

Australian attitudes

In song and poem

why look at poem and song

- how they make their meanings
and
- how they function as identity repositories

Australian attitudes

‘scriptures’ (Oracles: heritage artefacts Tann 2010) organise and appeal to our responses via cycles of recontextualising resources:

- associations with iconic imagery**
- images → iconic of an ‘identity’ national/ethnic/tribal..**
- this identity becomes saturated with concepts which are in turn associated with a target → re-iconicised**
- some poems appeal to emotions/values, others use story, others appropriate voices to use stance**
- entities (targets) valorised, either negatively or positively..**

iconicisation

What Maton calls 'cosmologies':

- **clustering and constellating stances towards ideas**
- **condensing and charging these arrangements of stances via repeated instances and relative evaluation of them...**

Identity:

- who are we? what we are NOT?
- Immigrants/ Europeans/ colonists/ English-speaking
- associations or bonds with repeated images and concepts:
landforms (Uluru), parts of the land (gum trees, kangaroos),
traditional artefacts (songs, clothing)

representative texts on a topic

- **what attitudes towards what targets using**
- **what associations**

Attitudes re the entity Australia

- what attitudes towards what targets using
- what associations
- ‘axiological charging’ via recontextualised instances of
- targets (clustering of attitude) and
- related icons (condensation of meanings)

recognise this?

I love a sunburnt country

what comes next?

I love a sunburnt country

It's actually the 2nd stanza..

*I love a sunburnt country
A land of sweeping plains,
Of ragged mountain ranges,
Of drought and flooding rains,
I love her far horizons,
I love her jewel sea,
Her beauty and her terror –
The wide brown land for me.*

We all learnt this stanza in primary school:
it is now an 'icon', a scripture, representing an
aspect of our identities

If it were not an icon, someone could not have re-semiotised the lines in this way..



[Midnight Oil: "Power and the Passion" 1982](#)

who wrote it and when?

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Dorothea McKellar, 1st published 1908

The 1st stanza repudiates the 'English' gaze

*1. The love of field and coppice,
Of green and shaded Lanes,
Of ordered woods and gardens,
Is running in your veins;
Strong love of grey-blue distance,
Brown streams and soft, dim skies –
I know but cannot share it,
My love is otherwise.*

*2. I love a sunburnt country
A land of sweeping plains,
Of ragged mountain ranges,
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Here's the rest

3. The tragic ring-barked forests
Stark white beneath the moon,
The sapphire-misted mountains,
The hot gold hush of noon.
Green tangle of the brushes
Where lithe lianas coil,
And orchids deck the tree-tops
And ferns the crimson soil.

4. Core of my heart, my country!
Her pitiless blue sky,
When sick at heart around us
We see the cattle die -
But then the grey clouds gather
And we can bless again
The drumming of an army,
The steady, soaking rain.

5. Core of my heart, my country!
Land of the Rainbow Gold,
For flood and fire and famine,
She pays us back threefold;
Over the thirsty paddocks,
Watch, after many days,
The filmy veil of greenness
That thickens as we gaze.

6. An opal-hearted country,
A wilful, lavish land -
All you who have not loved her,
You will not understand -
Though Earth holds many splendours,
Wherever I may die,
I know to what brown Country
My homing thoughts will fly.

Who appraises and what is appraised?

Two sources of attitude, two direct targets and one indirect target...

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Sources of Attitude:

- I : writer (McKellar) as representative of we/white Australians
- You : plural? attitude attributed: 'you' → Europeans

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Targets of Attitude:

- grey-blue distance, etc [European landforms]
- a sunburnt country, etc [Australian landforms]

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Targets of Attitude:

- grey-blue distance, etc [European landforms]
- a sunburnt country, etc [Australian landforms]

Indirect Targets:

- 'you who cannot share it' = I must explain to you

How is the sunburnt country represented...

- Through Attitude?
- ~~Through use of Processes and Participants?~~
[no time today]

How is the sunburnt country represented...

- Through Attitude?
- via contrast with repudiated targets
- via valorisation using high value Affect and
- by reference to extreme conditions

How is the sunburnt country represented...

