

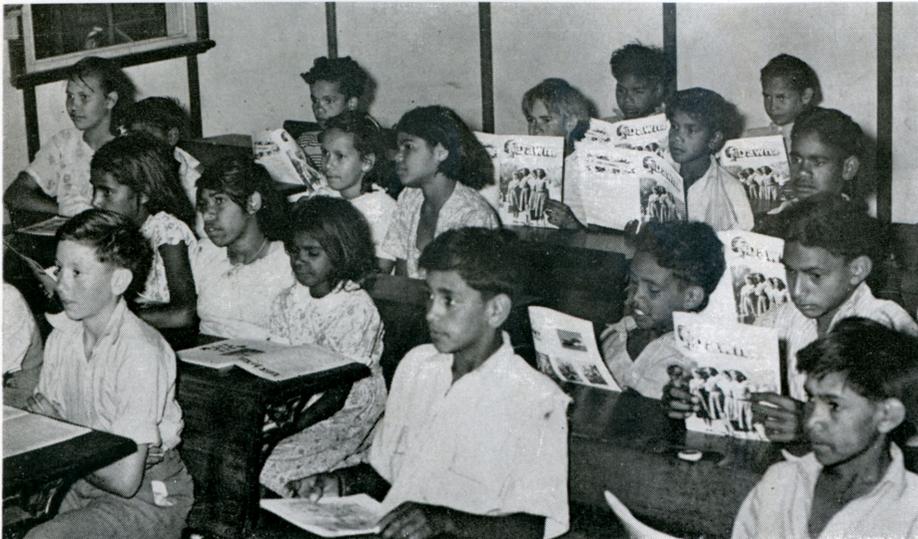
# NEW DAWN

A Magazine for the Aboriginal People of N.S.W.

May, 1970



Mother, are you sending your kids to school?



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This edition of NEW DAWN is very much a celebration of education. This is fitting in view of the fact that this year, 1970, is International Education Year. The Director-General of UNESCO (United Nations Educational, Scientific, and Cultural Organization), Mr Rene Maheu, in his speech last New Year's Day which introduced 1970 as International Education Year spoke of:

*"the right of every human being to education as a right to progress and renewal." This is precisely the theme of this edition of NEW DAWN.*

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

May 1970 Vol. 1 No. 2

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

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#### FRONT COVER:

The central design is the insignia for International Education Year 1970. It is the work of Victor Vasarely, a famous French artist. It represents an abstract head of universal man illuminated by knowledge originating from a point in the centre of the forehead.

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

# EDUCATION FOR TOMORROW- NORTHERN TERRITORY, PAPUA-NEW GUINEA

The Australian School of Pacific Administration at Mosman had some interesting visitors last month. They were two Islanders and three full-blood Aboriginals from Kormilda College near Darwin, and two people from Goroka Teachers College, Papua-New Guinea.

All were representing their colleges in the Australian Inter-Collegiate Athletic Championships at the Narrabeen National Fitness Camp. The Inter-Collegiate attracts entries from teacher-training institutions in most parts of Australia, as well as some of the territories.

Goroka Teachers College in Papua-New Guinea sent two representatives for the sports. They were:



*Paul Maraga*

*Paul Maraga* from Port Moresby. Paul is a first-year student at the college. He is a sprinter and competes in both high jump and broad jump events.

*Kuniguda Namur* whose hometown is Rabaul. Kuniguda is the first woman President of the students' body (S.R.C.) ever appointed. A very lively, versatile person, she competed in the last South Pacific Games, entering in the javelin and shot-put events.



*Kuniguda Namur*

Kormilda College sent five representatives to Sydney. Kormilda College (the name means "tomorrow") is a residential school for Aboriginal students situated at Berrimah, 8 miles from Darwin. It was started by the Commonwealth Government late in 1967 as a means of helping young Aboriginals to move into higher education and later get better jobs. The college now provides education at high school level as well as teacher-training courses and courses in carpentry, brick-laying, mechanical drawing, domestic science and similar occupations. Not only do all the Kormilda students board at the College, but so do other Aboriginal students who attend Darwin High school.

All of the five Kormilda College representatives are doing teacher-training courses to prepare them for teaching in schools in their home area. One by one the boys introduced themselves to NEW DAWN:



*Silverius Tipungwuti*

*Silverius Tipungwuti* from Bathurst Island. Silverius plays Australian Rules football for St Mary's team which plays in the Darwin competition. He mentioned that he had made some friends here in Sydney during his visit. They are Freddy Puruntatameri, John Tipuri, Emmanuel Kerinauia and Albertus Tipiloura, all of Queens Road, Connell's Point, South Hurstville. Emmanuel plays Australian Rules with the St George club here in Sydney and met Silverius through their common interest in the sport.



*Joshua Joshua*



*Neville Jabanagrđi Poulson*

*Joshua Joshua* from Roper River. He plays Australian Rules football and is a boxer.

*Neville Jabanagrđi Poulson* from Yuendumu, 350 miles northwest of Alice Springs. He also plays Australian Rules and is a long-distance runner.



