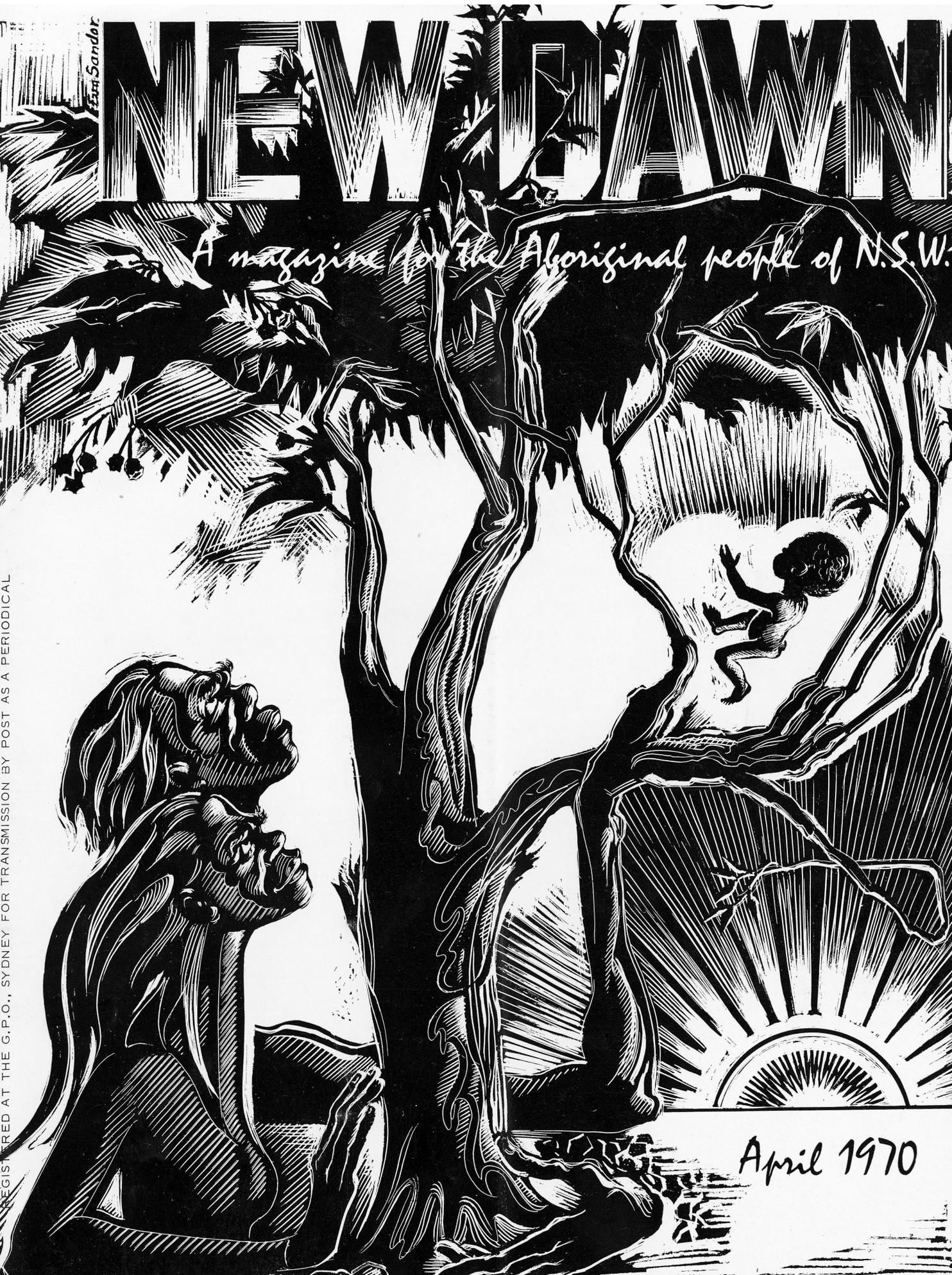


Frank Sandor

NEW DAWN

A magazine for the Aboriginal people of N.S.W.

