



A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

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NEW DAWN

NEW DAWN A magazine for the Aboriginal community of New South Wales.

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FRONT COVER: *Members of the December, 1973, Aboriginal delegation to China, photographed at a tea-house in a park at Wusih (L. to R.): Heather Skulthorpe (Tas.), Evelyn Scott (Queensland), Gary Foley (Vic.), John Baya (N.T.), Frank Martin (N.T.), Gerry Bostock (N.S.W.), Aileen Corpus (N.T.), Josie Briggs (Vic.), and Wesley Lanapui (N.T.). Missing: Frank Roberts (N.S.W.) and Marie Bartlett (W.A.).*

BACK COVER: *Symbol of the Aboriginal Medical Service, 108 Beaufort Street, Perth, W.A. 6000.*

EDITOR: Peter Vaughan, Publicity Officer, Department of Youth and Community Services, Tel.: 20982.



Gary Foley in the People's Square, Peking, with the Great Hall of the People in the background

An Aboriginal in the Peoples Republic of China

If asked, as I often am, "What impressed you most in China?" the answer for me would be easy.

As a person who went to China in order to extend and develop my knowledge and ideas, I was on the lookout for concepts that would be applicable to the Australian Aboriginal situation.

As a result, three aspects of Chinese life profoundly impressed me. These were:

- (1) The people's communes;
- (2) The Workers' Cultural Palace, Shanghai; and
- (3) Autonomy of national minorities.

In addition to these three major aspects, it goes without saying that I was enormously impressed by the Chinese system.

People's communes

As I said, throughout the entire trip I was particularly looking for ideas and concepts that could be utilized by Aborigines, both in the struggle toward our ultimate goal of Land Rights and also

those that could be applicable after land rights were granted.

One such concept which could be applicable is the people's communes.

If land rights for the Aboriginal people of the Eastern States ultimately means the organization of existing reserves into economically independent, autonomous communities, then the basic organization of the people's communes is the ideal concept on which to model these reserves.

As has been pointed out on many occasions, many of these Eastern State reserves are very small in area and as a result are not suited to purely agricultural production as a means to economic independence. Many people see this to be the greatest obstacle in the way of their self-sufficiency.

However in China, where most communes are much larger than any Eastern State reserve, there is a great diversity in the types of production on the communes. Agricultural production is but one of many enterprises. A heavy emphasis is also placed on small-scale, light industrial production such as parts for transistor radios, light bulbs and



Above left: Light industrial production (manufacture of light bulbs) at People's Commune, Shanghai

Above: Child learning Morse code, Children's Cultural Palace, Shanghai



Left: Light industrial production of farm machinery, People's Commune, Shanghai

simple mechanical parts for machinery. This otherwise insignificant production can be carried out by women and handicapped people who, in Australian society, are considered redundant. It can be a potentially large income-earner in a small community.

In the case of Aboriginal reserves, these initially small economic enterprises could mean the difference between the success or failure of attempts to establish economically viable communities.

In China the products of the communes are sold to the government. There is no reason why in Australia, to ensure the initial survival of self-governing Aboriginal communities, the Australian Government could not undertake to buy from the Aboriginals these products. There would be no loss involved for the government as they could sell these products to the appropriate distributors. This would simply be to ensure initially a market for Aboriginal reserve products.

It must be remembered, however, that the success of ventures such as this are entirely dependent on the form in which land rights is granted. I speak only of the Eastern State reserves because I believe that the form which their land rights will take, must necessarily differ from that granted to the tribal people in N.T., S.A., and W.A.

I would like to see, in the case of Queensland, N.S.W. and Victoria, land rights mean the granting of freehold title, plus mineral rights to the community living on the reserve involved. No individual grants of land would thus be made.

All production on the reserve would be a community effort, with the community as a whole benefiting rather than individuals. This is basically the system in China.

For those people who might claim that this would be introducing an alien concept to Aboriginals, nothing could be further from the

truth. This concept has not only been the fundamental mode of life for Aborigines for the last 30 000 years, but is also one of the very few aspects of Aboriginal life that has survived 200 years of white occupation of Australia, even in the detribalized urban areas.

Once economic viability has been established on Aboriginal reserves, the people are then in a position to do two things. First, they can bring about vast improvements in living standards, health and general well-being. Second, and probably more importantly, they are able to generate a cultural reawakening which would necessarily lead to the restoration of dignity, self respect and identity.

Workers' Cultural Palace

Shanghai is a city where we were shown many impressive things, but in my opinion the most impressive of all was the Workers' Cultural Palace. This was an enormous building near the heart of the urban area.

