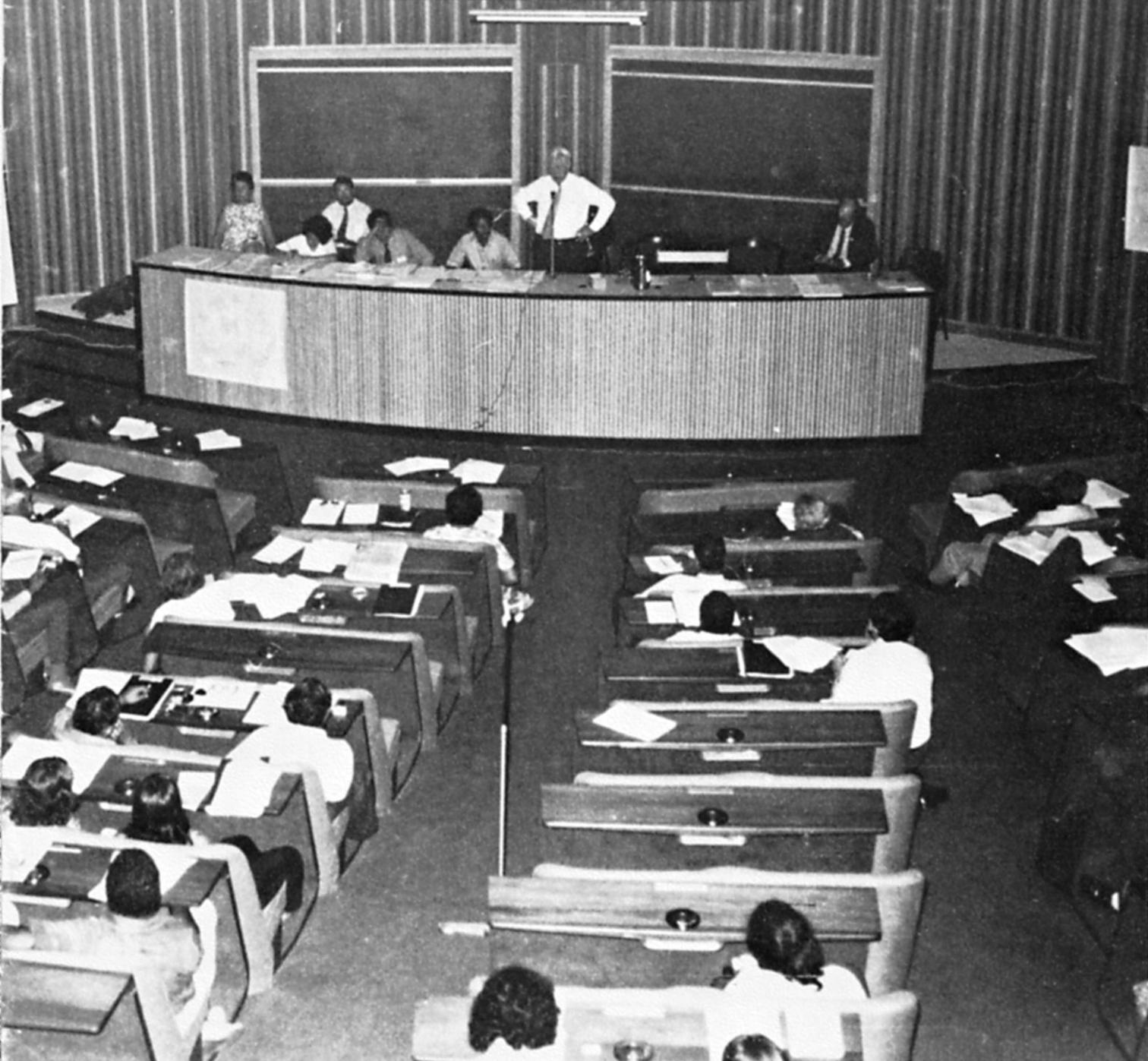


NEW DAWN

AUGUST

1973



A MAGAZINE FOR THE ABORIGINAL PEOPLE OF N.S.W.