- Through Attitude?
- via contrast with repudiated targets
 - ***landforms*** and ***their actions***
 - ***we, us our*** – ***you, your***

1. **The love** of *field and coppice,*
Of *green and shaded Lanes,*
Of *ordered woods and gardens,*
Is running in **your veins**;
Strong love of *grey-blue distance,*
Brown streams and soft, dim skies -
I know *but cannot share it,*
My love is *otherwise.*
2. **I love** a *sunburnt country,*
A land of sweeping plains,
Of ragged mountain ranges,
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Her *beauty and her terror -*
The wide brown land **for me.**
3. The *tragic ring-barked forests*
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Where lithe lianas coil,
And orchids deck the tree-tops
And ferns the crimson soil.
4. Core of **my heart, my country!**
Her *pitiless blue sky,*
When *sick at heart* around **us**
We see the cattle die -
But then the grey clouds gather
And **we** can bless again
The drumming of an army,
The steady, soaking *rain.*
5. Core of **my heart, my country!**
Land of the Rainbow Gold,
For *flood and fire and famine,*
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Over *the thirsty paddocks,*
Watch, after many days,
The filmy veil of greenness
That thickens as **we gaze.**
6. An *opal-hearted country,*
A wilful, lavish land -
All you who have not loved her,
You will not understand -
Though Earth holds many splendours,
Wherever **I** may die,
I know to what *brown Country*
My homing thoughts will fly.

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How is the sunburnt country represented...

- Through Attitude?
- via valorisation using high value Affect
 - **inscribed** and **flagged** (provoked)
 - afforded (evoked)
 - ***targets***

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- via valorisation using some Appreciation
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How is the sunburnt country represented...

- by reference to extreme conditions

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McKellar's piece associates Australia and its land and conditions with those who withstand and love it -

- despite (because of) these extremes, contrasts, changeability

- Australia: Land of extremes:

drought and flood, beauty and terror, greenness and crimson, sweeping plains and ragged mountains, fire, famine, pitiless blue, lavish and wilful

- Australian colonists: [Knowers] 'we' lovers of extremes
(a cultivated gaze)
- Europeans: ignorant of [strange beauty]



Australian
icon:
axiological
condensation

“The Spirit of Endurance”
aka “Cazneau’s tree”, near Wilpena Pound, SA.

The Spirit of Australia..

In May 1941, Cazneau wrote:

“This giant gum tree stands in solitary grandeur on a lonely plateau in the arid Flinders Ranges, South Australia, where it has grown up from a sapling through the years and long before the shade from its giant limbs ever gave shelter from the heat to white man. The passing of the years has left it scarred and marked by the elements – storm, fire, water, unconquered it speaks to us of a Spirit of Endurance. Although aged, its widespread limbs speak of a vitality that will carry on for many more years. One day when the sun shone hot and strong, I stood before this giant in silent wonder and admiration. The hot wind stirred the leafy boughs and some of the living elements of this tree passed to me in understanding and friendliness expressing the “Spirit of Australia.”

The Spirit of Australia..

In May 1941, Cazneau wrote:

*“This **giant** gum tree stands in **solitary grandeur** on a **lonely** plateau in the **arid** Flinders Ranges, South Australia, where it has grown up from a sapling through **the years** and long before the shade from its **giant** limbs ever **gave shelter** from **the heat** to **white man**. The passing of **the years** has **left it scarred** and **marked** by the elements – **storm, fire, water, unconquered** it speaks to **us** of a **Spirit of Endurance**. Although **aged**, its **widespread limbs** speak of a **vitality** that **will carry on** for many more years. One day when the **sun shone hot and strong**, I stood before **this giant** in **silent wonder** and **admiration**. The **hot wind** stirred the leafy boughs and some of the living elements of this tree passed to me in **understanding** and **friendliness** expressing **the “Spirit of Australia.”**”*

Insert two world wars in which Australians fought in Europe and elsewhere with still a British Head of State...

