

A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

new dawn

DECEMBER
1972



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

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FRONT COVER: Black Christmas.

BACK COVER: One of the young 'learners' at AFEC Alexandria.

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



Bob Maza



basically black

The National Black Theatre has just completed the season of its first full production, "Basically Black", at Sydney's Nimrod Street Theatre.

"Basically Black" is a pointed, satirical revue whose fortunes have been (and will probably continue to be) closely associated with those of its patron, the National Black Theatre.

NBT has its origins in Melbourne, 1971, when the Council for the Arts made a grant to Jack Charles to produce Jim Crawford's play, "Rocket Range", with an all-black cast. When this project ran into problems Charles, Ollie Lewinsky and Dorothy Thompson approached Bob Maza, then working with the Victorian Advancement League, asking him to assist in producing a revue. Material for this project was contributed by Crawford, Frank Hardy, Kath Walker, Jack Huston, and Maza.

This version played at Melbourne, Monash and the Australian National Universities earlier this year. The original group then split-up and Bob Maza, who wanted to pursue the revue, obtained a Council for the Arts grant to produce it in Sydney, this time working with a different and distinctly national group of people. Thus

the formation of the National Black Theatre. Bob Maza is presently attached to Nimrod Street Theatre as a trainee director and acts as co-ordinator for all NBT activities.

NBT is in fact an umbrella organization for a set of individual art and theatre groups, comprising dance, writing and drama workshops, as well as several other schemes. It was featured on the ABC programme, "This Day Tonight", in July.

At about the same time as NBT was being formed in Sydney, Carol Johnson was organizing her dance classes. The dance group decided they wanted to work with the NBT and some of the girls became involved in drama as well. The dance group staged a public concert in September.

Also at this time certain advertising agencies began offering work to local blacks. This interest

led to the formation of "Ebony Profile", a part of NBT established as a black casting agency providing people with a grounding in advertising, television and films. The agencies and TV producers rely on "Ebony Profile" to provide them with actors, actresses, etc.

Another project under the aegis of NBT is an art workshop which is involved in the printing of posters (including those for the Ningla A-Na rallies) and in ceramics, sculpture, carving, etc.

The writers workshop studies theatre, provides group material, writes plays, and supplied some of the scripts for the recently staged revue. It is also involved in various long-term programmes and the assessing and analysing of scripts.

The drama department of NBT fall into two sections, a drama department and a drama workshop.

Under the guidance of Jennie van de Steenhaven the workshop teaches such theatrical techniques as voice production, movement, etc. The Street Theatre group performed at the Embassy and the 14th July Moratorium.

The drama department is run by Bob Maza, geared for professional productions, and staffed by people coming from the workshop. It was this group which staged "Basically Black" and which is now taking the show through Queensland missions and reserves, and then hopefully to Victoria, South Australia, West Australia, the Northern Territory, etc.

Bob Maza will be travelling ahead of the revue to organize its tour and to seek out local talent. He will then start work on the next production, "Millingurri", a musical planned for March. It will have fourteen songs (thirteen of them original) which are already being recorded. Its cast of thirteen will include four whites.

Anyone wishing to become involved in any of the activities of NBT can do so by contacting Bob Maza at the Theatre's Sydney headquarters, 181 Regent Street, Redfern, N.S.W. 2016. Telephone 699 3272.

Educational Grants in Aid to Aboriginal Children

Applications for grants-in-aid in respect of Aboriginal children who will be secondary pupils during the 1973 school year may now be submitted.

The amount of the grant will be \$50 per annum, payable in instalments of \$30 in the first term and \$20 at the beginning of the second term.



COMMONWEALTH ABORIGINAL SECONDARY and STUDY GRANTS SCHEMES

Applications are invited for 1973 Aboriginal Secondary and Study Grants which the Commonwealth Government offers each year to assist Aboriginal students to continue their education beyond the statutory school leaving age 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 attending school and other educational institutions.

ELIGIBILITY

Aboriginal Secondary Grants

The grants are open to students of Aboriginal or Torres St. Island descent who:—

- will be 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.

