

Aboriginal spirituality
– smarts seven
dimensions essay
sample



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IntroductionThe Aborigines have lived in Australia for 1000s of old ages.

They had small outside contact until the British arrived two hundred old ages ago. The Aborigines have one of the oldest unchanged faiths in the universe.

They believe in the Dreaming and esteem the environment around them.

This assignment will interrupt the Aboriginal faith into Smart's seven dimensions. MethodologyThe three SOR categories in class 11 travelled to Chillagoe on the 3rd of May.

2006. On the manner to Chillagoe we stopped at Tjapukai which is an Aboriginal Cultural Park. At Tjapukai we learned about Aboriginal manner of life and history. After Tjapukai we went to St Stephen's College. where we talked to some local seniors. At Chillagoe we went to caves and saw Aboriginal art work and artifacts.

HistoryChillagoe was near the boundary of three Aboriginal folks ; the Wagaman. Wakoora and Djangun people. James Venture Mulligan was the first European individual in the Chillagoe part ; he found the Chillagoe-Palmer River gold field in 1887. William Atherton built a homestead in the country and called the country Chillagoe. A affluent adult male named John Moffat was involvement in excavation and found native Cu in 1887.

By 1894 there were two smelters in Calcifer and Mungana. The Chillagoe cardinal smelters was built by ' The Chillagoe Smelting Company' . It opened in 1901. smelting Cu.

gold and silver lead. The smelters eventually closed in 1943. Today

Chillagoe's industries are touristy. marble.

minerals and cows. Ritual and PracticalThe Aborigines used rites to link themselves to the Dreaming and to reach their ascendants. An illustration of one of these rites is the corroboree. The corroboree is a ceremonial meeting of Aborigines. At the corroboree the participants are connected to the Dreaming through dances and music. At many corroborees the natives act out events from the Dreaming.

They pass these rites down from coevals to coevals. The keepers of peculiar sacred sites perform ceremonials at different times of the twelvemonth. Non Aborigines aren't allowed to watch or take part in a corroboree. At Tjapukai, they showed us how the natives would execute a corroboree. They showed was how to utilize Aboriginal music instruments e.

g. didgeridoo and how to execute the dances. Experiential and Emotional DimensionNatives believe that they are connected to the land. When they die the Aborigines believe that they become portion of the land. If the land is destroyed.

they believe they have lost apart of themselves. It is said that the Aboriginal people can pass on with their ascendant liquors through the land. The natives at Chillagoe believed that the caves contained evil liquors. They say that if you entered the caves you would non return. Mythological or Narrative DimensionThe beginning of the universe is described through woolgathering narratives.

Each folk around Australia has a different version on how the universe was created. Most of the narratives the natives told were about the universe and why it is the manner it is. At Tjapukai they showed the Djabugay peoples <https://assignbuster.com/aboriginal-spirituality-smarts-seven-dimensions-essay-sample/>

narrative of how the universe was created. There were two elements that came out of a cassowary egg. The two elements were the Wet and the Dry. From the two elements all life signifiers were created.

Besides two brothers came. one was from the moisture and one was from the prohibitionist. The Wet brother made things difficult for the natives so they would be strengthened by the environment. while the Dry brother made things easier for the natives. The Wet brother so killed the Dry brother.

Then one twenty-four hours at a river the Wet brother was killed by a crocodile. one of his creative activities. Doctrinal and Philosophical DimensionThe natives got their Torahs from the Dreaming. The seniors teach the younger natives about the Torahs the Dreaming and to populate in harmoniousness with the land.

follow the Torahs and have regard for everything. The seniors addressed issues within their folks so they didn't fight amongst themselves. Totems were a cardinal portion of Aboriginal life. The totem is usually an animate being but it could be a sacred landmark or works.

An Aboriginal is given their totem when they are born. For the remainder of their life they are non allowed to ache. kill or eat their totem. Ethical and Legal DimensionThe Dreaming shaped the regulations for their ceremonials and mundane life.

If an Aborigine went against these regulations they were punished. The seniors decided what the penalty should be. Some penalties were banishment. decease and physical harm.

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If an aboriginal's penalty was a spear through his leg and he survived he was allowed back into the folk once more. At Mareeba. one of the speakers explained about how the elder's function is to learn the following coevals about the beliefs and to do certain they follow them. The seniors are besides considered defenders and have certain duties. Their occupation is to look after and protect certain sacred countries and do certain it is non disturbed by foreigners.

Social and Institutional DimensionThe affinity of the natives was a web of relationships that governed and interacted between members of a folk. The seniors were the authorization and the folk looked to them for advice. The work forces were the huntsmans which caught the big game while the adult females were the gatherers which gathered the fruit and other little nutrients. they besides cooked the repast An Aboriginal was given a totem when they were born. The totem was usually an animate being. They had duties and Torahs which they had to continue.

An illustration of this non to harm. kill or eat their totem. If they broke the Torahs and duties they were punished. Marriage was an of import Aboriginal ceremonial.

An Aboriginal wasn't allowed to get married a individual that was of the same totem and true love was against the jurisprudence. **Material Dimension**The natives didn't have any edifices but they had sacred sites and graphics. They used sculptures. bark and stone pictures to show what they believed in. To paint the natives had to merchandise with other folks to

acquire different coloring materials ochre if they couldn't acquire them in their ain country.

The art of the natives was an of import manner for them to pass on and state narratives between each other. Merely late white people have called Aboriginal artifacts and images art. They made didgeridoos to show their beliefs through music. They used the didgeridoo in ceremonials and used it to copy animate beings so they could observe the environment around them. Merely work forces were allowed to play the didgeridoo.

The natives had different sacred sites for each folk. An illustration of a sacred site to the Chillagoe natives was the Bogey Hole. The ground the Bogey Hole was sacred to the Chillagoe natives is because it provided them with H2O all twelvemonth unit of ammunition. DecisionThe trip to Chillagoe has given me a better apprehension into Aboriginal society and how they used to populate. It was good to larn about at that place faith because it is one of the oldest faiths in the universe.

I think that we should all handle the environment like the Aborigines and we all could larn a thing or two from them.