

Editorial

This the second issue of 1995 goes to press much later than it should. The reasons are spelt out by Keren in her 'From the Secretary's desk'. We are sorry for the delay and hope we don't have cause to be so late again!

This is a good occasion to remind international subscribers that we normally post *Nelen Yubu* by surface mail, which can go quickly but can also take months. If such subscribers really want a more rapid delivery, then we are happy to despatch by air-mail or economy air if the extra cost is added to the subscription fee (\$6.50 or \$5.30)—as against \$3.00 or \$3.40 according to surface mail zone. Our pricing is given in Australian dollars. If payment is made in American dollars, we have to pay a bank service fee, which in effect is covered by the favourable exchange rate.

In this number we have a continuation of Kevin McKelson's story of his pastoral work among the Aboriginal people of the West Kimberley area of Western Australia. Because of the length of time Kevin spent at that ministry, and his linguistic skills, and also because of the influence he has exercised through the spread of his Aboriginal eucharistic liturgy throughout Australia, his story is particularly valuable.

Fr Phil Medlin CSsR contributes from the opposite side of the continent, i.e. from the Penrith–Western Sydney urban area. He draws some lessons for himself and others doing a similar sort of work as his, namely, counselling among people in need of such help.

David Thompson, an Anglican priest based at Rockhampton, Queensland, and working in Wontulp-Bi-Buya, the Queensland outgrowth from Nungalinya College in Darwin, reflects out of his extensive experience upon the topic being investigated by Br Cletus Read fms in previous issues: community and leadership in modern Aboriginal christian communities.

Kevin Barr msc is achieving a well-deserved international reputation for his work among the poor. Raphael Seru msc, from Fiji, a member of the APIA Formators course being conducted this year at Dadirri, reflects briefly on Kevin's latest book, *Let's Change the World*.

— Martin Wilson msc

Editor

JAPULU KANKARRA

(The Father in Heaven)

Part II: Early Years at La Grange

Kevin McKelson sac

IN 1961 the bishop took me by car to La Grange Mission, 186 kilometres south of Broome by road. It had been raining heavily and on the access road from the main highway to the mission we got hopelessly bogged. Help was sought from the mission which was perhaps a few kilometres away as the crow flies. In the meantime I sat on the mudguard of the car watching the water swirl by and then, to my dismay, saw a snake swim by in the stream. What on earth would be next, I wondered? However, though night had fallen, help was not long in coming in the form of some local men who had cut across country on foot to come to our aid.

I was taking the place of Fr Francis Huegel, a veteran missionary with years of experience in the Kimberley. His name and person are still remembered with affection by the people who knew him in those faroff days.

His house was modest by any standard. It was described by Francy de Grys in her book *Cobba Cobba*.

The government had wanted the Church to come to La Grange before the second World War but it could not come till 1955 when lay helpers from Beagle Bay and Melbourne helped him to set up a school and clinic as well as a vegetable garden. La Grange at the time had roughly 80 people divided into two camps. (Today there are 600-plus). On the southern side were some local Karajarri people, mostly elderly. The rest had gone to Broome or were employed on the neighbouring cattle and sheep stations.

On the northern side were the people who came from the Great Sandy Desert, most of whom had been brought there from Udialla, the site of a

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government ration camp situated about half way between Broome and Derby but well into the bush on the southern side of the road connecting the two towns.

The Karajarri people and their culture were well known to anthropologists. Dr Elkin had written much about them in his work *The Australian Aborigines*. Dr Ralph Piddington had gathered much information about their way of life which can be found in old copies of *Oceania*. Fr Ernest Worms and Fr Hermann Nekes had gathered many of their stories and studied one of the three dialects, namely Naja Naja spoken at La Grange.

Dr Helmut Petri and his wife Dr Gisela Petri Odermann had written much on the local cultural situation at La Grange. Together with Fr Worms he had co-authored a book called *Australian Aboriginal Religions*.

In 1962 the University of Sydney published a monograph *Some Linguistic Types in Australia* by Dr R Capell in which there was a descriptive study of Garadjari but it was Naja Naja.

Spelling Aboriginal languages had always been a problem for me. Originally I had written certain consonants as b, d, and g, but later on advice, changed to writing the same sounds as p, t, and k. Perhaps the true sound lies somewhere in between. I do believe that the b, d, and g were favoured by the University of Sydney, and the p, t, and k, by the University of Adelaide. These days linguists are more careful. Some even wrote the languages as if they were writing the sounds and lettering of the English language.

There was much to read and reflect upon and that is what I did. The desert people had settled down well at La Grange and eventually increased so much that their number far exceeded that of the locals.

Closely allied to the Karajarri were the Nyangumarta from the south. Their language and their culture had been seriously studied by Dr Helmut Petri and his wife. It would be to Professor Petri that Bishop Jobst would turn for advice on cultural matters in the first years of my stay there. The Bishop followed Dr Petri's advice to work within the culture of the Aborigines and actively support it wherever and whenever he could.

Dr Petri was a field anthropologist who had amassed an incredible amount of information on the culture of the people and was greatly respected by them. I am deeply grateful for his advice on many things

and for the knowledge he left behind him, especially of the law of the people.

However, one evening out of the blue there appeared on my verandah a scholar, without whose help I could not have become familiar with the local languages. It was Dr Geoffrey O'Grady who had come to the mission seeking to renew acquaintance with friends he had known at Wallal Station about 140 kilometres south of La Grange. As a jackaroo, he had worked alongside the people on the station and had collected a mass of information on the local language. The University of Sydney in its Oceania Linguistic Monograph No.9 published the results of his research entitled *Nyangumarta Grammar* in 1964. It was written in a modern linguistic style which I found hard to follow. However, Dr O'Grady patiently explained to me the basic structure of the language in terms that I could understand. Not only that, he taught me the structure of the other languages spoken at La Grange—Mangarla, Yulparija and Juwaliny. Due to his teaching I was able to appreciate later how wonderfully precise and meaningful were the ancient tongues. The 'Wallal bloke' as he was nicknamed by the people was a master linguist and one whom I have regarded as a role model ever since. He not only knew many Aboriginal languages, but many modern European ones including Russian and Hungarian.

Eventually as the years passed with Joseph Broncho as my main linguistic informant and with Jack Mulardy and John Dodo as mentors in cultural matters. I became familiar with the law and language of the Karajarri. Joseph taught me, in particular, the Nangu dialect of the Karajarri, the 'inland' one which both Fr Worms and Dr Capell had referred to but had not studied in depth.

Broncho was an inoffensive person of ample girth and cheerful disposition. His composure was such that he could quite comfortably use a stone or a rock as a pillow and take a nap snoring away for all he was worth.

Once when Broncho was describing to me in Karajarri the enactment of Dampier's landing at Broome he mentioned how surprised the locals were when they discovered the white visitors had two skins—namely their own and the shirt they were wearing. From the Nyangumarta I

learned that to leave a thing unfinished was like leaving a goanna with its tail in a hole—(the business was finished when you pulled it out.)

– From a Mangarla youth I learned the reason why he liked me was that I had been the first to give him clothes.

– From Moko I learned the disdain of the original residents for the white interlopers when he said ‘You fella have only come lately!’

– From a Juwaliny or Walmajarri man I learned the pride they had in their language when he affirmed *Nagju marna Juwaliny jartu* (‘I am with Juwaliny’, ‘I possess Jawaliny’, ‘I have it as my own’).