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

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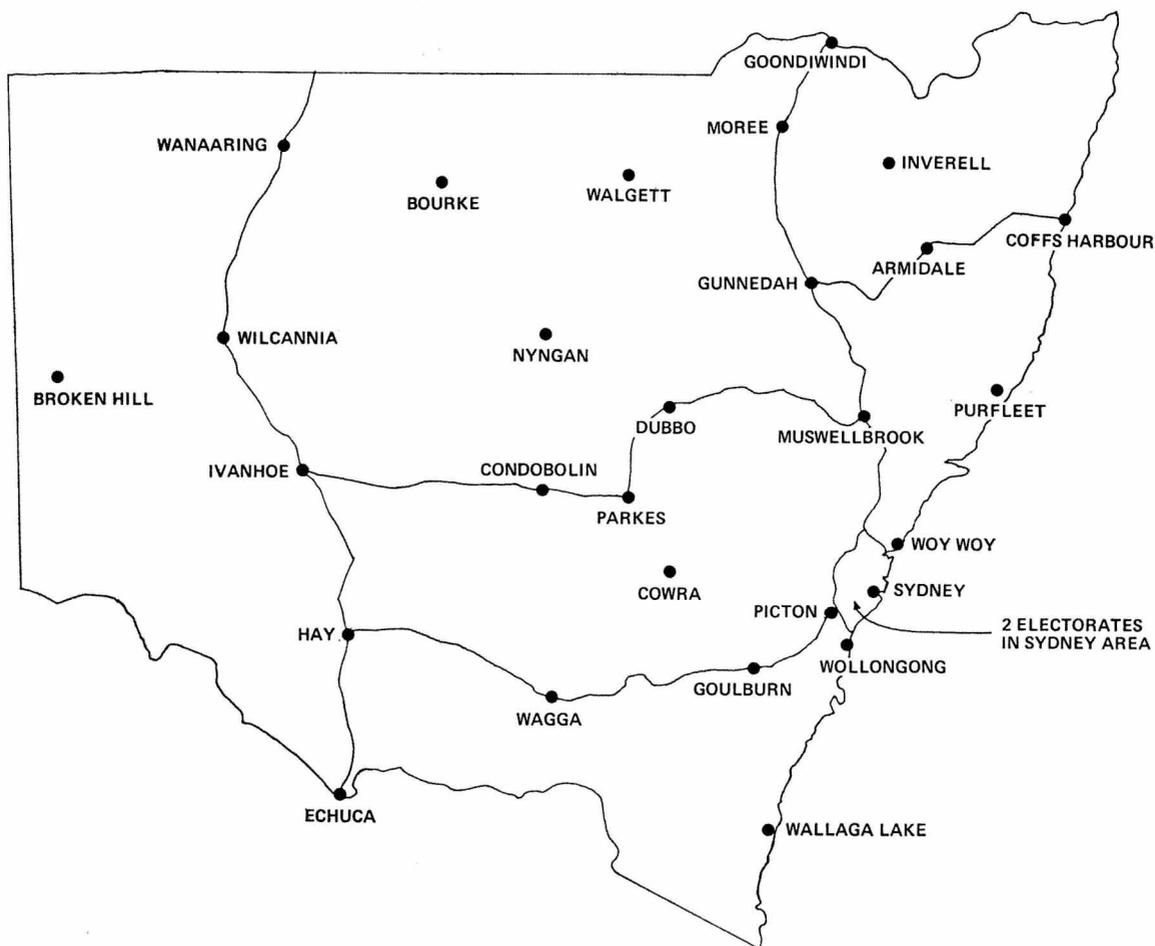
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FRONT COVER: *The Minister for Aboriginal Affairs, the Hon. G. M. Bryant addressing the first meeting of the provisional National Aboriginal Consultative Council in Canberra in January.*

BACK COVER: *Tom Winters (centre) of Brewarrina entertaining friends at home.*

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



Map showing probable distribution of N.A.C.C. electorates in New South Wales. There will be eight electorates in all, including two in the Sydney area.

NATIONAL ABORIGINAL CONSULTATIVE COUNCIL

It is hoped that within the next 2 months, elections will be held throughout Australia for the first formal National Aboriginal Consultative Council. The N.A.C.C. is to be the official link between the Commonwealth Government and the Aboriginal people.

It is to consist of about forty-one representatives elected from regions of each State. New South Wales is to have eight members on the N.A.C.C. The accompanying map gives a general idea of the possible electorates for New South Wales.

Any person aged 18 and over who falls within the Federal Government's definition of an Aboriginal (i.e. a person of Aboriginal descent who identifies himself as an Aboriginal and is accepted as such by the Aboriginal community) is eligible to vote in the election and to stand as a candidate for the N.A.C.C.

For further information or enquiries about the N.A.C.C. or the election, contact one of the following people: Mr Tom Williams, Foundation for Aboriginal Affairs, 810 George Street, Sydney, N.S.W. 2000; Mr Harry Hall, Foundation for Aboriginal Affairs, Fox Street, Walgett, N.S.W. 2385; Mr Bill Reid, Bourke Aboriginal Advancement Association, 10 Adelaide Street, Bourke, N.S.W. 2840; and Mr Les Ridgeway, 2 Galgorm Street, Moree, N.S.W. 2400.

Tom Williams, Harry Hall, Bill Reid and Les Ridgeway are members of the twenty-eight-member steering committee of the provisional N.A.C.C.

Background of the N.A.C.C.

The first meeting of this body took place in Canberra on 21st to 23rd February, (see front cover). This meeting, attended by about seventy delegates invited by the Minister, and 20-30 observers, discussed various matters and set up the steering committee which among other things was given the responsibility of organizing national elections for a fully elected N.A.C.C. that is to be representative of the whole Aboriginal community.

During March and April the steering committee met several times in Canberra to begin drawing up plans for the election. Mr Mick Miller (Queensland), John Moriarty (South Australia) and Ken Winder (Western Australia) worked full time on the project. On 3rd and 4th May, the delegates to the February conference and others assembled in Canberra to discuss and approve plans for the election.