On the ground floor was an exhibition on life before the liberation of China. On the first floor many types of recreational activities were available, including chess, ping pong, etc. On the second floor were the cultural activities for anyone who wished to develop their creative talents. Activities included a singing group, an art group, a theatre group, a contemporary instrument musical group and a traditional instrument musical group. Anyone could come in and participate in any of these activities.

It occurred to me at the time that here was an ideal concept for the urban (particularly Sydney) Aborigines. To have such an establishment in Redfern with a similar range of activities, but heavily Aboriginal oriented, would have several effects. First, it would undoubtedly provide a vehicle for the enormous latent creative talent in Redfern. The natural follow-on from this would (once again) be an urban resurgence of pride, dignity and ultimately an identity.

Even in terms of providing a meeting and recreational centre for the Redfern Aborigines, the concept must be seen as a positive step toward unification; particularly if also incorporated into this structure were community service and welfare organizations.

In Shanghai it was a tremendous inspiration to see the warmth and just sheer enjoyment the people derived from this centre. Also in Shanghai we saw the Children's Cultural Palace which was fundamentally the same concept as the W.C.P., but for children. If anything the children's palace was even more impressive than the workers' palace

in the sense that it was young kids that were involved. The distinct advantages of developing the creative talents from an early age could be seen in the enthusiasm, self-confidence and pride of 10-year-old kids (the older children at the centre).

To digress, it must also be said at this stage that no matter what criticism anyone may offer on the Chinese political, social and economic system, the one thing that I did not see in China was a hungry child! Unlike the numerous malnourished Aboriginal children I have seen in affluent Australia.

Autonomy of minorities

There are fifty-four minority groups in China, their population being 38 million (about 6 per cent of the total population).

After the founding of the new China, the minorities of China were freed from the bonds of the landlords, and other elements of the ruling group. Today, any nationality, providing it has a compact community large enough to form an administrative unit (known as an autonomous Region, Chou or County), can establish an autonomous area with its own organs of self-government and total control in administering its own affairs.

This means that the Chinese minority groups have a form of self-government and independence that is almost identical to my conception of land rights for Aboriginal people. I have maintained for several years now that land rights must be in a form that will allow Aborigines to establish autonomous economically self-reliant communities. The foundation on which this concept is to be developed is the inherent communal, socialistic spirit of the Aboriginal people, so that as the community as an economic unit develops, the community as a whole will develop and progress. Unlike Australia there would be no small group of privileged individuals economically exploiting the rest of the community.

For me to be able to see my ideas actually working in the Hsishuangpanna in Yunnan Province among the Thai nationality people, was, to say the least, an extremely inspirational experience.

Overall, the trip to the Peoples Republic of China was a great learning experience for all the Aborigines in the group. We were proud to have had the opportunity to play a role in the development of the ties of friendship between our two nations.

Gary E. Foley

(Gary Foley is the public relations officer of the Aboriginal Legal Service.)

Free Aboriginal Ambulance Insurance Scheme

Aboriginal people living in N.S.W. are now able to apply for free ambulance insurance which entitles them to free ambulance service anywhere in the State (and in some cases interstate).

The scheme does not apply to single persons or people living in the A.C.T. It does apply to:

- Aboriginal family groups and dependent children (including *de facto* unions);
- Aboriginal pensioners who have medical entitlement cards; and
- Single Aboriginal persons with dependent children.

An ordinary Ambulance Contribution Scheme works by people paying so much money (\$8-\$15)

per year into the fund, which entitles them to a free ambulance service in cases of sickness or emergency. Under this new scheme the government pays the annual amount of money for the Aboriginal person, and this then entitles him or her (or the family) to free ambulance service.

But to benefit from the scheme, a person must first fill out an application form. These forms are available from any ambulance station or any office of the Department of Youth and Community Services.

Application forms can also be obtained by filling out the coupon below and posting it to the Publicity Officer, Directorate of Aboriginal Welfare, P.O. Box K718, Haymarket, N.S.W. 2000.

I am an Aboriginal person. Please send me an application form for the Free Aboriginal Ambulance Insurance Scheme.

NAME:

ADDRESS:

..... POSTCODE:

SIGNATURE:

Post this coupon to: Publicity Officer, Directorate of Aboriginal Welfare,
P.O. Box K718, Haymarket, N.S.W. 2000

As you are doubtlessly well aware, the Foundation for Aboriginal Affairs has purchased the building at 61 Regent Street, Sydney.

