

**Victorian Certificate of Education
2017**

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER Letter

SOCIOLOGY
Written examination

Thursday 9 November 2017

Reading time: 11.45 am to 12.00 noon (15 minutes)
Writing time: 12.00 noon to 2.00 pm (2 hours)

QUESTION AND ANSWER BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A	6	6	20
B	3	3	20
C	2	2	20
D	2	1	20
			Total 80

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question and answer book of 20 pages
- Additional space is available at the end of the book if you need extra paper to complete an answer.

Instructions

- Write your **student number** in the space provided above on this page.
- All written responses must be in English.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

SECTION A**Instructions for Section A**

Answer **all** questions in the spaces provided.

Use the following representations to answer Questions 1–5.

Representation 1

Indigenous elders from across Victoria gathered on the banks of Merri Creek, 4 November 2016



Photograph: Justin McManus

Source: Beau Donnelly, 'Could this be the place for a treaty to "end the war" on Indigenous Australia?', *The Age*, 4 November 2016

Representation 2

John Batman's famous treaty, Merri Creek, Northcote, 6 June 1835



Source: GR Ashton; National Library of Australia

Representation 3

In 1835, at a meeting place believed to be on the banks of Merri Creek, an agreement was struck between a group of Wurundjeri elders and one of Melbourne's founders, John Batman.

Not long after it was signed, the then Governor of NSW declared it invalid on the basis that Aboriginals had no claim to the land.

On Friday [4 November 2016], 181 years after white settlers gave the Wurundjeri people blankets, tomahawks¹ and flour in exchange for the land, a group of Aboriginal elders returned to Merri Creek. They came from around Victoria to discuss treaty talks currently underway in Victoria.

...

The details of any treaty are yet to be agreed on, but it would be a legally binding² document covering Aboriginal affairs and rights, and addressing past injustices.

Such settlements³ have been reached between indigenous communities and those who have settled their lands in Canada, the US and New Zealand.

Gunditjmara elder Alma Thorpe, who called the meeting, said a treaty was important for future generations, while others spoke of the need to address the number of Indigenous children in out-of-home care, drug use, and high incarceration⁴ rates of Aboriginals.

There was broad support for the state government to resource an elders council, but also widespread mistrust of the government's agenda.

...

Lidia Thorpe, the honorary chief executive of the group said any treaty needed input from all remaining First Nation clans.

'Elders believe they have been left out of discussions, that they are not being heard,' Ms Thorpe said.

'Our current representation is not a true reflection of the voice of this state.'

At Friday's meeting, which at times was heated⁵, activist Robbie Thorpe said that a treaty was needed to 'end the war' which had gone on since the first settlers.

'There's been a war trying to exterminate our people since that day,' he said.

'The reason to have a treaty is to end that war.'

Source: Beau Donnelly, 'Could this be the place for a treaty to "end the war" on Indigenous Australia?', *The Age*, 4 November 2016

¹**tomahawks** – small axes

²**binding** – involving an obligation that must not be broken

³**settlements** – treaties

⁴**incarceration** – imprisonment

⁵**heated** – strongly emotional and angry

Question 1 (3 marks)

Define the term 'culture'. In your response, include **two** examples of Australian Indigenous culture from the representations and/or material that you have studied this year.

Question 2 (3 marks)

a. What is meant by the term 'ethnocentric'?

1 mark

b. Using **one** example from Representation 2, explain how the representation of Australian Indigenous culture might be considered ethnocentric.

2 marks

Question 3 (2 marks)

Provide **two** examples from one or more of the representations to demonstrate how awareness and/or perception of Australian Indigenous culture could be influenced by the representations.

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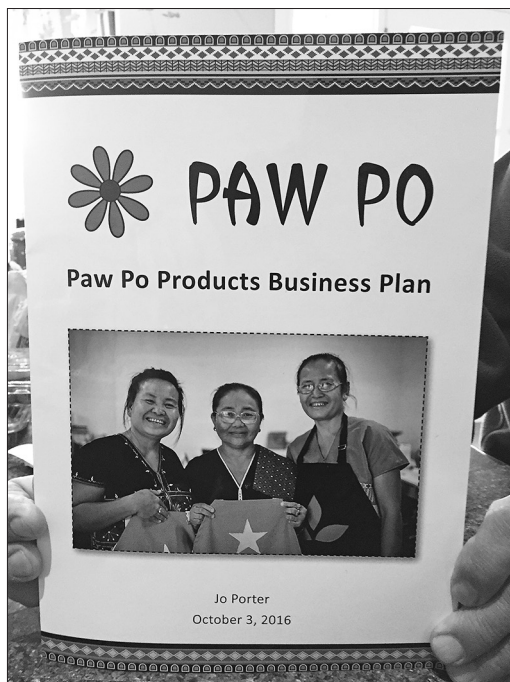
SECTION B**Instructions for Section B**

Answer **all** questions in the spaces provided.

Use the following representations to answer Questions 7 and 8.

Representation 4

Source: Laurie Sams, 'Day 101 of riding – Bordertown to Nhill, Victoria', The Long Ride Home (blog), <www.thelongridehome.com.au>, 23 October 2016

Representation 5

Source: Laurie Sams, 'Day 101 of riding – Bordertown to Nhill, Victoria', The Long Ride Home (blog), <www.thelongridehome.com.au>, 23 October 2016

Representation 6

Since 2010, 160 Karen refugees have resettled in Nhill, in north-western Victoria. Originating from Myanmar (Burma), they have brought social, economic and cultural benefits to the Nhill community.

Nhill was suffering from a declining population and this had a detrimental effect on business, education and local services, including health.

A local, commercial poultry-processing business, Luv-a-Duck, required labour for its expansion. Some of the Karen are employed by Luv-a-Duck and the businesses that supply Luv-a-Duck. The Karen have settled comfortably into the local community. Some of the Karen women have set up their own shop, Paw Po, in Nhill, selling their woven products. At the local school, the Karen and other students have broadened their perspectives about cultures. The Karen students are involved in a range of extracurricular activities, including football, netball and tennis.

The Nhill community celebrates Karen festivities and culture. The Karen's contribution to the community has helped to stop the population decline and has revitalised local services and attracted increased government funding. It has had a very positive social impact on the community.

Nhill has been revitalised by the resettlement of the Karen.

Question 7 (8 marks)

- a. What is ethnic hybridity? In your response, refer to **one** example from the representations. 2 marks

- b. How is ethnic hybridity connected to experiences of ethnicity? In your response, refer to **one** example from the representations. 3 marks

- c. Using the concept of the 'other', comment on the experience of the Karen people in Nhill. 3 marks

Question 8 (2 marks)

Migration offers benefits to migrants and the community in which they have settled.

Provide **two** examples of the social, political or economic gains for the Nhill community following the resettlement of the Karen refugees.

Question 9 (10 marks)

What is meant by 'ethical methodology'? In your response, refer to material that you have studied this year and **two** of the following:

- voluntary participation
- informed consent procedures
- confidentiality and/or anonymity of participants
