

new dawn

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Message from the new Minister to readers of *New Dawn*



I welcome this opportunity of saying hello to you through the pages of *New Dawn*.

As the new Minister for Youth and Community Services I look forward to meeting Aboriginal people and contributing in what ways I can to help solve their problems.

During the time I was a member of the joint parliamentary committee, set up in 1967 to enquire into Aboriginal matters, I had the pleasure of meeting many Aboriginal families, both on reserves and in country towns. This enquiry taught me a good deal about Aboriginal problems.

I am confident this knowledge will help me to be constructive and practical in representing your interests in Cabinet and in the Parliament.

I now take this opportunity of wishing you, your families, your relatives and friends a very happy New Year.

A handwritten signature in dark ink, appearing to read 'R. O. Healey'. The signature is fluid and cursive, with a large initial 'R'.

R. O. HEALEY

Minister for Youth and Community Services

THE SCOTT REPORT ON THE PROBLEMS AND NEEDS OF ABORIGINES IN SYDNEY

Between July and September, 1972 a major study was made of the problems and needs of Aboriginal people living in Sydney.

That study, carried out by the management consultants, W. D. Scott & Co. Pty Ltd, was finally completed and published some 12 months later. It had been commissioned by the then Minister for Child Welfare and Social Welfare (now Minister for Youth and Community Services) in order especially:

- to provide reliable information on Aboriginal living conditions in Sydney; and
- to determine future needs and trends so that major problems can be identified and policies developed.

The information below is a very brief summary of some of the study's findings. These findings are based on interviews with 778 Aboriginal households in Sydney and on an intensive examination of 95 such households.

Demographic Findings

The study revealed that in 1972 there were about 9,000 Aboriginal people living in the Sydney metropolitan area.

Of the 9,000 people, 43% live in the inner city area (Redfern, Newtown, Glebe, St Peters), 30% in the western suburbs Housing Commission areas (i.e. northern and southern suburbs and westward to Penrith), and 22% in suburbs surrounding the inner city area (Annandale, Marrickville, Leichhardt, Balmain, Campsie, Mascot). A further 5% live at La Perouse.

By 1982 it is estimated that the population should have increased to about 20,000, due to natural increase and migration. This would mean that about 45% of the Aboriginal population of New South Wales would then be living in Sydney, compared to 30% in 1972.

The Aboriginal population of Sydney is very young—43% are under 16 and 79% under 30. Approximately 95% of the women in Sydney are of child-bearing age or younger. One in 5 of the residents included in the survey was four years old or younger, and a further 1 in 4 was aged between five and fourteen years old.

About 80% of the population migrated to the city. Over half the population had lived in Sydney for less than 10 years, and slightly less than half for less than 5 years.

The report notes a trend away from the inner city area as an increasing number of families move to the outer suburban Housing Commission dwellings.

Social profile

The identification, by Aborigines themselves, as a separate group varies widely. Some Aborigines in Sydney, observes the report, identify closely with other Aborigines in the community whereas others are integrated to a large extent into the white community. In the case of those who identify themselves closely with other Aborigines, their patterns of living and their values are distinctively different from those of the white community. The single most important factor affecting the lives of Aborigines in Sydney is their relations with the white community.

In the light of increased urbanization, the study predicts that there will be trends towards:

- more political and social awareness;
- a modification of former allegiances based largely on family networks, in favour of a broader based identification with other Aborigines;
- a growth of a black intelligentsia who may be able to offer leadership to other Aborigines;
- an increase in economic and social mobility, particularly through education;
- on the one hand, more Aborigines moving into white society; on the other many Aborigines forging stronger links with their Aboriginal past;
- more conflict and jealousy within the community as differential opportunities appear;
- more discontent and frustration as the level of Aboriginal expectation rises.

The study points out that while Aborigines share many of the characteristics of other members of their socio-economic class, their social situation differs in such respects as family size, extended family relationships, group decision-making,

disproportionate representation in State ward establishments, prisons, and juvenile offender institutions, etc.

Education

The study estimates that there are about 1,800 Aboriginal children in Sydney schools, of whom 1,400 are at primary schools. Only a small proportion of the 600 eligible children attend pre-schools. Seven per cent of the men interviewed and 9% of the women had passed their School Certificate or Intermediate.

The study takes note of two other disclosures: (a) while a majority of people interviewed noted improved education as an important factor in Aboriginal advancement, none of them was attending any night school or technical college class; and (b) several teachers reported on the phenomenon of a sudden decline of interest, amounting to complete withdrawal from the learning situation, in Aboriginal children in their early teens.

The study concludes: "Compared with Europeans, Aborigines have a different value system, which places less merit on education. Thus the Aboriginal child often faces marked contrasts in the expectations of the school and of his family. Those contrasts give rise to profound conflict which is probably the key to any explanation of why it is that Aboriginal children do not perform better and with more consistency at school".

Housing

At the time of the study there were about 1,850 Aboriginal households in the total Sydney metropolitan area, with an average of 4.84 persons per household. The average in the outer metropolitan area is higher (5.26) than that in the inner city area (4.60).