*Jimmy Matjera*



*Bunug*

*Jimmy Matjera* from Maningrida, 350 miles northeast of Darwin. He plays Australian Rules football, basketball and is a sprinter.

*Bunug* hails from Goulburn Island. He competes in athletic events.

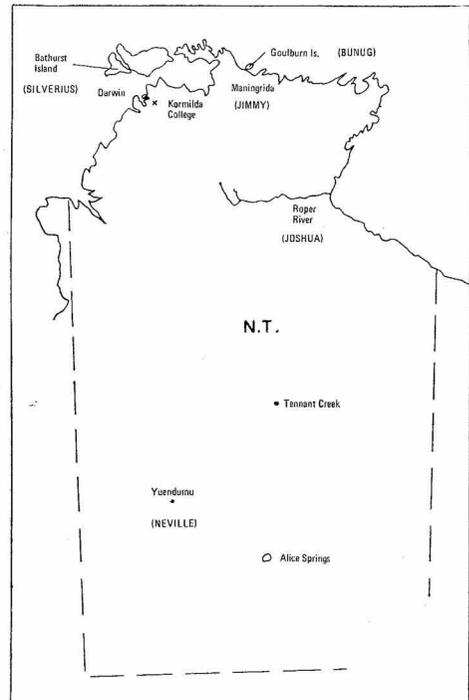


*John Lawson*  
*Team Manager*

Apart from competing in the Inter-Collegiate Championships, the students attended some lectures at ASOPA and saw educational centres and places of general interest in and around Sydney.

NEW DAWN asked the Kormilda College team leader, Mr John Lawson, on what basis the students were picked to attend Kormilda College. He replied that ability, initiative, and leadership were the features most necessary. He emphasized that these students would be the future leaders of their people. Their home settlements held them in very high regard and looked forward to their graduation as teachers so that they could return home to teach the younger Aboriginals in turn.

*The Kormilda College Team*





General view of the University of Papua-New Guinea and the Administrative College

Photograph courtesy of the Department of Territories, Canberra, A.C.T.

## Pioneer University in New Guinea

Remember Ruth Fink? She started her university research in anthropology at Brewarrina in the early 1950's. She was later involved with Foundation affairs, as a committee member, during the years 1964-1966.

Ruth is now married to Dr Sione Latukefu, who is Tongan born, a lecturer in history, and a Methodist minister. Married in June, 1966, the couple went to Port Moresby in 1967 to take up lectureships at the newly formed University of Papua and New Guinea, which is located on a 1,000 acre site 7 miles from Port Moresby, in the Waigani Valley. There, Sione lectures in history, and Ruth in anthropology.

When they arrived, the university was very new. 1966 had been a preliminary matriculation year, and degree level teaching did not begin until 1967 when 83 students started their proper university courses. The students came from all parts of Papua-New Guinea and also included a few from the British Solomons, New Hebrides and Tonga. As well, there were a number of Australian students enrolled who were glad of the opportunity of attending a university without having to leave Papua-New Guinea where they had their homes.

### The first students

It is interesting to note that there were students at the university who came from areas in the New Guinea highlands which had not had *any* European contact at all before the 1930's. Such people came from pretty primitive backgrounds, yet are now doing university courses in Arts, Science, Law and Medicine. All are now settling down nicely to the hard study that is necessary. The fact that they are now succeeding shows what a positive attitude to education, plus the will to try, can achieve.

Ruth and Sione remember that when they first arrived at the university, the site was very rough—like a desert. There *were* houses there, but no university buildings and certainly no gardens. Now Tongans are born gardeners. Sione set to work around his house, and within 6 months had a beautiful garden growing coconut trees, yams, taro, sweet potatoes, breadfruit trees, tapioca, sweet corn, and peanuts, as well as a fine lawn. The fact that Dr Latukefu is a Tongan Islander was a big help to him in another way, too. His background aided him in understanding the students, their attitudes, and their tastes in food, etc.

There are many different languages in Papua-New Guinea. There is no common language except pidgin English. That is why all students must pass in English to matriculate and must be fluent in English before they can enter university.

### The early lectures

The first proper university year was a completely new experience for the students. They had never been to a university before and many didn't know what a university was. University ways of studying, taking notes at lectures, and using reference books quickly and efficiently—all this was new. Like high school students everywhere, they had to get used to becoming independent in their studies, for of course at a university, no-one tells you how much to work, or when to work.

### Social adjustment

The students also had to learn to *live* with one another. In the early days, students from different tribes were afraid of each other, some even fearing that sorcery and black magic might be used against them. They had to learn to trust each other and co-operate with one another and also with the Australians and Pacific Islanders. In the second year of the university's existence, 1968, the lecturers decided to help the new preliminary year students by giving them informal talks on the elements of social behaviour. Typically, these were: table manners, how to behave at social functions, saying "thank you" for favours done, boy-girl relations, and so forth. Students adaptation to university and social customs was rapid and the major problems were overcome pretty quickly. This was also helped by the fact that from the beginning, the staff invited students to their homes for barbecues, parties, and so forth. This was a tremendous help in the early days, in making the newcomers feel at home.