New South Wales delegates to the February and May meetings included Billy Craigie, Bob Smith, Tom Williams, Paul Coe, Les Ridgeway, Chicka Dickson, Bobbi Sykes, Harry Hall, Sol Bellear, Bill Reid and Faith Bandler.

Method of Election

Since the May meeting the final details for the election have been under preparation. These have included several regional and State conferences to arrange adoption of the general principles of the

N.A.C.C. These meetings have also been organized in order to choose people to work full-time on establishing an electoral roll of the names of all people eligible to vote.

It is anticipated that the voting procedure will be a "first past the post" system i.e. people will be asked to vote for one candidate only and the candidate receiving the largest number of votes will be declared elected. Voting will be carried out through polling booths, postal ballots, a roving system and absentee voting.

Importance of the N.A.C.C.

The N.A.C.C., it is intended, will be the national elected voice of the Aboriginal people and will be completely independent of the Government. It will have direct links with the Minister, the Department of Aboriginal Affairs and the people it represents. It will advise the Minister on policies relating to Aborigines and on the administration of Aboriginal Affairs and will put forward policies of its own.

It is intended that the N.A.C.C. will have its own budget, secretariat and administrative headquarters. It has been suggested that there would eventually be a National Aboriginal Centre in Canberra which would include conference facilities, office space and a museum where objects of Aboriginal art and culture would be presented and displayed.

The N.A.C.C. will be the first nationally representative group of Aborigines. Because it will play such an important role in the advancement of Aboriginal people it is essential that as many people who are eligible to vote, do so.

New Guinea Penfriend: Lost Address

Dear Sir,

Would you print my new address in *New Dawn* so that my penfriend will be able to see it.

I had a penfriend from New South Wales but I lost her address. I tried to write to her but the letter probably didn't reach her. My new address is as follows:

Ludvic Teia Aopoi,
District Agricultural Office,
P.O. Box 5140,
Boroko,
Port Moresby T.P.N.G.

I hope she will see my new address.

Yours sincerely,
L. T. Aopoi.



Terry Doolan and George Fernando.



Mrs Peggy Barton with Keith and Frank Dennis.

WALGETT'S PAINFUL TRANSITION

“If you took the Aborigines out of Walgett the place would collapse” says Phillip Hall. “This place is sitting pretty compared to Goodooga and Brewarrina”.

These two statements, however, reflect the ambiguous position of the Aboriginal people in Walgett. The pace of change over recent years has resulted in an improved but uneasy relationship between the towns black and white populations.

The most blatant forms of discrimination have by and large been defeated. But “discrimination is still in the air”, as someone observed.

The present situation is a result of a combination of the vigorous activities of local people who have broken down many of the barriers and the reluctance of their opponents to abandon completely old attitudes.

Another important factor has been the town's acknowledgement of its dependence on the black



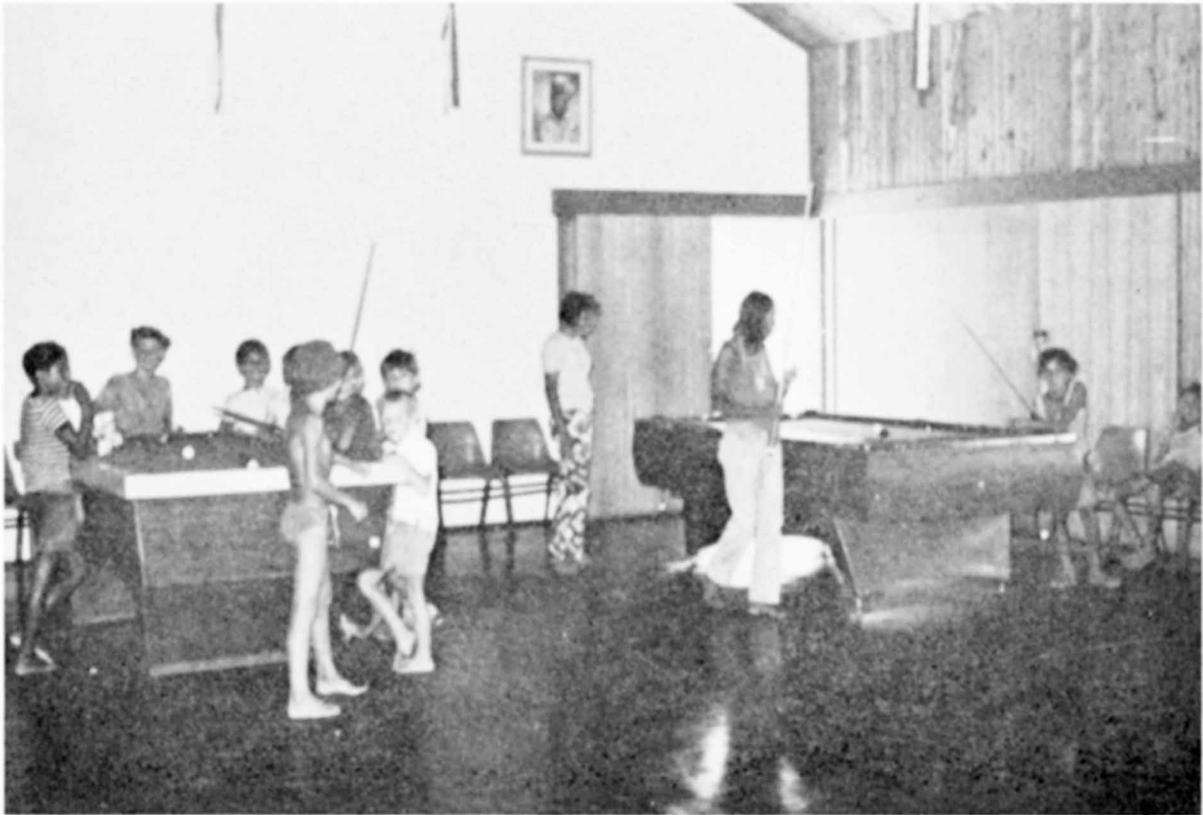
Harry Hall at work as manager of the foundation.