The younger single Aborigines tend to concentrate in houses or rooms in the middle ring of suburbs surrounding the inner city. Families with school age children tend to predominate in the Housing Commission areas of the western suburbs.

The sample survey carried out in preparing the report indicated that of the total Aboriginal households: over one-quarter (500) do not have hot running water in the bathroom; about one-quarter (400) of Aboriginal households either share a bathroom with a neighbouring household or have no bathroom (The N.S.W. average for main cities is 3.22%); about 15% (275) of Aboriginal households either share a kitchen or have no kitchen (The N.S.W. average for main cities is 1.53%);

8% of the survey sample had bought or are buying their own homes; the average rental payments by Aborigines in the metropolitan area is \$17.60 which is approximately 25% of the average net household income; 90% of the Aboriginal households have a television set; and 29% of the survey sample admitted sometimes having difficulty in paying rent and 8% had continuing difficulty.

About 22% of the households contacted were Housing Commission or other government homes; 40% were private homes; 20% were self-contained flats; and 15% were non self-contained flats or rooms. Aboriginal households were found to be about twice as crowded as most households in the metropolitan area. The study estimates that a quarter of the households are overcrowded. The situation is worse in the inner city than in other areas.

The study also revealed that 40% of Aboriginal households had the use of a car. Although Aboriginal households in the outer metropolitan area were more than twice as likely to have a car than households in the inner city, these were still less likely to have a car than their non-Aboriginal neighbours.

Employment

At the time of the survey, unemployment was common to about 20% of the Aboriginal workforce, although it was more common in the inner city and among the 15-19 years age group (31%). Seven per cent were employed on a casual basis. About 9% of household heads were unemployed. Most Aborigines who were employed were in unskilled occupations.

The survey revealed two particularly significant factors: (a) 50% of those surveyed had been in the same job for more than two years; and (b) only a little more than one-third of unemployed Aborigines were receiving unemployment benefits.

The majority of people reported that they liked their present jobs. Most had little motivation for a change in employment (or for markedly greater increase in status). The bulk of Aborigines had no preference one way or the other for working at places where there were other Aborigines. The people surveyed stated that their average weekly take home pay was about \$69.

Health

Aborigines in Sydney suffer from a wide range of health defects, physical, mental and social. This is attributed to poor accommodation, poor nutrition,

lack of knowledge of health factors, and failure to use existing health services.

The report commends the work of the community health nurses and particularly that of the Aboriginal Medical Service which the survey showed was used by one-fifth of the community and over 40% of inner city area Aborigines.

The report notes that the Sydney Aboriginal infant mortality rate is "probably similar" to that of Europeans in the same socio-economic group, although that rate is about twice the national average.

PENFRIEND

Dear Sir,

My name is Ruth Clarke, and I am part Aboriginal and proud of it. My family have been receiving the "Dawn" for as long as I can remember, and I have found that the older I become, the more interesting I find the magazine.

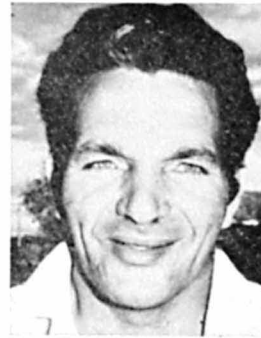
This is because I am beginning to realize the extent of the problems we face in the community today. I read as much as I can find on the problems and solutions. I hope to be able to assist in some way in the future, towards helping our people solve the problems we face.

However, I do not know many Aboriginal people, and would like an aboriginal pen-pal. Whoever would like to be my pen-pal, must first be warned, that I am not a very good letter writer, but at least I try. I do not have a specific hobby, but I love playing sports. Especially, tennis, basketball, and softball. I also enjoy a good game of "Pool", (or snooker) or billiards.

I am 5 ft 2 in in height, and have brown eyes and dark brown shoulder length hair. I live at Wolseley in South Australia and attend the Bordertown High School where I am doing my 4th year (leaving). Wolseley is 10 miles east of Bordertown, and 4 miles from the Victorian and South Australian Border.

Yours faithfully,
Ruth Clarke,
c.o. Post Office,
WOLSELEY. S.A. 5269.

Aborigines and Education



Abel Morgan

(The following is a speech delivered by Pastor Abel Morgan at the last Walgett Teachers' Conference on Aboriginal Education. Pastor Morgan was until recently the President of the Foundation for Aboriginal Affairs at Walgett. This month he takes up a full time organizing position based in Condobolin for the Aborigines Inland Mission).

The Aboriginal people largely regard the school as somewhere where our children have to go and if we don't send them then we get a summons. But we also want to see our children get a better education. We have a lot of children staying at home and a lot of children and parents who don't regard the school as theirs.

I think we could overcome this if, say, once a month each school, the primary schools and high schools where Aboriginal children are involved, if the teachers would send home a letter or something saying to the parents that it is terribly important that you play your part—give us all the support you can in educating your children and place some of the responsibility on them. Say it is up to you.

