



Sociology

HOLIDAY HOMEWORK

Year 12, 2022



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Work required in preparation for start of 2022:	<u>REPRESENTATION ANALYSIS</u> 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. <ol style="list-style-type: none">1. Read and annotate Representation 12. Read and annotate Representation 23. Answer the two questions
Textbooks and other resources:	Optional resource VCE Sociology Units 3 & 4 23E, Babelja et al
Key Links:	VCAA Sociology page - Find the Study Design, past exam papers, assessment information, etc here
Due date:	Term 1 Week 2



Sociology Unit 3 & 4

**2021/22 Holiday Homework
Due Term 1 Week 2 2022**

Name: _____

INTRODUCTORY TASK

Write a brief statement about a **social movement** that you are interested in and why you are interested in it.

I am interested in the social movement: _____

REPRESENTATION ANALYSIS

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.

1. **Read and annotate** Representation 1
2. **Read and annotate** Representation 2
3. **Answer the two questions**

Representation 1

Culture, not colour, is the heart of Aboriginal identity

All too often the matter of Australian Aboriginal identity is decided superficially – by looking at a person's face and general appearance. Colour is often the measure of Aboriginality, since the original peoples were black or brown, depending on their location in the country.

But, given recognition and identity are areas of acute importance to Aboriginal people, this bears closer scrutiny. I write here with insider knowledge: I am Warrimay from the mid north coast of New South Wales.

Questions about the right of people of mixed-race to identify as Aboriginal are often raised by the settler colonial society. The most notorious example was in 2011 when Andrew Bolt wrote a column in the Herald Sun questioning the claims to Aboriginality of several high profile light-skinned Aboriginal people – who then successfully brought [legal action](#) against him.

That was a classic case of questioning the identity of Aboriginal people of mixed-race because they did not “look like” the stereotype of an Aboriginal person.

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The majority of people who identify as Aboriginal in Australia today are of mixed-race. So, on what basis do they do so?

Culture as the basis of Aboriginal identity

Follow the Rabbit Proof Fence by Doris Pilkington Garimara (1996). University of Queensland Press
The answer to this is culture, more particularly the intangible aspects of culture that are transmitted through families and kinship systems.

A person is Aboriginal when they have living Aboriginal relations; this is the primary aspect of cultural connectedness. Aboriginal bureaucrats recruited into the new Commonwealth Department of Aboriginal Affairs in the early 1970s sat down together to develop the “government” definition of an Aboriginal person.

Those Aboriginal leaders were thinking of kinship when they developed the three items that form the basis of this identity: descent, identification and acceptance as an Aboriginal person.

Family, kinship, relatedness and connectedness are the basis of Aboriginal world-views and the philosophy that underpins the development of Aboriginal social organisation.

When we meet each other, in whatever circumstance, we talk genealogies, relationships and connectedness. This is common to indigenous people around the globe and is recognised as the basis for knowledge production – in New Zealand, the Maori people call it whakapapa.

In English, the word “genealogy” is inadequate to explain the import of genealogical connection to not only people but place, through time. In Aboriginal languages for example, the word “tjukurrpa” of language groups in Central Australia encapsulates all of this.

And so it is that continuing cultural values and practice are the true basis of Aboriginal identity in the whole of Australia today.

Understanding the true nature of Aboriginal identity gives us an opportunity to begin to make decisions on who has the right to claim Aboriginality. And Aboriginal people must be active in this, to define and establish what it means to be Aboriginal.

What does it mean to be 'Aboriginal'?

Aboriginal people define for themselves what it means to be Aboriginal.

A friend of mine put it this way: "To be Aboriginal is many things and different to all. But at this moment, to me, it includes to follow a path to those who journeyed before you, similar but different, to hear the secret and loving stories of the land with understanding, to be independent, to hear and see with feeling that which can not be seen with open eyes, be part of a group, be as natural as the land, and to be hospitable and enjoy hospitality."

Mick Gooda, Aboriginal and Torres Strait Islander Social Justice Commissioner, said: "For Aboriginal and Torres Strait Islander peoples it is our beliefs, our culture, and our family histories that contribute to our sense of who we are and what we mean to others. They are our source of belonging – and they anchor us and steer our course through our lives."

Poet and Bayili woman Zelda Quakawoot says that Aboriginal people have "a long and deep connection to land, the sea, and this is reflected and proven through the continued practises of tradition. This includes ceremonial activities relating to manhood, womanhood and nature, taboos about marriage and other customs within groups of people, division of labour according to hunting and gathering groups, and the special ways we identify and caretake land and sea areas. These are the things which identify the First Nation of a country."

You can only be a proud Aboriginal person if you carry your own learning and cultural lifestyle with you.
— Galarrwuy Yunupingu, Chairman Yothu Yindi Foundation

To me, Aboriginality is about that shared experience, that shared culture and that shared pride.
— Amy McQuire, Aboriginal journalist