population. This is unavoidable when not much less than half of Walgett's total population of about 2,200 is Aboriginal.

The Good and the Bad

On the positive side are such things as over half the people having houses in town; Aborigines dominating local sports; the purchasing power alone of the Aboriginal people having broken down most discrimination in clubs and hotels (“The hotels would go broke if they didn't serve Aboriginal people”, it was said); four students sitting for the Higher School Certificate last year; about one-third of the young men driving cars etc.

But there is an underside to all of this. There is an acute housing shortage with people living in camps on the Namoi Reserve and on the southern



Children at the Walgett Foundation for Aboriginal Affairs

and western edges of town. Most Aborigines are employed in labouring and station work. It is indeed rare to see an Aboriginal person on the other side of a counter when one enters a shop or office. The local court is overwhelmingly dominated by Aboriginal defendants. Some families travel to Dr Kalokerinos at Collarenebri for medical care.

At the same time there are signs that the people have taken their affairs into their own hands. Despite difficulties characteristic of wider problems the integrated credit union has been functioning for nearly 3 years. The successful efforts of Harry Hall and others have provided Walgett with the foundation which acts as a community centre for the people.

At Gingie, the old mission station 7 miles out of town, an AFEC pre-school has been struggling to establish itself over the past 2½ years. This is

in addition to the Save the Children Fund pre-school in town which is used by youngsters from the town itself and from the camps on the edges of Walgett.

Pre-school Struggles

Mrs Peggy Barton who lives at Gingie carries much of the responsibility for the AFEC pre-school. She says there has been some success in getting the mothers involved but not so the fathers. Her twin daughters and two boys have now gone on to primary school but she has remained involved because, as she says, "I just like doing it".

"Being involved in the pre-school has changed me a lot and I think the other mothers would say the same. Before I never used to sit down and talk to the kids" she says. The children have

(continued page 11)

WHY SPECIAL BENEFITS FOR ABORIGINES?

by the Hon. G. M. Bryant, Minister for Aboriginal Affairs.



The Minister for Aboriginal Affairs, the Hon. G. M. Bryant.

As the Government commences to set in motion the attitudes, legislation, action and organization necessary to fulfil its election promises to improve the lot of Aborigines in Australia there can be discerned a perceptible fear on the part of many responsible members of the community that the action to discriminate in favour of Aborigines is as ill-advised as action designed for the opposite effect.

I do not speak of crude racist prejudice based on deep seated psychological opposition to a people of a different skin colour or the materialist based manifestations of backlash against any help extended to the less fortunate in the community. The people of Australia will dismiss this type of opposition because of the petty racism of the arguments.

But there has developed a genuine concern in the minds of many serious and thoughtful people in our community, public servants, jurists, politicians and church leaders and their concern has found a voice through the media that to single out a racial group for advantageous treatment is not only intrinsically wrong but could well attract obverse activity based on ill-informed prejudice.

It is time to clear away the misconception that the Government's action to improve the life style of Aborigines is based on a skin colour or racial origins.

The legislative history of the States and the Commonwealth is studded with devices to succour the aged and the invalid; to nurture the young; to support the unemployed and the sick; to encourage the student; to rehabilitate and compensate the ex-serviceman; to comfort the widow. Each of these policies and the many similar others enshrined in legislation evolved from an identification of the problem and a carefully designed income-transfer proposal. The solutions now

emerging for the last seriously disadvantaged group in our community, the Aborigines, have not been concocted overnight.

Are Special Benefits Discriminatory?

They have been developed over nearly 20 years of wrestling with the problem and in close consultation with as many Aboriginal groups as possible in much the same pattern as our reform and welfare proposals were developed.

I have been fortunate as Minister for Aboriginal Affairs in the support I have received from my Caucus and Cabinet colleagues who are to a man as determined as I am to see rapid and dramatic improvements in the lives of our Aborigines. There has not been one voice raised in the Parliament against the measures which have been proposed.

But the question remains—"Are the Aboriginal policies propounded discriminatory and therefore undesirable?" I must answer the question with a question—"Were the policies which produced age pensions (discrimination on age), widows pensions, (marital status discrimination) child endowment (age discrimination), primary producer bounties and subsidies (occupational discrimination), similarly discriminatory and undesirable?" There are numerous other examples I can quote—migrants, ex-servicemen, denominational schools.