Because you're only wasting your time here if the parents themselves are not doing their part. Don't ask the parents to start writing you a list of things saying this is all the things you ought to do. What the teachers ought to say to the parents is that, because it is so important for the education of your child we would like you to do something. I am not suggesting that you suggest too many duties. What I am saying is place the emphasis back on them.

Secondly, if a lot of our Aboriginal people could get involved in the school's activities. Now I don't know what's been done locally or further afield in inviting Aboriginal parents to join the parents and citizens clubs, or anything like this. If you want them to play their part you have got to see that they are in it, that they feel important.

How many schools are going along to Aboriginal people and saying we would like you to come to the parents and citizens meetings? This would make them see this is important. People can communicate from here and learn things. If this is not being done, it ought to be done.

The third thing I would like to say is very important to me personally—the learning of our own language. What that would have done to me and would now do to a lot of our Aboriginal people

is that it would give us confidence to have a language of our own. Now speaking an Aboriginal language won't get me a job at the local shop, I know that. But what it will do is that it will give us something of our own.

Aboriginal people are the only people who haven't got a flag and now we are fast losing our language. And if we want to build a confidence in our people I think this is something to be considered. The learning of our language is very, very valuable.

I am very concerned about education and first and foremost I am very concerned about the education of Aboriginal children. I am concerned because I am an Aborigine. But because I am an Aborigine—and by the way I'll say this: if you are a Aborigine you can't be anything else—all the things that concern the Aborigine people are very important to me. I'm concerned because these are my people.

I am concerned because I know what an opportunity it is to be able to read and write. You know, I only began to set my mind to learning to read and write when I was twenty-seven because my father didn't send me to school. In fact, I only went for about 2 years. And up until 27 years of age all I could spell was little things like "cat" and so on. And as much as I can read today I am self-taught.

But I hope and pray—and I have often wished and I've often longed—to have the privilege of the people today. And when I look at what I am and realize that I can't be any more than what I am, my heart just goes out to some of these people and says "now listen, get with it, you children, take advantage of the opportunities you've got because you know, you can get somewhere".

HEAD LICE PLAGUE SCHOOLS

With the return of children to school, further outbreaks of head lice infestations are expected. Last year a large number of children were excluded from schools because they were infected.

At one particular school in an inner western metropolitan area about 30 children had to remain as a group outside classes and were virtually ostracised by the other pupils.

It is most important that children who are affected should not attend school.

Nobody likes being lousy

For people, there is nothing nice about lice. But for lice, people are nice.

Head lice only feed on human blood. Once they leave the human skin they can live only a day or two—unless they find another human head pretty soon.

There they go on feeding, breeding and laying their eggs on the hair close to the scalp, preferably at the back of the head.

They itch. The owner of the scalp scratches at them and is likely to make nicks in the skin which can lead to other infections.

- Head lice do not cause diseases, they sometimes go with them.
- They do not always go with poor living conditions.
- Nor do only dirty people have head lice.
- Houses do not have to be fumigated but if one member of the family is infected probably the whole family must be treated.

Lousiness is loneliness

If it is thought you might have lice, other people will leave you well and truly alone.

You don't have to be a dirty person. You could have got them from somebody else or even off the back of a chair an infected person recently sat in.

Long hair doesn't cause head lice . . . it just makes it easier for them to get around.

A boy has as much right to long hair as a girl, but long hair needs more care.

Even well-kept and beautiful hair can be louse infected but generally it is rough, shaggy, lack-lustre, dirty hair which is suspect of being lousy.

Often rightly so—and people don't like being with lousy people.

What to do

Keep the hair clean. Wash it regularly—once a week should be often enough but see it is well brushed and combed every day.

Long flowing hair and problem hair should be plaited at school or anywhere that people are in close contact.