'AUSTRALIA'

[From A. D. Hope, COLLECTED POEMS 1930-1970,
Angus and Robertson, Sydney 1972]

Nation of trees, drab green and desolate grey
In the field uniform of modern wars,
Darkens her hills, those endless,
outstretched paws
Of Sphinx demolished or stone lion worn
away.

They call her a young country, but they lie:
She is the last of lands, the emptiest,
A woman beyond her change of life, a breast
Still tender but within the womb is dry.

Without songs, architecture, history:
The emotions and superstitions of younger
lands,
Her rivers of water drown among inland
sands,
The river of her immense stupidity

Floods her monotonous tribes from Cairns to
Perth.
In them at last the ultimate men arrive
Whose boast is not: "we live" but "we survive",
A type who will inhabit the dying earth.

And her five cities, like five teeming sores,
Each drains her: a vast parasite robber-state
Where second hand Europeans pullulate
Timidly on the edge of alien shores.

Yet there are some like me turn gladly home
From the lush jungle of modern thought, to find
The Arabian desert of the human mind,
Hoping, if still from the deserts the prophets
come,

Such savage and scarlet as no green hills dare
Springs in that waste, some spirit which
escapes
The learned doubt, the chatter of cultured apes
Which is called civilization over there.

affect

Attitude: AFFECT		Targets [land; Europeans: colonists/stop-at- homes]	Appraiser
-ve	pullulate <u>timidly</u>	<i>alien shores [Australia]</i>	2 nd hand Europeans [attributed]
+ve	turn <u>gladly</u>	<i>home [the desert of the mind]</i>	some like me [writer]
-ve	[provoked] turn from	<i>the lush jungle of modern thought</i>	
+ve	hoping	<i>if still from the deserts the prophets come, that some savage and scarlet spirit springs in that waste</i>	

The spirit of
Australia?

appreciation

targets:

Australia [metonymy:
she, her, a woman]

Australia [meronymy:
rivers, sands, cities]

Attitude: APPRECIATION		Targets [land; Europeans: colonists/stop-at- homes]	Appraiser
-ve Appreciatn		<i>nation (of trees..) [state ≠ land Australia]</i>	[writer]
	drab green and desolate grey	<i>trees</i>	
	in the field uniform of modern wars [provoked]		
	endless demolished worn away	<i>her hills [Australia's]</i>	
+ve	a young country	<i>her [Australia]</i>	they [attributed]
-ve	<u>but</u> they lie [provoked]		[writer]
	the last of lands the emptiest	<i>she [Australia]</i>	
- ve	beyond her change of life	<i>a woman [Australia]</i>	
+ve	still tender	<i>a breast [woman, Australia]</i>	
-ve [provoked]	<u>but</u> within the womb is dry	<i>the womb [Australia]</i>	
-ve	<u>without</u> songs, architecture, history	<i>her [Australia]</i>	
-ve [provoked]	rivers of water <u>drown</u> among inland sands	<i>her [Australia] (rivers)</i>	

more appreciation.. and semantic clusters

water, rivers, dry,
drown, floods,
drains

desert, sands,
waste, empty,
dying, savage

Sphinx, stone
lion, worn away,
emptiest, desert,
Arabian desert,
prophets, tribes,
that waste

-ve	monotonous	<i>tribes [=European colonists] *tribes</i>	[writer]
	dying	<i>earth [Australia] *Dead Heart</i>	
	teeming sores	<i>her five cities</i>	
	vast parasite robber-state	<i>[Australia ≠ land, but state]</i>	
	alien	<i>shores [Australia]</i>	
-ve [provoked]	lush jungle	<i>modern thought</i>	some like me [writer]
+ve	the prophets come	<i>the deserts [of the human mind - Australia's landform?]</i>	
	savage and scarlet	<i>spirit *The Spirit of Endurance *savage</i>	
-ve	that waste	<i>the deserts [Australia's landform]</i>	
	learned doubt chatter cultured apes which is called	<i>[Europeans] civilization over there [Europe]</i>	

judgement

..and more meaning clusters

parasite, teeming
sores, robber-state,
drains, pullulate

stupidity, monotonous,
superstitions, boast,
learned doubt, chatter,
cultured apes