Can legislation designed to relieve the distress of Aborigines in housing, health, employment, education and social conditions be termed discriminatory? I think the answer must be that such legislation is designed to eliminate the effects of years of discrimination.

An extension of the "discrimination" argument which I hope I have effectively demolished is the contention that all the social welfare, housing, health and similar benefits are available to Aborigines as to other members of the community and because of their disadvantaged position Aborigines could take greater advantage of these benefits.

Why Existing Benefits Aren't Sufficient

Let me give you a few examples of the uselessness of many of our health and welfare provisions for Aborigines because of their poverty and sometimes because of the remoteness of their communities. Subsidized health benefits are available to low income families and the effect is to give such families honorary membership of a medical benefit

society. Almost the whole Aboriginal community would qualify for membership of this scheme except that because of remoteness there are no doctors to consult within hundreds of miles. Even the urban Aborigines must look askance at a scheme which provides for them to obtain a refund of 85 per cent of a fee to a doctor to be recovered when they have never been economically able to pay a doctor's fee. The Pensioner Medical Service is for similar reasons of remoteness ineffective for Aborigines. I wonder what the Aborigines of Jigalong or Papunya think of the transport concession certificates or wireless and television licence concessions issued religiously to Aboriginal pensioners each year. There is little use for such concessions on Shank's pony or the bush telegraph, the only transport and communications known to many Aborigines.

With the normal welfare provisions non-operative it is surely our responsibility to replace them with assistance tailored to meet the needs of our most disadvantaged people.

I have discussed three significant areas of opposition to the programmes being developed to assist Aborigines:

- (a) Backlash based on racism and prejudice.
- (b) Apprehension about legislation specifically providing advantages for Aborigines.
- (c) Aborigines should be adequately cared for by the existing housing, welfare, education, health, and employment programme.

I hope you will agree with me that the public of Australia will recognize the first for what it is and treat it with the contempt it deserves.

The reservation about reverse discrimination is more serious. What I have tried to explain is that there is a large group of seriously disadvantaged people who can be loosely termed Aborigines for whom the people of Australia, through the Federal Government, intends to provide relief, much as has been done for many other groups in the community.

The third objective relies on the existing programme being adequate, relevant and available, and in so far as most Aborigines are concerned these programmes do not meet these requirements.

(This article is a slightly edited version of an address prepared by the Minister for delivery to a conference on "Aborigines, Human Rights, and the Law" sponsored by the International Commission of Jurists (Austrian Section) and held at the University of New South Wales on 16th -17th June, 1973.)



NANIMA

Children from the three classes at Nanima school





Mrs West and family

Mr Johnny Amatto and family



Nanima Reserve is situated in the picturesque Macquarie River Valley, not far from the town of Wellington in mid-western New South Wales.

Its area is estimated to be over 100 acres and its present population around 250. The settlement is built not far from the banks of the Macquarie River.

Originally the people of Nanima lived in camps scattered across the reserve and along the river bank. Conditions improved about 15 years ago when construction of the present settlement got underway.

There are seventeen cottages in all. Small three-bedroom places, they were a huge improvement in living conditions for the people of Nanima when first built.

Time has brought a change in conditions. Some of the cottages are overcrowded and some shared by families of a dozen or more. Those first affected by such conditions are usually the children—health and hygiene problems for the younger ones and difficulties for the older ones when the time comes for study and homework.

Because the cottages are closely built privacy is scarce and distraction easy. Crowding has made the homes more difficult to keep tidy and in a good state of repair.

Children fr



NANIMA

Despite these problems very few people have left Nanima. Indeed there are compelling reasons why they would want to stay. They have their own primary school, a community hall, low rents, and the fact that their children are easier to control than they would be if they lived in town. The roadway at Nanima has been sealed recently and the road to Wellington will be sealed in the near future.

Most of all, though, Nanima people feel they have their links with the past in the area. Many can recall family histories dating back to the turn of the century. Their identity is inseparably linked with Nanima. That it is simply a pleasant area to live is one of its lesser attractions for its residents. Because of their ties with Nanima, few people are attracted by the opportunity of moving into town.

It is mainly for the sake of the future of the young people of Nanima that some changes are desired. The attainments of students are affected by the present conditions.

Recently meetings have been held at the Community Hall to discuss the issue of housing. The people are prepared to pay higher rents for new houses. Employment prospects in the area look better than ever—there are meatworks being constructed near Wellington and there is the possibility of a pet-food factory. Average household incomes can be expected to rise once such employment becomes available.

from Nanima



Marcia Toomey, Glen Stanley, Dolly Peckham

Max and Yvonne Toomey



Back row: Herbie Riley, Lucy Amatto, Lynette Riley; second row: Karen Amatto, Steve Ho, Kerry Amatto; in front: Cindy Amatto and Cathy Amatto (Steve Ho is the regional Vocational Officer)



Mrs Amatto, Herbie Riley, Mrs Ah See, Lynette Riley, Johnny Elemen

Glen Coleman, Reggie Stanley, Dennis Toomey, Eddie Stanley, Fred Stanley, and Max Toomey



WALGETT (continued from page 4)

benefited as well. "My eldest boy never attended AFEC and when he started school he wasn't at all interested. But the younger boy attended AFEC and his attitude to school was different".