Aboriginal Study Grants

The grants are open with no age restriction, to students of Aboriginal or Torres St. Island descent, who, having already left school, 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 and Science 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
Sydney Office
Department of Education and Science
La Salle Building
70 Castlereagh Street
SYDNEY, N.S.W. 2000
(G.P.O. Box 3987, SYDNEY, N.S.W. 2001)
Telephone 2 0323

Applications should be made to the nearest district office of the Department of Child and Social Welfare.

No grant will be made in respect of any child born before the 1st January, 1959. In respect of these children applications for Commonwealth Aboriginal Secondary Grants may be made to the Regional Director, Department of Education and Science, Box 3987, G.P.O., Sydney 2001.

SECOND LIAISON OFFICER APPOINTED

Pastor Bill Bird has recently been appointed the second liaison officer for the Directorate of Aboriginal Welfare. He joins Mr Herb Simms who has worked with the Directorate for the past 2 years.

Bill is 36 years old and lives at Parramatta with his wife and eight children. He has been active in pastoral and welfare work for many years. His new role as liaison officer involves travelling throughout the State, visiting reserves, talking to Aboriginal people and reporting to the Directorate on the needs and problems of these groups.

Born at Cherbourg Settlement, Bill was also raised and educated in Queensland. After leaving school he went to theological college and studied as a missionary, which has been his chief occupation for the past 16 years.

In 1965 he went to Moree where he performed missionary work for 4 years before moving to Mt Druitt where he continued his activities.

New Liaison Officer, Pastor Bill Bird



At Moree he was a foundation member and first Aboriginal president of the Advancement League. Bill says his involvement in the advancement movement was a natural and necessary extension of his missionary and welfare role. His main activities in Moree were directed towards inducing the Aboriginal people to participate in the local community.

Since coming to Sydney, Bill has been involved in the work of the Aboriginal Children's Advancement Society and the Foundation for Aboriginal Affairs. He has been a vice-president of both organizations.

Asked why he applied for the liaison officer's position, Bill answered that he saw it as a way of continuing to work among his own people and that he felt there was a need for Aboriginal people to be assisted by social welfare work. "The job is a great opportunity for me to do something for my people," he says.

Bill is not worried by the possible displeasure which he might incur from various Aboriginal groups by working for the Government. He says he feels that he has built up a good reputation over the years and therefore feels that he is sufficiently known to go among his people as a welfare officer working for the Government and still be accepted.

When asked about the possibility of a conflict of loyalties arising between his identification with

the Aboriginal community and his work for the Government, Bill replied, "I believe sufficient provision has been made for Aborigines to get a start and do things for themselves. Therefore I see my role as ensuring that Aboriginal people take advantage of the benefits available to them. I don't necessarily see a conflict.

"Although I will be working as a liaison officer employed by the Government, I will identify with the people and present their views as forcefully as I can. I feel I would be falling down on my job if I didn't.

"Of course there are big issues from time to time—like land rights—but I feel that taking advantage of the opportunities available will bring the Aboriginal people out on top."

About the pressures which he knows will be put on him, Bill says: "People, I think, are waiting to see which way I go. But I feel my job is to present the needs of my people to the Government. I think the job will be difficult because of the pressures and so forth. But in my favour is the fact that I know most of the people and the areas in which they live. I feel that my existing contacts with the Aboriginal people will help me tremendously.

"I'd like people to accept me just as they've always accepted me. I'm here because I'm interested mainly in their welfare."

CLASSIFIED ADVERTISEMENT

Accommodation Available—

Cabramatta: Lovely big room and share rest of house. 5 acres land, opposite school, church and bus stop. Will let rent-free to koori woman with children. Might suit deserted wife or widow. Must have kiddies—no single young girls or men. No money to pay, just company. If you have not got tucker money, I will help out. T.V., washing machine, radiogram, etc. Could be a chance for a battler having a hard time. Apply: Mrs Patricia Star, 211 Humphreys Road, Cabramatta West, N.S.W. 2166.

THERE ARE NO TEACHERS, ONLY LEARNERS

“ . . . people of various ages combine and learn together, with, through and from one another.”