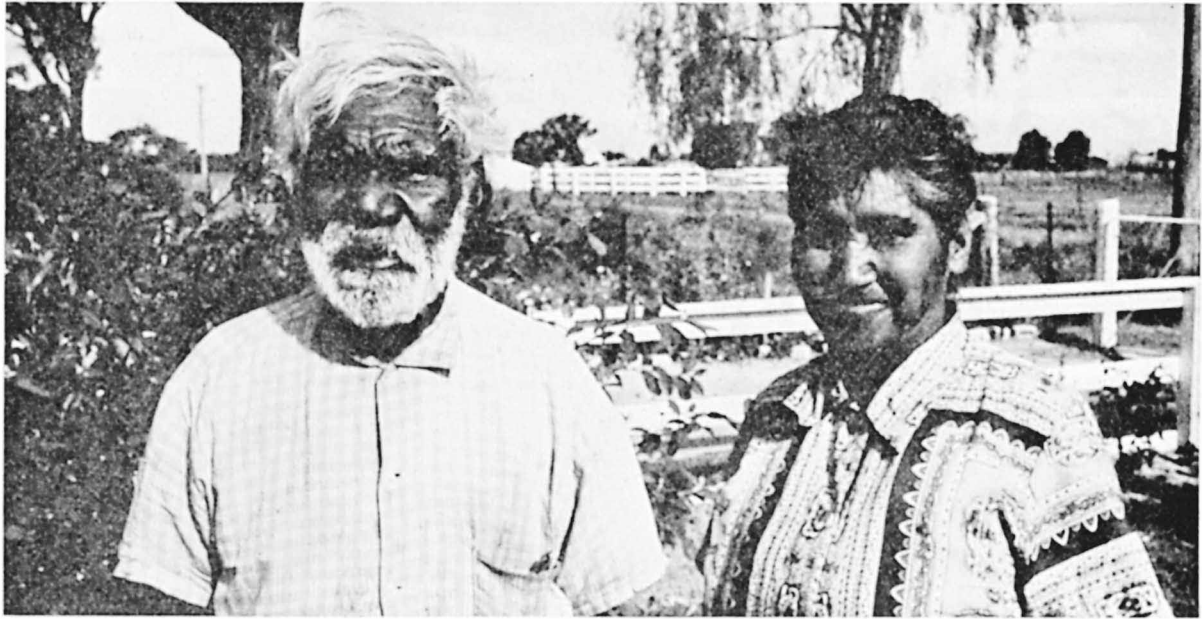
If nits—lice eggs that look like whitish specks—are found stuck to the hair, a Gamma Benzene Hexachloride lotion from your Chemist, is most effective in their removal.

Treatment as instructed on the label, if carried out efficiently can be effective with one application only.

Affected children are excluded from school until the hair is completely free of lice and nits but there is no need for them to be absent for long periods if the directions are correctly followed.

However, before children can be readmitted to school their hair must be inspected by the school principal.

Further advice on the treatment of head infestations can be obtained from the Health Commission of N.S.W., Box 4235, G.P.O., Sydney, 2001.



David Brown and Mrs Agnes Parker at Coonamble

107 YEARS OLD

He is 107 years old, can still recall his tribal tongue, and is the last surviving member of the tribe which once inhabited the Quambone area of north western New South Wales.

His name is David Brown.

David only discovered his correct age a few months ago when a search of some old Aboriginal Welfare records revealed that he was born on September 10, 1867. However he still cannot recall the name given to the tribe from which he is descended. He knows, though, that his father's European name was also David Brown.

It was only seven years ago that he finally gave up work as a stockman. He had spent much of his life working on sheep and cattle stations in the Quambone district.

Despite such a long, hard life, or perhaps because of it, David is still alert and agile, although, he says, "some days I feel better than others". Only

recently he began to wear spectacles, something he blames on "too much television".

Born on Sandy Camp Station, west of Quambone, he recalls a carefree childhood among his tribe, whose leader was his father. He has never attended school.

"I remember going hunting with the men of the tribe", he says, "but I never learned to throw a spear or track animals. As soon as I was old enough I went to work on the station and I only went back to the tribe at weekends. When my tribe went walkabout I stayed on the station".

David's experience and memory stretches back as far as the days of Cobb and Co when his brother worked at the staging post on Quilbone station, changing horses for coaches on their way along the road between Warren and Carinda.

David never married, although he has four generations of nephews and nieces. Today he lives with his great great niece, Mrs Agnes Parker and her husband, in Coonamble.

ABORIGINAL DREAMTIME LEGENDS



Ellen Draper

Ellen Draper is already an accomplished and successful artist and designer. Her art is in great demand in Moree where she lives, as well as elsewhere. As she says, "I sell everything I produce".

Published here are some of the legends she has put down on paper. They are based mainly on what she was told when young.

She believes the legends should be told briefly, because this is the way she learned them and this is how people best read and remember them.

WHY THE EMU CANNOT FLY

Once long ago in the Dreamtime it was once said that the Emu could fly. He was such a proud bird that he had wings and could fly to great heights, his eyes were sharp and quick to notice anything and could see for miles around. So great was his ability at flying that a wandering tribe made him their watch dog. He would watch for enemy tribes for them or spot any danger to the tribe. One day the warriors left the camp on a hunt, only the women and children were left home and the old ones. They said to the Emu "we are going out to hunt now, mind you see that all is well in camp, come for us if danger is about". With that the Emu flew to a tall tree and settled himself on a comfortable branch. After a while he fell asleep and while he slept, an enemy tribe sneaked upon the unsuspecting camp and killed the old ones and took prisoner all of the younger people, never to be seen again. When the hunters returned to the camp and found out what had happened, they brought the Emu before the council "Emu—for failing to do what you were told, your wings will be cut and from this day on never will you fly again". And to this day I have never seen an Emu fly yet.

WHY THE PORKY-PINE IS BLACK

Long long ago the old people tell us that the Porky-pine was once all white. He was very proud that he was white too. One day a bush fire was raging through the place where he lived and all the animals were hurrying to get to safety. But the poor old Porky-pine wasn't quick enough and the fire caught him and burnt him black. And to this day the Porky-pine is still black.