The slow and painful growth of AFEC reflects the situation in Walgett as a whole. The reactions of people range from satisfaction through scepticism to hostility. In some senses the situation is summed up in the words of one local person who said "For those people who have houses Walgett is pretty good".

Children at Gingie Reserve, Walgett.



Jim Lake and his father, Ron.





Aboriginal Medical Service, Redfern.

HEALTH SERVICES FOR ABORIGINES

When you are in need of medical and health care, contact:

Aboriginal Medical Service,
193 Regent Street, Redfern, N.S.W. 2016.
Tel. 699 2493, 698 1639

or

Aboriginal community health nurse or health worker

or

Your nearest doctor or hospital

or

One of the other organizations mentioned below.

The doctors and staff of the Aboriginal Medical Service and the community health nurses and workers are available especially to help Aboriginal people with all health problems and any other problems.

ABORIGINAL MEDICAL SERVICE

The Aboriginal Medical Service was created by Aborigines to help Aborigines. It is controlled by the Aboriginal community. It provides a free

first-class medical service as well as several other forms of assistance.

It has a staff of two full-time doctors and several doctors who volunteer their services, and two Aboriginal sisters, a field officer, and a secretary.

The clinic at 193 Regent Street, Redfern, is open 7 days per week, including most evenings. In addition, the doctors and nurses make regular visits to country areas, especially if requested by the local community.

The Service also arranges for home visits by the doctors; can provide transport for people otherwise unable to reach the clinic; offers advice on nutrition and child care; distributes food and vegetables to people in need of such assistance; and provides a variety of other forms of health and social care, including helping people contact other organizations that can assist with particular problems of various types.

ABORIGINAL HEALTH PROGRAMME

The Health Commission of N.S.W. has seven community health nurses and five Aboriginal community health workers throughout the State

available to assist Aboriginal people with all health problems or any other problems.

The community health nurse and community health worker are available to give advice, *if it is wanted*, on the following:

- health problems of people of all ages;
- care and special problems of babies and young children;
- health of expectant mothers;
- information on family planning;
- nutrition: how to buy and cook food for the good health of the family;
- budgeting of family and household expenses.

The community health nurse and community health worker will help in contacting the organizations which have special services for Aboriginal people, such as education, employment, housing, medical, legal, and dental services.

They will assist people in applying for benefits such as medical, hospital, social services, pensions, education grants, children's allowances, unemployment, and sickness benefits.

They will also help in contacting agencies which have services for all members of the community, such as:

- Baby health centres, child health centres, hospitals, social workers, psychologists, medical services, dental clinics, pre-schools etc.;
- Voluntary helping organizations e.g. Smith Family, St Vincent de Paul, family planning centres, Salvation Army, and others.

OUTPATIENT SERVICES AT HOSPITALS

Most hospitals have an outpatients service, which is often useful as well in cases of personal emergency.

For information about these and other hospital services contact your local hospital, or the Aboriginal Medical Service, or the community health workers and nurses of the Aboriginal Health Programme.

BABY HEALTH CENTRES

The baby health centre sister can help mothers with any health problems of babies and young children—if they cry too much, vomit up food, are not gaining weight, or have gastric upsets.

She can help with other problems, such as toilet training, temper tantrums, or refusing to eat. She can advise mothers on making up special milk mixtures for babies, the best type of food and milk to buy, and vitamins that are needed. She also holds special clinics for expectant mothers.

If the baby health centre sister cannot assist with problems herself she will refer the mother and child to specialists who can help.

CHILD HEALTH CENTRES

The child health centres can assist with problems of children from pre-school to school leaving age. Children can be referred to a centre by their school or by doctors or nurses. But any parent can also take his or her child to a centre.

The staff of a centre is made up of doctors, psychiatrists, nurses, psychologists, social workers, and special therapists. The nurses who visit schools also work from these centres.

The centre can help with any health and behaviour problems. Its services also include child guidance, speech therapy, hearing and vision tests, and so on. If the child needs specialist treatment the staff will refer him or her to the appropriate place.

There is no fee for visiting a child health centre.

DENTAL HEALTH

All Aborigines are entitled to *free dental care*. Information about how to use this scheme is available from any office or officer of the Department of Child and Social Welfare.

Under normal circumstances the procedure is for the patient first to go his own dentist and obtain a quote on how much the treatment will cost and then go to an office of the Department to get approval for the treatment. After this is done you can have the treatment performed by the dentist and the Department will pay the bill.

Where a dental clinic operates at a local public hospital this service should be used, especially by pensioners, rather than the one described above.

Through the schools the Department of Health provides free dental treatment for children aged 6–8 and for any child experiencing pain. Children will be informed of this service through their school. The parents' permission is always obtained before treatment is given.

MEDICAL AND HOSPITAL BENEFITS FUNDS

Unless you insure yourself with a medical and hospital benefits fund the cost of treatment by doctors and hospitals can be extremely expensive.