I became entranced with the new discoveries I had made in the field of Aboriginal languages and I have been devoted to their study ever since. My chief pleasure has been the response of some of the local youth who have learned to become proficient in reading and writing their own language. The process of familiarisation with the law and language took time and the learning experience was a humbling one.

At first I had regarded myself as the Administrator of the mission and ran it in the usual mission style. *Primum vivere deinde philosophari* was the lesson the old missionary priests, brothers, sisters and lay helpers had to learn as their resources in the old days were minimal. We had to buy food and fuel for ourselves and the people, as well as look after at the same time housing, sanitation, electricity and water.

The bishop succeeded in procuring the half of a local cattle station from the owner who was a good Catholic and friend. The mission then always had an adequate supply of meat. At first we used to salt the meat until we could afford refrigeration. Gardens and goats had always been associated with missions. Gardens provided the greens and goats the milk and occasionally meat—Kimberley mutton it used to be called. Shortly after I came, Cyclone Bessie devastated the area and the goat herd disappeared.

Thanks to the foresight of the Pallottines the mission was provided with a continuous supply of lay staff over the years, who served in a voluntary capacity attending to the running of the place. There were nurses, teachers, mechanics, handy men and women, office workers, dress makers, cooks—you name them, we had them all over the course of the years. They were an incredibly generous group of lay men and women who gave their time and expertise to the mission and the people.

Now in 1995 we have two Aboriginal women doing a three-year teacher training course at the Broome campus of Notre Dame University of Australia. I see this as visible fruit of the unselfish service of staff, and the co-operation of the people during the early years.

One of the things I noticed most during the early days was a common pattern of behaviour shown by all on occasions. Sometimes, when talking to individuals or to a group, a person or even a number of them would cut a conversation short, lower their heads or avert their gaze or suddenly leave the scene. It was the 'mother-in-law' and 'son-in-law' taboo in action. This had not impacted on me in Broome, but at La Grange it happened so often and I wondered what caused it. Persons affected by this relationship would strictly avoid one another's company and on no account would mention the other person's name.

During the calm eye of Cyclone Bessie I went down to the camp and found an elderly woman lying on the ground unconscious. I was rather upset at the time because of the severity of the storm and the damage that it had caused, so I called out to a man some distance away to pick the lady up and put her into my car. He categorically refused and showed a determined reluctance to do it, so I scolded him. This made him even more unhappy. I later discovered that the lady was his mother-in-law and I had been forcing him to pick her up.

The word the people use for such a relationship was *jikarl* or *jikily*. Now this word did not occur in any of the languages spoken at La Grange. They had other words for it.

Many years later when I was in Derby someone showed me an article on the types of trees grown in the area. Among them was the *jikarl* tree with the comment that its leaves were like an inverted V with each leaf pointing as if it were in a different direction. Noticing this, the people referred to the mother-in-law taboo as *jikarl* as the leaves show the mother-in-law and the son-in-law heading away from each other. The tree was the Bauhinia tree.

Another custom the people followed was to refrain from using the names of deceased persons. I was not aware of this custom when I first went to La Grange and even used the names of dead people in church on All Souls Day. To call the name of a deceased person causes distress to the

hearer. It makes them feel 'proper sorry'. This custom called *nyaparru* or *kumantjayi* is kept strictly in some communities but less so in others.

Shortly before I left Bidadanga (La Grange) the people asked me why there were not names on the graves. We had numbered them in deference to the non-naming taboo. I answered that I thought that that was what they wanted. However, they replied that there were so many graves now and they wanted names put on them to identify them. Of course they could *read* but not speak the name! The mission was glad to do this.

Another unusual feature of life I noticed at La Grange was that people called each other by a kin term e.g.—brother or sister, without being actually related by blood. These occasions introduced me to the kinship system in action.

Subsequently, thanks to key information I received from a Pallottine friend, and eventually thanks to the patience of the people, I got to understand at least theoretically the basis of the kinship system. Thanks to the advice of Peter Clancy, a Mangaria man, I was able to inter-relate the section reference names of the various tribes living on the fringes of the Great Sandy Desert and realise that basically they were all one. Hence people organising their social life along these lines were kin to one another and theoretically inter-marriageable.

Suffice it to say that, at least at La Grange, the basic ideal pattern was the brother-sister exchange in marriage. Briefly, 'I married your sister and you married mine'. Of course this did not happen literally and people did their utmost to avoid marrying close relatives. In such cases the parties would be called by terms such as unmarriageable cousins.

But brother and sister exchange in marriage was the preferred option. This was done through the section system of intermarriage. According to this there were four groups into which the community was divided. Say we call them A, B, C, D. Males and females of A and B would intermarry and so would those of C and D. If the father were A and the mother B, the children would be D and so on.

Permit me to try and explain this simply. Suppose you have 100 members in each group some of whom are blood brothers and sisters and some are not. As close marriage has been ruled out—we suppose that one also has a number of brothers and sisters in the group who are not related

by blood or only distantly so, they are all related by the fact that they are members of this section. They are 'skin' or classificatory brothers and sisters.

Suppose there is a brother and sister pair of such in group A, and suppose there is another pair related in the same way in group B. In these circumstances the ideal marriage according to 'brother' and 'sister' exchange can taken place, because the participants are not closely related.

In the old days and even today in some areas, such marriages were arranged. The girl was promised to her husband even as a little child scarcely born. She was called *pilyurr jangka* (the promised one). The name *pilyurr* was given to a baby kangaroo in the pouch of its mother. Such marriages were arranged I believe, to ensure the maintenance of a sound family structure within the tribes. I do believe kinship was the soul of the social system.

Land was important. It gave the people life support, but the kin system guaranteed the basis of an orderly social life. This kind of arrangement was difficult for a European like myself to accept in a modern context. The girls were, on occasion, forced to go with their promised husbands but it was the Law, and eventually I came to see the wisdom of such arrangements.

As time went on at La Grange and as the youth became better educated and showed signs of not wanting to follow the Law even though they had been initiated into it, I began to have talks with the elders about the possibility of adapting the arrangements. What I was suggesting was that in these days it might be better if the partners could marry straight according to the law, but making a free choice from a number of possible straight partners after talking the matter over with parents and other key relatives.

It is still a matter of discussion. The kin system is a key element in Aboriginal culture. Television, video and the relatively lax morals of the members of the dominant culture all contribute to the erosion, even eradication of this bulwark of Aboriginal society.

In subsequent parts I hope to be able to present in a readable manner how I, as a missionary priest, understand Aboriginal Law and tentatively suggest a method that the Church can use to propose its beliefs to Aboriginal people in such a way that, if they were able to accept them,

they would not feel alienated or ill at ease—somewhat like David did in the armour of Goliath. They should be able to formulate a response to faith which they would find congenial and non-alienating . . . a cultural response to faith which they could feel at home with as Aboriginal people.

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BOOK NOTICE

Kevin Barr msc: *Let's Change the World: Catholic Social Teaching Today*. Chevalier Publications, Suva, Fiji, 1994. 168 pages, softcover.

This is more than just another book on Catholic social teaching today. Written in simple language and under the driving force of the gospel as the source of renewal, it looks objectively at the economic trends in Fiji and how the lives of the people have been affected.