(Porky-pine—Anteater)

THE LEGEND OF THE WARATAH

In the Dreamtime it was once said that a young girl loved a young warrior of the tribe. They were to be married one day. But a tribal war broke out and he went to battle. She said to him as he was leaving "I will sit on this rock and watch for your return and then we will be married". As time wore on the tribe returned but the boy was not among them. He had fallen in battle, a true warrior they said. The young girl's heart was broken and day after day she sat on her rock and still looked the way her warrior went. Her tears were tears of blood as her broken heart wept for her loved one, and dripped onto the stone where she sat. A big red flower grew there and to this day all Waratahs are red.

THE PUNISHMENT OF YIRRA THE FOX

In the Dreamtime it was once said that Yirra was a very naughty boy. He was always taking things that didn't belong to him and he was always mocking other people less fortunate than himself. One day Mirga the magic man of the tribe thought to teach him a lesson. Mirga took great care to sneak away from the camp unseen but made sure Yirra spotted him leaving. Yirra, watching him leave, thought he would have some fun so he followed the old man. They went out of sight of the camp and Yirra hid behind a bush while he watched the old man. "I would love to grab the old man's bag", Yirra said. And as he watched the old man went to sleep. "Ha, ha—now's my chance", exclaimed Yirra, and with that he sneaked out from behind the bush and grabbed the bag. "Only a tail and two ears" he said when he looked into the bag "but they seem to stick to me". With that the old man sprang up and said to Yirra, "for your thieving ways and mocking tongue I will turn you into a fox." I've heard to this day that the fox still steals and I've often heard him imitate other animals as well.

WHY THE TURTLE CARRIES HIS SHELL

Long long ago in the Dreamtime, the Turtle used to get about without a shell. He was such a funny fellow and he was so scrawny and looked so bare. One day he sat down and said to himself, "This way of living is no good to me, I have no protection against other animals, in winter I freeze to death and in summer I burn right up. So I must go and see the old man of the mountain". With that he went up the mountain and found the old man sitting in the shade. "Old man" said Turtle, "I need your help, is there some way my small body can be protected from the weather and other animals?" The old man looked at Turtle and spoke in his wise old way: "I may have just the thing for you. I have in my bag a shell for you to wear, it will protect you at all times. Once it is on your back you will carry it around forever more. Also your speed will be much slower as this is a heavy shell and twice as big as your body." To this day the Turtle still has his shell and he is still such a slow person.

WHY THE PELICAN'S BEAK IS BIG

In the long ago it was once said there was a greedy little boy called Punda. Now Punda was so greedy that he would eat his share of the food much faster than any of his other brothers and sisters and then grab theirs before they could do anything. "Oh" he cried "If only my mouth was much bigger I could eat twice as much as anyone". Now Punda went fishing one day and he was looking into the river when the old man of the forest heard him say. "I wish I could catch some fish and if I catch a whole lot I will eat them all myself". With that the old man said to him "you are a greedy little boy and for that I will punish you. Forever will your mouth be big as your body and forever will you always forage for your food". To this day the pelican is forever looking for his food.

The Land Rights Commission

(This is the second part of an article on the Aboriginal Land Rights Commission. The first part was published in the December edition of New Dawn. This part deals with the remaining problems associated with implementing a land rights policy-incorporation, funds, land usage, and mineral rights. The final part of the article, to be published in the February edition, will deal with the recommendations contained in the Commission's first report and the responses it has aroused).

Problems in implementing land rights (cont.)—E: Incorporation

The report observes that 2 particular provisions will have to be included in the recognition of land rights: (a) that title be vested in groups or communities of Aborigines; and (b) that the community or group be able to use the land for business purposes.

Since existing laws relating to incorporation under the Companies Acts are inappropriate for most Aboriginal purposes, it will be necessary to establish "a special system of incorporation of Aboriginal groups". Such a system should also provide that no non-Aboriginal could share in the ownership of Aboriginal land or the ultimate control of enterprises carried out on that land.

Mr Justice Woodward proposes that the immediate requirement is for simple legislation, allowing a good deal of administrative discretion. Membership of the corporation would be defined by residence in some cases and by registered list in other cases.

However, the report stresses, "some authority should have power in case of alleged corruption or serious mismanagement to suspend or dismiss a governing body and appoint a manager or managers". The legislation which established the New South Wales Aboriginal Lands Trust places just such power in the hands of the Governor. The Commission's report, though, urges that such a system should be under the control of an appropriate Court.

F: Funds

One problem will be the need to allocate funds to land-owning and land-using bodies both for administrative and developmental purposes.

Resolving this problem will involve reassessing existing methods of funding Aboriginal enterprises. "Certainly allocation of available money on application and according to need is a reasonable approach", observes the report. "However the view has been expressed that all moderate earnings—from leases, exploration licences, etc.—should remain where they are earned. Only major earnings from minerals should be more widely distributed. Another possible view is that all or part of funds available for development should be distributed to communities on a basis of population".

