the workshop, and will receive partial compensation for wages which may have been lost. In a few cases it will be possible to help with transportation expenses, but most participants are asked to arrange for their own transport.

## **Description of the Programme**

Most of the workshop sessions will consist of small group meetings or mini-communities which will study how groups work and how people relate to one another. The interests and concerns of the

members of each group will determine what happens. The staff has had experience in group functioning and will be available to help, but will not dictate procedures. Staff members will try to help the groups use their own experiences to understand how organizations work and how relations between people can be improved.

In addition to the small group meetings, there will be general meetings on how to organize community projects and overcome resistance to change.

## **Who Will Participate**

In past workshops conducted by the University of New England, most participants have been men and women involved in voluntary organizations, and some in full-time positions in government and private agencies concerned with Aboriginal Affairs. It is expected that some young Aboriginal people (in late teens and early twenties) will also participate.

Each participant will be invited to make plans for back-home activity while at the workshop, and asked to report when he returns to his community what progress he has made in reaching these goals.

Government and private agencies are asked to pay the full cost of sponsored participants, and ten persons can be enrolled in this category.



### Location of Workshop

All sessions will be held in the Diocesan Conference Centre on the banks of the Clarence River in Grafton, in the land of the Bandjalang and the Gumbaingiri. The centre is by itself in a beautiful location where meetings can be held outdoors under the trees. Recreation facilities will be available on the riverbank, and a boat cruise and barbeque is planned. Occupancy will be two persons per room. All meals will be in the centre's dining room.

### Transportation

It is a short distance by taxi from the railway station to the Diocesan Centre. Those using East-West Airlines (from Sydney) or North Coast Airlines (from Brisbane) may receive a fare discount when purchasing ticket by using a form available from the university office.

### Fees

Subsidized participants \$12.

Other participants \$50, plus cost of meals at the centre (\$30.25) and outside accommodations.

(Hotels from \$3-\$9 (single), motels from \$6.50-\$9 (single).

### Planning Committee

Ted Fields, Aboriginal Field Officer, Credit Union League.

Ray Kelly, Aboriginal Research Officer, National Parks and Wildlife Service.

Bob Walford, Field Officer, Aboriginal Tutorial Scheme, Armidale and President Armidale Aboriginal Association.

Terry Widders, Secretary, Commission on Aboriginal Development, Australian Council of Churches.

Lilla Watson, University Student, Brisbane.

Frank Wigham (Workshop Director), Department of University Extension, University of New England, Grafton.

Dr Ned Icton, U.N.E. Department of University Extension, Armidale.

Max Praed, U.N.E. Department of University Extension, Armidale.



## A VISIT FROM ENNGONIA

**Monday, 27th August, was one of the most exciting days in the lives of twenty-seven children aged between 8 and 14 from the far northwestern town of Enngonia, 60 miles north of Bourke.**

Townspople drove the children 62 miles to Bourke and put them on the train. The children were off to the city, the snow and the sea.

For the next 8 days they went to places they had previously only dreamed of visiting and some they didn't know existed.

The trip was backed by the Paulian Association's Aboriginal Affairs committee, who had helped raise funds for the trip, and sparked off by Mrs Shirley Smith, field officer for the Aboriginal Medical Service.

Supervised by Enngonia schoolteachers Robert and Cathy Manwarring, the party arrived in Sydney at 6.30 a.m. on Tuesday 28th August. Members of the Paulian Association and helpers met them and drove the children to Rose Bay Convent where they had breakfast before going to Taronga Park Zoo by ferry.

"This was the highlight of the trip", said one of the helpers. "At first some of the children were a bit apprehensive about the ferry ride. They thought it might sink. It was the first time many had been on a boat. But they enjoyed the ferry once they were out on the Harbour".

Over the next 10 days they saw Smiggin Holes and Perisher Valley in the snow country; Wallaga Lake, Bermagui and speedboats on the South Coast; Canberra, Wollongong, Port Kembla, the steelworks; and Sydney, the Harbour and the Zoo.

Then it was back to Enngonia and school.



*Robert Manwarring (on the right) and the children, with Sydney Harbour in the background.*