In 1968 the students formed a Students Union and elected their own leaders. They began to apply their own ideas. For example, they decided that students from the same home area should not live in the same dormitories, because they felt that as Papua-New Guinea was to form one nation, all its future leaders should get to know one another and mix freely. In short, no "one-talks" should live together. The new Students Union also proved helpful to the staff in advising what was needed in the way of help, by the students. They now organize dances, sporting activities, balls, etc. to which both staff, students, and Port Moresby people come. Sione and Ruth noted that the

university is a fine example of a well-integrated community. All races mix freely and there is a high tone based on courtesy and mutual respect.

### Prospects

1970 will see the graduation of the first group of students. Standards of the university are constantly improving. The morale of the students is very good—now all know what a university is, and all older students help new arrivals. The university buildings are almost completed so that now the students can *see* their university. There is a modern, first-rate library, lecture theatres, student dormitories and all university facilities. The university of Papua-New Guinea stands as living proof that people everywhere can benefit from university studies if they try.

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*Below: Latukefu's home in Papua-New Guinea*

*Opposite page:*

*Top left Ruth, Lotte, Sione, and Dorcas*

*Top right: Library Reading Room, University of Papua-New Guinea*

*Middle: Main Building and Lecture Theatre*

*Bottom right: Main Lecture Theatre*

These three photographs by courtesy of Department of Territories, Canberra, A.C.T.

*Bottom left: Lotte Latukefu*





# A Success Story

This is a photograph of Dorcas Davamora, who was born in 1948 in the Bougainville village of Damaos. This village is so remote that no roads lead to it. The only way to get there is on foot—more than a day's travelling. When Dorcas still lived in her village she often dreamt of visiting other parts of the island and perhaps one day being in a position to help her people as a teacher, or a nurse or some similar capacity.

## Early schooling

Dorcas gained her early training in English at the village school, but NASIOI, the language of North Bougainville remained her main means of communicating. In 1965, when she was 17, she attended the Rorenang Methodist Mission at Kieta, where she furthered her schooling to the level of 6th class primary, in 1966. It was through Sione's uncle, a Tongan missionary at the Mission, that Dorcas met the Latukefus. As Ruth was expecting a child at that time, and was working at the university as well, she needed help in the house at Port Moresby.

This was Dorcas' chance. She happily accepted the offer of a job and went to live with her new friends in April, 1968. This was her first trip out of Bougainville. She quickly became part of the family and a popular figure on the university campus. Because of this, she did not feel homesick or strange. And of course she soon got used to handling electricity, washing machines, and the intricacies of shopping in a big city. Dorcas soon found that some of the students at the University of Papua-New Guinea came from her home area. This led her to remember her earlier dream of continuing her education. She realized, as the other students did, that it is no longer possible in Papua-New Guinea to get any sort of a nice job with only a primary education.

## Correspondence Course and travels

Encouraged by the Latukefus, Dorcas enrolled in English and Maths with the Correspondence School at Port Moresby. This was late in 1968. At that time the rules demanded that each student have an official tutor. Mrs Latukefu agreed to tutor Dorcas. Soon after starting her studies, the whole family went for a trip to Sydney—Dorcas' first trip outside Papua-New Guinea.



*Dorcas Davamora*

Sydney fascinated her, especially its trains, buses, ferries, and T.V. Her present visit to Sydney is her second one. Over Christmas last year Dorcas went home to her village in Bougainville and returned alone by plane from Kieta in February, to rejoin the Latukefus at Newport, here in Sydney. In June they will all return to Papua-New Guinea.

## Questions about Aborigines

NEW DAWN asked Dorcas how her studies were going. She said that she was doing second year now, and that the work was becoming easier as her English got better. She asked whether there were any Aborigines in New South Wales who were doing what she was doing—a correspondence course to raise their level of education. We told her "yes" and that it was probably easier to do a correspondence course here than in New Guinea. She asked: were Aborigines also attending universities as her people were doing? We assured her that Aborigines were becoming more and more aware of the need to educate their children and keep them at school and that already some had graduated from universities.

## Penfriends

Are Dorcas' people interested in Australia? She related how, after her first trip to Sydney, they had asked her many questions about Sydney, and about how Aborigines lived—most of which, of course, she could not answer. Dorcas noted that Bougainville High School students would love to have Aboriginal penfriends from N.S.W. to tell them about Australia and give them a chance to practice their English. Will you write? Those interested in writing to an Islander should send their letter to The Editor, NEW DAWN, Box 18 G.P.O., Sydney, from where they will be sent to the high school at Bougainville with a covering letter.

