

Sociology

Holiday Homework

Year 12, 2019



Subject Teachers:	Elana Bibby - elana.bibby@sssc.vic.edu.au Maddie Harris - madelene.harris@sssc.vic.edu.au
Work required in preparation for start of 2019:	<p><u>REPRESENTATION ANALYSIS</u></p> <p>Sociology refers to examples as “representations”, one of the key skills you will have to demonstrate in Sociology is your ability to read a representation and respond to questions about it. It is a little different than straight comprehension, because the questions will increasingly direct you to incorporate theories and sociological viewpoints whilst using the representation as evidence.</p> <ol style="list-style-type: none"> 1. Read and annotate Representation 1: ‘The Artist Needs Colouring In’, Andrew Bolt. 2. Read and annotate Representation 2: ‘Who is a 'true' Aboriginal or Indigenous Australian?’, Laura McBride, et al. 3. Answer the three questions
Textbooks and other resources:	Prescribed Text - VCE Sociology Units 3 & 4 2E, Babelja et al
Key Links:	<p>VCAA Sociology page - Find the Study Design, past exam papers, assessment information, etc here</p> <p>Join the class facebook page - SSSC Unit 3 & 4 Sociology 2019 We will use this for updates, reminders and sociological discussion</p> <p>Unit 3 & 4 Sociology Team Drive</p>
Due date:	Term 1 Week 2

Representation 1

The Artists Needs Colouring In

Andrew Bolt

The Blog of Andrew Bolt, Sunday, August 16, 2009

Yet another white who chooses to be black: The winner of the 2009 National Aboriginal and Torres Strait Islander Art Award has been announced and is set to be the most controversial in many years.

At a ceremony in Darwin last night, the \$40,000 Telstra Award was given to Canberra artist Danie Mellor for his work *From Rite to Ritual*, a large drawing on paper done with crayon, pencil and glitter pen.

The work is a dramatic departure from recent winners, which have had a style more readily identifiable as Aboriginal art.

It's not just the art but the artist that isn't "readily identifiable as Aboriginal". (For a clearer shot of the startlingly white Mellor, without the gloomy lighting, see below) Indeed, of all the racial identities open to him - "American", Anglo-Australian, Irish and Aboriginal - Mellor seems to have chosen the most distant (when, of course, he need not have chosen any):

This raises the question of the point of such "Aboriginal" art prizes.

Are they racially segregated in order to preserve Aboriginal tradition? In which case, Mellor does not qualify.

Are they supposed to give a break to black artists who'd otherwise face discrimination? Mellor, again, would not qualify.

Are they meant to help artists who are badly in need of the cash? Once more, Mellor does not qualify.

If these prizes are for the likes of Mellor, what on earth is their (legitimate) purpose? Other than to enforce a preposterous and offensive "one-drop-of-blood" style of racism, I mean.

By way of contrast, this is a previous winner of the award, Dorothy Napangardi - the kind of artist elbowed aside now by a Mellor:



Napangardi was again an entrant in this year's award, as was Mitjili Napanangka Gibson (below):



As was Walangkura Napanangka (below):



Representation 2

Who is a 'true' Aboriginal or Indigenous Australian?

Laura McBride, et al

Australian Museum online, July, 2014

A statement on Aboriginality and Indigeneity by Indigenous Australian staff members here at the Museum. We frequently encounter various opinions and thoughts about Aboriginal and Torres Strait Islander peoples from the public, whether it's at work or during our everyday lives. One comment is whether we are "true" or "authentic" Indigenous Australians.

Many people still believe it's about blood percentages, using terms based in Western scientific tradition such as "half-caste" and "quadroon". Some have even expressed the view that if we are not at least half-Aboriginal we have no authority to speak, create, live or identify as Indigenous people. This is not true.

Considering Aboriginality in that way is highly offensive to Indigenous Australians who identify as such: it is one-dimensional and does not take into account significant social and historical factors which impact on the Indigenous peoples of Australia, including assimilation policies which aimed to breed us out of existence and destroy our connections to culture.

How can you quantify or calculate how Aboriginal someone is, or for that matter Australian, Chinese or New Zealander? If they are "only ½" Aboriginal, what part of them is "Aboriginal"? It just doesn't work like that. Our Aboriginality makes up our whole being, it courses through our veins all throughout our bodies; it's wired in our psyche.

Aboriginal and Torres Strait Islander peoples do not define their Aboriginality by skin colour or percentage of blood. Our identities are complex and diverse across Australia, and encompass many aspects and contexts that ultimately make up who we are. This may include connections to place/country, language groups, family relationships, cultural beliefs, value systems and Indigenous ways of knowing and being.

Indigenous Australians developed a working definition which was then adopted by the Australian Government, to define an Aboriginal or Torres Strait Islander person as:

1. A person who has Aboriginal and/or Torres Strait Islander descent; who also
2. Identifies as an Aboriginal and/or Torres Strait Islander person; and
3. Is accepted as such by the Aboriginal and/or Torres Strait Islander community in which they live (or come from).

Source: <https://australianmuseum.net.au/aboriginal-indigenous-australians>