These questions are to be reconsidered in the light of decisions reached as to land ownership.

G: Land Usage

In the case of grazing and agriculture, says the report, "it has been put to the Commission that the Aboriginal should have the same right of choice as the white landholder in selecting the form of enterprise (if any) which he wishes to pursue on his land; but he should also be subject to the same obligation not to damage or permanently destroy any of the natural resources of the land.

"If this view were adopted, it would involve Aboriginal communities seeking and accepting the

best available advice before developing grazing or agricultural activities. It might also mean that they would have to submit to some restrictions as to the nature and extent of those activities, over and above the obvious legal controls directed, for example, against any spread of cattle disease."

The report points out that although "Aboriginal pastoral ventures should have the best management possible, it does not follow from this that commercial profits should be the test of success or failure in such schemes. It may well be that a venture will give a reasonable living standard and useful and pleasant work to a number of Aborigines without being able to show a financial profit. This need not matter, so long as production is maintained at a reasonable level and no harm is done to the land".

The report then goes on to discuss the various difficulties associated with forestry (conservation and royalty payments), fisheries (will land rights extend to the sea?), tourists and visitors (who should control access to the land and to what extent?), the provision of services (what sort of roads, water, schools, hospitals, etc. should be provided, who should bear the costs and to what extent?) and conservation (what safeguards should there be for wildlife sanctuaries and flora and fauna reserves which fall within Aboriginal land?)

H: Mineral Rights

The Commission's terms of reference refer to the vesting of rights in reserved lands "including rights in minerals and timber" in an appropriate body or bodies.

The term "rights in minerals" has 3 possible meanings: (a) that the land-owner had full ownership of the minerals, in which case he could determine whether and on what terms the minerals could be looked for and mined; (b) that the land-owner was entitled to take up a part share in any mining enterprise resulting from successful exploration; and (c) that there is an entitlement to royalty payments.

Full ownership of minerals by Aborigines would put them as land-owners in a position to determine whether minerals should be looked for and, if found, mined. However the same controls could be exercised without actual ownership of minerals being vested in Aborigines and there could be some disadvantages in such full ownership.

Arguments have been put to the Commission that there could be dangers in any individual or

group being able to lock up a mineral which it would be in the national interest to exploit. Under existing mining legislation no-one is able to do so. The Government is free to permit exploration and development on Crown or private lands as it sees fit. The mining industry favours retaining this arrangement.

Such an arrangement would not be without advantage to Aboriginal communities themselves. An unsophisticated community would obviously not be able to develop a major asset itself and it might be persuaded by an unscrupulous operator to enter into an agreement which was not in its best interest. Even an honest company would find it difficult to negotiate terms of a complex mining agreement with an Aboriginal community, and any independent advisers to such a community would also find themselves in a difficult situation where very large sums of money were involved.

Another point relevant to the problems of mineral rights is that earnings from such rights—which are likely to exceed any other source of commercial income for Aboriginal communities—should to some extent be shared among all such communities.

Assuming that exploration for minerals is to be left by the Government entirely to private enterprise, Mr Justice Woodward proposes a model scheme which Aborigines might wish to use to make use of their mineral reserves:

The Aboriginal land councils (referred to later), together with the government and the mining industry, should agree on exploration permit payments and appropriate royalty payments for the different minerals likely to be encountered, which would apply generally on Aboriginal lands in the Territory. A specified part of their royalties would go to the local community and the balance to other Aboriginal communities.

To grant or refuse an exploration licence would be a matter, at least in the first place, for the Aboriginal land-owners. On one view this decision should be subject to the right of the government to state that the national interest required the exploration of a named area where permission was being refused, and to grant a permit accordingly. The other view is that the land-owners should have the final say on the matter because, to them, this would be the ultimate test of the reality of their land rights.

In negotiating for the grant of a permit, payments would not be in issue because these would have been fixed generally. However such matters as the

protection of sacred sites, the entitlement to a part share in any resulting mining operation and the employment of Aboriginal workers, should be the subject of negotiation before a permit was granted.

“The costs of exploration are such that I believe”, says Mr Justice Woodward, “it must follow that an exploration permit would involve the right to produce any minerals discovered. This would be subject only to the protection of sacred sites, and consultation as to employment opportunities and any plans involving land use for mineral processing or for housing. Any reasonable requirements of the Aboriginal community on such matters would have to be met and a method of arbitration established to deal with possible disputes as to what was reasonable.

“A scheme along these lines”, he says, “would seem to provide one reasonable method of solving mineral rights problems where the project is a major one and the mining company is solely responsible for the development.

“Where the project is a small one, such that it can be entirely run by the community, I see no problems. In this case I see no reason why the entire profits of the venture should not go to the Aboriginal community involved—or if the community has allowed an Aboriginal group to run the venture in its own interest, then to that group”.

The report invites further submissions on the whole question of mineral rights, including the scheme outlined above and schemes involving joint ventures between Aborigines and others.