Its author is a person whose very life witnesses to what he preaches. It is a prophetic book, and it stands as a reminder to the church to be courageously prophetic if she wants to retain her credibility at this time of rapid change. Still relevant are the words of President Jomo Kenyatta in his 1976 address to the bishops of Kenya: 'The church is the conscience of society, and today's society needs a conscience. Do not be afraid to speak. If we go wrong and you keep quiet, one day you will have to answer for our mistakes.'

The book presents the message of the gospel without any linguistic or theological jargon. I recommend the book for those who dare to be christians and to those who are committed to the highest of human and christian values.

Rafaele Seru msc

Next issue we plan to include some reflections about Fr Eugene Stockton's recent publication: *The Aboriginal Gift: Spirituality for a Nation*. Millennium Books (an imprint of E J Dwyer Australia). 1995. 208 pages. Soft cover. ISBN 1 86429 026 9. RRP \$19.95.

Another book to notice is *A Spirituality of Catholic Aborigines and the Struggle for Justice*. Editors Joan Hendriks and Gerry Hefferan. Aboriginal and Torres Strait Islander Apostolate, Catholic Archdiocese of Brisbane, 1993. A4 format, 128 pages, soft cover. ISBN 0 646 14290 9. RRP \$21.95.

LEADERSHIP AND ABORIGINAL CHURCHES

David Thompson

IN the past two decades there has been a strong effort by the churches to equip and empower Aboriginal people in leadership in church and community. This has been successful in some areas, but success has been limited in many cases by the stereotyping of leadership according to white models, i.e. hierarchical, authoritarian or heroic models (if only because that is the pattern that the missionaries practised). In other areas, indigenous leadership is fragile or hindered by factions or barriers between groups.

All this places non-indigenous support persons in a dilemma. The main thrust of good support has been to be non-directive and facilitative, even to withdraw to allow local leadership to blossom. The trap in this is that good advice may be withheld or problems not tackled, rendering the support ineffective. The opposite trap is to hang on too long or to manipulate or control local leaders excessively for fear of their making mistakes or going in the wrong direction.

The dilemma for support persons, then, is to avoid being either dominating or too passive and ineffective. How do we strike a balance? It is encouraging to notice that, once many indigenous leaders have been affirmed in their own leadership and its control, they come to appreciate the role of non-ATSI support leaders (of the right kind).

These are issues that need to be addressed:

- * what are appropriate models of Aboriginal leadership?
- * what are appropriate models for support leaders?
- * what is the appropriate shape of the Aboriginal church?

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Models of Leadership in the Churches

A number of models of leadership have been used to describe typical patterns of parish-based ministry.

Robert Banks¹ describes four models:

1. the monastic model (ordered present and communal spiritual life)
2. the pastoral model (biblical base, preaching, evangelising, nurturing)
3. the academic model (theological disciplines, critical methods, teaching, preaching)
4. the professional model (skilled, techniques of human sciences, managerial training)

Banks proposes a fifth model, the apostolic model, based on an apprenticeship approach—learning by imitation in a communal, task-orientated context.

Derek Tidball² distinguishes Institutional Ministry from Charismatic. Institutional ministry describes the traditional approaches which emphasise the distinction between clergy and laity, order, training, ordination, full-time specialists in ministry. Institutional forms allow full-time ministry, standards and control, but encourage a caste distinction and the myth of an omniscient ministry of one person (heroic model). Charismatic Ministry emphasises gifts and plural leadership of a team, and flexibility. Problems are lack of control, the emergency of authoritarian leaders, and leadership by the ignorant.

William Burrows³ lists five models—

1. the pastoral model (the 'skilful shepherd')
2. the cultic model (the celebrant of Christian mysteries).
3. the monastic model (celibate, ascetic lifestyle, communal devotion)
4. the prophetic model (preacher of the word, relating faith and life, social critic)
5. the jurisdictional model (hierarchical authority conferred through ordination)

Burrows describes these as models of the Second Church, and the model he proposes for the Third Church is the pastoral model in the context of basic communities. The *Second Church* (following Bühlmann)

embraces the Euro-American Catholic and Protestant Churches from which the missionary movements of the 16th and 19th centuries emerged. The *Third Church* embraces the churches that arose from these missionary movements.

The Aboriginal churches in Australia are distinctive to this process being too often perceived as minority groups within the Second Church of Australia rather than as part of the Third Church. Too often there is the expectation that the pattern of Aboriginal ministry will follow the model of the parent Second Church. This follows from the predominant pattern of mission in Australia involving Aborigines—the Mission-system approach in which a theocratically based village was the structure for directed change which embraced cultural, spiritual, economic and political spheres of life. The typical parish structure of life centred around the village church was combined with the colonial intention to resocialise Aborigines from a hunter-gatherer life style to one based on capitalism and European values.

A major problem for Aboriginal ministry today is that the model of the Second Church parish and its ordained leadership is still largely the unspoken pattern expected for Aboriginal ministry. In particular, the association of the model of ordained leadership with hierarchical, authoritarian and solo or heroic styles of ministry is a great hindrance to the development of indigenous models appropriate to the cultural context of Aboriginal groups (except in the Catholic Church where the rule of celibacy effectively excludes Aborigines from ordained leadership, and this has opened up other models). The model of the large parish base with top-down leadership is contrary to Aboriginal social patterns of small-scale kin-based groups and bottom-up leadership. Burrows addresses the ministry needs of the Third Church and proposes that the Basic Community is a better starting point, and that the shape of the ministry should derive from it. (The Basic Aboriginal Church is considered below.) He says (p. 126):

The shape of the church should determine the shape of the ordained ministry whose role is one of helping a community become more self-consciously the body of Christ. . . In restructuring ministry around the notion of the basic community, we are involved in the double wrestle of contextualisation, on the one hand, and a vision of the church which starts from the grassroots, on the other hand. . .

He reaffirms normative elements of ministry—calling, gifts and God-given authority, and goes on:

The way authority will come to be exercised, then, ought to depend on the second member of the double wrestle: *the culturally acceptable norms of a given people.*

The culturally acceptable norms

Colonists and early academics were confused about Aboriginal leadership because their thinking was coloured by their own cultural expectations and because the Aboriginal hunter-gatherer society was unique and foreign to them. Some considered there to be no form of government, while some thought there were chiefs or kings, and others found elders, clan headmen and tribal councils. There is in fact some variety of practice around the country and this is illustrated from the Queensland experience.