One of the objects which prompted the Foundation to purchase this property is to establish an Aboriginal club. The building has been used in the past for the operations of the Buffalo Club, a registered organization.

Included in the sales price is all the equipment used by the club. Consequently it is anticipated that the only principal items of expenditure to establish an Aboriginal club will be poker machines, liquor and registration fees.

However, before steps can be taken to register the proposed club the Executive Committee of the Foundation realizes that some indication is essential as to the number of people who will be prepared to become members.

It is anticipated that members will be charged a joining fee of \$2 and an annual membership fee of \$5, which covers you from 1st January to 31st

December each year. From then on a membership fee of \$5 will be charged each year.

Any enquiries are welcome. You can contact me at the Foundation for Aboriginal Affairs Sydney, 61 Regent Street, Redfern, N.S.W. 2016 (Tel.: 69 5674, 6076, 5671, 5685).

Already we have had a few functions and these proved successful. We hope to hold a function at least once a fortnight, such as cabarets, dances, picnics, Bar-B-Q's or a trip away for the day.

So help us to help you, so that we can build a landmark, such as this club, that we can be proud of. Somewhere we can come and sit down and have a drink or play the poker machine or just to enjoy this, "Our Own Club".

So come on people, lets make this club a reality. We need 200 financial members to get this club registered (Aboriginal people that is). After we have our 200 people (Aboriginal members), we can then have European members.

HARRY BRANDY
Secretary

THE AUSTRALIAN ABORIGINAL CLUB: MEMBERS WANTED



Harry Brandy, secretary of the Australian Aboriginal Club, inside the club building which is currently being renovated



New Aboriginal Employment Booklet Available

Evonne Goolagong: "These young people in the booklet can do it. I know you can too"

"It's great to see so many of our people training for such a wide variety of interesting jobs and liking it all so much.

"Success and happiness in a job come from hard work and training and, I guess, a bit of luck. These young people in the booklet can do it. I know you can too".

These are the words of Evonne Goolagong, writing in the introduction to a new booklet on Aboriginal employment opportunities.

The book, which is called *For Young Aboriginals* and published by the Department of Labour, shows about fifty young Aboriginal people from N.S.W. working in various jobs. It also tells you what sort of educational qualifications are needed to get into these jobs.

The jobs include auto electricians, bank officers, brake mechanics, bricklayers, butchers, carpenters, clerks, printers, cooks, mechanics, hairdressers, machinists, nurses, linesmen, telephonists, receptionists, painters, typists, shop assistants, social workers, teachers, storemen, welders, etc.

Pictured in the magazine doing these jobs are such people as Les Darcy (Wallaga Lake), Reg Craig (Coffs Harbour), Terry Johnson (Goodooga), Dianne Dennis (Walgett), Bob Smith (Kempsey), Raylene McCormack (Ivanhoe), Wayne Carr (Wellington), Norm Brennan (Moree), Janet Moore (Narrandera), and many others.

As Evonne Goolagong says: "These young people in the booklet can do it. I know you can too."

To get a copy of the booklet and find out what jobs are available, contact your local vocational officer, or write to:

Mr Griff Lewis,
Aboriginal Employment,
Department of Labour,
Australian Government Centre,
Chifley Square,
SYDNEY, N.S.W. 2000



Mr John Cumber, S.C.F. Director of Overseas Relief and Welfare, Mrs Pamela Barrington, Honorary Secretary of S.C.F. (N.S.W. Div.) and Mrs Joy Evans, Director of Walgett pre-school, outside the Walgett Save the Children Fund pre-school, which caters for about eighty children daily

S.C.F. PRE-SCHOOLS IN N.S.W.

The photos on this page are those of Save the Children Fund pre-schools, which have been providing pre-school education for Aboriginal children in country towns of N.S.W. since 1962.

A trained kindergarten teacher is employed as director of each school. All the teacher-assistants

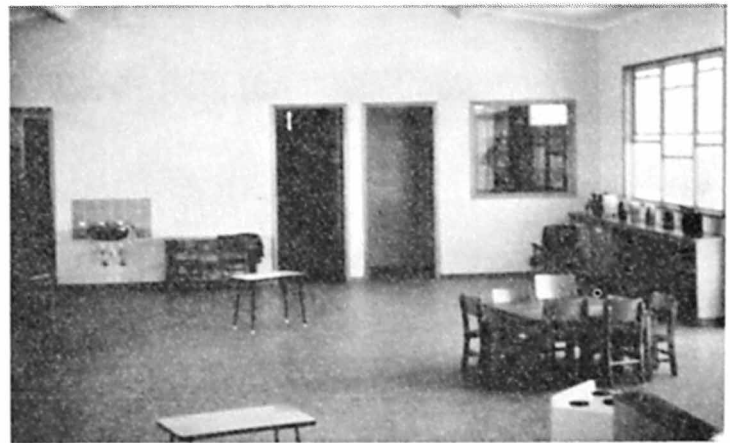
Pictured on the front verandah of the Brewarrina pre-school are John Cumber, Pam Barrington, pre-school assistants Merle Monaghan, Noeline Shearer, and Renee Moore, and teacher Pauline Balding. Brewarrina pre-school caters for between fifty and sixty children daily