By joining and paying regular contributions to a fund you can receive refunds from it whenever you are faced with medical or hospital expenses. The weekly contributions for medical benefits to insure a family usually cost no more than a dollar and

for hospital benefits usually a little more. Rates for single people are about half those for families.

For information about how the scheme works and how to join a fund, contact the Aboriginal Medical Service, the Aboriginal Health Programme, your doctor, or your chemist.



EXPECTANT MOTHERS: NO NEED TO EAT FOR TWO



By eating the correct foods during pregnancy, you can give your baby a sound beginning for his future health, and protect your own health as well.

The diet for pregnancy does not demand the purchase of unusual or expensive foods; it is based on the familiar items milk, meat, eggs, fish, cheese, poultry, fruits and vegetables, bread and butter.

Recent observations have suggested that weight control during pregnancy can be beneficial. The recommended weight gain is about 21 lb or 1½ stone.

This amount has been arrived at by adding together the average weight of a full-term baby, the extra weight of the uterus and breast tissue developed, and an increase in certain body fluids, all of which are a normal part of pregnancy.

Keeping your weight gain close to the recommended amount should help you to be able to return to your original weight. Any extra gained may be difficult to lose after the baby is born.

To avoid unnecessary calories, here are some suggestions for a good diet for the expectant mother:

Milk: 1-1½ pints.

Meat, fish, egg, cheese, or poultry: 2 good serves or preferably at each meal.

These foods are the body's building blocks. In addition, these foods contain fat, are slowly digested, and therefore prevent you from getting hungry soon afterwards. Egg or cheese at breakfast will help the "nibblers" balance up their food intake.

Fruits and vegetables: 3 pieces of fruit, potato and two or more other vegetables. These provide vitamins and minerals, especially vitamin C to meet added needs during pregnancy.

Bread and cereals: 3 to 4 serves. These provide B vitamins, as well as calories.

Butter or table margarine: ½ to 1 ounce.

Eating for two is not necessary, especially when one is much smaller than the other!

Sugary, starchy, and fatty foods in the diet should be reduced to make room for the foods with value for you and your baby. Calorie needs during pregnancy are not much greater than normal.

Try to have regular meals, even if you don't feel like eating. Apart from making sure you obtain your nutritional needs, this may help to prevent nausea.

Your diet during pregnancy includes the foods usually recommended for the whole family. A check with the above list will ensure that your food intake covers your particular needs at this time.

SMOKE SIGNALS

► GAMBLING AND DRINKING—WHOSE FAULT?

Articles published earlier in the year in *New Dawn* caused misunderstanding when mention was made of the problems of gambling, drinking, brawling etc. Some people took these as a reflection upon themselves individually or upon Aboriginal people generally. Such references were not intended to be interpreted in this way. Nor are such interpretations true under normal circumstances. No peculiar stigma can be attached to gambling in a society with such a predilection for racing, lottery tickets and poker machines as Australia's. No disadvantaged group can be held directly accountable for indulging in such pursuits when they are a national pastime; when lack of other opportunities render them appealing as a quick and easy way to obtaining the luxuries (or even the necessities) enjoyed by the bulk of the community; and when boredom and discrimination commend them as a rare chance for escape. Similar factors likewise beyond the control of the individual help explain the apparent penchant for alcohol. Fighting or brawling, where it occurs, is usually a product of the combination of alcohol on the one hand and deep-felt frustrations and resentment normally held in check, on the other. Finally, it has often been remarked that an intoxicated, belligerent white is much less likely to attract attention than an Aboriginal in a similar condition.

► FISHING CO-OP FOR THURSDAY ISLAND:

An islander co-operative on Thursday Island has received initial support from the Federal Government for its plans to establish a large-scale fishing enterprise. The funds required for the project will eventually be in the order of \$50,000. The fishing proposal is one of a number of proposals put forward by the co-operative's steering committee. Commonwealth approval for the project followed the results of a feasibility study into the proposals. The approval will allow the co-operative to begin work and to prove its capacity to operate efficiently before further government assistance is provided.

► REMINDER OF AN UNPAID DEBT:

The photo on this page shows Sir Douglas Nicholls participating in a recent re-enactment in Melbourne of John Batman's purchase of the city site in 1835. The idea was to remind the community of what happened when Europeans came to Australia and to urge the case for compensation. Sir Douglas

described the exercise as a way of reminding the white community of the debt it owes to the Aboriginal population. The re-enactment commemorated Batman's purchase of the 600,000 acres for a yearly rent in perpetuity with goods to the value of £200 in 1835—about \$7,000 today.

► MORE PROPERTY PURCHASES IN TERRITORY:

The Commonwealth Government has recently purchased two cattle properties in the Northern Territory for use and development by local Aboriginal communities. In April, the Wailbri people recovered some of their traditional land when they purchased Willowra property. Several members of the tribe had always lived on the property. The Commonwealth Government provided a company representing the people with funds for the purchase. With the assistance of their legal advisers, the advice of the Department of Aboriginal Affairs and pastoral consultants, the people negotiated directly for the station on their own behalf. It is intended that this procedure will be a model for future purchases. In May, Kildurk Station, an historic 1,093 square-mile property with which the Durack family had been associated since the 1890's, was purchased on behalf of the people living on and near the property. The station, about 300 miles southwest of Darwin, will be owned and controlled by the people through an incorporated association, the Amangidji Community Incorporated, and an operating company,

Sir Douglas Nicholls at the re-enactment.