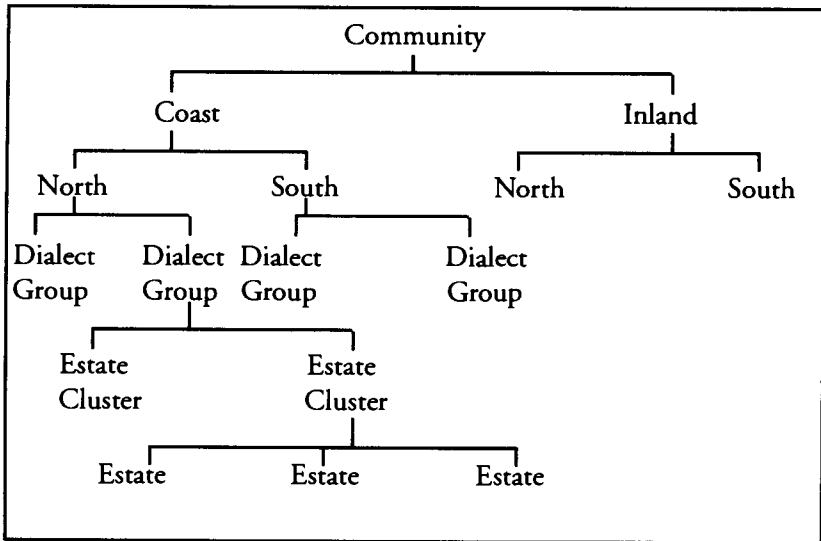
Anthropologists in the 1970s working at Aurukun (von Sturmer and Sutton) and at Bloomfield (Anderson) described some leaders as clan ‘bosses.’ Sutton reported of Aurukun:

that each clan usually has a senior man or woman who is unambiguously the spokes-person for that clan’s country; that ‘big men’ or ‘bosses’ occur at a regional level, encompassing numerous clans; and that the success of such leaders depends on qualities such as political astuteness, skill in argument, fighting prowess, and the ability to mobilise large numbers of kinsmen and kinswomen as supporters.⁴

Athol Chase analysed the identity groups at Lockhart River Aboriginal Community on Cape York Peninsula, but he did not find the same regional leadership figures at Lockhart as Sutton did at Aurukun. His description is helpful to understanding the complexities of identity and authority.⁵ Chase distinguishes six levels of social identity at contemporary Lockhart. The first level of the community was the artificial creation of the Mission period and there is no indigenous authority at that level. The six levels are:

1. **Community:** ‘Lockhart people’ as opposed to outsiders.
2. **Wide Territory:** Coast or Inland: close dialects, common social systems.

3. **Sub Territory:** North or South: a division in both Coastal and Inland groups.
4. **Dialect Territory:** 'tribe': common dialect and common ceremonial allegiance.
5. **Estate Cluster:** 1 to 6 estates, Countryman group, 'bond' with shared range of country.
6. **Estate:** 'clan': a group of 'blood relations' attached to a portion of land. Individuals are identified with an estate through descent from a male or female ancestor.



The strength of relationship authority works from the bottom up—it is strongest in estate and countrymen groups, and weakest at community level. The third level, the dialect group, is the closest equivalent to 'tribe' and is the common group for initiation ceremonies. Within a dialect group there are closer ties and obligations between those with descent links to land in a 'countrymen' cluster of estates. The closest ties are between those with descent rights to the land and resources of an individual estate, i.e. within a clan group.

The major focus for co-operation and sharing occurs within the smaller 'countrymen' groups or bands. The sharing of knowledge and resources

among such countrymen is proportional according to the closeness of kin relationships within that group. Beyond the countrymen level, a lesser level of sharing then goes out to a wider range of people related through marriage.

Authority

Kinship ties and obligations are major factors influencing behaviour. Other authority in matters of law and ceremony belonged to the religious domain and operated at the dialect territory level. Elders were recognised (not elected) for their skill and wisdom in matters of law and ritual. The diversity of their skills and authority meant that there was no monopoly of power by individuals.

... 'elders'—senior men and women whose authority is accepted because younger people recognise that their greater age entails wider experience, deeper understanding, and a greater command of Law. Among the circle of Aboriginal elders there is a parity of esteem (different people having leadership in different contexts), and so decisions are reached through discussion aimed at achieving consensus.⁶

Authority in Aboriginal society, then, is typically both small-scale and based on kin relationships, together with a non-institutional leadership of recognised elders. In some places, individuals establish political leadership in larger groups as at Aurukun, but this can be competitive and unstable. Stability lies through obligation to close kin. There is a significant cultural anti-leadership attitude towards status that discourages personal ambition and power, but recognises proven quality of leadership. Respect for leaders is gained through commitment and service to the group, skills, wisdom and integrity rather than being attached to institutional positions. Leaders who are elected under imposed forms of government, however, can be stressed by being caught between opposing patterns of leadership—expected to exercise authority by virtue of office on the one hand, and expected to earn respect from the way they perform on the other hand.

The effect of such traditional patterns of authority can be found in urban regions. While some individuals may gain respect as public leaders or as elders, their authority can be limited by a lack of consensus across family groups. Political or community leadership is difficult to establish and maintain, particularly if modelled on status rather than respect, and

can be undermined by competition for such positions of power and by the stronger loyalties to kinship groups. Similar problems may occur with Aboriginal organisations in urban areas. These are often family based, and may lack the means or will to co-operate more broadly, to better serve wider levels of community.

Implications for contemporary leadership

A clear distinction must be made between *authority* given through position, function, etc. and *leadership* which has to be accepted by those who are led. The following statements are particularly relevant to Aboriginal communities.

Authority can be given; leadership must be earned. A person can be assigned, selected or designated for a position, but a person cannot be appointed to leadership. An important degree of authority comes almost automatically with the assumption of a position. Leadership must be earned minute by minute, hour by hour, day by day over many years. While it must be earned slowly, it can be lost very quickly.

Authority may be given; leadership is ultimately conferred by the people being led. The final test of all leaders is whether someone is following.⁷

This will apply especially to the wider levels of leadership, particularly the artificial community level which attempts to embrace a range of kinship groups in one geographic area. This large area, which the parish model seeks to serve, is actually the weakest authority sphere for Aborigines. At the wider level, a more cultural model is that of a group of elders representing smaller family groups who confer together to achieve consensus. Leaders who are able to establish a relationship with, and work together with, recognised family group leaders are likely to be more effective.

Effective local leadership

These reflections suggest several pointers towards effective local leadership.

1. Avoid the one-person heroic model of an all-capable person and the top-down approach. Instead, aim to decentralise patterns of leadership to a grassroots team of people with acceptance by different groups and a variety of gifts, e.g. elders with pastoral gifts, an encourager, a comforter, an organiser, an evangelist, a

- social activist, liturgy group, musicians, youth team etc. Identify key people with co-ordinating responsibilities at local and regional levels, and with ability to bridge barriers and divisions.
2. Aim for a gradual process of both developing skills and confidence, and also building recognition and respect locally.
 3. Aim for contextual training and recognition—limit full-time study away from the community, and follow a pattern of part-time study in short residential segments away plus continuing study and practice in the local context. (This can be difficult when individuals are employed, but short intensive bursts locally can help.)
 4. Where possible, use an apprenticeship model with the learner alongside an experienced Aboriginal or other support leader who has the right sensitivity to the Aboriginal context and some vision to impart of shared ministry (Banks' apostolic model). This fits Aboriginal patterns of learning by observing and doing.

Heroic leadership

The heroic model of leadership places the leader at the centre of all with responsibilities squarely on her or his shoulders. The leader parcels out work, sets objectives, monitors performance, and fixes whatever is wrong. Even when the leader seeks input and delegates important tasks, the underlying assumption is that the good leader has the total knowledge of the situation and the responsibility for achieving success. This is a very heroic way of viewing leadership. . . a self-defeating model. The more successful one is in living out this heroic model, the more others will expect of the leader. Such success will cause others to take less initiative and not develop their own adaptive powers. Most followers are willing to let leaders develop and promote their programs. However, in their minds they always see these as the projects of the leaders and not their own. (Weems pp. 86-7).