NOTICE TO CONTRIBUTORS OF PHOTOS

Frequently people have contributed photographs to be published in *New Dawn*. In all cases such photos have been printed.

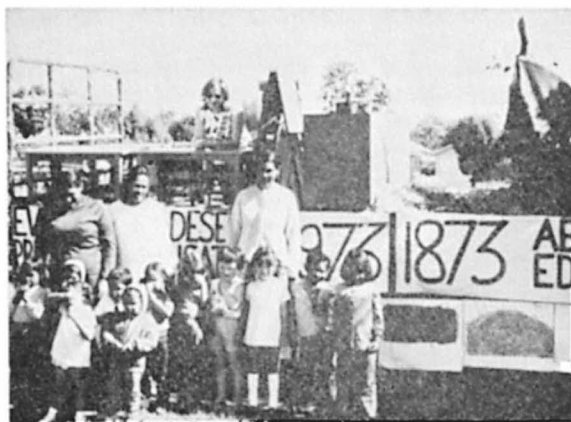
However, in future it will be necessary for anyone who has colour photos to *either* (a) include the original negatives; *or* (b) have black-and-white prints made from the colour negatives.

The negatives or prints will be returned to the contributor immediately after publication.

SMOKE SIGNALS

► PRIZE FOR MURRIN BRIDGE PRE-SCHOOL

The accompanying photo shows Merle Clarke, Winifred Vincent and Betty Thorpe, teacher assistants at the Murrin Bridge Save the Children Fund pre-school. They are pictured beside the float which they entered and for which they won a first prize in the “Back to Lake” centenary celebrations and procession. One half of the float depicted Aboriginal education in 1873 and the other half was the Murrin Bridge S.C.F. pre-school in 1973.



Merle Clarke, Winifred Vincent and Betty Thorpe with the float at Murrin Bridge

► S.A. TRANSFERS TO COMMONWEALTH

Responsibility for Aboriginal Affairs in South Australia was transferred to the Australian Government on 1st December. But for the time being the S.A. Department of Community Welfare retains responsibility for managing Aboriginal reserves in conjunction with Aboriginal councils. It will also continue to provide normal welfare services to Aborigines as to other members of the community. The State is able to apply to the Commonwealth for grants to cover the cost of special programmes for Aboriginal employment and advancement on reserves. Programmes of health, education, housing, community activities and



The office-bearers of Coonamble Aboriginal Advancement Association: John Ryan (president), Mrs Kennedy (secretary), and Tony Boney (vice-president)

regional projects will continue to be financed by the Commonwealth. The Commonwealth will finance legal assistance through the Aboriginal Legal Aid Service. It will liaise with Aboriginal groups and government departments.

► COONAMBLE ADVANCEMENT ASSOCIATION

The Coonamble community has recently formed an Advancement Association. The Association sprang from the original establishment of a funeral fund. The formation meeting, attended by about 40 local people, took place last October. It resulted in the election of John Ryan as president, Mrs Kennedy secretary, and Tony Boney vice-president. Following his election, John Ryan said: "I believe in action. Don't be frightened to let the committee know what you want and we should be expected to do what you want". Steve Ho, the regional Vocational Officer who attended the meeting, stressed that "if a community wants to get buses, pre-schools, field officers, houses etc., it has to be *organized*. It's no use individuals acting on their own", he said. "They need the community

behind them in the form of an organization". The meeting agreed on the need for a field officer for the community. The accompanying photo on this page shows the office-bearers.

► GIRLS TRAINING COLLEGE FOR NEWCASTLE

Construction is well under way for the Durungaling Girls' Training College at Lambton, Newcastle. The college will provide live-in accommodation for 20 Aboriginal girls from all over Australia. It is envisaged that girls will stay at the college while attending Technical College and will be provided with evening tutoring while there. The establishment of the college is the result of the fund-raising and organizing efforts of a local committee formed in 1969. The committee has received support from all members of the local community, including service and bowling clubs, businessmen, entertainers, and the trade union movement. The Australian Government has also devoted a large proportion of the funds necessary for the project. It is hoped that the building will be completed by May.

▶ **ABORIGINAL AND ISLANDER CATHOLIC COUNCIL FORMED**

The Aboriginal and Islander Catholic Council was formerly established during a conference in Adelaide recently. Islanders and Aborigines from all parts of Australia and representatives of white people working with Aborigines attended the meeting. Some of the New South Wales delegates to the conference are pictured in the accompanying photo. It is envisaged that the national council

will not be a council in the way Europeans understand the term. It will be a loosely federated body which may never hold a formal meeting. But it is hoped that it will provide a machinery for Aborigines and Islanders to make their needs known to the bishops and the rest of the Australian Church. Mrs Shirley Smith, Chairman of the Sydney archdiocesan Aboriginal Affairs Advisory Council, was elected A.I.C.C. co-ordinator. Anyone wishing to contact the A.I.C.C. can do so by writing to the Secretary, A.I.C.C. P.O. Box J 124, Brickfield Hill, N.S.W. 2000.

