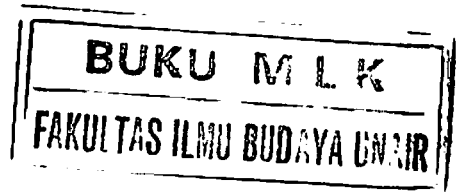


SYNOPSIS

Eva Johnson's *Murras* is opened by Mimi Spirit who dances the birth dance of Aboriginal Dreaming. This dance ends in darkness then Ruby comes to the stage and washes the clothes. When she is washing, she hears from the radio that the Aborigines will be moved to town as the implementation of assimilation policy. She curses and rejects it spontaneously. She is still cursing the announcement from the ABC News when her children, Jayda and Wilba come. They talk about assimilation policy that will be practiced for the Aborigines in that year, 1967, and no one agrees with that plan. Granny, Ruby's mother in law, comes and joins the conversation. She does not want to move to the town either. She finds that there is no happiness anymore for the Aborigines since the Whites came. Therefore, she does not want to be moved for suffering more. Her experience in being moved several times by the Whites, facing many changes in the Aborigines' lives under the Whites' repression, getting discriminative treatment from the Whites, and losing her son Charlie, influence Granny not to follow the government's command. Her belief in The Dreaming strengthens her to maintain her Aboriginal way of life in the country. Granny's rejection is supported by Jayda and Wilba who have to face discriminative treatments from the Whites in the school and working place. Although basically Ruby also rejects to move to the town, she thinks that there is nothing can be done to keep staying in their homeland. She is submitted to be moved by the government.

During their conversation, Russel Mitchell, an Aboriginal liaison officer comes and informs the purpose of assimilation policy. That half-caste provokes Granny's family to move so that they can get better life and be the member of a single Australian community. The family is disappointed with Russel who places himself as the representative of the government and does not pay attention on their complains. The Aborigines' disappointment and anger toward the Whites get worse when Jayda is going to be raped by the White men. No matter how their angry, the family does not have any authority to fight against the Whites. Finally they obey the government's command to move to the town after the death of Granny.

In 1970 the family has moved to the city. Facing many changes in her family' life, Ruby gets more depressed. The family's standard of living does not improve significantly. Although electricity is already used in their daily lives, Ruby often takes secondhand clothes given by the Whites. She also has to face the fact that Jayda wants to be changed in order to be accepted by the Whites. The discriminative treatment got from her working community provokes her to be changed. Ruby is very disappointed finding her daughter does not want to maintain the Aboriginal culture just to survive in the Whites' community. The fact that a White doctor gave Jayda injection that makes her barren shocks Ruby badly indicates that there is no appreciation left for the Whites. In addition, Wilba has changed too. His anger in living discriminatively makes him become an Aboriginal activist. He joins the Aboriginal land right struggle in order to defend their land from the government's own interest. Wilba can not accept that the

government will build mining town in the Aboriginal sacred land without paying attention on the importance of land for the Aborigines. The accumulation depression from those facts make Ruby becomes more desperate. All the changes do not seem to be good for her. It causes an anxiety toward the future of both her family and the Aborigines.