“It’s the nearest thing to traditional Aboriginal training I’ve ever seen. The pre-school is not a place where people can leave their children for others to look after. It’s a place where mothers are involved, like the old tribal way of training children.”

(Eileen Lester on AFEC.)

This is perhaps the theme of AFEC, Aboriginal Family Education Centre. An AFEC at work appears simply as a group of parents (or mainly mothers) and their children playing together.

The appearance is deceptive because what appears as play is in fact a highly developed method of education, a process whereby the children learn from the parents and the parents from their children. There are no teachers, only learners.

AFEC is the child of the Bernard Van Leer Foundation. Van Leer, before his death, was a highly successful Dutch businessman. He willed his fortune for the purposes of the education of indigenous peoples in each of the countries where he had amassed his wealth.

In New South Wales the Van Leer Foundation’s grant is administered by Mr Lex Grey of the University of Sydney. Grey has used the Van Leer resources to develop a family education scheme among Aboriginal communities. The concept was instigated by Grey when he found existing preschool structures inadequate for the education he believed his own children needed and deserved.

The N.S.W. Van Leer Project is in its fourth year of operation, AFEC in its second. There are fourteen AFEC’s scattered throughout N.S.W. They are co-ordinated by Grey, with Eileen Lester, an Aboriginal grandmother born in West Australia, and Tony La Spina, and Australian-born Sicilian, acting as field officers.

The initiative for the establishment of an AFEC must come from the local community. Once the parents decide to operate an AFEC they have available to them the advisory and consultative resources of the Van Leer project. However all responsibility and all decisions rest with the parents. They decide when, where, how often to meet and what to do.

There is a range of eleven to thirty children up to 6 years of age present at one time in any of the fourteen centres in the project, along with between



These pictures were taken at AFEC, Alexandria in October. They show the mothers and children at work together.





eight to twenty mothers and grandparents. Each session, held possibly once a week, is split up into three sections: first, three to five grown-ups form a group and communicate and work with the children; then they change over and discuss what the children are doing, learning, thinking, etc.; and finally they have the opportunity to consider and discuss their own selves.

The group, mothers and children, work with specially prepared materials, including booklets, video machines, etc. which draw on song, dance, knowledge of animals and physical objects, and on man's use of his environment.

Emphasis is placed on the personal meaning of Aboriginal identity, respect for one another, and on learning and maintaining the eagerness to learn. This is then carried away from AFEC and into the home.

The parents take their children to AFEC from when they are only months old till the time when he or she begins school. Some of the effects on families involved in AFEC have been recorded.

The parents take pride in family, personal and home appearance; come out in public, speaking

with non-Aborigines and participating at meetings; and take an active interest in their older children's school and education.

The children clearly enjoy the communication and group activities at an AFEC; they learn to concentrate and to forget about shyness and fear; they have the opportunity and encouragement to express themselves constructively and creatively with books, painting, cooking, etc. They respond enthusiastically to school when the time comes.

These results, for both children and parents, will no doubt have their effect on other areas of activity, even in the various campaigns pursued by the Aboriginal community. The skills of experience in organization and confidence in communication, once acquired, can be used effectively in other situations. Aboriginal identity is explored and developed at the same time as the sense of social powerlessness diminishes.

Anyone wishing to become involved in AFEC can do so by contacting Eileen Lester at the Department of Adult Education, University of Sydney, Sydney, N.S.W. 2006. Tel. 660 8922 or 660 9164.



The Minister for Child Welfare and Social Welfare, the Hon. J. L. Waddy, officially opening the hostel

BURWOOD HOSTEL OPENED

The photos on this page were taken at the official opening of Grantham, the ACAS hostel for working girls at Burwood, in September. The opening was performed by the Minister for Child Welfare and Social Welfare, the Hon. J. L. Waddy.