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April 1970



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

April 1970 Vol. 1 No. 1

A monthly magazine produced by the N.S.W. Department of Child Welfare and Social Welfare

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FRONT COVER: This cover was commissioned by the Department of Child Welfare and Social Welfare to serve as a symbol of *NEW DAWN*. The artist is Hungarian born Eva Sandor, whose book, *The Rights of Man* came out late in 1968. Illustrated by Eva Sandor and with a commentary by Georgette Coty, it is a textual and artistic response to the Universal Declaration of Human Rights.

Many changes have been made since the last edition of *DAWN* came out in April last year. This first edition of *NEW DAWN* is designed to help you to understand what these changes are. The underlying theme of the new Aborigines Act of 1969, is one of a regeneration of the Aboriginal people. This idea is shown on the cover through the eyes of an artist. It is also beautifully expressed in the poem below, by Kath Walker. The permission of Mrs Walker and her publishers, Jacaranda Press, to reproduce it here is gratefully acknowledged.

*Away with bitterness, my own dark people
Come stand with me, look forward, not back,
For a new time has come for us.
Now we must change, my people. For so long
Time for us stood still; now we know
Life is change, life is progress,
Life is learning things, life is onward.
White men had to learn civilized ways,
Now it is our turn.
Away with bitterness and the bitter past;
Let us try to understand the white man's ways
And accept them as they accept us;
Let us judge white people by the best of their race.
The prejudiced ones are less than we,
We want them no more than they want us.
Let us not be bitter, that is an empty thing,
A maggot in the mind.
The past is gone like our childhood days of old,
The future comes like dawn after the dark,
Bringing fulfilment.*

EDITOR: Cora Walther, Dept of Child Welfare and Social Welfare, Box 18, G.P.O., Sydney, N.S.W. 2001

MINISTER'S MESSAGE FOR *NEW DAWN*

When the new Aborigines Act came into operation in June last year, I began the first of many visits to centres of Aboriginal population in New South Wales. These travels showed me the vast amount still to be done in many parts of the State to improve the living conditions of many Aboriginal families, and generally equip them to take their place as citizens of Australia.

Despite the help that is being offered by the Government, very little will come of this new Act unless the Aborigines themselves make it work. They can help do this by answering carefully two questions:

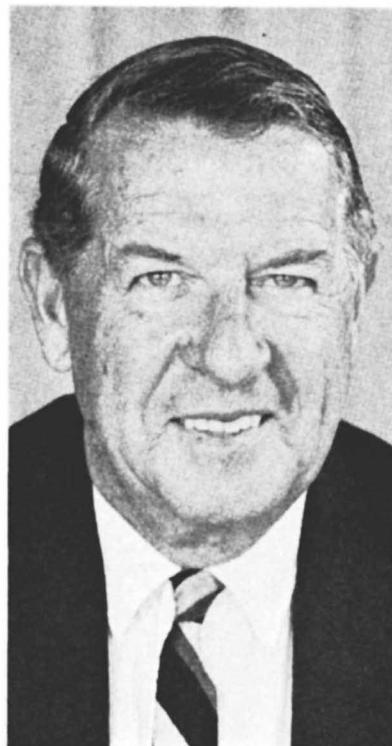
Firstly, who, in your area, is best suited to becoming a representative of Aborigines on the new Aborigines Advisory Council which is soon to be formed?

Secondly, exactly what things do you want your representatives, once they are elected, to advise me about? This Advisory Council will assist me to understand what you are thinking. It is the means by which the Aboriginal people will achieve independence and status within the Australian community.

Both these decisions are very important. The response will show whether Aborigines are ready to help run their own affairs through the Council.

I am most anxious that we move positively in Aboriginal affairs in the future and look forward to co-operating with you.