*Arriving at Central Station.*



# Smoke Signals

## ► ABORIGINAL ARTS BOARD GRANTS

The Prime Minister has recently approved a series of grants recommended by the Aboriginal Arts Board of the Australian Council for the Arts. A total of about \$200,000 in all was approved for fifty-six projects covering the fields of theatre, music, visual arts, films, literature, crafts, etc. Among the grants were: \$450 to the N.S.W. Aboriginal Land Rights Council to cover the transport costs of tribal dancers and elders to Woodenbong; \$6,500 to the N.S.W. Division of the Arts Council to cover Miss Carole Johnson's salary and expenses for 6 months as a consultant on urban Aboriginal arts programme; \$3,700 to the Elizabethan Theatre Trust to cover Rosalyn Watson's fares and living allowance while attending a 1-year course to the Dance Theatre of Harlem; \$175 to the National Black Theatre to cover Mrs Euphemia Bostock's lessons in modern dance instruction; \$3,000 to the Arts Council to cover Gerry Bostock's living expenses and secretarial assistance for 1 year while preparing for publication of a manuscript on the visit of the Aboriginal delegation to China; and \$3,000 to Moree Aboriginal Advancement Association to cover the establishment of an Arts and Crafts Workshop for the local community. Some of the largest grants included: \$10,600 to the Nindethana Theatre of Victoria to perform at the Adelaide Festival of Arts and at three settlements; \$44,300 to the Aboriginal Theatre Foundation to cover its activities in theatre and dance across northern Australia; \$15,000 to the Bathurst Island Housing Association Inc. to assist the redevelopment of facilities for the local screen printing project; \$10,800 to Oenpelli Literature to assist Aboriginal authors to produce books in their own language; and \$14,100 for the Aurukun Festival Gathering. Enquiries about and applications for grants from the Arts Board can be addressed to: Secretary, Aboriginal Arts Board, Australian Council for the Arts, P.O. Box 302, North Sydney N.S.W. 2060. Tel.: 920 1271.

## ► GOANNA FARMING UNDER STUDY

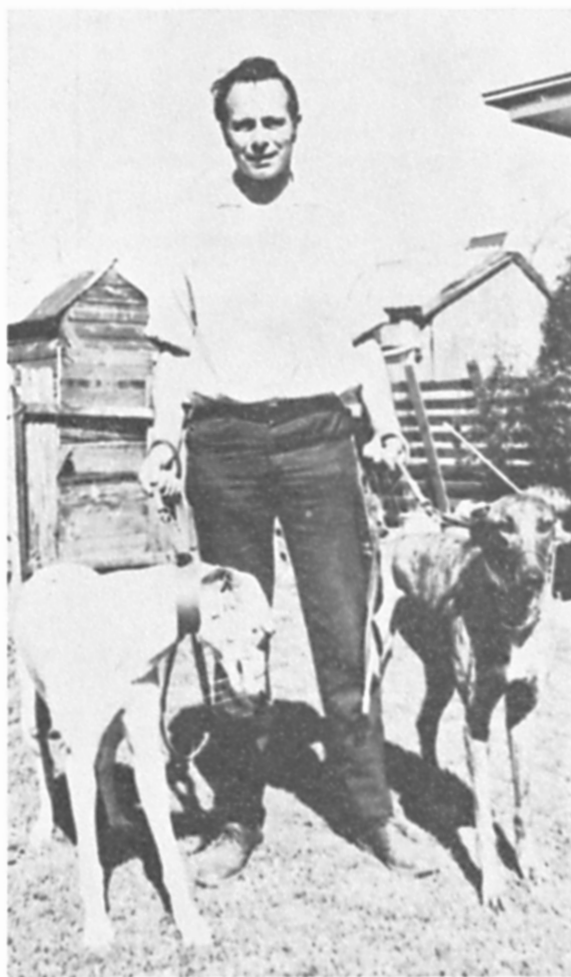
Preliminary studies are being made into the feasibility of commercially farming a wide range of native fauna, including emus, goannas and wombats. If the projects could be developed, they would involve conservation principles while at the same time providing employment and livelihood for the people involved, thereby reducing dependence on social service benefits. Other species under investigation are kangaroos, Murray cod, yabbies,

marron and other species of fresh water fish. The scheme may be based on that being used for turtle farming in the Torres Strait.

## ► MOVES TO IMPROVE RELATIONS WITH POLICE

Following recent clashes involving police and Aborigines in Redfern and other parts of the country, a special study-group has been set-up to look into relations between the two groups. The study involves Aborigines, a former police officer and State M.L.A., Mr Les Shilton, and social scientists. The group will investigate the causes of the abnormal amount of conflict between police and Aboriginal groups. It will also be responsible

*Keith Riley of Dubbo with his two dogs, Dino and Buddy's Hope.*





for investigating allegations of police discrimination and for developing programmes to allay tension prevalent in Aboriginal communities such as Brisbane, Alice Springs and Redfern. When ministerial responsibility for police in N.S.W. was recently transferred from the Premier to the Minister of Justice, Mr Maddison, he stated that he believed the first steps towards a solution must be discussions between the two groups. In America the solution to antagonism between police and Indians has been sought by the Bureau of Indian Affairs training Indian police through its special Indian Police Academy. The Academy runs an 11-week training programme to which each police department on Indian reservations is invited to send trainees. The training involves basic police work coupled with a police science programme designed to give reservations efficient, enlightened law enforcement. Academic work involves the study of Indian law and treaties. The course takes into the fact that "80 per cent of the work of the Indian police on a reservation is responding to human needs rather than apprehending criminals". In August of this year forty Indian police, including two Indian policewomen, graduated from the academy.

