

Politik representasi dalam wacana perempuan multikultural di Australia

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Abstrak

Since antiquity, representation (henceforth: RPT) has been a fundamental concept in aesthetics and semiotics. It has also been a crucial concept in political theory, forming the basics of representational theories of sovereignty, legislative authority and relations of individuals to the state (Lenthriccia. 1990, 11-13). In contemporary theories of RPT, both definitions have intersected. Relationship between language & politics is crucial to much contemporary works on RPT. Recent criticism also focuses on the links between texts and power. All RPTs have, either explicitly or implicitly, a political content. (Childers, 1995: 260-261). RPT has also been an issue of importance for postcolonialists and feminists. RPT is an area of contestation between the dominant and the dominated (Ascroft, 1995: 85-87). Hall (1990: 222-237) problematises the concept and relates it to (cultural) identity and speaking position. According to Hall, (cultural) identity is a process, always constituted within RPT, which in turn. produced from a particular speaking position_a particular time and place. van .Toorn (1995:1-12) distinguishes two kinds of speaking-position, those are fixed unitary-speaking position and postmodern speaking-position.RPT is a relevant issue in a multicultural and a settlers' community like Australia. The fact that Australia has over a hundred ethnic groups as its population and that since 1973, multiculturalism has been launched to manage migrants' population, does not automatically increase the participation of non-Anglo-Celtic (women) immigrants in political, economic or even in social and cultural arenas. Non-Anglo-Celtic women (henceforth: NAC women) immigrants are still doubly-marginalised. They are invisible and hardly represented in the dominant Anglo-Celtic discourse. They are marginalised in the dominant women's anthologies or also in their own ethnic's (male's) anthologies. When represented, they are represented stereotypically as the Other, problem, victim or as a threat. And yet, they had contributed quite significantly in the development of (public) services and in manufacturing industry. They also have their own share in promoting Australia as a multicultural society through their cuisine, costume, dancing and other cultural artefacts. However, since the 1970s, the situation has changed gradually with the increasing quantity and quality of multicultural women writers articulating their own (migrant) experiences. In this study, I use the term 'multicultural women-texts' for all kinds of cultural expressions produced by the NAC women. those are writers or cultural producers coming from outside British.