The missionary model in Mission stations was primarily the heroic model—outsiders directing the agenda of change and also responsible for it. Aboriginal 'followers' inevitably limited their initiative (if it was not stifled) and did not own the processes. The missionary model of ministry, however, became an established patterns, and, as Bill Edwards says:

Aboriginal societies place great emphasis on following established patterns of behaviour. An Aboriginal minister may feel that the pattern set by the

white minister must be followed. In many situations the white minister has served also as a Mission Superintendent and has been perceived in the role of 'boss' rather than of servant. The white minister may have been observed more in his formal duties such as leading worship, rather than in less obvious tasks of counselling, visiting and pastoral care. The Aboriginal minister may be tempted to place emphasis on these more formal roles than on the less conspicuous tasks.⁸

An interactive team leadership

'Facilitating', 'enabling' and 'empowering' are words that describe aspects of a supporting style of leadership which help to avoid a dominating style, but this approach may not address the preconceptions that exist about the model of ministry to be practised. How can old models be avoided and empowering be practised without manipulation and yet with positive input of wisdom and vision?

Weems proposes an interactive approach 'that takes seriously the values, ideas, dreams, and concerns of both pastor and people' and this may point to an effective approach. Weems questions the assumption that there is a leadership continuum from a strong pastor plus weak laity at one end to weak pastor plus strong laity at the other end. A pastor or support leader who effectively enables and co-ordinates the gifts and ministry of others will be both busy and respected. The interactive approach views both leaders and team as strong together. This assumes that two elements are strong:

- a high level of identity and values and
- a high responsiveness to others.

Consider his matrix of approaches to leadership. (p.91)

APPROACHES TO LEADERSHIP

		Responsiveness to Others	
		Low	High
Identity and Values	Low	Passive	Reactive
	High	Proactive	Interactive

The 'identities and values' component of the matrix refers to one's own beliefs, priorities, ideas, convictions and sense of direction. The 'responsiveness to others' component refers to the beliefs, priorities, ideas, convictions and sense of direction of others within the church. It also includes the felt needs of the people. In addition, it includes responsiveness to what is happening in the external environment in which the church functions.' (Weems, p.92)

Passive Leadership follows from a low level of identity and values together with a low level of responsiveness to others. This can be someone who has largely given up or is just maintaining the essentials.

Reactive Leadership follows from a high level of responsiveness to others and a low level of identity, values, vision etc. This is the leader always wanting to please and satisfy others with little reference to values and vision.

Proactive Leadership follows from a high level of identity and values and a low level of responsiveness to others. Someone with all the answers and insensitive to the ideas and feelings of others or to the outside environment.

Interactive Leadership involves both a high level of identity, values and vision, and a high level of responsiveness or interaction with others. People and their opinions are valued and respected, but time is taken to work through issues together and arrive at joint decisions.

The interactive approach to leadership holds within it, in dynamic tension, the strengths of both the proactive and the reactive. . . It should serve one well for as much as 80 or 90 percent of the time, but there is that time when a proactive approach is essential or a reactive approach becomes necessary. (Weems, p.95)

The balance of the interactive model of leadership may or may not be easy to achieve, but should be most relevant at the wider co-ordinating level of leadership as others are supported and empowered in leadership in local networks and with individuals.

The Shape of the Aboriginal Church

Br Cletus Read has proposed three levels of Aboriginal Church for the Santa Teresa region of Central Australia and these present a useful model to consider for the Aboriginal Church elsewhere as well. The levels in reverse, in accordance with Aboriginal patterns of group strength, are:

Level 3: The Bi-cultural Church

Level 2: The Aboriginal Community Church

Level 1: The Basic Aboriginal Churches

A Basic Aboriginal Church would be a worshipping Aboriginal extended family. . . which had taken on board responsibility for its own worship of God.

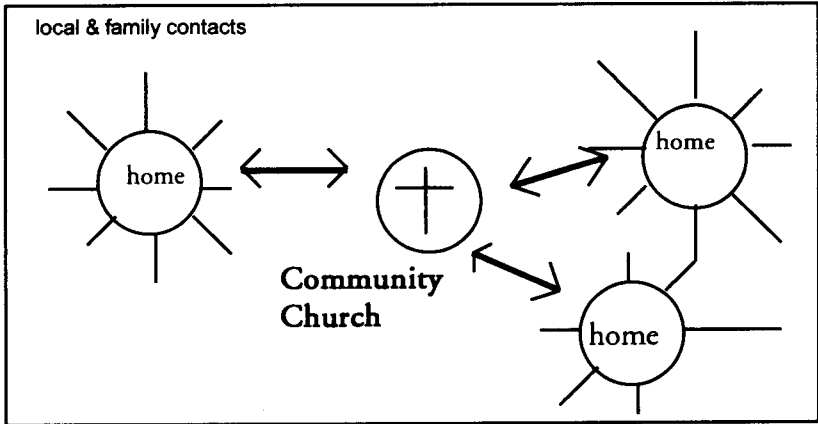
The Aboriginal community church would form when a group of Aboriginal churches came together to worship as a larger group.

The Bi-cultural Church forms (as now) when the basic churches of different culture come together to worship as a combined community. This would happen, of course, at Sunday Eucharist, also at funerals.⁹

It can be expected that these three levels of church will be manifested in a variety of ways in different situations in response to the dynamics of cultural change. Two examples were given at a Conference in Brisbane in March 1995.

Rev. Edward Law described his effort to move away from his experience of the pressures of the heroic model as he attempted to minister to Murries widely scattered around Brisbane. He is now attempting to develop local house-based groups with a focal person as leader and with himself as a wider co-ordinating leader. The house groups have the potential to be basic Murri churches which will come together on significant occasions as a Murri Community Church, and also relate to the wider bi-cultural Church. Cf. diagram on next page.

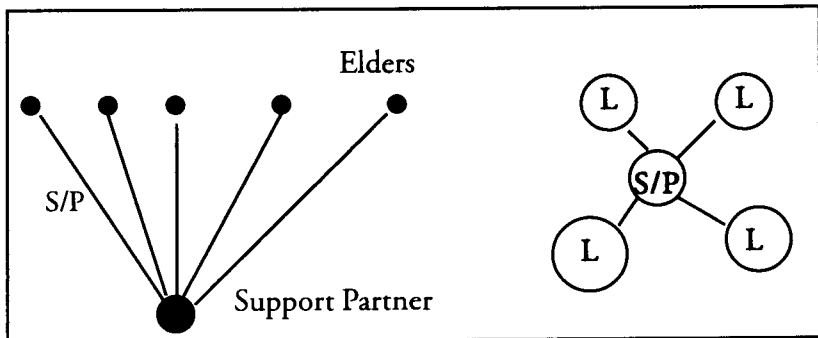
Another example was given by Rev Saimoni Davui of his experience at Mornington Island where each clan group is represented by a church elder, and this is particularly relevant in ministry to outstation groups. The ordained minister then has a co-ordinating role for the coming together of the Community Church.



Many small Aboriginal Christian groups are struggling to exist and minister to their communities in both remote, rural and urban situations. Often expectations of top-down big-scale patterns of ministry and dependence on church traditions and buildings are inhibiting growth. A fresh approach with less pressure to conform to denominational expectations is needed.