Are Dorcas' people proud of her? "Absolutely", said Dorcas. Already the people at home are making plans for other young people in the village to go to the coast and start their education. All realize the disabilities of remaining uneducated and weak. When she visited her home during Christmas last year, her relations asked her many questions about life at the university, her studies, her trip to Australia and what she was going to do later on. She was held up as an example for the younger members of the village to follow. Dorcas said that this attitude was fairly general throughout Papua-New Guinea. The people have learnt a great deal very quickly and are proud of their students, their nurses, their doctors, and in fact all villagers who "make good". They know that Papua-New Guinea cannot advance and achieve nationhood unless it can take its place in a modern world. That is why the people help and encourage their children to stay at school. That is why they are proud of Dorcas.

## A Letter from Arnhem Land

While NEW DAWN was out of production, the Department of Child Welfare and Social Welfare received a letter from the Welfare Settlement in Arnhemland. It is a very interesting letter which highlights what education can do for people. Here it is:

Welfare Settlement,  
Maningrida,  
Via Darwin, N.T.  
10-6-1969.

DAWN Magazine,  
The Editor,  
Dear Sir,

I felt that I must write and express my appreciation of your magazine. I have been following it for years and enjoying and appreciating your efforts.

I am enclosing a photograph of my sister, Margaret Williams, whom you may remember, finished her education in the Melbourne University. She was the first Aborigine to get a diploma from an Australian university. She then taught at the Presbyterian Ladies College at Ballarat for 2 years and then became the "teacher of the year", in competition with other teachers. She was sent to London for further studies and from there, in

company with another of my sisters, travelled through Wales, Scotland, Europe, Canada, and America. Margaret then spent 1 year teaching American children in Germany and finally settled in Canada. There she taught for several years and then became an officer in the Canadian navy where she is now. In the near future, however, she will return to school teaching.

This also may be of interest to your readers. Our family came from Casino, N.S.W. and we were educated there until Margaret went to university. I myself started my training as a nurse in the Lismore Base Hospital and finished in Brisbane. I now hold two certificates and at present am nursing in Arnhemland in the Northern Territory, on an Aboriginal settlement—the biggest one in the Northern Territory. Life here is very interesting and there is much to tell about it. The children here love getting letters so perhaps some of your readers' children may care to become penfriends with my little friends?

Thanking you,

Ena Pickersgill

P.S. Your readers know me as Ena Williams.

(Editor—How about writing to the Territory, kids? Send your letters to the address at the head of this letter.)

*Margaret Williams*



# EDUCATION FOR ABORIGINALS IN N.S.W.

Provided his home background is favourable and his parents back him, no Aboriginal child who has the capacity to get benefit from a school, need go to work. From the time he is of pre-school age, right up to the age of eighteen and beyond, he can claim assistance from a number of Aboriginal, voluntary, and university organizations as well as from the State and Commonwealth Governments.

## **The A.F.E.C.S. and pre-school kindergartens**

When a child is very young he may go to one of the Aboriginal Family Education Centres which is very likely run by his mother. Here he will get informal play-training which will help him to adjust to school later on. (See separate article.) During the last year before he starts primary school, a child may go to one of the normal kindergartens or he may go to one of the seven pre-school kindergartens run on the reserves by the Save the Children Fund. The Fund's kindergartens provide meals for the kiddies with the help of Aboriginal mothers. Like the A.F.E.C.s., kindergartens prepare the child for more formal schooling.

## **At high school**

From the time that a child begins primary school until the age when he is allowed to leave school, it is the responsibility of his parents to see that he does go to school and has the necessary uniforms, books, and so forth. Once he starts high school, the N.S.W. State Government will help him through its grants-in-aid of \$25 per child. These are designed to help the Aboriginal parent to buy at least some of the things needed by high school students. They are available to the parents of all high school students under 15, that is, during their period of compulsory school attendance. There is no means test. The State Government also provides special bursaries for Aboriginal students who merit encouragement as well as accommodation assistance for those who have to board in order to attend a high school.

Once a student reaches the age when he may legally leave school, the Commonwealth steps in with financial encouragement to keep him at school. This is the Commonwealth Aboriginal Secondary Grants Scheme. From the beginning of the school

year in which the Aboriginal student reaches the school leaving age (i.e. in N.S.W. those born in 1955 or earlier) the student's parents may apply. What are the benefits?

- \$200 per year to parents for uniforms, books, etc.
- \$240—300 support to the parents if the student lives at home.
- The payment of all the student's boarding costs if he does not live at home.
- Payment of tuition and other compulsory fees to the school.
- Other aid for special problems which might arise.
- If living away from home, travel warrants where applicable to the student's home and return, three times yearly at vacation times.

Apart from government help, voluntary bodies also provide help. One such body is the Aboriginal Education Council (N.S.W.) which works in close liaison with the Department of Adult Education of the University of Sydney. The A.E.C. which gets its money from donations, has an incentive scholarship scheme for secondary schools, which has shown some fine results. At the end of 1969 it had 106 scholars in secondary schools. In the same year:

- 16 sat for the School Certificate. All passed.
- 6 sat for the Higher School Certificate. All passed.