are Aboriginal women and girls. The cooks are also Aboriginal, as are the drivers of the mini-buses provided at each school, the cleaners and the handymen.

Each school is supported by a Mothers Club which helps the teacher at school, follows what the children are doing, and raises funds for the S.C.F.

Interior of the new Brewarrina S.C.F. pre-school. This is typical of the interior of most of the Fund's pre-schools





This photo, which was provided by Mr Ron Riley, was taken at Wilcannia in about 1950: Back row—Frank Quayle and Eric Hunt; Middle row—Harold Hunt, Granny Quayle, Cyril Hennessy, and Rachel Fife; in front—Coral Hennessy



Fourth form students from Wee Waa Central School: Tony Doolan (prefect), Bill Toomey (captain), and Kerry Toomey (vice-captain)

►NOWRA CULTURAL CENTRE GRANT

The South Coast Aboriginal Cultural Centre at Nowra has received a \$2,000 grant to cover the expenses of a preliminary architect's costing and report, including sketch plans and estimates of the centre. The committee is in the process of acquiring the land to be used as the site for the centre. When completed the centre will provide: a meeting place and point of contact not exclusively but predominantly for Aboriginal people living from Port Kembla to the far South Coast; a centre for the manufacture or sale of arts and crafts; a social and recreational centre, including theatre and concerts; an educational centre for family groups; a medical/social welfare centre; and a legal aid centre. The centre will serve an Aboriginal community of some 1 000 people living between Port Kembla and the Victorian border. It will be developed and managed by an Aboriginal Board of Directors. The project has been strongly supported by the Shoalhaven Shire Council. The 1968 W. D. Scott survey of the N.S.W. coast had recommended Nowra as the site for such a complex.

►NEW ABORIGINAL HEALTH BODY

The Commonwealth government has recently established a Working Party on Aboriginal Health. It consists of representatives of the Australian Departments of Aboriginal Affairs and Health, the State Health Department, medical schools, a representative of the nursing profession, and at least two Aboriginals who have experience in the

health field. The group will study the recruitment, employment conditions and training of Aboriginal health workers, concentrating on the possibility, wherever possible, of training Aboriginals to fill such positions.

►ABORIGINES TO ATTEND AFRICAN FESTIVAL

Australia is to send up to 100 Aboriginal people to Lagos, Nigeria, next year to take part in the second World Black and African Festival of Arts and Culture. The festival will be held in an around the Nigerian capital in November–December, 1975. More than 20 000 people from Africa, North and South America, Europe, India, Papua New Guinea and Australia are expected to participate in the month-long festival. Four Aborigines recently attended a planning meeting in Lagos to organize the meeting. They were all public servants in the Department of Aboriginal Affairs. Australian art ranging from music and dancing to painting, sculpture, drama, writing, and film-making will be represented. Traditional crafts such as weaving, carving, and body-painting will be demonstrated. The festival will have exhibitions of all aspects of black culture throughout the world and seminars will be held on the preservation and development of black civilization.

►LATEST ARTS BOARD GRANTS

Mr Charles Perkins has received a \$2,300 grant in the latest series of Aboriginal Arts Board grants

◀ Smoke



Three of the students (front) at the Tooologan Vale training farm, Scone: Greg Anderson (N.T.), John Dohlstrom, and Robin Foster (N.T.)



The Griffin family of Gunnedah: back row—Darryl, Alan, Scott and Ron; front row—Brett, Gwen and Boyd (plus cat and dog).