The shape of ministry

Bottom-up leadership of elders and support/co-ordinating partners or leaders may be depicted in several ways:



The place of ordination

Different practices have been followed in regard to ordination of Aboriginal leaders. The Uniting Church requires completion of a Diploma

of Theology prior to ordination. The Anglican Church has ordained people in some areas with little training or on completion of a Certificate of Theology. Bill Edward's paper describes the pressures to fall into prior patterns of heroic leadership which has happened in both Churches. Some of this has been due to the pressure for full-time study in order to have people placed in ministry as soon as possible, and this has leaned the leadership model towards the academic and professional.

The Catholic Church has been unable to ordain married priests, but instead is empowering lay pastoral teams. The drawback in this model is that the Aboriginal church does not have complete ecclesial life while unable to celebrate Mass without an outside priest.

Should ordination (or eucharistic presidency) then, occur at level 1: basic Aboriginal Church, or at level 2: Aboriginal Community Church? Looking at it from the point of view of leadership strength, the first level would be more culturally appropriate and would reduce the pressures of the heroic model, and lesser levels of academic preparation could be considered. This small-scale approach to ordination, however, may be too radical for the mainline Churches to accept, and in many Aboriginal communities the local church is too underdeveloped for this to be applicable at this time.

The alternative is to focus ordination on the co-ordinating person at the level 2. At this level the pressure to fit an heroic model of leadership is greater and I suggest that ordination for level 2 should only arise out of the joint process of training in the context of team ministry and gaining the respect of the community of faith, and that a Diploma award be the normal goal in preparation. Leaders can be formally recognised as pastoral workers in this process. The person to be ordained needs to be a key person able to handle the co-ordination of ministry. The greater training and the experience of co-ordination are likely to be better foundations to resist the pressure to fall into the heroic model.

Implications of this alternative way are that the life of the basic Aboriginal church will be mainly non-Eucharistic, and that the ordained person will need to have a purposeful co-ordinating role in supporting the basic churches, in drawing them together as a community church for sacramental and social events, and in relation to the bi-cultural church. A positive side of this is the potential for family-based meetings in homes

which provide a less formal setting for drawing in those on the fringe of community church life. In many situations an interactive partnership of Aboriginal and non-Aboriginal leaders will be appropriate and will contribute to a renewed spirituality among the indigenous peoples of Australia.

¹Robert Banks, 'Changing Approaches to Training for Ministry', published in *Australian & New Zealand Religious History 1788-1988*, A collection of papers and addresses, ed. by Robert Withycombe, ANZSTS/ATS, p.70, 78.

²Derek Tidball, *Skilful Shepherds*, Leicester: IVP, 1986, pp.322-7.

³William R Burrows *New Ministries, The Global Context*, Melbourne: Dove Communications, 1980, pp.117-8.

⁴L R Hiatt, 'Aboriginal Political Life' p.178, in W H Edwards (ed) *Traditional Aboriginal Society, A Reader*, South Melbourne: Macmillan, 1987.

⁵Athol Chase, *Which Way Now? Tradition, continuity and change in a north Queensland Aboriginal Community*, unpublished PhD thesis, University of Queensland, 1980, pp.202-277.

⁶'Leaders', in M Horton (Gen. Ed.) *Encyclopedia of Aboriginal Australia, Canberra*: Aboriginal Studies Press, 1994, p.611. See also 'Hierarchy' on page 465-466.

⁷Lovett H Weems, Jr, *Church Leadership*, Nashville: Abingdon, 1993, p.30.

⁸Bill Edwards, 'Ministry in Aboriginal Churches' in *Nelen Yubu*, no. 40, Spring 1989, p.5.

⁹Br Cletus Read, 'Towards Aboriginal Church' in *Nelen Yubu* no. 55, 1993/3, pp.5-7.

In Memoriam

This morning, 3 August, I took our copy to the printer, and now at 3pm Br McBeath fms has just rung me from Santa Teresa with the sad news that Br Cletus Read died peacefully an hour and a half ago. Br McBeath had warned me a few days earlier that Br Cletus was dying of lung cancer.

It is ironic that the very last reference in David Thompson's article above was to one of Cletus' articles. Cletus knew he was going out on a limb in publishing his reflections on the state of the church in Aboriginal communities in the Northern Territory. He felt that having lived continuously at Santa Teresa since 1978, he had a wealth of experience to reflect on. David's article was the first real response—and lo! we see that Cletus was right up there with the modern theologians!

The next *Nelen Yubu* we will pay homage to our departed friend.

LEARNING ADVANCED EMPATHY FROM SOME ABORIGINES

Phil Medlin CSsR

1. Introduction

GERARD EGAN says that 'advanced empathy' is an attempt 'to probe a bit deeper' into 'what the client is actually saying or expressing . . . and not with the helper's interpretations of what the client is saying (Egan, p.214). Nelson-Jones asserts that despite years of 'rigorous training, the therapist needs to be very respectful when probing into another's world because 'if inaccurate . . . and with inadequate checking of clients' reactions to them, such' probes 'can do more harm than good' (Nelson-Jones, p.100).

Such sensitivity is especially valid when dealing with clients from a different cultural background. Take the following two examples from Aboriginal clients:

(i) *An Aboriginal man confesses during a counselling session that he has seen several willie wagtails outside his home recently. Which would be the more empathic and rational probe from a therapist:*

- a. You perhaps feel very close to nature when such lovely birds visit you;
- b. You are disturbed about this happening and want to be closer to your family.

If a therapist were to choose the first response, in certain contexts he/she would be unaware of some Aboriginal cultures. For various Aboriginal cultures, the willie wagtail is a sign that there is trouble in the Aboriginal viewer's family (Ellis, pp.40-44).

(ii) *An Aboriginal lady smiles as she describes her daughter's pain when bitten by a honeybee. Which would be the more empathic response from a therapist:*

- a. You smile when your daughter feels pain;
- b. You are rejoicing at your daughter's good fortune.

Fr Phil Medlin is a Redemptorist priest assisting in the Aboriginal Catholic Ministry in the Parramatta diocese (NSW). The main thrust is spiritual, intellectual and moral service with and to the Aboriginal community. And counselling.

Once again, the first response indicates lack of awareness of some Aboriginal cultures. Being stung by a honeybee, according to some Aborigines, relieves joint inflammation and brings good fortune (Reed, pp.292 & 316).

If the skills required for advanced accurate empathy are hard to acquire, how can a therapist learn them? David W Augsburg has offered a new term and a special process for advanced accurate empathy in cross-cultural counselling. He calls it *interpathy* (Augsburger, p.29). Based on interpathy, this paper will be divided into two sections. The first section will be called the *Aboriginal World-View*; the second section *Aboriginal Feelings*.

The first section will have three divisions. The first of these divisions will be entitled *White Perspectives*. This will view Euro-Australian attitudes that need to be considered for better awareness. The second division will be *Time and Land*. Understanding these symbols can widen a therapist's vision of Aboriginal culture. The third division will be called *Family Spirituality*. This will focus on values from another frame of moral reasoning.

The second section (*Aboriginal Feelings*) considers a way of *Distinguishing Aboriginal and non-aboriginal Emotions* and offers a suitable *Conscious/unconscious Context for Aboriginal Feelings*.