My very best wishes to you.



MINISTER FOR CHILD WELFARE
AND SOCIAL WELFARE



The Minister for Child Welfare and Social Welfare, Mr F. M. Hewitt (left) the Under-Secretary, Mr W. Langshaw (right) and the Member for Lismore, Mr B. Duncan (second from left) visited Aboriginal families at South Gundurimba last year. The visit was one of many such country trips last year. Here the visitors are seen talking to Mr Gavin Williams and his daughter, Tina

Picture by courtesy of *The Northern Star*, Lismore.

From Board to Department

The Changeover

On 2nd June, 1969, the new Aborigines Act came into operation in New South Wales. It repealed the Aborigines Protection Act of 1909, and dissolved the Aborigines Welfare Board. The new act marked the change from administration by an independent statutory body to direct administration by a Minister—the Minister of Child Welfare and Social Welfare.

Background to the Act

Throughout the nineteenth century when the pastoral industry was claiming large areas of New South Wales, it was shown that wherever Europeans moved, the Aboriginal people could no longer follow their traditional way of life. Their ancient links with the land were broken and the old laws lost their force amongst the people. There was no stable substitute, for the white man's laws were too different. As the old people died out, the Aborigines became a mixed race who felt they belonged neither to the white nor the Aboriginal tradition. Without leaders and unable to understand how they could influence their new situation, they became unresponsive and withdrawn. Because they were so bewildered and helpless, they were an easy prey for unscrupulous settlers who got free labour merely by keeping a supply of "booze" available.

Protection

That is why the protection policy was started. Reserves were to be a refuge from the damaging effects of white contact for the descendants of Aborigines. About 30 per cent of them gradually moved to reserves run by the Protection Board. Here they lived on a combination of the income from odd jobs and government handouts. A vicious pattern of confusion, loss of identity and apathy developed. This was shared by the Aborigines who settled on the fringes of country towns. Both groups, living in areas where jobs were scarce and educational opportunities limited, were often dependent on white charity. They

lost their pride. Dependence created apathy and parasitism. The protection policy could not get them out of it. Like depressed people in other parts of the world, each generation passed its conditions on to the next. Very few escaped, or wanted to escape. It was good to keep apart from white people who did not accept them, or treat them as equals. White Australians, for their part, largely ignored these groups of broken-down Aborigines. Indeed, many city Australians rarely even saw an Aboriginal.

The seeds of change

In the early 1930's A. P. Elkin began his criticisms of the protection policy. Pointing out that all over Australia the fullbloods were dying out and that this was unnecessary and wrong, he called for a more positive policy which would help all Aborigines to take their rightful place in Australian society. Thanks to his urgings, a new policy was born—that of "assimilation and welfare".

A new Board

In 1940 the Protection Board was replaced by the Aborigines Welfare Board. Many of this Board's members were experts in their field and they put much effort, wisdom and experience into the welfare and advancement policies of the last generation.

Difficulties

It was hard going for them. Their task was momentous and there was not enough money, especially in the early years. The white community did not support them with encouragement and enough funds. Aborigines also were little help. Many of them only seemed interested in getting as much out of the government as possible, in return for as little real involvement and co-operation as possible. The Board was caught in between. On top of this, it had to do

its work through a system of administration which, rightly or wrongly, was considered paternalistic by Aborigines.

The Aboriginal view

By the 1960's, Aboriginal groups all over the state were crying out that there was insufficient discussion with their people to discover what was wanted. They said that too many decisions were being made for them, not by them. Aborigines were sick of being told "you do this" and "you do that" and they were tired of being told that they were too apathetic and incapable of making their own decisions. Statements by these Aboriginal spokesmen showed that they wanted an assimilation with white Australians which would not mean absorption, but would give a decent union of their lives with that of white people on terms that would let them preserve their own identity within the union. The first need was for a restoration of pride, to be achieved through self-determination, consultation and equality.