Mrs Buxton, Helen Murray, Mr Buxton, Sue Hall, Carol Livermore, and Christine Charles. Mr and Mrs Buxton are the house parents at Grantham



Mr Tom Williams, a vice-president of ACAS, Mr Eric Frater, ACAS General Secretary, and Mr Evan Sutton and his daughter. Mr Sutton administers Commonwealth Aboriginal Secondary Grants in New South Wales



Identity

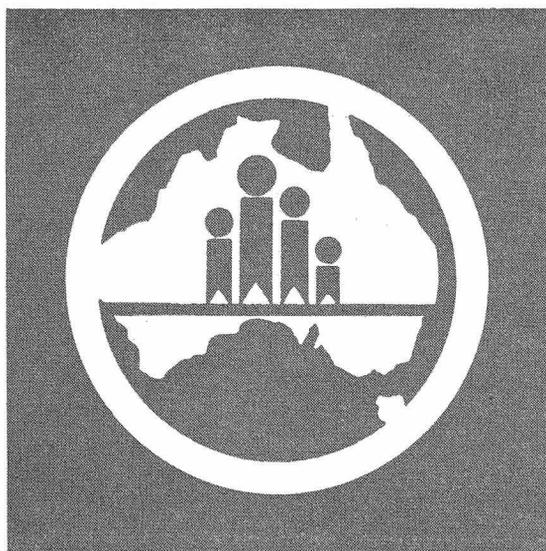
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Articles in the latest edition of *Identity* include:

- Aborigines and the Political Parties
- Darwin Eisteddfod
- The Black Woman in Australia
- The Case of Pastor Brady
- Black Power—Symposium
- Interviews with Lyn Cooper, Joyce Shin, Bobbi Sykes and Carol Johnson.

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Aboriginal Publications Foundation,
252 George Street,
Sydney, N.S.W. 2000.



Australian Federation of Credit
Union Leagues

THE WALGETT CREDIT UNION

The Walgett Credit Union is an “unqualified success” according to Dermott Ryan of the Australian Federation of Credit Union Leagues.

But that is not to say that the recently established, integrated union is without its problems. The importance of the Walgett scheme is that it provides the model for similar organizations among Aboriginal and underprivileged communities throughout the State.

Basically a credit union is a group of people with a common bond, who agree to save regularly together and lend these savings to one another at the lowest possible rate of interest, the interest rate being the fee that is charged to the borrower. The purpose of such schemes is that they provide a means for people to assist each other in improving their financial position.

The Walgett Credit Union consists of over 100 local people, evenly divided between Aborigines and non-Aborigines. They are united by the common bond of a well-defined community area

which serves the purpose of bringing them into contact with one another and of giving them a strong sense of responsibility to the entire group.

The credit union is owned and controlled solely by its members, each of whom has one vote. Membership is gained either by banking one's savings with the union or by borrowing from it. The members elect a board of directors whose responsibility is to manage the credit union on behalf of the members.

The first steps towards the establishment of the Walgett Union were made early last year when representatives of the national association of credit unions and Reg Saunders of the Office of Aboriginal Affairs went to Walgett to investigate the possibility of establishing a union there. When approached the Aboriginal people indicated they wanted an integrated rather than an all-black union.

The Federation of Credit Union Leagues was motivated by the desire to spread the movement into depressed areas. Reg Saunders suggested

Walgett as a test case because of its high Aboriginal population.

Aside from Dermott Ryan and Reg Saunders other people involved in the establishment of the Walgett scheme included Wal Coombs, Deputy Shire Clerk, Harry Hall, Manager of the Foundation, and Jack Baker, Shire Clerk, who is also a person who had been involved in Aboriginal affairs for some time.

After investigations indicated that a credit union could work in Walgett the details of the establishment of the organization were completed. An inaugural meeting of interested local people elected a board of directors, although for various reasons no Aboriginal joined the board. The N.S.W. League of Credit Unions has since fostered the Walgett Credit Union.

The scheme is progressing favourably compared to other unions set-up on a similar, small basis. In November of last year, when the Union had been operating for several months, twenty-four loans totalling \$8,500 had been made to Aboriginal people and fifteen loans totalling \$3,600 to whites. Aborigines had contributed \$2,000 in savings to the union and Europeans \$4,200.