Of these, one student, Stephen Stewart of La Perouse reserve, is now attending the University of New South Wales. He travels daily from the reserve. Another, Christine Charles, is now working at the Commonwealth Bank. A third, John Mundine, is enrolled at Macquarie University. Ex-scholarship holders also typically become nurses, shorthand-typists, and hairdressers, or take up training in the armed services, commerce, and the technical colleges. Apprenticeships are also commonly taken.

The Aboriginal Education Council considers that one of the most important aspects of their scholarship work is the accent on personal encouragement when students face problems. Personal understanding gets them over situations which otherwise might make them leave school.

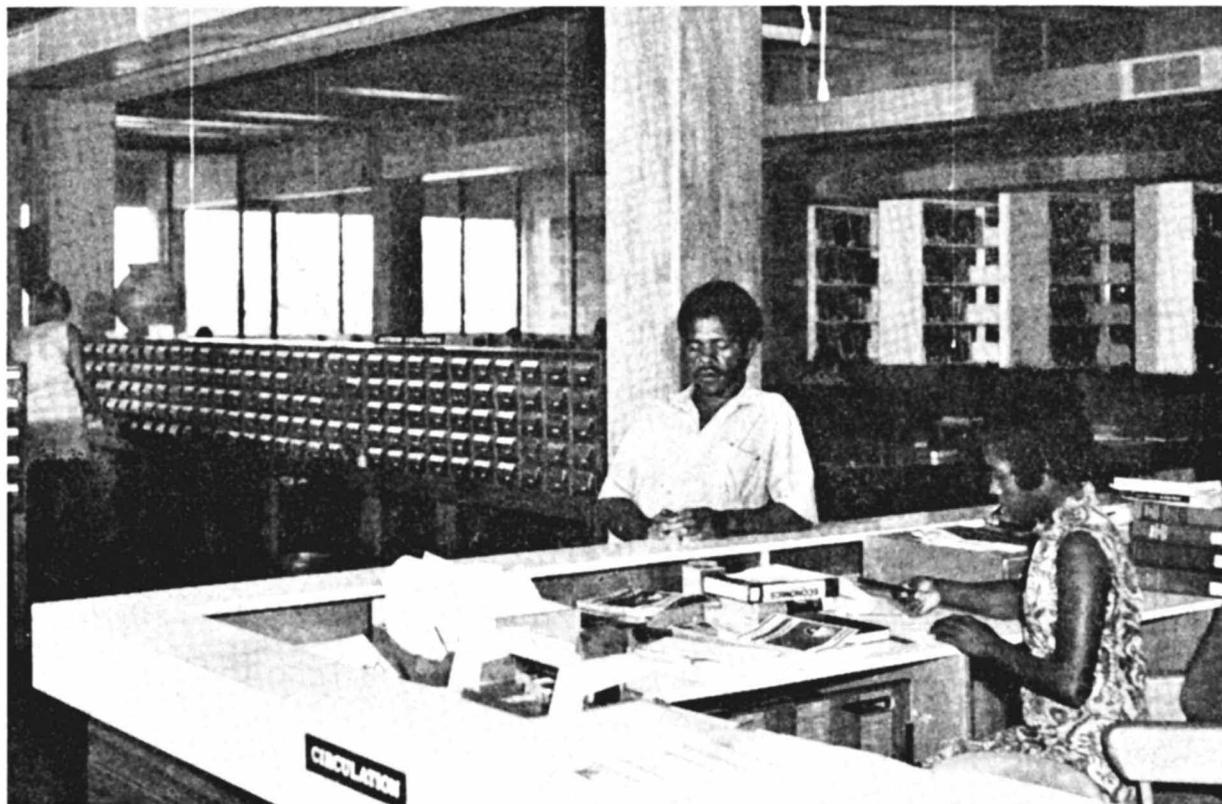
# What is the Picture?

High school students are helped in other ways too. Sub-committees of the Aboriginal Education Council, which may be made up largely of Aboriginal parents are providing study centres for their children. So far there are study centres at La Perouse, Alexandria, Green Valley, Kellyville, and Chippendale. At these centres students are coached by university students or teachers who donate their time free of charge. The study centres are operated in conjunction with the Abschols of the universities of N.S.W., Sydney, and Macquarie. Coaching schemes are also being started in the country areas, although this development is still in the preliminary stages.

*J.O.B.S. This stands for "Job Opportunities through Better Skills" an A.E.C. project which is to start soon.*

Young Aborigines who gained little from their schooling and left at the earliest opportunity are often only qualified to take unsatisfying, low-paid jobs. Better jobs, such as in industry or in the P.M.G. require special entry standards assessed by exams. The J.O.B.S. project is designed to bring young Aborigines up to these educational levels.

Originally started in Chicago, the project was adapted to the Australian situation by Alan Duncan, the President of the A.E.C. He found that one of the main problems was to motivate the young Aborigines to stick to jobs and to stick to a course of study. That is why this facet of adult education does not only coach students in formal subjects, but also shows them new ways to face their emotional problems so that they are more able to form new patterns of living. Again, the accent will be on a personal approach—something which Mr Duncan sees as absolutely essential for successful contact with the Aboriginal community.