The Joint Committee

In December, 1965, a Joint Committee of Parliament was set up to enquire into the needs of Aborigines in New South Wales. Some 2,000 people were interviewed and Aboriginal welfare groups were asked to give their views. The committee was struck by the wide range of opposing ideas and noted that different sections of the Aboriginal community agreed on almost nothing. The committee members had to decide what to accept and what to reject of all these ideas.

One thing, however, was obvious. Even backward and apparently unambitious Aborigines were aware of the need to better themselves in some ways. Like parents everywhere, they wanted their children to do better than they did. Almost all of them accepted the fact that they needed government help to achieve this. They knew they could not just be "dumped" on the community, to fend for themselves, in the name of equality. An adjustment period was needed.

The Committee's report

The report, printed in September, 1967, gave detailed recommendations on most aspects of the education, housing, health and employment of Aborigines. It also made recommendations about social welfare, child welfare, the reserves, the Board's establishments, Aboriginal organizations and other matters. In all these fields measures

designed to give maximum help to Aborigines were recommended. Many of the welfare projects of the Board were also supported.

But experience in the past has shown that all the help and encouragement in the world will not solve anything unless the ideas and the effort comes from the Aborigines themselves. If the government alone makes a move, its efforts will die on the rock of Aboriginal indifference. Then nobody will be advanced.

Ideas must come from the Aborigines themselves. This is what they themselves have been saying for years. This is what the Joint Committee recommended. The aim of the new act is to make this possible.

What was the Board's contribution?

It laid the foundations for a resurgence of the Aboriginal people in a number of ways. It worked for the removal of laws which discriminated against Aborigines. It took new steps in providing education for Aborigines. It provided homes and it encouraged Aborigines to forsake the old habits of dependence and parasitism and became self-supporting Australians in full dignity. The new administration decided to re-emphasize this idea.

What is new?

The government has decided that all welfare services which in the past were handled by the Aborigines Welfare Board will now be handled by those government departments which serve the rest of the population. All the rights of ordinary Australians will apply to Aborigines. So too, will all the normal responsibilities. In common with other members of the community, Aborigines will be expected to develop responsible attitudes towards such things as the payment of rent, regularity of employment and conduct which does not bring them into conflict with the law. Should they fail to measure up, they are liable to legal action exactly as other Australians are. For example, Aboriginal wards of the old Board now become wards of the Minister of Child Welfare and Social Welfare. The obligations imposed by the Child Welfare Act on "near relatives" will apply equally to Aboriginal parents. The Housing Commission will handle claims for houses and collect rents as they fall due. All claims for help by Aborigines will be judged in the same way as the claims of other citizens. These government departments will also have the use of special Commonwealth grants to further projects especially designed to help Aborigines.

Special problems

The government knew that there were specific Aboriginal problems which required special help. So they decided to form a part of the Child Welfare and Social Welfare Department into a new division headed by a Director of Aboriginal Welfare who would deal only with Aboriginal matters. This is not paternalism, but a realistic view that special problems need special answers.

What else is different about the new Act?

Aborigines have been asking for a say in their own affairs. The Act gives it to them. It sets up an Aborigines Advisory Council through which Aborigines will be able to say exactly what needs to be done about many things. They may make suggestions about the best ways to use the help offered by Commonwealth and State governments. Through the Council, Aborigines will be able to contribute towards shaping their own future. Their elected representatives will be able to say exactly what Aborigines want. They will help decide the rate and extent of change from their old ways of living.

BENEFITS CONFERRED BY THE NEW ACT

- It removes any legal distinctions which remained to separate Aborigines from the rest of the population.
- The Minister may arrange with the Minister administering the Housing Act to rehouse Aborigines.
- It defines "Aboriginal" as any person who is a descendant of an aboriginal native of Australia.
- It gives the Minister power to make grants of land and money for the use or benefit of Aborigines.
- It allows the Minister to make special loans to enable Aborigines to buy homes and furniture.
- It establishes a special Aborigines Assistance Fund to be used for the benefit of Aborigines. (This is distinct from the special Commonwealth grants-in-aid.)

