Clarrie’s story 5

One of the best doctors I know was Latvian. And he didn’t care what breed you was. If you were sick, he fixed you. And because he didn’t worry about your skin, you got good service... Ah, he saw a sick person, not a sick Aboriginal person. And that’s the two things.

A person is a person. He’s a sick person. He’s a hungry person. The person is hungry. Use the word person, and then for some special reason, then you can refer to their nationality. And there are reasons for that too.

If I tell you about an old fellow sitting in the side of the road... Anybody can be an old fellow. But if I told you there was an old white fellow on the side of the road, or an old black fellow on the side of the road, you got a picture of somebody on the side of the road. But I use the description to make the story right, and you got to use the racial term sometimes to get your story properly. Otherwise... I mean, if you’re talking about old somebody in the Bondini Reserve or something, if I said it was an old Jew, first thing you... Old Jewish chap... You’ll say, ‘Well, what’s he doing there?’ But if I said it’s an old black fellow and the Bondini Reserve, you... Expect you get the picture.

With some of the professionals, especially the anthologist anyway, he’s got to stress the Aboriginality... That’s where he gets his PhD, that’s where he gets his specialty from. But the same fellow, with the fingernail, you know... If he’s a white skin, doesn’t mean to say his finger is not sore. A black fellow’s sore finger is the same as a white fellow’s sore finger.

I’m talking to a doctor who is a professional, so to him... Racism or race shouldn’t be a problem to him. He’s like a motorcar, all motorcars are the same. You can either fix it, or you can’t.

Health is health. You’re a health professional, you fix peoples bodies up.