Some problems have become apparent since then. Many of the Aboriginal borrowers work for Walgett Shire Council. When they received their loans they signed agreements permitting their loan repayments to be taken from their

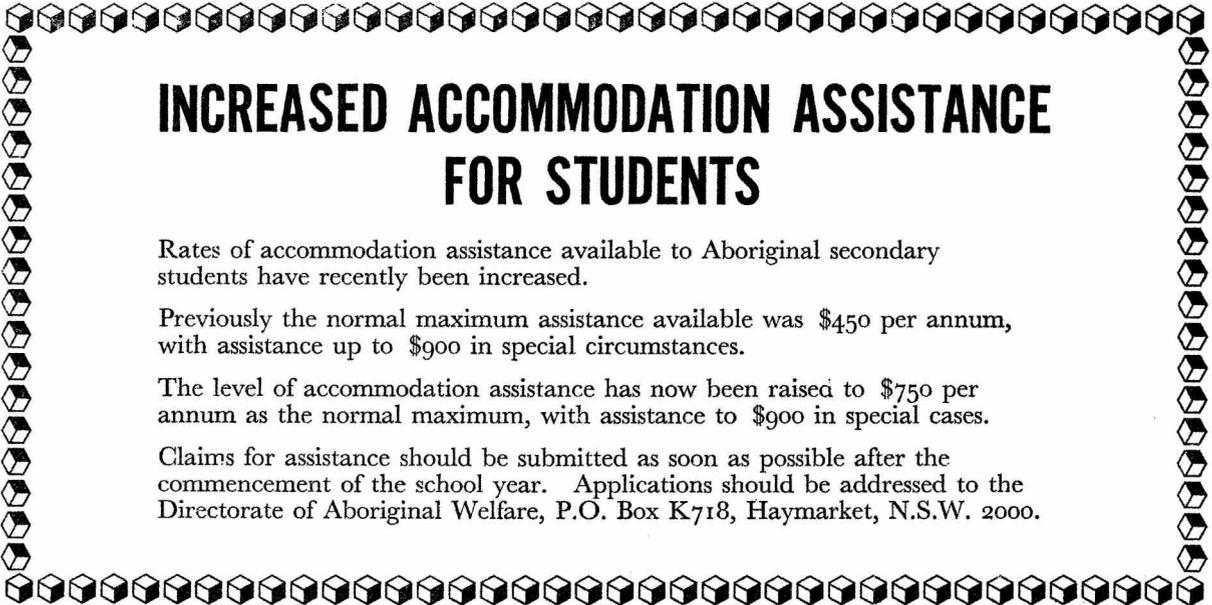
salary before it was received by them. This practice of authorizing deductions from wages is common in many organizations.

However it appears that the Aboriginal borrowers were not fully aware of this practice, nor of the size of the repayments involved. The results of this misunderstanding have been a degree of friction and resentment as well as some reluctance on the part of other blacks to join the credit union.

This problem will be partly relieved with the appointment of two Aboriginal field officers by the N.S.W. League of Credit Unions. These men, who will have begun training by the end of this year, will have the job of contacting Aboriginal groups in other areas, explaining the credit union to them, and helping to establish integrated unions in those communities. It is expected that Aboriginal field officers will avoid such communication problems and misunderstanding as have occurred at Walgett.

The credit union movement is a growing one. In Fiji and Niugini, credit unions, with indigeneous membership and management, have been operating for some time. The Reserve Bank has sponsored unions at Port Moresby, on the Gazelle Peninsula, and in the Highlands.

Anyone interested in the formation of a credit union in their area should contact the N.S.W. Credit Union League, Suite 23, 127-133 Burwood Road, Burwood, N.S.W. 2134. Tel. 747 3522.



INCREASED ACCOMMODATION ASSISTANCE FOR STUDENTS

Rates of accommodation assistance available to Aboriginal secondary students have recently been increased.

Previously the normal maximum assistance available was \$450 per annum, with assistance up to \$900 in special circumstances.

The level of accommodation assistance has now been raised to \$750 per annum as the normal maximum, with assistance to \$900 in special cases.