Attitude: JUDGEMENT		Targets [land; Europeans: colonists/stop-at- homes]	Appraiser
-ve	lie	<i>they</i>	[writer]
	rivers of immense stupidity	<i>her [Australia]</i>	
-ve [provoked]	ultimate men arrive	<i>(in) her [Australian cities]</i>	
	boast <u>not</u> live <u>but</u> survive	<i>ultimate men [Australian colonists]</i>	
	will inhabit the dying land	<i>a type [of person, colonist]</i>	
	each drains her	<i>her five cities</i>	
-ve	second hand	<i>Europeans [colonists]</i>	
	pullulate timidly on the edge	<i>second hand Europeans [colonists]</i>	
-ve [provoked]	dare [denied]	<i>green hills [Europe]</i>	
+ve	escapes learned doubt	<i>some spirit</i>	some like me [writer]
-ve	chatter of cultured apes called civilisation	<i>[over there, Europeans]</i>	

operating via metaphor, contrast, and associations

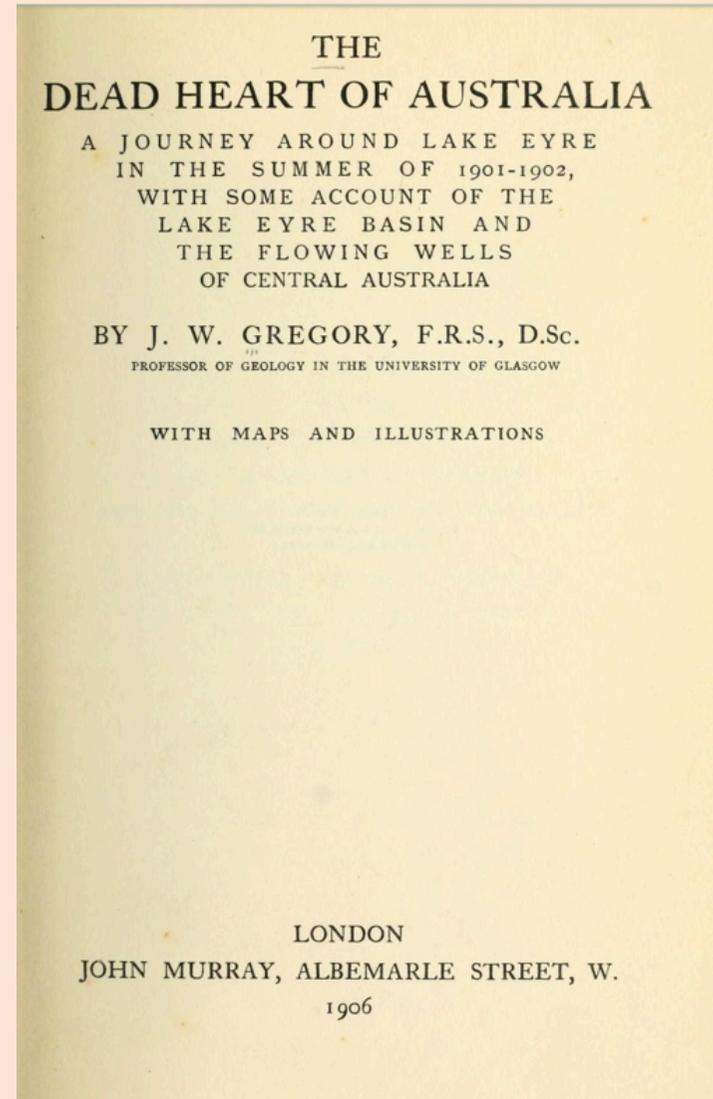
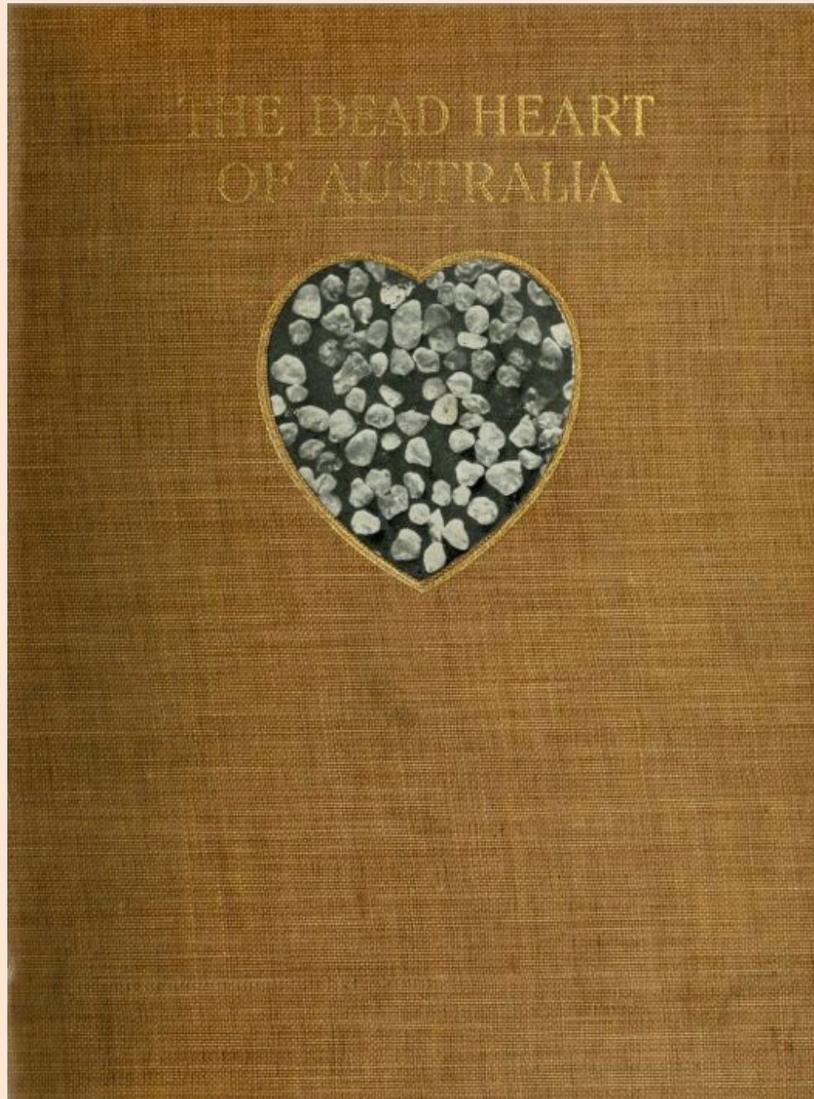
“All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood and even go back to the beasts rather than overcome man? What is the ape to man? A laughingstock or a painful embarrassment. And man shall be just that for the Übermensch: a laughingstock or a painful embarrassment...”