Some of the N.S.W. delegates who attended the inaugural meeting of the A.I.C.C. Front row: Mrs Shirley Smith (Sydney), Sr. Nicole (Moree), Mr Joe O'Donnell (Wilcannia), Sr. Thomas Mary (Sydney); Back row: Mr Eric Craigie (Moree), Miss Angela Breen (Paulian Association, Sydney), Mrs Mary Anne O'Donnell (Wilcannia), and Miss Debbie Swann (Moree)



THE POLICE AND YOU

Over recent months there has been considerable publicity surrounding relations between Aborigines and police. Several encounters have given rise to allegations of misbehaviour on both sides.

Good relations between the police and the public depend on mutual confidence and knowledge of the rights and powers of both. This advice is published in an endeavour to set out the rights of the public and the powers of the police in some common situations. This information is only a guide to your rights and cannot provide a substitute for legal advice on the facts of each case.

Arrest and questioning

An arrest is made when a person is detained and taken into custody by a policeman. If you are arrested you have a right to be informed immediately of the charge. You should not resist a police officer or be abusive or disorderly.

If he insists that you go with him ask him if he is arresting you. If he says "yes", ask him "What for?" as he is obliged to tell you.

The police do not have power to detain you against your will merely to question you.

Whether you are arrested or are merely under suspicion, you are *not* obliged to answer questions or provide information to the police. However, a *driver of a motor vehicle* is bound to give his name and address to a policeman on request and must provide other limited information after an accident. If questioned by a policeman where it appears you may be under suspicion, it is advisable to give your name and address.

As a rule, if you consider yourself to have been wrongfully under suspicion, you should say that you will not make a statement until you have consulted a

solicitor. But if there is an explanation which will quickly and clearly show the police their suspicions are wrong it should be given.

If you are in any doubt as to your position you have the *right* and it is *advisable* to ask for your solicitor to be notified, and to refuse to answer questions or make a statement until you have consulted him. It is unwise to be influenced to make a statement by threats or promises.

Always it is essential to remain calm and courteous and to use your common sense when talking to the police.

Entering and searching premises

Policemen may enter your premises without a warrant to effect a lawful arrest or to recapture someone who has escaped from lawful custody.

They cannot enter your premises without your permission just to question you. They cannot search your premises without your consent unless they have a warrant. If the police enter your premises to effect an arrest, they should not search the premises without a search warrant.

Procedure at the Police Station

The charge against you should be formally made and recorded. It is most wise to ask immediately for your solicitor to be notified and to apply for bail to secure your release. You have the right to insist on using the telephone at the police station to give any essential message to your solicitor or relatives.

The police will normally fix bail. If they don't you will need to ask a relative or friend to come to the police station with a Justice of the Peace, and to act as "surety" by lodging money, title deeds to a house, or a bank passbook, to cover the amount of bail. If you are questioned at the station, the same advice and conditions as above should be borne in mind.

The court hearing

An accused person is presumed innocent until proved guilty. As a general rule it is extremely unwise ever to plead guilty in court unless advised to do so by a solicitor.

If you have any doubts about your position, ask the Magistrate for an adjournment to give you time to consult a solicitor. The Aboriginal Legal Service is available for this purpose.

Complaints against the police

If you believe the police are exceeding their powers, you should make a note of their numbers and (where possible) their names.

If you deliberately provoke the police you should not be too surprised if they over-react. Like everyone else, police are human beings who have feelings which they may not be able to control in a heated situation.

If you are forced to go to a police station without being arrested, if you are not told why you are arrested, if you are not permitted to communicate with your relatives and solicitors, if you are obstructed in obtaining bail, or if you have been ill-treated, you should ask the senior officer of the police station to record your complaint. At a later stage you can take the matter up with the magistrate, and, if necessary, with the Commissioner of Police, the Aboriginal Legal Service, or a member of Parliament.

If you are arrested you have a right to:

- get a solicitor;
- make no statement;
- apply for bail.

Do not:

- resist a policeman;
- be abusive or disorderly.

(The above information is based on material supplied by the Council for Civil Liberties and is published with the approval of the Aboriginal Legal Service).

PHOTOS ON THE BACK COVER

The three photos on the back cover of this edition were supplied by Mr Ron Riley of Broken Hill.

The stern-looking gentleman in riding gear is Jack Quayle (c 1860-1932). This photo was taken when he was twenty-one and working on Toorella station near White Cliffs.

The second photo was taken about 1937-38 in Wanaaring when the Tibooburra people were moved to Brewarrina mission. The photo shows some of the people in the truck on which they were moved.

The third photo was taken at Wilcannia in the late '30's and features (l. to r.) Ross Barlow (deceased), Tom Bugmy (deceased), Roy Hunt, Jack "Sonny" Quayle (deceased), Jim Bates, and Frank Quayle (deceased).



Boys from Wreck Bay meet Prince Philip during his visit to the Royal Australian Naval College at Jervis Bay



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)