Signals ▶▶

from the Australian Council for the Arts. The grant is to subsidize the publication costs of his autobiography, excerpts from which have recently been published in *New Dawn*. The latest series of grants amounts to about \$256,000, thus bringing to \$550,000 the total of grants made by the Aboriginal Arts Board. The thirty-nine separate grants recently announced cover traditional Aboriginal arts and crafts, the encouragement of Aboriginal theatre, film and literature, and international activities. Mr David Gulpilil, the dancer and actor, received a grant of \$2,355 for the production costs of his first film and research costs of his second. The largest grant of \$46,091 went to the Aboriginal Theatre Foundation in Darwin for a north Australian festival of song and dance. The largest individual grant of \$10,000 went to journalist John Newfong to write a history of black-white relations in Australia, concentrating on the emergence and development of the Aboriginal movement. Another grant of \$6,000 was made for the salary and expenses of Mrs Carole Johnson to continue as an urban arts consultant. Enquiries and applications concerning Aboriginal arts grants should be addressed to: Aboriginal Arts Board, Australian Council for the Arts, P.O. Box 302, North Sydney, N.S.W. 2060 (Tel.: 92 2397).

▶FAMILY PLANNING LIAISON OFFICER

Mrs Myrtille Kinsella has joined the Family Planning Association as Liaison Officer for the Family Social Education Programme (for Aborigines). Mrs Kinsella provides advice and information on family planning matters (including

contraception) to individuals and to Aboriginal communities and their organizations throughout New South Wales. She was formerly a welfare officer with the Foundation for Aboriginal Affairs, Sydney. Part of her new position involves making home visits in co-operation with community health nurses and Aboriginal community health workers, as well as addressing groups, in town and country area. She also works in conjunction with social workers and welfare workers. Mrs Kinsella can be contacted through the Family Planning Association of Australia, 92 City Road, Chippendale, N.S.W. 2008 (Tel.: 699 1038, 3010).

▶PREJUDICE IN SCHOOL TEXTBOOKS

Dr Betty Watts of Queensland University recently drew further attention to the misleading and unfavourable images of Aborigines presented in school textbooks. Many of these books, she said, created misconceptions about Aborigines in the minds of non-Aboriginal children. Many children have their attitudes towards Aborigines shaped by what they read and are taught at school. In the case of Aboriginal children such unfavourable images can destroy their pride and make them anxious to leave school as soon as possible. Dr Watts commented: "Aborigines and part-Aboriginal youngsters have their own culture, their own values, and their own way of life. In education we must recognize these differences". In a speech earlier this year the Minister for Youth and Community Services, Mr R. O. Healey, stressed that: "The teacher of the Aboriginal child must also be the student of the Aboriginal people".

HOUSING NEWS

The Minister for Youth and Community Services, the Hon. R. O. Healey, has recently approved the building of the following homes for Aborigines in country areas:

Town	No. of Homes	Address	No. of Bedrooms
Collarenebri	2	Lot 31 Church Street	3
		Lot 32 Church Street	4
Deniliquin	3	Lot 2 Albert Street	3
		Lot 13 Victoria Street	4
		Lot 9 Cnr Fitzroy and Hyde Streets	4
Dubbo	4	Lot 62 Catherine Drive	3
		Lot 74 Alruma Street	3
		Lot 85 Alkira Street	4
		Lot 95 Alkira Street	4
Moruya	2	Lot 9 John Street	4
		Lot 22 Hawdon Street	3
Orange	2	Lot 80 Amaroo Street	3
		Lot 95 Spring Street	4
Toronto	1	Lot 196 Nita Street	3
Wagga Wagga	5	Lot 113 Fernleigh Road	3
		Lot 136 Cottee Street	4
		Lot 272 Adams Street	3
		Lot 289 Connorton Avenue	3
		Lot 298 Connorton Avenue	4
Walgett	2	Lot 30 Montkeila Street	4
		Lot 46 Cedar Street	4
Wollongong	1	Lot 231 Roberts Road	4
Total	22		

THE PROGRESS OF THE ABORIGINAL LANDS TRUST

Previous editions of *New Dawn* have outlined details of the creation of an Aboriginal Lands Trust in New South Wales. Forty-two Aboriginal reserves are presently being transferred to the Lands Trust. It will receive the title deeds to the first four of these this month.

The present members of the Trust were elected in December, 1973, and are the same nine people who form the Advisory Council.

Meetings

Since its establishment the Trust has met on a monthly basis in conjunction with the Advisory Council. The Trust itself conducts a separate closed meeting.

The members of the Trust are all Aboriginal people who give up their time voluntarily to assist in their own way to help the people overcome the problems which face them.

Up to this time there have been six meetings held by the Trust, half of which were held in rural centres (including Lismore and Griffith) and the rest in Sydney. It is the intention of the Trust to hold as many meetings as possible outside Sydney so that members can, firstly, meet and discuss matters with the local people; and, secondly, examine the problems that will become the Trust's responsibilities when it accepts ownership of the reserves.