*An inside view of the Library, University of Papua-New Guinea*

Photograph by courtesy of the Department of Territories, Canberra, A.C.T.

# Aboriginal Family Education Centres (A.F.E.C.s)

## How did they start?

Twenty years ago, in New Zealand, Lex Grey and his wife developed a system of pre-school education which was entirely different from the normal kindergarten system. Understanding as he did that the early years of life is the time when a child is most keen to learn and experience new things, Mr Grey hit on the idea of providing young children with this stimulus in the most natural way—through their parents. When his ideas were put to work by the New Zealand Maori Education Foundation in 1962, it was quickly found to be exactly suited to the Maori people. Why? Because it involved the whole family and indeed, the whole Maori community in a bond of co-operation, just as tribal affairs were conducted in the old days. On top of that, it was cheap. The scheme proved so successful in operation, that the pre-school attendance of Maori children rose from nil to the national average.

In the late 1960's the Aboriginal Adult Education Department of the University of Sydney invited Mr Grey to Australia to see whether his system could be as useful to Aborigines as it was to Maoris. In consultation with the Aborigines of the Richmond River area a name was chosen—A.F.E.C.

In July, 1968, the Van Leer Foundation stepped in. It agreed to finance a 5-year action-research project concurrently with the State Government. Since then, the Commonwealth has also contributed, so that there is a 3-way source of funds for the total A.F.E.C. project. In February, 1969, Mr Grey began his work with Aborigines.

## How do the A.F.E.C.s work?

Parents and relatives—not professional teachers—by watching and discussing, learn how to direct the seemingly aimless play of children so that they *learn* as they play. This is suitable for Aborigines, as well as Maoris, because they too can link it to the age-old teaching methods of tribal Aborigines. Not only that, but it is an excellent way to prepare young children for their formal schooling later on.

Children are taken on excursions by their parents into parks or scrub areas. Here they feed the ducks, find insects, fish, flowers, pine cones, seed-pods, stones, and a host of other things, while their parents tell them stories about their people and how they lived. The children play busily, and are encouraged to ask questions. The parents discuss amongst themselves how to answer the questions and quietly direct the play.



*. . . children are taken on excursions by their parents into parks or scrub areas . . . and are encouraged to ask questions . . .*



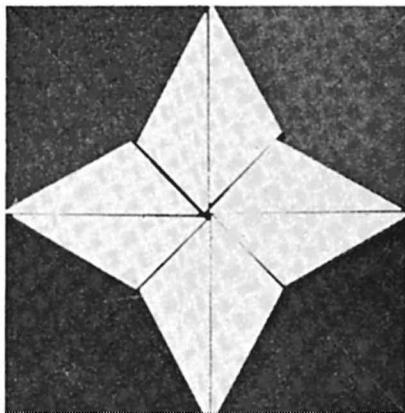
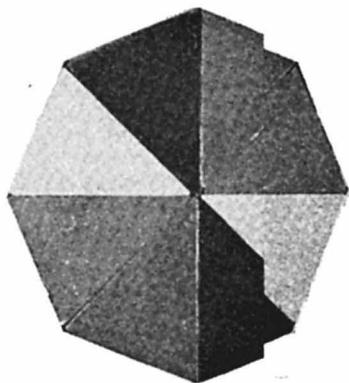
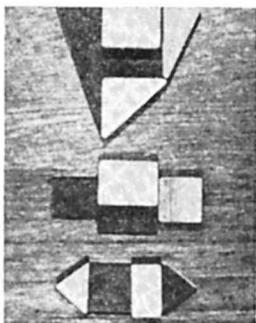
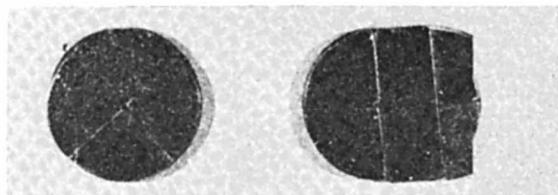
*. . . some days are for indoor play . . . with a room set up for painting, cutting and pasting . . .*





*... the emphasis is on playing with real things ... and children are directed to learn while they play ...*

... with assorted wooden bloc, children learn about shape, vight, size, colour and texture as theshape patterns in play ...



Some days are for indoor play. The parent-members of each A.F.E.C. have a room set up in such a way that activity tables are always in the same place. There is a *dough table*, a *doll's corner*, a *shop corner* and areas for painting, cutting, and pasting. Wherever possible, the equipment is supplied by the parents themselves. It consists of tins of flour and salt, mallets to pound with, measurement jars, and mixing bowls. What is so special about this? The equipment is used in such a way that the children are directed to learn while they play. For example, when the children make dough, they are taught to be tidy at the same time. Firstly, they must get out the equipment which is always stored away when play begins. Then they must get a measure of flour from the flour tin, shut the tin and push it back. Next is salt, taken from the salt tin which has to be shut and also pushed back. No untidy, open, messy tins here thank you! The children learn how to measure out exact quantities of flour, water, and salt to make dough. Then they mix it and either play with it as a softer and more pliable substitute for plasticine or they may "play-bake" it. The measuring and counting processes teach them elementary ideas of weight, size, and number. The children's mothers help them if necessary and show them how to be tidy.

