



MULTI-CULTURE AS SYMBOL OF AUSTRALIAN ABORIGINALS

KEY WORDS

Sociology of Culture, Australian Aboriginals

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ABSTRACT

Abstract: The aboriginal culture is very old. It has been in existence for ten thousands of years and is rich, strong and spiritual. The present paper tries to reveals indigenous multi-culture as symbol of Australian aboriginals. Traditional aboriginal people had strong belief in there culture. Their art, songs dances and stories were a vital part of their culture. Aboriginal groups in the desert lived in a different environment from those living on/near the coast. It generally believes that Australians Indigenous peoples immigrated between 40,000 and 80,000 years ago. Prior to that human habitation had been moving steady south from the Asian main land across the island chains of today's Indonesia. Bands came together periodically for festivals and ceremonies were they passed down their culture through dances song and plays.

Introduction:

People in every corner of the world and through every era of time have wonder much about the mysteries of life. Traditional aboriginal people in their many, separate groups, found answer and guidance in the intricate, in depth, varied and creative teachings which come from their dreaming (Jean A. Elus).

The traditional period of aboriginal history spanned and developed over 60,000 years of occupation of this land. During this time there were from three to five hundred separate aboriginal groups. Each Group occupied its own designated territory.

The aboriginal culture is very old. It has been in existence for ten thousands of years and is rich, strong and spiritual. Unlike, other cultures, there are no written records of aboriginal history. Aboriginal people never wrote any of their history instead, they passed it on orally through stories and songs.

Traditional aboriginal people had strong belief in their culture. Their art, songs dances and stories were a vital part of their culture. Through these stories which explain how things came to be.

Aboriginal people feel strong ties to the land. They have kept a sense of ownership of the language and the land where their group comes from. Before non aboriginal people came to Australia, there were thought to be about 250 different language groups for many reasons this number has grown smaller rapidly. The many different aboriginal groups all had their own ceremonies. They all lived their everyday lives using different tools and utensils from those of and their group. Their religious beliefs may also have been different. However in all the different groups, 'kinship' was an important part of the culture (J.Crawford and L.Tantiprasute 2003).

Aboriginal groups in the desert lived in a different environment from those living on/near the coast. The desert was dry and harsh and the people were and food supplies. Their tools and utensils consisted of spears, digging sticks, stone axes and variety of bowls for carrying their diet was also different from aboriginal people on the coast. The man hunted larger animals such as kangaroos, emus and wallabies the women gathered small lizard's plants, nuts and insects.

The coastal aboriginal people lived their lives differently because they had plenty of food available. Not only was their diet different. But also their which included traps and nuts for catching fish.

The songs, dances and ceremonies of different aboriginal groups usually reflected their environment in some way. For example for the desert aboriginal people, open plains and sandhills stood out

shellfish featured in their art.

It generally believes that, Australians Indigenous peoples immigrated between 40,000 and 80,000 years ago. Prior to that human habitation had been moving steady south from the Asian main land across the island chains of today's Indonesia.

Despite this, there is only limited evidence that Australian aboriginals shore a common heritage with peoples of south -East Asia. It is likely they moved in to the continent known as Sahul over water from timer. Others found their way across is lands to the western side of what is now papue New Guinea, which was part of Sahul (Victoria Macleay-2012).

The present paper tries to reveals multi-culture as symbol of Australian aboriginals. The relevant data were collected from secondary sources.

Identity of Aboriginals:

A person identity is a personal thing. Identity goes to the heart how people feel about their ancestry and the environment in which they grew many aboriginal people and Torres Strait islanders have mixed heritage choose to identity as being an Aboriginals When government and organizations have to assess whether a person Aboriginal/ Torres Strait islanders, they generally use three criteria, all which must,

1. Be of aboriginal descent/ Torres strait islander
2. Identity as an Aboriginal person/ as a Torres Strait islander.
3. Be accepted as an Aboriginal person/ Torres Strait islander.

In the 2006 Australian census the indigenous population was estimated to be 5, 17,200 people. This is about 2.5 percent of the Australian population.