Claims for assistance should be submitted as soon as possible after the commencement of the school year. Applications should be addressed to the Directorate of Aboriginal Welfare, P.O. Box K718, Haymarket, N.S.W. 2000.

*** THE BREAKFAST PROGRAMME— *** FROM SMALL BEGINNINGS . . .

At 8 a.m. each weekday morning 30-40 children assemble at a renovated building in the inner Sydney suburb of Chippendale for what is known as the "Breakfast Programme".

The programme is part of a voluntary scheme aimed at alleviating the nutritional and educational problems common among Aboriginal children, especially those in the inner city areas of Sydney.

The B.P. started when it was realized that many children were going to school on virtually an empty stomach. Not only did this increase their vulnerability to disease but it also adversely affected their educational interest and development.

In response to this situation Billy Craigie and Paul Coe approached the Wayside Chapel at Kings Cross. Shortly thereafter, in February of this year, a mobile caravan unit became available. Each morning the unit went to a park in Newtown where a hot breakfast was provided for local Aboriginal children.

Further support from the Wayside Chapel and the attendant publicity in the press lead to voluntary donations of food and money and ultimately a small government grant to help subsidize the service.

As winter came on weather conditions made the use of the mobile unit impractical and the

B.P. moved to a church hall in Newtown. In September a property in Shepherd Street was donated by a Sydney businessman for use over 2 years. The grant was made with the B.P. in mind and the property, "Murawina", at 72 Shepherd Street, was put under the control of a group of Aboriginal mothers.

Originally the morning routine was organized and carried out by Kay Edwards and a group of people from the Wayside Chapel. Recently more Aborigines, particularly mothers, have become involved in the running of the scheme, especially since Billy Craigie began working for the chapel as Aboriginal co-ordinator.

On a typical morning children begin gathering at "Murawina" soon after 7 o'clock. Half-an-hour later Kay and Billie arrive in a van with the morning's provisions. The van was donated to the Wayside Chapel by a large Sydney car dealer.

While breakfast is being prepared by Kay and several local people (some students, others parents) Billy takes the van around Chippendale, Redfern, and Newtown collecting the children. After a somewhat noisy and high-spirited 3-course meal the children are deposited back home in time for school.

Since the provision of the Shepherd Street property the activities of the B.P. organizers

The Breakfast Programme at work





Early arrivals at Murawina

and their helpers have begun to expand. On two afternoons each week remedial reading classes are held. The pupils are much the same group as those who attend the B.P. However the age range runs from preschool to people well into their teens.

The response of local children to the scheme was enthusiastic. Certainly there is no shortage of eager pupils, although it is difficult to judge how successful the plan has been in improving the



In the bus

reading skills of those attending. The classes are conducted by voluntary teachers, university students, and interested individuals.

Since the establishment of the breakfast and reading programmes it is claimed that some children who previously lacked any interest in school have now changed their attitudes. Undoubtedly part of the reason for the popularity of the programmes is the informal, loosely organized nature of the scheme.

In the future it is hoped to expand the activities of the Shepherd Street centre even further. Among plans being discussed are the establishment of a preschool run by local mothers and special classes for young people who have already left school but lack such essential skills as reading.





Tony Mundine at the presentation

Smoke Signals

▼ HONOURING THE LOCAL CHAMP—

In August, the black and white residents of Baryulgil, gathered to make a presentation to local boxing hero, Tony Mundine, Commonwealth middleweight champion. The accompanying photo shows Tony holding the presentation tray. Standing next to him is his nephew Malcolm Walker with Shane Gordon looking on. All those with Tony are residents of Baryulgil; Neil Walker, R. King, Mrs King and Claude King are in the background.

► WALCHA PRESCHOOL—

Recently the Department of Child Welfare contributed six-twentieth's of the capital cost of

Walcha's new preschool. The effect of this, according to the arrangement reached between the Department and the school authorities, is that six positions in the school's capacity of twenty will be reserved for Aboriginal children. This is not first occasion on which grants have been made towards the capital cost of preschool kindergartens and it is possible that assistance on similar conditions will be offered in particular cases in the future.