It was hoped that it would be possible to give an outline of the main details of the above benefits. However, space will not permit this, in this edition. The above points will be explained in detail in the next few issues of NEW DAWN.

Introducing your Liaison

Soon after the Director of Aboriginal Welfare took up his post, it was realized that he needed a special representative with an intimate knowledge of Aboriginal affairs who could provide close personal liaison with Aborigines all over the State. That is why I was appointed as Liaison Welfare Officer. It will be my job to advise the Director of Aboriginal Welfare of the special problems of the Aboriginal people of New South Wales. Other aspects of my job will include:

- helping Aborigines to understand the work and policies of various government departments that affect them. These departments have ways of doing things that are often puzzling to the ordinary man in the street. Official forms worry him. This is quite unnecessary. I will be able to explain to you how things work so that you

Questions asked about th

Why doesn't it make detailed provision for special education, health, employment and other measures as recommended by the Joint Committee?

These things are to be dealt with *administratively* and by *regulation*, through the State departments and the Directorate. Many points will await the advice of the Advisory Council. If the Act *did* provide specific outlines on these matters, the cry would be "paternalism!" Aborigines would realize that they were once again being treated differently from the rest of the community. The Joint Committee's recommendations are being studied by the relevant Departments of Health, Education, etc., as well as by Commonwealth groups. Many ideas have already been put into practice. Details of this will be published in future editions of *New Dawn*. Also, the Aborigines Advisory Council will be able to provide valuable ideas in the future.

Will the reserves be done away with?

The Joint Committee recommended that Aborigines be encouraged to leave the reserves.

Welfare Officer

will be able to receive all the things to which you are entitled.

- advising the Director of those cases where departmental officers have special understanding of local matters and ideas of benefit to Aborigines, which need to be followed through.

- representing the Director at Aboriginal functions and reporting back with news and views.

You can see how my job will round out the activities of the Aboriginal Advisory Council. I will be moving constantly through different parts of New South Wales. When I come through your area you will have an opportunity to see me and discuss the things that are worrying you.

See you then,
HERB SIMMS



e Act

It felt that reserves were a bar to assimilation. However, many Aborigines regard them as home. Therefore no action will be taken until the Aborigines Advisory Council makes suggestions to the Minister.

Will Council members be elected on a regional basis?

Yes. But the exact areas cannot be decided until the applications for enrolment are received and it is known how many people are going to vote.

Are there any legal distinctions against Aborigines left in New South Wales?

No.

Can police enter the rented homes of Aborigines on reserves without a warrant?

The land areas of the reserves are public places, just like a public street. Because the homes on

the reserves are rented or leased, they are as private as those of any other members of the community who live on rented premises.

Are you still puzzled? Do you still have questions? If there is anything at all about the new Act which you do not understand, please write to: The Editor, NEW DAWN, Box 18, G.P.O., Sydney, N.S.W. 2001.

IDEAS BEHIND THE ACT

Words go in and out of fashion. Sometimes they don't really describe exactly what people think and feel. Whether you wish to call it "assimilation" or "integration" the point is that both the government and the Aborigines wish the Australian people to have a similar standard of living and an equal place in a single Australian community. Legislation alone cannot achieve this. The white community must give sympathy and understanding. For their part, the Aboriginal people must now demonstrate that they are, or can be, fully responsible members of society.

The Aborigines Advisory Council

This is to have ten members—the Director of Aboriginal Welfare and nine Aborigines living in New South Wales. Of these nine, three (of which one will be a woman) will be nominated by the Minister. The other six will be elected by the Aborigines. There will be four members from country areas and two from the metropolitan area. The members of the Council will receive:

- a fee for loss of wages whilst attending Council meetings.
- an allowance to cover meals and accommodation.
- their fares or a rail warrant if applicable.