The members of the Trust, who are also members of the Advisory Council, are anxious to hold additional meetings in the rural areas. Subject to available finance, the ratio of meetings held in the rural areas will increase to the maximum possible. The Trust will notify people of the date and location of meetings through their local newspaper.

Aboriginal lands

As a statutory body created by an Act of Parliament the Trust is in the best possible position

to acquire and preserve Aboriginal lands, including burial grounds and other sacred sites, on behalf of the Aboriginal people. The Trust places particular value on information provided by local people concerning old reserve sites, burial sites and sacred sites of that nature.

Over the years the areas allocated for the use of Aboriginal people have been severely reduced. The Trust realizes that this reduction in the reserve areas has been caused by many factors, one of which is that many Aboriginal people have gone to live in the cities and no longer retain the old customs and ways of life. In some cases the old reserves in their present condition are no longer suitable to the new ways.

The Trust has taken note of the opinions of the people that they have met concerning the restoration of the reserves to their former size where possible, and for the attached buildings and cemeteries to be identified and preserved. The Trust is also looking at ways in which an effective programme can be initiated for the cleaning up and fencing off of burial sites.

Many of the old reserves hold special sentimental significance for the people because of the long period that their families and their ancestors lived on the reserves, and the Trust recognizes this.

Transfer of reserves to the Trust

The New South Wales Government has decided to transfer all reserves to the Trust. These are to be transferred according to their present condition. That is, the areas which are not presently being used and which are not subject to private leases will be transferred to the Trust immediately. Some delay will be caused before the actual deeds will be given to the Trust because of the large amount of paperwork involved in arranging the transfer of these scattered areas.

Most reserves with Government houses will be transferred to the Trust at a later date, subject to



Members of the Aboriginal Lands Trust meet with the Minister for Youth and Community Services, Mr R. O. Healey (L. to R.): Messrs Charles Leon (Sydney), Tony Barrett (Grafton), Larry Kelly (Bowraville), Les Ridgeway (Moree), Harry Hall (Walgett), Ossie Cruse (Eden), Bill Glover (Sydney), Tom Williams (Sydney), Ron Riley (Broken Hill), and Mr Healey

the wishes of the local community, whose opinions will be sought. Special problems affecting these reserves with houses will also cause some delay in transfer proceedings.

The Trust recognizes the problems facing the people living on reserves, and will be only too pleased to do what it can to help solve these problems. The Trust will be unable to help unless the people are prepared to help themselves.

Housing societies

The Commonwealth Government has adopted a policy of providing funds for Aboriginal Housing

Mr Tom Williams, chairman of the Aboriginal Lands Trust speaks with the Minister for Youth and Community Services, Mr R. O. Healey (left) and with the chairman of the N.S.W. Housing Commission, Mr Jack Bourke



Societies to enable people to raise their living standards by the provision of better housing. This policy will enable the Lands Trust to play a valuable role in improving the living conditions of the people. Where possible the Trust will use its best endeavours to assist with the provision of land for Aboriginal Housing Societies. (The general policy of the Commonwealth is to provide funds but not land).

The Trust considers that the provision of adequate housing as quickly as possible is the most pressing need of the people. Better housing will bring improved health and education and other benefits.

The existing reserve areas are not always suitable for housing because of their distance from cities and

towns where work and community facilities would normally be available.

The Trust has the right to ask the Government to provide additional lands other than reserves. To do this in a responsible manner, the Trust will nominate a particular application from a housing society to the Minister before applying for the land. The ownership of land brings with it many burdens and responsibilities, and the Trust will certainly have more than enough problems of this nature when it acquires existing Reserve areas, without also acquiring further land without good purpose.

The basis on which other land will be made available has not yet been determined, but it is hoped that the Government will assist the Trust in the same manner as is being done at the present time.

The Future of the Trust

Many people are probably not sure what a lands trust is all about.

A trust is usually comprised of a number of persons elected or nominated to accept responsibility on behalf of the people generally. The Australian and State Parliaments are similarly constituted in that they hold the welfare of the nation in trust for the people.

Other States, such as Victoria, Western Australia and South Australia, have also set up their own Aboriginal Lands Trusts to give the Aboriginal people in those States the same rights to help determine their future as the people have in New South Wales.

The Lands Trust will provide a safeguard against further losses of land from the reserve areas.

The Trust is anxious to make land available to the people by way of lease. This would ensure that the Trust retains some measure of responsibility for the land in the future. Leases of this nature would be granted subject to certain conditions. People who are willing to act responsibly need have no fears of not being assisted by the Trust. The Trust is concerned about the future of lands which it acquires. If it should sell land outright to individuals there would not be enough land for everyone, so that a lot of people would not benefit.

