Identity and the echoes sound on ghettos' walls

I wait for the rising of a star — Judith Wright

The future of the Australian Aboriginals: a neglected minority

DR COOMBS, in yesterday's "Financial Review", looked at two Aboriginal communities — the Elphinstone Park in South Australia and Yirrkala in Arnhem Land, which, together with others, are "...the only remaining 'warring' dwelling' communities at Bourke in NSW and the Aboriginal population of the inner Sydney area."

Dr. H. B. Ricketts, chairman of this conference, says: "The Aboriginal community is being wiped out almost in its entirety."

Today, Dr Coombs speaks about the remaining communities, which have only a small percentage of the population in contact with Aboriginal tradition and culture and are nearly 'as' assimilated as the non-Aboriginal community."

Bourke is a town of some 3,000 people, 50 miles from the end of the railway line in the semi-arid lands of Australia. The rain falls through, which flows the Darling River, some 200 miles to the north. The town is a group of 70 or 80 small buildings, mostly of wood, with a large stone church and a number of small stores scattered around it.

The town is in a group of 70 or 80 Aborigines who are working on the railway. The shire council employs a number of these people, and they work from Monday to Friday.

Bourke has in recent years become a centre for a variety of research and action research projects.

poverty has left to all the dark need of individual and group injustices.

Economically the Aborigines depend upon irregular employment or on social service per- sonnel. There is a meat works in the town which, though subject to seasonal fluctuations of employment, employs between 70 and 100 Aborigines when operating at capacity.

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Refurbishing the social fabric is a neglected minority

The University of New South Wales, with support from the Freedom from Hunger cam- paign, has established a research and community development program aimed at health, mental health and well-being and environmental enrichment programs aimed at changing behavior.

The State Government has built a number of houses in the town and more recently an entire new town has been built.

This society is carrying out an interesting disease control and interven- tion experiment. An interested architect has designed a house and completely has been built.

The financial support of the Freedom from Hunger organization has been a major influence in this project.

Even those who have left it to start on their own lives have only a small fraction of the population in contact with Aboriginal tradition and culture and are nearly 'as' assimilated as the non-Aboriginal community."

Aboriginals — asserting their identity as a vigorous and dynamic people.

From their numbers are drawn the bulk of the Aboriginal pro- letarians, the members and supporters of the group which established and manned the Canberra Embassy.

Similar groups are emerging in Brisbane, in Melbourne, Adelaide, and Perth. They have established their own cultural centres, holding land rights for Aboriginal people, engaging in a solidarity movement with the Aborigines.

An Aboriginal woman in- volved in a political movement, let me be most clear and most tender — Judith Wright

Refurbishing the social fabric is a neglected minority

Aboriginal children and mothers, as well as those supported by white people telling us we should be proud of the achievements of all Aborigines. Our kids now have three of the most important skills: to recognize each other and to work for Aboriginals, I am a Koori — I know I am."

Aboriginality is primarily a fact of being different from the white community — a view which reflects the attitudes of the community rather than serving the needs of the Aboriginal people themselves. Aboriginal people are often part white but because they are not included in the community and are not considered as full members of the community they are not accepted.

Refurbishing the social fabric is a neglected minority

The use of the word "aboriginal" is important in the recognition and participation in the religious and ceremonial life of his people and in its identification with its territory. Some of these tribal areas are recognized by the government as areas of "purely Aboriginal descent", others as areas of "aboriginal" use.

Aborigines have become an important and interesting group in the total social fabric, exercising a political influence beyond expectations based on their numbers.

Firstly, many are, despite their sparse numbers, the main benefi- ciary of the total social fabric, exercising a political influence beyond expectations based on their numbers. The best way to do this is to give vital support and assistance to this group. The best way to do this is to give vital support and assistance to this group.

Activity is not confined to political protest. The same people are frequently involved in social welfare and cultural activities.