(Photo courtesy *The Australian*)



the Mialuni Pastoral Co. Pty Ltd. The community obtained funds for the purchase through a combination of Commonwealth loans and grants. As in the case of Willowra Station a firm of pastoral consultants has been retained to assist and advise the community in the operation of the station as a pastoral undertaking and a cattle adviser appointed to assist in the day to day running of the station.

►APPOINTEE ON LIQUOR INQUIRY BOARD:

Mr Claude Narjic has been appointed as the first full-time Aboriginal member of the Liquor Inquiry Board which is currently sitting in the Northern Territory. Claude is a member of the Murinbata tribe and has spent most of his life in the Port Keats region. He will act as liaison between the Board and the Aboriginal communities where it will hold some of its sittings. Claude has participated in several government advisory bodies in the past, notably the Northern Territory Aboriginal Advisory Council and national advisory conferences in Canberra. When not sitting on such bodies Claude spends his time organizing an independent fishing business centred at Port Keats.

►DANGER OF WHITE BACKLASH:

When he opened recently the annual conference of FCAATSI the Federal Minister for Aboriginal Affairs, Mr Gordon Bryant, warned of the need to combat any reaction from whites against projects being sponsored by the Commonwealth Government in the interests of Aborigines: "One of the important functions that unofficial organizations involved in Aboriginal advancement will have to perform is to defeat 'white backlash'. . . . As projects in housing, land, education, and health develop, deprived groups in the general community are going to feel a natural resentment. Some of this will be reasonably based, but much of it will

Virginia Skuthorpe, age 5, of Goodooga, who began school this year.



ignore the great advantages the general community has at its disposal compared to Aboriginal communities. Very few Aboriginal people live in a house of the same value as supplied by Housing Commissions throughout Australia. No Aboriginal families arriving in the metropolitan area are received with the same hospitality as the Commonwealth hostels afford the last arrived migrant. No remote Aboriginal communities have had as much spent on communications for them as the Beef Roads Project has cost. The programme of re-education of the Australian community will depend upon the development of new attitudes towards racial differences."

►JOBS IN FORESTRY WORK:

The Directorate of Aboriginal Welfare has recently made funds available to the Forestry Commission for the employment of ten men for 1 year. Positions for two men from Casino were made available, two from Armidale, four from Wallaga Lake or Bega, and two from Tumut or Brungle. The Aboriginal Special Works Scheme, under which the men are employed, provides that they must be paid award wages; they must be unemployed at the time; and there must be no suitable alternative employment available. In order of priority preference for jobs is given to: (a) males with dependents; (b) adult males; (c) junior males.

►JEWELLERY CLASSES IN OUTBACK:

The Federal Government has made an \$8,600 grant for Aborigines in the outback of Western Australia to be tutored in jewellery making. If this pilot project proves successful similar schemes will be sponsored in other communities. The experiment is being carried out in the Jigalong area. The tutor is Mr Albert Steen, a metal craftsman and silversmith at Melbourne University. He will supervise the building of a simple craft workshop before embarking on his main role of tutoring four Aboriginal men in foundry techniques so that they can produce suitable findings for rugged jewellery using local wind-, sand-, and river-tumbled gem stones. The men will initially use simple tools and equipment going on to more sophisticated methods using oxy-acetylene and power grinders. The project will provide employment for four men and part-time employment for about four women in collecting, sorting, and handpolishing gem stones. It is expected that once jewellery is produced and sold others will become interested. It is hoped that the project will provide gainful work for the local people who are at present dispirited because of a total lack of employment opportunities.



COMMONWEALTH ABORIGINAL SECONDARY GRANTS SCHEME— EXTENDED PROGRAM 1973

Applications are invited for 1973 Aboriginal Secondary Grants under the new terms of eligibility announced by the Prime Minister. The grants will be tenable from first term 1973.

ELIGIBILITY

The grants are open to full-time students of Australian Aboriginal or Torres Strait Island descent who—

A. ● were 14 years of age but under 21 years on 1 January 1973;

- will be attending in 1973 an approved primary or secondary school in any Australian State or Internal Territory;
- are likely to benefit from remaining at school

OR

B. ● were under 14 years of age on 1 January 1973;

- will be attending in 1973 an approved secondary school in any Australian State or Internal Territory.

The continuation of a grant is subject to the student attending school regularly and to his conduct and progress being satisfactory.

The grants include assistance with living costs, school fees, clothing and text books and other expenses associated with attending school.

APPLICATIONS

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

APPLICATIONS SHOULD BE SUBMITTED AS SOON AS POSSIBLE TO:

The Regional Director
New South Wales State Office
Commonwealth Department of Education
Lasalle Building
Cnr. King and Castlereagh Streets
SYDNEY, N.S.W. 2000
(Box 3987, G.P.O., SYDNEY, N.S.W. 2001)
Telephone 29 7351