► PROFESSIONALIZING THE MEDICAL SERVICE—

The Aboriginal Medical Service has been expanding rapidly in terms of patients for some time. So much so in fact that it will soon have

two full-time doctors. Dr Ross McLeod began full-time service with the AMS in October and Dr John Mackay will join him next month. This will ease the burden on the voluntary doctors who hold surgery each evening and will allow greater coverage of the country areas.

► BACK FROM NEW ZEALAND—

The accompanying picture is that of Paul Laurie, fullback for the Coffs Harbour Junior Rugby League team which toured New Zealand recently. Aged 15, Paul has been playing League for 7 years. He has received seven pennants since he started playing, including one as a member of the Wallaroos team in 1965 and another for the Kangaroos team of 1966. He has represented the Coffs club against visiting teams from Glen Innes, New Zealand and Sydney, and his school at several schoolboy carnivals. Last season he won the best and fairest award.

► HEALTH CENTRE FOR WILCANNIA—

A baby health and home training centre for Aborigines is due to be completed at Wilcannia shortly. The centre has been designed to provide prenatal and postnatal care for Aboriginal mothers and babies, and to teach the women the basics of cooking, hygiene, ironing and other household duties. The building, a 1,500 square feet timber-framed bungalow situated next to Wilcannia's hospital, will have a projection room and a welfare advice centre. Wilcannia's Welfare Officer, Mr Mick Rodden, and Aboriginal community health nurse, Mrs B. Crisp, will set up their headquarters in the building.

▼ PROTECTION FOR SACRED SITES—

Over the next 5 years the Commonwealth Government will encourage and support financially the identification and preservation of an estimated 15,000 Aboriginal sacred sites. The proposal is to permanently set aside areas of sacred and spiritual significance to Aborigines. It is hoped that such a policy will prevent further deterioration and abuse of such areas. Although legislation already exists in all States for the preservation of sacred sites, the proposed Commonwealth Act will ensure uniformity. It will take up to 5 years to complete registers of sacred sites for each State and then the Northern Territory.

► PADDLING FOR FUNDS—

The Aboriginal Children's Advancement Society plans to conduct a 75-mile padlathon down the Hawkesbury River next month in order to raise funds for its hostels. The padlathon is expected

to start on Tuesday, 2nd January. It will follow the river course from Windsor to Berowra Waters and will take 3 or 4 days to complete. Anyone with a suitable canoe and camping equipment can participate. Sponsors will contribute for each mile the canoeists paddle. The event has been organized each year for the past 4 years, but was cancelled last year due to floods. Anyone interested in entering the padlathon should contact Mr Eric Frater, by telephoning Sydney 522 6241, or writing to P.O. Box 277, Sutherland, N.S.W. 2232.

► PRESCHOOLS FOR SOUTH AUSTRALIA—

South Australia has begun the largest programme of preschool education for Aboriginal children of any State outside the Northern Territory. Ten preschools, some in farflung parts of the State, will be opened next year, and the Department of Education is looking for eleven teachers to staff them.

Paul Laurie





Minister's Christmas Message

The past year has seen a good measure of progress for Aborigines.

The \$500,000 housing and community centre project at La Perouse is well under way. This is one of the biggest undertakings of its kind ever attempted in Australia.

During the year community halls for Aborigines were built at Woodenbong and Wellington. They will fulfill an important role in the social life of Aborigines in these areas.

A significant step forward this year has been the round of meetings of the Aborigines Advisory Council which were held for the first time in country areas. Such meetings were held in Brewarrina, Taree, Condobolin, and in Walgett. The work of this Council is a wonderful example of how Aborigines are playing a most valuable part in the management of their affairs.

In this all too brief review of the past year I do not want to omit reference to the splendid work which many voluntary bodies are doing among Aborigines. I thank them most sincerely for the help they are giving my departmental officers in a variety of important ways. While it is perhaps unwise to name one without mentioning the many others, I pay tribute to the Aboriginal Medical Service which has performed a magnificent service in its particular field.

Finally, may I wish readers of New Dawn, and their families a very Happy Christmas and New Year.

JOHN L. WADDY,
Minister for Child Welfare and Social Welfare.