Once sold the land would be lost to the Trust for all time. It would only take a small number of people to sell land granted to them by the Trust for the amount of land available to the people to be severely reduced. People will appreciate the reasons why the Trust desires to lease rather than sell its land holdings. The rental payable to the Trust would only be nominal, and would depend



*Harry Hall—
North West*



*Bill Glover—
Central Coast*



*Ron Riley—
Far West*



*Les Ridgeway—
Central North West*



*Larry Kelly—Northern
Tablelands and Coast*



*Tony Barrett—
Far North Coast*



*Tom Williams—
Inner Sydney*



*Charles Leon—
Outer Sydney*



*Ossie Cruse—Central
West and Southern*

on the applicant's ability to pay. (Some rent would always be necessary in order to cover the costs of rates, etc.)

Current problems

At present the Trust is negotiating with the Australian and State Governments for more funds to implement its policies and programmes.

There are a large number of problems to be tackled by the Trust and these will need a lot of work before progress is achieved.

Most of the reserves need to be properly identified, surveyed, cleared, and fenced before the Trust feels that they would be in a fit condition to be leased for farming, housing or other proper purposes.

Applications to the Trust

The Trust has written to many Aboriginal people and organizations concerning the availability of land for their use. It has received many applications from the people for the use of land and would like to receive more from people who are genuinely interested in making use of the land.

The Trust has appointed an Administrator on a full-time basis to assist it with the management of its assets. The Administrator is Mr I. C. Kingsley who may be contacted C/- P.O. Box 283, Hurstville, N.S.W. 2220 (Tel.: 570 2821).

The Trust has already received delegations from the people of Roseby Park and Erambie to assist with the acquisition of those reserves so that they might be made available to the housing societies for their building programmes. Other similar organizations have also made representations to the Trust.

Reserves presently being transferred

There are forty-two separate reserves being transferred to the Lands Trust at the present time. A list of most of these reserves is contained in the adjacent table.

It is anticipated that the first Deed of Grant will be handed to the Trust this month, and that the remainder will follow as soon as possible, bearing in mind the problems associated with the transfer of the land.

Conclusion

In conclusion to this article, it is hoped that the Trust has been able to inform the people about what the Trust is and what it can do. The Trust

will publish further news from time to time to keep the people informed of its activities.

The members of the Trust look forward to meeting you in the course of their term of office so that they can do their best to make land available to you.

The Trust looks forward to your patience and co-operation in working towards a better life for the Aboriginal people of this State.

**Ian Kingsley,
Administrator,
Aboriginal Lands Trust.**

RESERVES BEING TRANSFERRED

The following is a list of the main reserve lands that are presently being transferred to the Lands Trust.

<i>Name</i>	<i>Acres</i>
Kiah	2
Ulgundahi Island	43
Llandilo (Windsor)	51
Chinderah-Murwillumbah	1
Bourke	24
Tomago River	40
Baryulgil	50
Uralla	11
Boorowa	130
South West Rocks	217
Menindee	2
Tarrangower	18
Burra Dee Dee	623
Sutherland Waters (near Tingha)	25
Telegraph Point	30
North Glenreagh	6
Talbragar (Dubbo)	19
Balranald	2
Tibooburra	100
Gulargambone	52
Namoi (Walgett)	106
Collarenebri	50
Mallanganee	4
Dandeloo	25
Leech's Gully	3
Kempsey	3
Brewarrina (town blocks)	2
Inglebar	107
Roseby Park	57
Angledool	25

How Aborigines View Land

When the first white men arrived in Australia they found a people living a completely alien way of life. The Aborigines did not live in houses or cultivate crops, or put fences up, or have obvious leaders.

They drifted across the countryside, moving from camp to camp in a non-ending search for food. As hunters and gatherers they lived off the land but, at the same time, they seemed to have no particular claims to any part of it.

Now, 200 years later and with a great wealth of research behind us, we know that the Aborigines were not simply wanderers, as the first settlers depicted them. Instead, they were a people who had developed a complex form of social organization, and who had strong and multiple ties to particular territories. What were these ties? We can list them under six broad headings.

1. Kinship

Aborigines tend to live in large family groups which claimed descent through the male line, and which claimed a particular piece of land, distinct from all others, as their own. Ownership of this land passed from father to son, and to grandson.

2. Ritual and Sacred

There was more to ownership of land than the fact, simply, that it was passed on from father to son. There was a complex of beliefs and practices—we might describe them as religious in our Western terms—which created indissoluble links between the family group and its ancestors, and the land they inhabited.