Once they had arrived on Sahul, they gradually migrated from the North -West and Papua New Guinea in to the south. As they find out, these indigenous peoples reached as far as the area where Perth today about 40,000 years ago. They penetrated to be what now Tasmania is around 30,000 years ago. Where their were cut off from the main land around 12,000 years ago when the seas rose'.

Australia's aboriginal moved to most areas of land mass. By the time the British colonizers arrived in 1788, they had well developed Scottish with a total estimated population of 7, 50,000. The following years are more significant in the history of Australian Aboriginals.

- Portuguese gold -seekers arrived 1569.

- In 1830 Ndebele people established supremacy over the Shonea.
- European settlers from the south dispossessed indigenous peoples.
- Cecil Rhodes British South African Company colonized the region in 1880's calling it Rhodesia after him.
- Ndebele Chief Lobengula was tricked in to singing away land rights.
- In 1923 Europeans voted to become a self governing colony.
- Federation of Rhodesia and Nyasaland formed in 1953.
- Southern Rhodesia Europeans declared independence in 1965.
- African ZANU and ZAPU Political groups led guerrilla campaigns.
- Common wealth of nation's ceasefire and peace plane in 1979.
- ZANU led by Robert Mugabe, won elections in Feb 1980.
- On April 1980 the republic of Zimbabwe came in to being.
- Mugabe launched a brutal campaign against alleged dissidents.
- Zimbabwe economy steadily declined through the 1990's.
- In 2000 Mugabe began seizing European owned farming land and handing in to African with little experience of agricultural. Rapid decline in food production led to widespread starvation.
- In 2008 Mugabe forced in to power sharing arrangement.
- Corrections improved in a small way for some people.

At that time level of the ocean was considerably lower as much of the earth's water was locked away in massive ice sheets at the poles. The distance between the continents was reduced to perhaps a little more than 100 kms. This migration was man's first attempt at navigation.

Since their arrival in Australia the aboriginal lived as a hunting and gathering people until the late century when they were forced to adapt to European ways. Religion linked the aboriginals, their land nature through ancestral beings, and the pre existence and re incarnation of spirit, tokenisms, mythology and ritual they had considerable cultural diversity and expressed themselves aesthetically through a rich heritage of art and wealth of songs, music and verbal literature. The aboriginal was in most ways the Paleolithic culture, while processing an unusually high degree of intelligence balanced finally to the dictates of his environment (Dacre Stubbs 1974).

Following G.H. Mead, Blumer notes that, the process of interpretation is carried out through a conversation of gestures involving significant symbols (words and gestures whose meaning is shared by those engaged in interaction). During in this internal dialogue the individual takes the attitude of other, experiences herself/himself as an object, and calls out in herself/himself the same response to her/his actions that is called out in others. Self consciousness, the ability to see oneself as others do and thus anticipate responses to one's behavior has a most profound impact on social life, for it makes possible joint action (Scott Appelrouth/Laura Desfor Edles (2012). This view is more applicable to understanding the reveals multi-culture as symbol of Australian aboriginals.

The first human beings in Australia are thought to have come from China and islands of Indonesia during the last Ice Age. More land was exposed at that time because much water was frozen in large ice caps. This meant that sea journeys were shorter; a day / two on a canoe/raft brought people to dry land enabling them to trade in stages. Scientist knows believe that over a period of time, this is how the indigenous aboriginals came to Australia.

Until recently the first people were thought to have arrived 40,000 years ago/ later but in the 1990s when the new technology of their luminescence, more accurate than carbon dating, was used on artifacts found at the Kakadu National Park, the certificate turned out to be 50,000 to 60,000 years old. Test by geneticists studying DNA samples from peoples around the world for the Human Genome diversity project like wise showed that the indigenous people had reached the Australia continent around 60,000 years ago.

The land was greener than today when they first arrived. In time they spread across the continent, dividing in to numerous groups of with linguistic and cultural ties. Each group inhabited a distinct territory and owned it in western concept. The size of the territory dependent on the food and water supply arid central Australia a people's territory might be quite large while in wetter coastal area it was smaller.

With in group of people suppurated into smaller bands of 30 to 40 people / less who traveled together each years to established sites where sides they knew that certain food would be available at various session. The women gathered the ministry of their diet, fruits, vegetables, roots and seeds as well as small animals such as lizards. The men supplemented this food by hunting larger animals and by fishing if they leaved near the ocean. Thus they are a varied healthy diet.