A dynamic approach to culture is used in this paper so that the term 'Aboriginality' does not just refer to traditional Indigenous Australians, but includes Aboriginal People living their culture in Australian cities and towns. Lex Grey worked with urban Aborigines from 1969 to 1973. After this experience he wrote: 'Non-tribal Aborigines remained more tribal than tribal Aborigines.' (Stockton, p.4). Urban Aboriginal culture is not static but dynamic.

2.1 White Perspectives

In 1889, Carl Lumholtz wrote about some Aboriginal people: 'Their culture—if indeed they can be said to have any culture whatever—must be characterised as the lowest to be found among the whole genus *homo sapiens*.' (Dixon 1980, p.14). Dixon quotes Lumholtz to show how the ignorance of such an 'expert linguist' has influenced society regarding Aboriginality. Lumholtz has been proved wrong in his knowledge of Aboriginal culture and intelligence, but many still hold on to the mistaken

impression that Aborigines have an inferior culture. As Dixon points out, the problem is that Aborigines are different, not uncultured and unintelligent. Christie agrees with Dixon regarding Aborigines being different. Christie warns that 'Aboriginal people . . . see the world quite differently from the way in which urban whites perceive it.' (Christie, p.8) Berndt and Berndt show how intelligence tests by psychologists are ineffective when used to test Aborigines. 'Such testing should take into account a people's own culture, its traditional ways of thinking and acting.' (Berndt & Berndt, pp.8-11). The late Fred Hollows went so far as to state that: 'Full-blood Aborigines exhibit a superior binocular increment, *ergo*, superior cerebration.' (Hollows, p.159).

Better awareness demands reverence and respect when dealing with Aboriginal people and their way of thinking.

The Aboriginal world-view is different but not inferior to western thought processes.

2.2 Time and Land

A prejudice which needs to be addressed by any therapist towards Aboriginal clients is: 'You cannot depend on Aborigines as they are always late.' As one Aboriginal lady said recently: 'Aboriginal time does not mean that Aborigines are always late. It means putting first things first. Proper relationships are far more important than money or power. It is quality time not quantity.' (Mrs Gloria Matthews, p.2). What is being tested when it comes to respect for time, is white people's notions of quality time. As Muta, the Murinbata man has stated: 'White man got no dreaming, him go another way.' (Stanner, inside cover). As Robert Lawlor (pp. 238-9) observes:

The Aboriginal notion of space and identity is interwoven in a way utterly strange to the Western mentality . . . The outstanding difference is that the Aborigines move through space, and we move through time.

Stanner wrote:

One cannot 'fix' the Dreaming *in* time: it was, and is, everywhen . . . Clearly, the Dreaming is many things in one. Among them, a kind of narrative of things that once happened; a kind of charter of things that still happen; a kind of *logos* or principle of order transcending everything significant . . . it is more complex philosophically than we have so far realised. I greatly hope

that artists . . . will use all their gifts of *empathy*, but avoid banal projection and subjectivism, if they seek to honour the notion. (Stanner, p.24).

Bain distinguishes between 'interactional view' (Aboriginal perspective) and 'transactional view' (Euro-Australian). (Christie, pp.9-12). TenHouten makes the following distinctions: Aboriginal Australians are people living in the present, with gestalt-synthetic thinking and more right brain functioning. Euro-Australians are more future-oriented, with logical-analytic thinking and left brain functioning. (TenHouten, pp.23-4 & 31). However, as Stanner warned: 'If one wishes to see a brilliant demonstration of deductive thought [left-brain thinking], one has only to see a blackfellow tracking a wounded kangaroo, and persuade him to say why he interprets given signs in a certain way.' (Stanner, p.28). Perhaps the key to the differences between Aboriginal Australians and Euro-Australians is that the former are both/and interactors while the latter are either/or transactors.

The title of this section highlights the both/and interactivity since we are considering *both Time and Land*. Christie, in studying Margaret Bain's ethnography, makes this conclusion: 'The Aboriginal world-view provides for the unity and coherence of people, nature, land, and time.' (Christie, p.11). The previous explanations of Aboriginal time by some white people lead to the inevitable conclusion that Aborigines are 'more holistic than whites realise.' (Mrs Maisie Cavanagh). Time and Land are inseparably linked from an Aboriginal perspective. Christie asserts: 'An Aboriginal . . . who says that a particular area of land is his mother is not speaking metaphorically.' (Christie, p.10).

Richard Broome (p.14) quotes an Aboriginal song:

Come with me to the point and we'll look at the country,
We'll look across at the rocks,
Look, rain is coming!
It falls on my sweetheart.

Broome continues: 'This love reflected a spiritual as well as an economic relationship to the land: the land not only gave life, it *was* life.' From 1788 this beautiful love affair between Aboriginal people and their land was doomed when Europeans invaded their 'sweetheart' after it had been declared *terra nullius*—no one's land.

Much is at stake when an Aboriginal places trust in a therapist for counselling. Entering into the Aboriginal world-view demands much reverence and respect.

2.3 Family Spirituality

Most Aboriginal people were forbidden to speak their hundreds of beautiful languages. In being forced to talk in English, Aborigines have managed to transfer their own meanings to English words. For example, the word 'family' has an entirely different meaning for Euro-Australians than it has for Aboriginal people.

Lawlor says that the 'average European-style family forms a family group of 30 to 50 people, including distant cousins; the Aboriginal kinship system generates groups of 300 to 500.' (Lawlor, p.243). But there is more than a numerical difference when comparing Black and White kinship systems, since 'added responsibilities are placed on [Aboriginal] family members that differ from the nuclear family situation.' (Burney et al., p.4). Sharing with extended family members is one of these responsibilities. (Edwards, p.193). If Aborigines give things away, it is not because they do not value these things or the right to private ownership, but they place 'a higher value on fulfilling kinship obligations.' (Law Reform Commission, p.222). Aboriginal generosity has been noted by Bill Peach showing that sharing is more than an extended family responsibility. Peach noted that, in the Burke and Wills epic, 'King alone survived, through the nobility of a now vanished tribe who took [King] into their camp and treated him with more humanity than most explorers could ever muster for Aborigines.' (Peach, p.131).

John Paul II (p.167) told all Aborigines in 1986:

The silence of the Bush taught you a quietness of soul that put you in touch with *another world, the world of God's Spirit*. Your careful attention to the details of kinship spoke of your reverence for birth, life and human generation. You knew that children need to be loved, to be full of joy. They need a time to grow in laughter and to play, secure in the knowledge that they belong to their people.

However, Euro-Australians have not respected Aboriginal family spirituality. Aboriginal children were taken from their parents. 'Young girls sent to Cootamundra Girls Home to train as domestic servants, and the boys to Singleton to train for service on farms.' (Attenbrow, p.13).

Paul Keating spoke strongly in 1992: 'We simply cannot sweep injustice aside . . . It was we who did the dispossessing . . . we took the children from their mothers; we practised discrimination and exclusion.' (Rintoul, pp.12-3). Today there are at least 20,000 Aborigines living within the western suburbs of Sydney. (Eugene Stockton). Aborigines still resist giving information to strangers about the number of children in the home lest the police come to take their children away. It is twenty-three years since assimilation was official policy. (Attenbrow, p.16). Understandably, Aboriginal people are very cautious about talking with white counsellors about their families.

Aboriginal families extend beyond human relationships. The land is truly their mother. (Christie, p.10). The rocks, the trees, the birds, fish and animals are really their sisters and brothers. (Mrs Maisie Cavanagh). The reason that Aborigines relate so intimately with all of creation is because they value the immanence of God.