In *shop corner* the emphasis is on playing with real things such as are commonly seen in shops or at home. These include such items as tins, jars, pegs, empty packets, and so on. Real things is the keynote, e.g. Nescafé jars with the label left on. This involves recognition of labels as a preliminary to learning to read later on.

### How children create toys

There are many other toys. Again the emphasis is on natural play objects such as stones and so forth and these are supplemented with assorted wooden blocks. With these blocks, the children learn about shape, weight, size, colour, and texture as they shape patterns in play. Blocks of wood made by Aboriginal parents are given to the very young children to feel, to fit into holes and place in jars. Meanwhile, the parents at the *mother's table* section of the room are observing how children *create* toys out of ordinary every-day objects. They watch for new ways of playing. They observe how children *make* toys in their mind—a process which has created toys out of everyday objects from time immemorial. No toy-shop can compete with the fascination of a "self-created" toy. This is the secret of the A.F.E.C.'s success. It is squarely based on the idea of what children like to do and how they like to do it. For both parents and children it is as natural as breathing.

# Start the Day with Breakfast

*If, like so many of us, you are one of those people who is "not too lively" in the morning, it is a very great temptation to skip breakfast. However, as one old chap once said: "Eat a good breakfast. It puts a lining in your stomach!"*

*Mothers cannot do their housework, shopping and child-caring unless they have started the day well with a good breakfast. Nor can fathers work at their jobs properly.*

*Studies in England have shown that those children who have not had any breakfast, or who have had a poor breakfast, do badly at school during the day. That is why this advice from the New South Wales Department of Public Health is so worthwhile.*

Some people regard breakfast as a necessary evil which prevents them from actually fainting from sheer fatigue before 11 a.m. in the morning, when they will put out a shaky hand for a temporarily reviving cup of coffee and one (or more) biscuits. However a very light breakfast such as tea and toast or a continually missed breakfast can leave a person with lowered energy and much reduced efficiency at work and in the general tasks of daily living.

All the nutrients we need during the day cannot really be fitted into 2 meals, so that if breakfast is missing, general health will be affected. Breakfast ideally should contain a third of our daily intake of food. Generally, the breakfast-skippers tend to have a light lunch, filling up on high calorie snacks such as cakes or biscuits during the day. Apart from calories, these foods have no nutritional value and deprive the body of essential vitamins and minerals.

Getting up a few minutes earlier to have a good breakfast will pay a bonus in increased efficiency and alertness, avoiding that "sinking" feeling later in the morning. An adequate breakfast need not be large, or time-consuming to prepare.

Preferably some protein (body building foods) should be included. Choose from meat or fish, cheese or egg. Boiling an egg or grilling some cheese on toast really don't take any longer than making some tea and plain toast. These protein

foods contain more fat and are therefore digested more slowly than toast by itself, so that hunger is satisfied for a longer time. At least some cereal with milk and a glass of milk. A first-class breakfast would contain the following:

Fruit or fruit juice if desired.

Cereal (porridge or ready-to-eat) + milk AND/  
OR

Egg or cheese or meat.

Toast and butter.

Tea, coffee, or milk.

This will help you welcome the day ahead instead of wondering how you will survive it.

Missing breakfast to cut down on calories is not a good idea. It is a long time, about 12 hours, since the last food was taken and your body needs replenishment to begin the day. By having a satisfying breakfast, weight-watchers will avoid the nibbling routine which will be inevitable after a skipped breakfast. It is better to omit the cereal and only have one slice of toast and butter if you want to cut calories. A tasty way to begin a low-calorie breakfast is with  $\frac{1}{2}$  a grapefruit, which requires little preparation and needn't be counted in the number of pieces of fruit you are allowed in the day (on a strict diet).

Make the most of your day by starting with a good breakfast.

*The great challenge of the decade to come is freedom from hunger. Yet starvation of the mind will one day be regarded as an evil no less great than starvation of the body. All men deserve to be educated to the limit of their capabilities. If this opportunity is denied them, basic human rights are violated.—Unesco Courier.*

# SMOKE SIGNALS

## **The times they are a changin' (I)**

Poster in a suburban Methodist youth club:

*"Racial prejudice—blind ignorance."*

Today a keenness to help, communicate and learn the problems of people all over the world is everywhere in evidence. Certainly there are many ignorant, small-minded people. But there are also many, who are not, and who really do mean well.

## **The times they are a changin' (II)**

It has been estimated that total world knowledge is doubling every 13 years. The name "knowledge explosion" is a truly fitting one. Only the young and well-educated can cope with the problems of tomorrow. That is why it is more important now than it ever was to *keep your child at school*.

► "Aborigines must realize that education is so vitally important. Now Aborigines keep talking about a need for education. Yet the same people who are yelling this from the rooftops keep their kids away from school on the slightest pretext. But we shouldn't condemn them for it. What we've got to do is to help them see that they are only hurting themselves."