(Neitsche, from *Thus Spake Zarathustra*, 1883)

- *Pullulate timidly* on the edge of **alien** shores versus *turn gladly home*
- *The lush jungle* of **modern** thought versus *the Arabian desert* of the **human** mind
- *Savage and scarlet* versus *green hills*
- ultimate men (ubermensch; irony), *survive*, not *live*
→ *second hand Europeans, monotonous tribes*, a type inhabiting *dying* earth, *chattering apes*

some spirit which escapes....

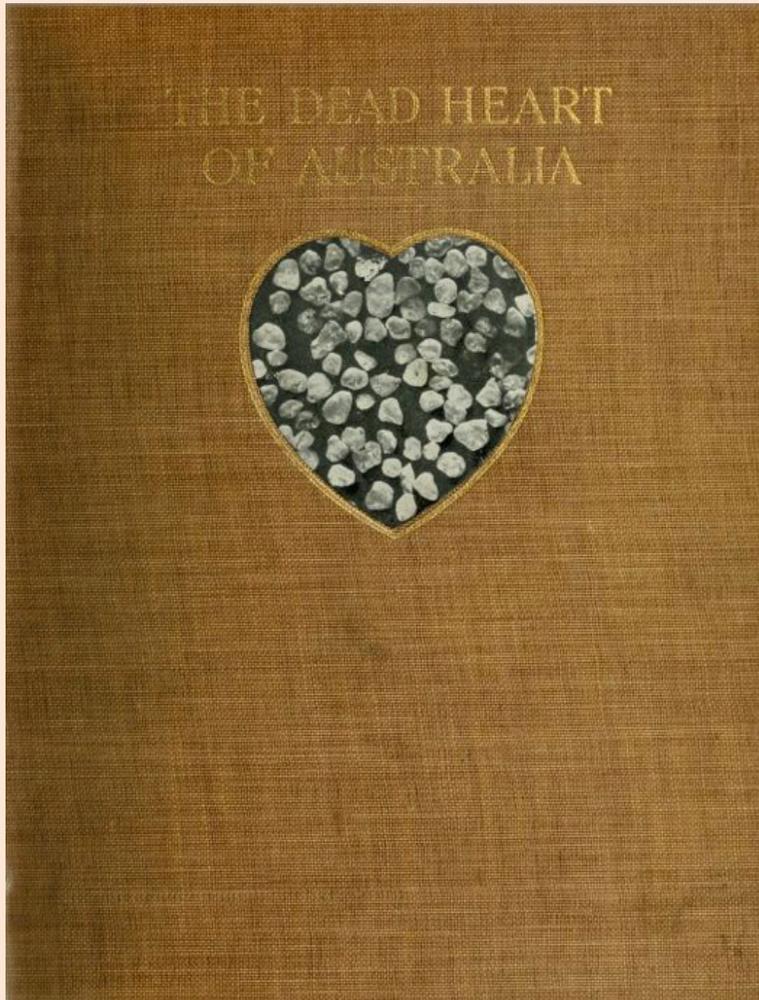
The dead heart *lives* here



The dead heart lives here

[link to youtube](#)

(1987)



1906

..beware of iconic images

and their condensing and charging
of axiological meanings..

1

We don't serve your country
Don't serve your king
^ Know your custom
Don't speak your tongue
White man came took everyone

2

We don't serve your country
Don't serve your king
White man [^]listen to the songs we
sing
White man came took everything

3

We carry in our hearts the true
country
And that cannot be stolen
We follow in the steps of our
ancestry
And that cannot be broken

4

We don't need protection
Don't need your land
[you don't] Keep your promise on where we
stand
We will listen, we will understand

5

Mining companies, pastoral companies
Uranium companies
Collected companies
Got more right than people
Got more say than people

6

Forty thousand years can make a
difference to the state of things
The dead heart lives here.

7

We carry in our hearts the true country
And that cannot be stolen
We follow in the steps of our ancestry
And that cannot be broken

1

We don't serve **your country**
Don't serve **your king**
^ Know **your custom**
Don't speak **your tongue**
White man came took everyone

2

We don't serve **your country**
Don't serve **your king**
White man [^]listen to the songs we
sing
White man came took everything

3

We carry in our hearts the true
country
And that cannot be stolen
We follow in the steps of our
ancestry
And that cannot be broken

what is repudiated

4

We don't need protection
Don't need **your land**
[you don't] Keep **your promise** on where we
stand
We will listen, we will understand

5

Mining companies, pastoral companies
Uranium companies
Collected companies
Got more right than people
Got more say than people

6

Forty thousand years can make a
difference to the state of things
The dead heart lives here.

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We carry in our hearts the true country
And that cannot be stolen
We follow in the steps of our ancestry
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We don't serve your country
Don't serve your king
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We don't serve your country
Don't serve your king
White man [^]listen to the songs we
sing
White man came took everything

3

We carry in our hearts the true
country
And that cannot be stolen
We follow in the steps of our
ancestry
And that cannot be broken

what is valorised

4

We don't need protection
Don't need your land
[you don't] Keep your promise on where we
stand
We will listen, we will understand

5

Mining companies, pastoral companies
Uranium companies
Collected companies
Got more right than people
Got more say than people

6

Forty thousand years can make a
difference to the state of things
The dead heart lives here.