Despite earlier European judgements, (Charlesworth, pp.1-17) Aboriginal people 'believed in a creative deity of supreme importance.' (Attenbrow, p.4). As John Paul II told Aboriginal people: 'For thousands of years . . . the Spirit of God has been with you. Your *Dreaming* . . . is your own way of touching the mystery of God's Spirit in you and in creation.' (John Paul II, p.166).

Presently, in Parramatta Diocesan Aboriginal Catholic Ministry, the policy is to follow the way of Aboriginal self-determination where Aboriginal people are encouraged to make their own decisions. Aboriginal family spirituality is supported by Bush Masses.

3. Aboriginal Feelings:

We have glimpsed at some of Aboriginal culture and worldview from which Aboriginal assumptions arise. The rest of this paper will focus on one of the feelings which flows from several of these assumptions and suggest a suitable conscious/unconscious context for Aboriginal emotions.

3.1 Distinguishing Aboriginal and non-Aboriginal Emotions

Jean Harkins acknowledges the work of people like Hiatt but urges the need to have another aim rather than just an anthropological one to avoid misunderstanding Aboriginal emotions, especially when the same English word might be used for both Aboriginal and Euro-Australian

emotional states. Harkins uses 'a language-independent way of stating components of [word] meanings, as proposed by Wierzbicka.' (Harkins, pp.156-7). Harkins concentrates on the word 'shame' to show differences of meaning in Aboriginal and Euro-Australian contexts.

In summary, an Aborigine *is/gets shame* because he/she is in a *special place* or near a *special person*. A Euro-Australian, on the other hand, *is ashamed* because of low self-esteem. Shame, as used in the Aboriginal context, is connected with *respect* for a place or a person; as used in the Euro-Australian context, it is *being humiliated*. Harkins concludes:

Non-Aboriginal teachers might come to a better understanding of students' feelings in a strange environment, and not seek explanations in terms of low self-esteem or racial hostility. Aboriginal people might still conclude that 'whitefellas got no shame' in the sense of not knowing (or caring) what kinds of people or places one shouldn't be near, but they would have a better understanding of a different but related emotion. (Harkins, p.160).

The Aboriginal world-view is holistic, where the land is their mother, and birds, animals and people are brothers and sisters. The Aborigine is, therefore, other-person-centred and place-centred. The Euro-Australian world-view tends to be more individualistic and so self-centred. Hence, different assumptions lead to *shame akin to respect* for the Aborigine and *shame meaning humiliation* for the Euro-Australian.

This process, perhaps, might be applied to other emotions so as to gain more accurate empathy. There are many different Aboriginal cultures and, therefore, world-views. This paper has focussed on a world-view which seems to be common to many Aboriginal cultures.

3.2 Conscious/Unconscious Context for Aboriginal Feelings

Lawlor notes that both Australian Aborigines and Carl Jung consider a state which is 'underneath all activities of mind . . . an endless flow of consciousness of which we are unconscious' and this can be compared 'to a state of dreaming.' (Lawlor, p.264). Siggers and Gray warn against psychiatrists and psychologists who project their world-views on to Aborigines. (Siggers & Gray, pp.8-11). Likewise, Lawlor warns against the tendency among 'more psychologists' to reverse the Jungian process so that 'archetypes have no independent existence but are merely

projections of the personal or collective unconscious.’ (Lawlor, p.272). Lawlor considers that Australian Aborigines have an answer to Carl Jung’s fears about humans ignoring the collective unconscious and so ending in destruction. Lawlor states: ‘The Aboriginal Dreaming is tuned to receiving suggestions, images, and potencies directly from the pervading, pulsating voice of the earth and the prevailing echoes of the Creative Ancestors.’ (Lawlor, p.385). Several Aboriginal People, including Mrs Marlene Chesson, an Aboriginal lady from Western Australia, and Mrs Maisie Cavanagh, a Wiradjuri woman of New South Wales, have recommended Jungian approaches in dealing with Aboriginal feelings. A Jungian frame of reference, therefore, seems a very suitable context for dealing with Aboriginal emotions.

4. Conclusion

The ominous presence of the willie wagtail and the fortunate sting from the honeybee can challenge anyone counselling Aborigines to listen with Aboriginal ears, to see with Aboriginal eyes, to feel with Aboriginal emotions. It is not just a matter of learning a few details so as to view things from Aboriginal perspectives. Rather the counsellor needs to enter a different way of being and take on Aboriginal assumptions so that feelings of fear, joy, shame, triumph will make sense in the Aboriginal context. Aboriginal people have had to look at things from an Euro-Australian world-view in order to survive. As Mrs Maisie Cavanagh says:

Aboriginal people have had to observe and understand non-Aboriginal people. We have watched them very closely. Our survival depended on it. What Aboriginal people have to offer non-Aboriginal people is the opportunity to learn about themselves. (Button, p.16).

Ironically, Aborigines have a better chance of counselling Euro-Australians than vice-versa. As Lawlor asserts, the rest of the world needs Aboriginal Dreaming to survive. (Lawlor, p.385).

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**FROM THE SECRETARY'S
DESK . . .**

INDEED we are running a bit late with this issue, but 'circumstances beyond our control' have truly plagued us this time! Fr Martin Wilson, our stalwart Editor, had a cataract operation and promptly became one of the three in 10,000 for whom that sort of operation goes wrong. Complications, loss of sight in the offending eye and much worry and confusion followed for the next four months. I went to Dadirri to assist with his driving, etc., and was treated with the usual MSC hospitality and kindness, for which I sincerely thank Fr Roy O'Neill and all who helped me do the job. Martin's eye is slowly recovering, but it has not full sight yet. So, we are late with no. 60.

One good outcome of my extended stay at Dadirri is that I was able to concentrate more solidly in helping to complete the production of the 700-page book we have been working on for some time.

Neither Eagles Nor Saints: MSC Missions in Oceania 1881-1975 by Dr James Waldersee and Fr J F McMahon msc, is a magnificent portrayal of missionaries labouring in the Pacific from ca. 1881. It is a classical work from the hands of the co-authors.

Unfortunately, Dr Waldersee died before he could complete the last three chapters, so Fr McMahon

took on the work from that point, with the result that a very valuable book will soon emerge onto the shelves, where probably it will not remain very long! We took on the typesetting when, back in August 1992, it looked as if lack of funds might prevent publication. Some of the work, like indexing, had to be done twice as the prospective printer (not the one who finally did the job) found he could not handle the program we were using—after having told us he could!

Fr Martin Wilson also is to be congratulated on the tremendous amount of time and effort he put into perfecting the editing of this great work, and Fr Tony Caruana and Br Delaney deserve praise for their tireless searches and help from the MSC archives at Kensington.

One hilarious moment in our final efforts towards the deadline for the camera-ready copy to go to the printers in Canberra occurred when I could not find the dates of birth and death of To Paivu, needed for his photograph caption. Fr Tony was contacted and went into action, but unavailingly. Undaunted, he rang the PNG Provincial House in Moresby. They didn't know straight off but got someone to take a torch (it was night time) and read the dates from To Paivu's headstone in the Bomana cemetery and relay the information back to Fr Tony who promptly passed it on to us at Dadirri. Bravo!

Secretary Keren