Important here are the myths and legends in which cultural heroes travelled across the land carrying out miraculous tasks. Often they changed the face of the land so that it took on the physical character it retains today. They gave the final distinctive shape to an already-existing landscape—mountains, the sea, sandhills, individual trees, outcrops of rock, and so on.

They themselves often became the ancestors of the men who still live where these dreams of long ago were played out; or they turned into the animals

which still inhabit the land. Further, they left behind languages and names, totems, dances and songs for the people who followed after them, and created sacred sites which record for all time their stay on earth.

Associated with these sites are various rituals recalling the events of the past. The men (and sometimes the women) who perform the ritual re-affirm their belief in the past and, through it, their own personal links with the land which the “Dreamtime” beings vested in them.

Sometimes the sites are also “increase” centres. Each centre represents a different natural species; for example, barramundi, or dugong or kangaroos, and the continued balance and fruitfulness of nature depend on the people who own these sites performing the correct rituals at the right time. In some ways, man and nature, and man and land, are one. Remove one and you destroy the other.

3. Economic

People depend on the land they own and live on, to provide them with the essentials of living, not only the different foods they need, but the raw materials for all sorts of cultural items: grass and various trees for making string; spear handles; stone for axes and cutting tools; shells for decoration and knives; gum; and so on.

The exploitation of available resources was both careful and calculated. Moreover, the performance of the everyday tasks necessary for survival constantly reinforced the feeling of identity the Aborigines held for their land.

4. Political

Local group areas (that is, the land owned by a particular kinship group) were clearly acknowledged—and in remoter areas, where traditionally-oriented Aborigines survive, are still acknowledged—by other Aboriginal groups. Each group knew the boundaries to its own “country” and to neighbouring “countries”. These boundaries were clearly defined.

Outsiders crossed these boundaries at the risk of losing their lives unless they were acting as

messengers, or had sought permission, or had been invited. Territorial divisions reflected real social divisions.

5. Residential

There seems to be little question that individual groups of Aborigines and their descendants inhabited clearly defined tracts of land which they regarded as their own over countless hundreds of years. People all over the world consider performance of occupancy as providing the strongest single basis for ownership of land.

6. Cultural

The local group occupying a piece of land could often be distinguished from its neighbours, not only because they lived in different areas, but also because they possessed a number of distinctive cultural features. It might have its own dialect or language, its own type of spears, or boomerangs, as well as its own distinctive style of singing or dancing. It is obvious that these differences are often related to land (as having been allocated to a particular territory by its ancestral heroes) and

consequently they reinforce people's feeling of identity within their land.

Summary

People have claims to land because it is passed to them from their fathers; because their ancestors have lived there, for century after century; because they have traditionally depended upon it for their economic livelihood; and because it symbolizes their separateness as a social group, both in political and cultural terms.

More importantly still, their rights to the land have been laid down in the "Dream-time" or the "before-time" by the actions of the cultural heroes, from whom many of the groups see themselves as direct descendants. The ritual and the tending of the sites which derive from this remote past, serve as continuing re-assertions of the validity of these rights.

Lastly, none of this even hints at the strong emotional bonds which bind Aborigines to their land. It is the focusing point of all knowledge and of all social life.

(Reprinted courtesy Opal)



All-black Basketball Teams to be formed at Mt Druitt

I am interested in forming an "All Blacks Basketball Team" for young adults aged 15-20 years old, around the St Marys-Mt Druitt area.

For those people living around Redfern, you are all welcome to join. But you'll have to find your own transport as it is a bit far for us people to travel from Mt Druitt to Sydney and back for training and for meetings.

As I am only 16 myself I would welcome any adults to help me organize and supervize these teams. They'll surely be more than welcome. Because I am not very experienced in holding

meetings or organizing competitions, I would appreciate it, although I shall help in every way possible.

Anyone interested in playing in a team, coaching or supervising, please write to me. And don't hesitate, as I would like to see lots of kids at our meetings and doing something.

State your name, age and address, and write to:

Miss Georgette Lord,
51 Third Street,
Warragamba, N.S.W. 2752.



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)

LETTER

Dear Sir,

I would like to thank you for the previous *New Dawn* magazines which you have sent to me. It is the third time I have received a copy of this interesting magazine. I also want to thank those of our friends whose photos are in the magazine. I would like to thank them all.

Yours faithfully,

**Shem Alwyn,
Port Moresby Teachers College,
Box 1791,
Boroko, P.N.G.**