#### ►MUSIC FROM INSIDE

Victor Simms, who is currently serving a 7-year sentence in Parramatta gaol, recently became

Australia's first prisoner to record and release a record while still serving his sentence. The record, which was released in August, was recorded while he was in Bathurst Prison. His style is country-rock and his work has been described as "powerful and sensitive". The 10 tracks on the album include two Aboriginal rights songs, titled *Stranger in my Country* and *Get Back into the Shadows*. The guitar backing on the record was supplied by two of Vic's Aboriginal cellmates at Bathurst, Frank Symon and Beban Walker. Another Aboriginal has also recently had some of his work released on record. The Aborigines Advancement League of Victoria is hoping to raise funds through the sale of Leonard Teale's reading of six poems by Jack Davis. It is believed that this is the first time Aboriginal poetry has been recorded in Australia. The record is being distributed from the league's office in Northcote, Melbourne.

#### ►PENFRIENDS

The four girls pictured on this page are Diane Ryan, Judy Ryan, Shirley Ann Roberts and Maxine Naden of Dubbo. Diane, Judy and Shirley are looking for penfriends among boys aged 18-19. Diane and Judy Ryan live at 28 Spence Street, West Dubbo, N.S.W. 2830. Shirley Ann Roberts' address is 193 Bunglegumbie Road, West Dubbo, N.S.W. 2830.

*Diane Ryan, Judy Ryan, Shirley Ann Roberts and Maxine Naden of Dubbo.*



# Letters

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**Dear Sir,**

I am a deserted husband and require a tidy woman to housekeep and mind my two children, aged two and five.

The house is comfortable, all-electric and handy to everything. I have no objection to a woman with children and/or a husband. There is plenty of work in the area for a man.

I am desperately trying to keep my kids out of the homes, so will someone please reply. I will pay fares from any town in New South Wales and will offer full keep plus wages.

**Frank Star,  
211 Humphreys Road,  
Cabramatta West, N.S.W. 2166**

**Dear Sir,**

I would like to ask whether there are any

Aboriginal girls who are willing to be penfriends up here with any older boys.

I am from the Eastern Highlands District of New Guinea. My name is K. Noble Kuyaroto. I am 17 years of age. The other two boys would like to have penfriends are, Mr M. Oscar, age 17 and Mr B. Denipa, age 19. We would like to be penfriends with Aboriginal girls.

If anyone wants to reply to us we would like them to write their names and how old they are, and also their actual addresses. They can choose who they want to write to and send their letters to the address below.

**K. N. Kuyaroto,  
University Staff Barracks,  
P.O. Box 4713,  
University, Papua  
PAPUA-NEW GUINEA**

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## COLLARENEBRI

**An article on Collarenebri which appeared in the July edition of *New Dawn*, is reported to have caused some confusion and to have been misinterpreted.**

The article was *not* written by Dr Archie Kalokerinos, although some of his opinions were quoted in the article.

His statement that "I could probably do more good by putting a bomb under this surgery and going out and teaching people to grow vegetables", was meant to imply nothing more than that were people able and willing to eat less "bread, sugar, jam, canned meat, etc." and more vegetables, then they would not need to seek the assistance of doctors so often because they would become sick less often.

The comments on diet and nutrition were not based on the survey carried out at Collarenebri last year, with which Mrs Isabel Flick was associated, nor were they based on anything Mrs Flick has said.

The comments on the survival of certain tribal characteristics at Collarenebri were not intended to either embarrass or offend any of the local residents. They were quoted as examples of the strength of Aboriginal culture despite the pressures to which it has been subjected.

Anyone from Collarenebri who disagreed with the article in *New Dawn* or who would like to add anything to what was said, is invited and welcome to write a letter or article setting out his or her opinions.



## **ABORIGINAL SECONDARY AND STUDY GRANTS SCHEMES**

Applications are invited for 1974 Aboriginal Secondary and Study Grants which the Australian Government offers each year to assist Aboriginal students with their secondary school studies and to undertake further study after leaving school.

The grants include assistance with living costs, school fees, clothing and textbooks, and other expenses associated with attendance at school and other educational institutions.

### **ELIGIBILITY**

#### **Aboriginal Secondary Grants**

The grants are open to full-time students under the age of 21 years on 1 January 1974, who are of Australian Aboriginal or Torres Strait Island descent, and who will be attending in 1974 an approved secondary school or class in any Australian State or internal Territory. Students who are in their final year of primary schooling in 1973 and will proceed in 1974 to an approved secondary school or class will be eligible for grant benefits in 1974.

Grants may also be made available to full-time students who are attending in 1974 an approved primary school provided the student is 14 years of age but under 21 years at 1 January 1974.

Students who are 14 years but under 21 years of age on 1 January 1974 must also be likely to benefit from remaining at school.

#### **Aboriginal Study Grants**

The grants are open with no age restriction to students of Aboriginal or Torres Strait Island descent who have already left school and wish to undertake further studies or training in an approved course.

### **APPLICATIONS**

Application forms and further details may be obtained from the Department of Education at the address below, from offices of the Commonwealth Employment Service, the Department of Child Welfare and Social Welfare and some school principals.

**APPLICATIONS SHOULD BE SUBMITTED AS SOON AS POSSIBLE TO:**

The Regional Director  
New South Wales State Office  
Sydney Plaza Building  
Department of Education  
59 Goulburn Street, SYDNEY, N.S.W. 2000  
(G.P.O. Box 3987, SYDNEY, N.S.W. 2001)