It was felt that this system would repay the Council members without making them dependent salaried people. In this way they will keep their independence.

The Director will be the chairman of the Council and advise its members about procedure and so forth. He will have no vote. Only Aborigines may vote on Council to advise the Minister. They will be responsible for the wisdom and good judgment of their recommendations.

Voting for Aboriginal Advisory Council representatives

If you don't vote, you will get no say as to who is to represent you. That will be too bad for Aborigines. How do you vote? First of all you must *enrol*. Enrolment cards are available from:

- The State Electoral Office, Box 3124, G.P.O., Sydney, N.S.W. 2001.
- The Director of Aboriginal Welfare, Box 18, G.P.O., Sydney, N.S.W. 2001.
- Any field officer of the Department of Child Welfare and Social Welfare.
- Most Aboriginal advancement organizations.

Once enrolments are in, they will serve as a guide for New South Wales to be divided into six districts each of which will elect one member to Council. Details of this will be in later issues of *NEW DAWN*. For the moment, nothing is more important than that you *enrol*. If you are not on the roll, you do not get a vote.

What sorts of things will the Aborigines Advisory Council do?



The first Aboriginal debutante ball ever to be conducted outside the Sydney metropolitan area was held at Casino on 11th July last year. The occasion, marking the National Aborigines Day celebrations, was attended by more than 300 people. Twenty debutantes were presented to Mr R. W. Manyweathers, M.L.C. The debutantes are: Back row (left to right) Julie Kapeen, Sharon Cook, Lola Roberts, Muriel Torrens, Margaret Roberts, Carol Roberts, Lola Rhodes, Marlene Moran, Jenny Mundine, Susan Mundine, Lois Marlowe, Marilyn Daley. Front row (left to right) Susan Roberts, Leone Roberts, Kathleen Cameron, Cheryl Bolt (flower girl), Mrs B. Kapeen, (matron of honour), Mrs Manyweathers, Mr Manyweathers, Mrs B. Thomas, Carmel Kapeen (flower girl), Lyn Bolt, Marjorie Hickling, Maureen Walker, Sandra Roberts, Narelle Walker

The Aborigines Act says that the Council will:

- advise the Minister on things he asks them about.
- advise him about all other matters concerning Aborigines.

Under this last heading the Council may decide to:

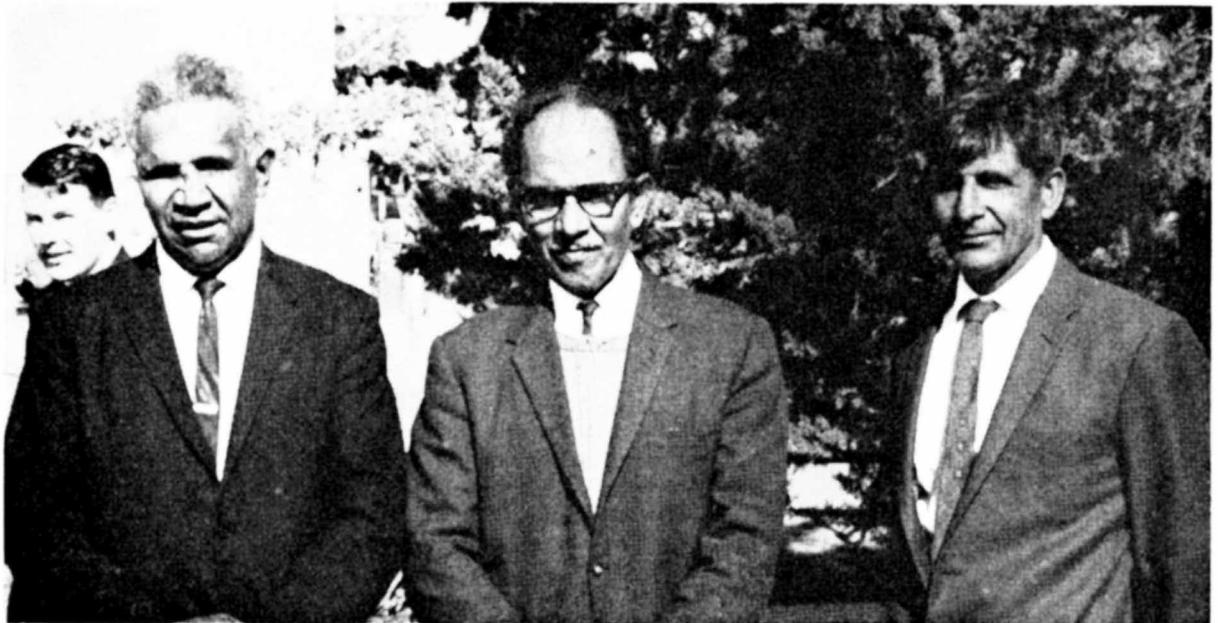
- advise about the leasing, use and disposal of reserves.
- make suggestions if it is found that Council members have any financial problems caused by attending to Council business.
- suggest what new steps need to be taken to improve the health, education, and housing conditions of Aborigines.
- recommend the setting-up of Aboriginal community councils or reserve councils if the people feel this is necessary.
- constructively criticize present measures.
- suggest where social workers, home management training schemes, health education classes, etc., are needed.
- from time to time, suggest ways in which the Act could be improved or adjusted to meet changing conditions.

Because a lot of things are still in the melting pot, a strong Aboriginal voice to advise the Minister is essential. The Aborigines Advisory Council members will become the new leaders of the Aboriginal people in this State.



Mr and Mrs Keith Russell, of Bourke, were married during Aborigine Week last year. The bride was formerly Miss Judith Broughton. The ceremony was held at the United Fellowship Church, Bourke

Pastor Bill Reid, Mr Clive Williams, and Mr John Ferguson were photographed at a ceremony conducted at the Bourke Cenotaph in July last year. The ceremony was part of the National Aborigines Day celebrations held in Bourke



SMOKE SIGNALS

► It seems that many Aborigines, especially in country areas, do not use the State services open to them. For example, many do not receive unemployment benefits even though they are entitled to them. Some feel unable to send in the right forms at the right time, or others are reluctant to give the information which is necessary. If you are an unemployed Aboriginal who is not receiving the aid to which you are entitled, please see your Commonwealth District Employment Officer. Tell him your problem and he will explain everything to you. You will find his address in the local phone book. Remember though, he cannot help you unless you ask.

► Is this your money? At the moment the Department is holding in trust, money which belongs to people whose address is not known. These are:

Lina Johnson	Clarice King	J. H. Norman
Annie Kennedy	F. McMillan	Lexie Prince
Sheila Richards		

If you are one of the above, would you send your claim and address to the Child Welfare and Social Welfare Department, Box 18, G.P.O., Sydney, N.S.W. 2001.

► Calling Donald Victor Cameron. A few years ago, Mrs Daphne Lambert, c.o. Post Office, Nambucca Heads, N.S.W., asked *DAWN* to help her to contact her brother, Don Cameron. The attempt was unsuccessful. Now she has heard that he may be in the Coonamble area. She knows that he was working there, at a sawmill, in 1963, and thinks that he may still be in that area. Don and Daphne have not seen each other for nearly 20 years. As they are the only two members of the family that are left now, she is very eager to hear from him. Would Don Cameron, or anyone who knows anything about him please contact a very anxious Daphne Lambert at the above address?

► An example of what can be done when people co-operate with each other was shown in the Bega district last month. Recently a wood-chip industry was started at Eden. As a result, jobs for Aborigines in timber-getting became available in an area where employment is usually hard to get.