Bands came together periodically for festivals and ceremonies were they passed down their culture through dances song and plays. The links between bands in a tribe were based on kinship and marriage ties common ceremonial affiliation and shared ownership of/ responsibility sacred sites and objects.

Nature and a close relationship with the land way embedded in traditions of indigenous people. For example the Anangu people of central Australia part of the language group that speaks Pitjantjara, use the word tjukupu to describe their beliefs and way of life. Tjukurpa is the foundation of Anangu life and society It refers to the certain period when ancestral beings Tjukarita created the world as we know it as well as the present, the feature, religion, law and moral system..... None of the places existed until our Tjukupra ancestors in the forms of people plants and animal traveled widely across the land. Then in a process of creation and distraction, they form the world as we know it today indigenous group in all parts of Australia have they own certain beliefs but there are some similarities indicating contact among them.

Larger inter tribal groups also came together periodically, so people became multilingual. Although there were differences in languages, kinship system, art forms and ceremonial practices this differences were probably less important than the under line similarities which brought groups together for ceremonies for trade to inter marry and which allowed the maintenance of myths and of song lines and exchanged cycles, that extend over hundred of kilometers.

To trade, they went even further field. Through the centre, people marched on the great trading. Journey from gulf to gulf to Pituri coming south and ochere going north for thousand of years. Indigenous people travelled long distance to obtain materials needed for their way of life but as captain Cook found to his consternation, they showed no interest in objects of European origin. Cook recorded his impression of the people at Botany Bay during his belief visit in 1770. One journal entry throws light on European as well aboriginal cultural; the lives of natives might appear to be wretched. Cook wrote 'but in reality they for more happier than we Europeans being wholly unacquainted with not only superfluous but the necessary convinces so much sought after in Europe; they are happy in not knowing the use of them. They live in a Tran quality which is not disturbed by them inequality of condition. (C.L.Macleo 2006).

These lines reflected the popular European concept of the noble savage made famous two decades earlier by French philosopher Jean-Jacques Rousseau. In 1749 Rousseau had entered a contest on the question; has the progress of the science and arts contributed to the corruption /to the improvement of human conduct? He won the contest with his argument that peoples inherent good nature had been corrupted by civilization and that savages living close to nature retrained their goodness.

Rousseau had never been to the lands of "Nobel savages" but that did

not matter. He writing about Europeans longings for less complicated lives projecting utopian vision of a simpler, more satisfying life in to unknown people as far away. But Captain Cook was no romantic. He saw that, the indigenous people had developed a life that worked for them. They had been following it for a long time.

After the last Ice Age ended about 30,000 years ago melted ice cap increased sea levels and water covered much land, making the Australian continent more difficult to reach. The people already there, estimated from 3,00,000 to a million were cut off from those on other continents for ten thousand of years. Their nomadic life prevented serious over population, because a women could only carry one baby at a time and small children and the elderly who could not keep up died along the way.

Cook described the coastal people met as not work like but "a tumors and inoffensive race, no way inclinable to cruelty. Their behavior may have reflected the security of a people who had not faced occupations by foreign invaders/ slavery/ forced religious conversions and never dreamt that such events could happen.

After the British arrived and built a penal colony, the gulf between their cultures soon become apparent. Because the indigenous people planted no fields and built no permanent structures/cities/the new comers regarded them as backward and uncivilized.

The indigenous people, in turn felt the same about some European practice as a contemporary journal reveals. (C.L.Macleod 2006).

Watkins Trench, a marine captain with the first fleet who kept a journal, recorded an event that took place a few years after their fleet landed. When a convict was caught stealing fishing tackle from an aborigine. Captain Philip ordered the man flogged. He assembled as many indigenous people as to watch it, to show them that the British administered justice fairly. They something else "there was not one of them that did not equal sympathy with the sufferer," Trench wrote' the women began to cry and one man became so angry that he grabbed a stick and threatened the hugger with it.

Conclusion:

Passing on important knowledge was foremost in traditional aboriginal society. By fully knowing their environment, traditional aboriginal communities were able to revive in harmonious society.

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