—a teacher of Aboriginal children, N.S.W.

► Two pretty Aboriginal school-girls graduated from a modelling course at Samantha Promotions in Sydney recently. They are:

Kathy Hardy from Brewarrina, now living at Fairlight, Sydney.

Sue Bell from Bourke, now living with her grandparents in Phillip Street, Alexandria.

Both girls were awarded scholarships to do the modelling course by Samantha Promotions and the Aboriginal Children's Advancement Society.

Congratulations, girls!

## **Did You Hear...**

...about the lady called Mary who married a chap called John Christmas? Mary Christmas!

...about a chap called Bridge, whose parents, feeling funny, called him Sydney Harbour?

► The two poems below are both originals—the work of students at the Aboriginal *Kormilda College*, Darwin.

## **"A CORROBOREE"**

Hear the beat of the wild corroboree dance  
Drumming, drumming!  
The bush lands echo  
As the corroboree begins.  
We around the camp fire  
Gaze at the red hot coals.

The wrinkled old Dailymirri  
Is chanting, chanting,  
Chanting his story,  
From the dreamtime.  
See the men dancing  
Like mad brolgas,  
Hair standing straight like pandanus leaves.

Painted bodies like spirits,  
Their thin legs go up and down  
Stirring up the dust,  
Drumming, drumming.  
Hear the beat  
As the bushland echoes  
To the wild corroboree dance.

Elizabeth Milmilany (Elcho Island)

## **"THIS IS MY COUNTRY!"**

With deserts that stretch and never end;  
A lone gum tree standing there  
In heat and dust;  
A whirlwind which blows across the plains  
And dead grass and burning sun.

Yvonne Driver (Warrabri)

## **Still Winning**

Evonne Goolagong, at present playing in England, has just won two women's singles titles.

On 1st April, in Lancashire, she beat British Wightman Cup player Joyce Williams 6-2, 6-3. This was her first tournament outside Australia.

On Saturday, 18th April, she defeated Jill Cooper in the final of the Cumberland Club Womens' hardcourt singles title, 6-2, 9-7.

# BOORIS' CORNER

Hello kids,

Have you ever made a magic shoe box? When I was a kid, we used to make them often. The idea was to charge another kid 1c. or a marble to look inside. We would all take our magic shoe boxes to school to compare them with those belonging to other kids. It is great fun to make a really beautiful box with all sorts of strange and interesting things inside.

Here is what you need:

- 1 strong shoe-box with a lid.
- 1 piece of coloured cellophane paper large enough to fit inside the lid of the shoe-box.
- Sand, marbles, bits of coloured glass, beads, bark, pretty stones, shells, leaves, etc. etc.
- White cardboard.

This is what you do:

Firstly, put about 1 inch of sand in the bottom of the shoe-box. Then draw men, animals, trees, or whatever you like on the cardboard. Some could be small, some a bit larger. The largest should not be more than about  $2\frac{1}{2}$  inches high. Each piece should have a spike on its lower end, as illustrated at right.

The spike keeps it standing up straight when it is stuck in the sand.

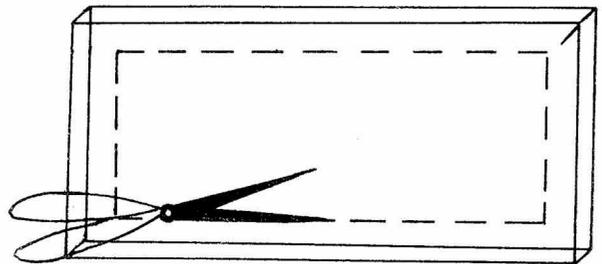
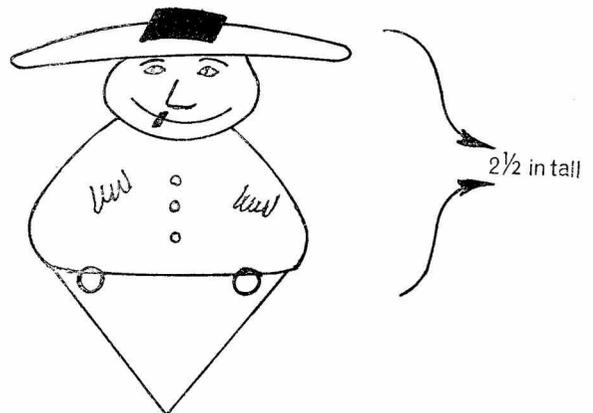
Arrange your figures in the box, small ones in front and larger ones in the back of the box. Decorate all around them with the stones, glass, etc., etc.

Next, cut out the inside part of the lid like this: Then glue the coloured cellophane over the whole, on the inside of the lid.

Fit the lid over the shoe-box and show everybody your magic coloured wonderland!

'Bye for now kids,  
see you next month,

*Pete*



*Students conducting a scientific experiment in Temporary Science Room, University of Papua and New Guinea, Port Moresby*

Photograph by courtesy of Department of Territories, Canberra, A.C.T.