However there was no accommodation for the men. In order that the opportunity would not be lost, the Commonwealth Office of Aboriginal Affairs supplied the money for a caravan park complete with laundry and other facilities. This would supply temporary accommodation so that the men and their families could live near the job. All the negotiations were handled by the Directorate of Aboriginal Welfare which also found the land site for the caravan park. The Bega Valley Aboriginal Advancement Association co-operated wholeheartedly and found volunteers to do much of the necessary work at the local level. On Monday, 16th March, the Minister for Child Welfare and Social Welfare, the Hon. F. M. Hewitt, opened the new caravan park. Its first two occupants, brothers Ossie and Percy Cruse were presented with two chain saws by Mr Marcus Clark, the Managing Director of Skil-Sher Pty Ltd. The future success of the Kiah Caravan Park should provide tremendous incentive to other groups to start similar projects designed to advance the Aboriginal people.

► Consider “. . . One notices the coming together of things from different starting points. The private industries which use and in some measures may depend on Aboriginal labour, do not all resist as they once did, the idea that it is in their interest to habilitate this broken society . . . The public instrumentalities concerned with aboriginal affairs have a head of steam towards their tasks which was not the common rule a few years ago. The flow of public funds specifically earmarked for Aboriginal advancement is relatively generous. Some very worthwhile ideas are starting to come forward from some sectors of the Aboriginal population . . .”

Prof. W. E. H. Stanner,
The Boyer Lectures, 1968.

► And more money . . . The Department holds money in trust for former wards of the Aboriginal Welfare Board. These young people are entitled to one-third of this money when they become 18 years of age, and the balance when they become 21 years old. Applications must be made to The Accountant, Department of Child Welfare and Social Welfare, Box 18, G.P.O., Sydney, N.S.W. 2001.

BOORIS' CORNER

Hello kids,

Well, here I am again. As you know, I've been asleep for awhile, but finally managed to wake up and get going.

The other day I was talking to the artist who designed the cover for this issue of *NEW DAWN*. She was telling me how, if you know where to look for them, there are **FACES** everywhere. Have you ever noticed this? I think you have, because kids know about these sorts of things, don't they? I suppose grown-ups do too, in a way, but they have so many other things to think about that they seem to forget how to look for them.

When you look in a special way, you can see faces in trees, in clouds, and in rocks. You can also see them in old plaster that is cracked, or in peeling paintwork, or in the creases in Daddy's shirt, and, oh, absolutely everywhere!

Do write to me to say "hello" and tell me where you have seen faces. Maybe you'd like to send me a drawing of the faces you have seen, and I'll put them in *NEW DAWN* for other kids to see.

Send them to: Booris' Corner c.o. The Editor, *NEW DAWN*, Box 18, G.P.O., Sydney, N.S.W. 2001.
'Bye for now kids, see you next month,

Pete

PENFRIENDS WANTED



David Wortley, c.o. W. Dootson's P.M.B., Woolgoolga, N.S.W. 2450. David is 16 years of age and would like to write to girls aged about 15



Miss Bev. Nolan, 54 Macquarie St, Dubbo, N.S.W. 2830, wants a penfriend. She doesn't give any details about herself, but judging from her photo, she shouldn't have any trouble finding one



Cecil Laurie, c.o. W. Dootson's P.M.B., Woolgoolga, N.S.W. 2450. Cecil's hobbies are playing the guitar and listening to records. He is 26 years old and wants a girl penfriend aged 18-25

People who love people
are the luckiest people



Private Gerald Randall of the 5th Battalion, R.A.R. returned to Sydney from Vietnam recently. Here he is shown being hugged by members of his foster family, Mrs Bill Rice and Miss Sue Rice, 15, in the shadow of H.M.A.S. Sydney, Garden Island. Private Randall is one of ninety foster children, thirty of them Aborigines, for whom Mr and Mrs Rice have cared.

Photo by courtesy of the *Sydney Morning Herald*.