7

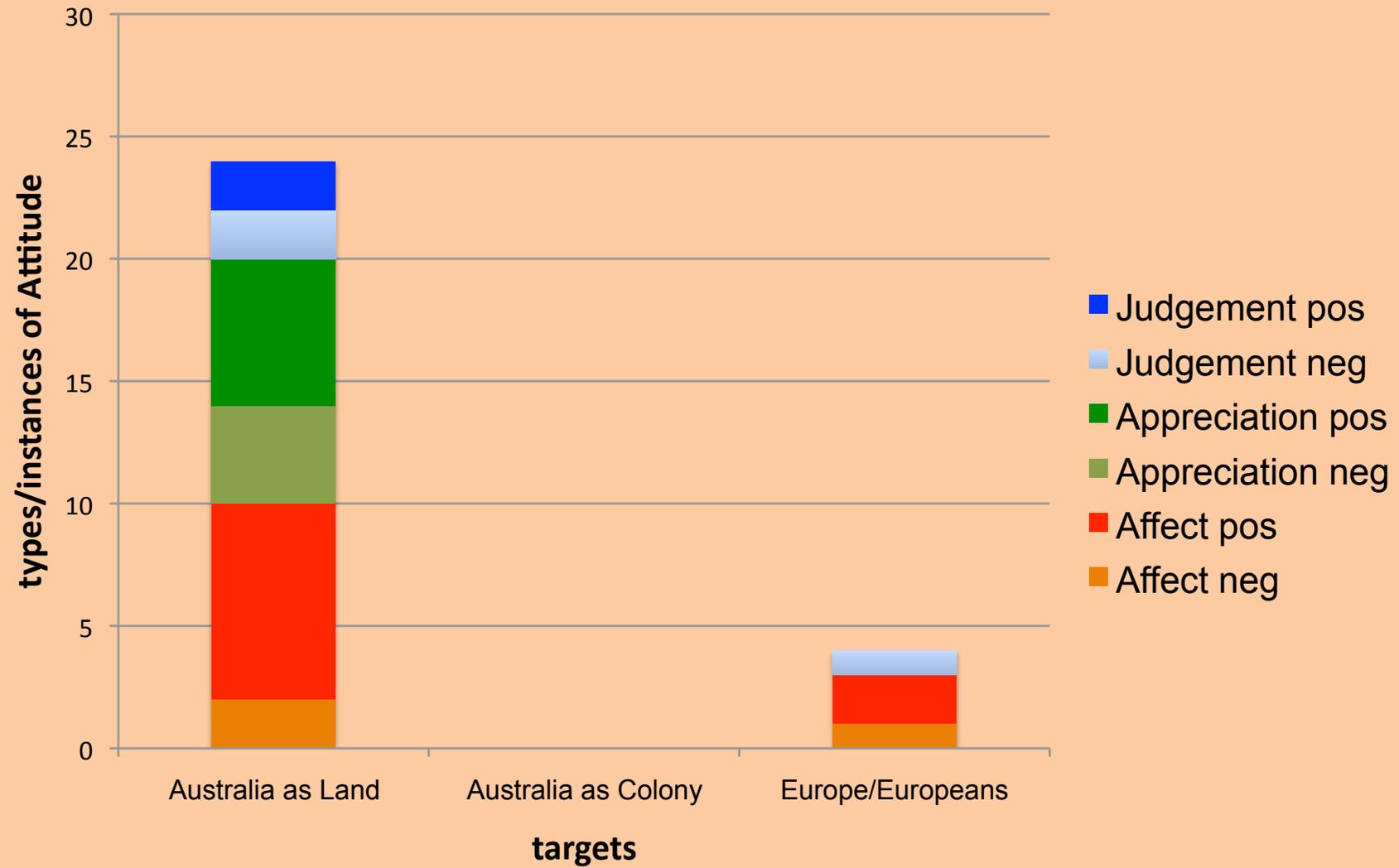
We carry in our hearts the true country
And that cannot be stolen
We follow in the steps of our ancestry
And that cannot be broken

Hirst and Moginie appropriate an aboriginal voice to make a claim for legitimacy using a 'born' gaze under Maton's so-called 4-K framework:

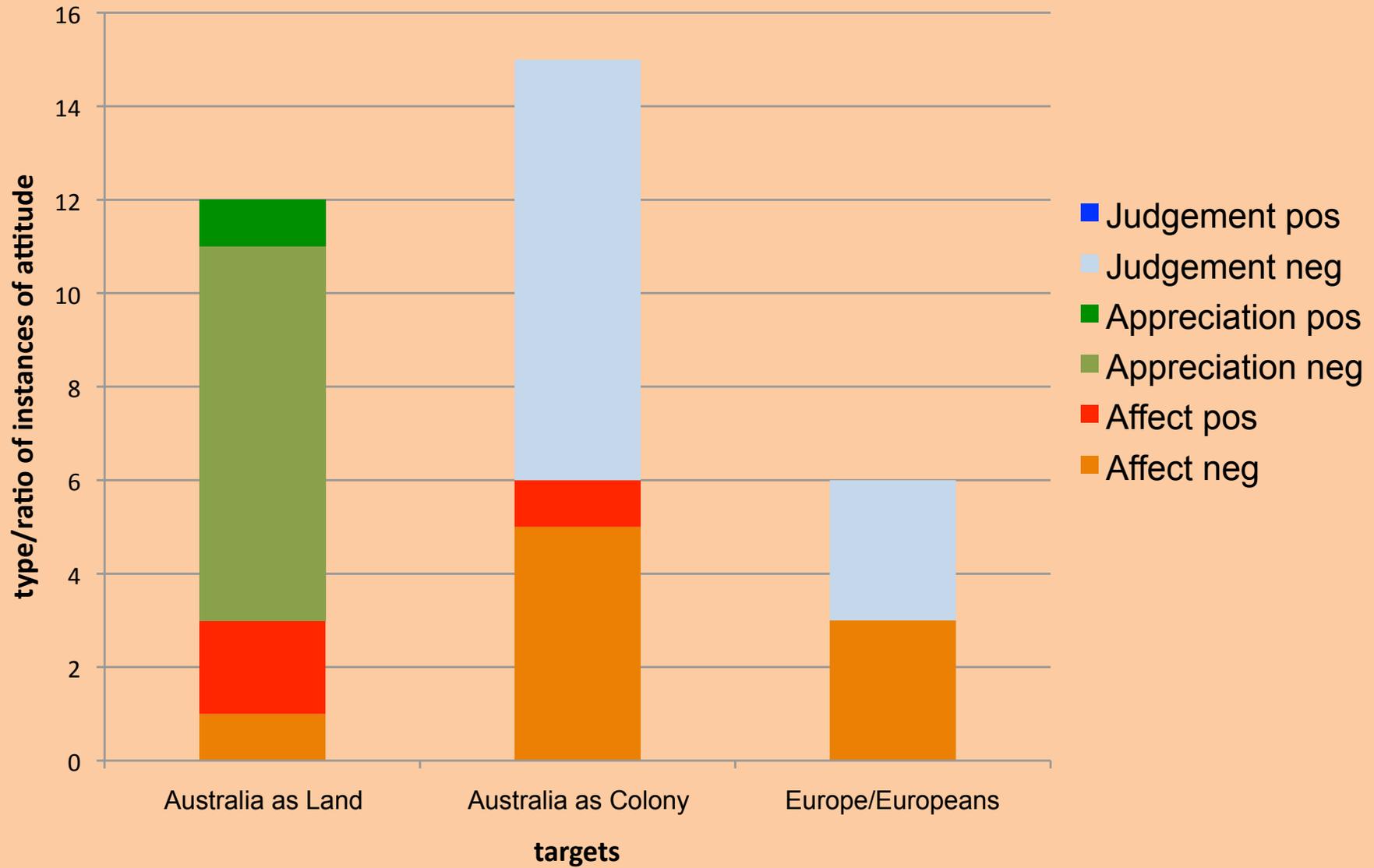
- We carry in our hearts the *true* country (not landform)
- We follow in the steps of *our ancestry*, that cannot be broken
- *40,000 years* can make a difference
- *people*

Comparing types and instances of Attitude in the three texts...

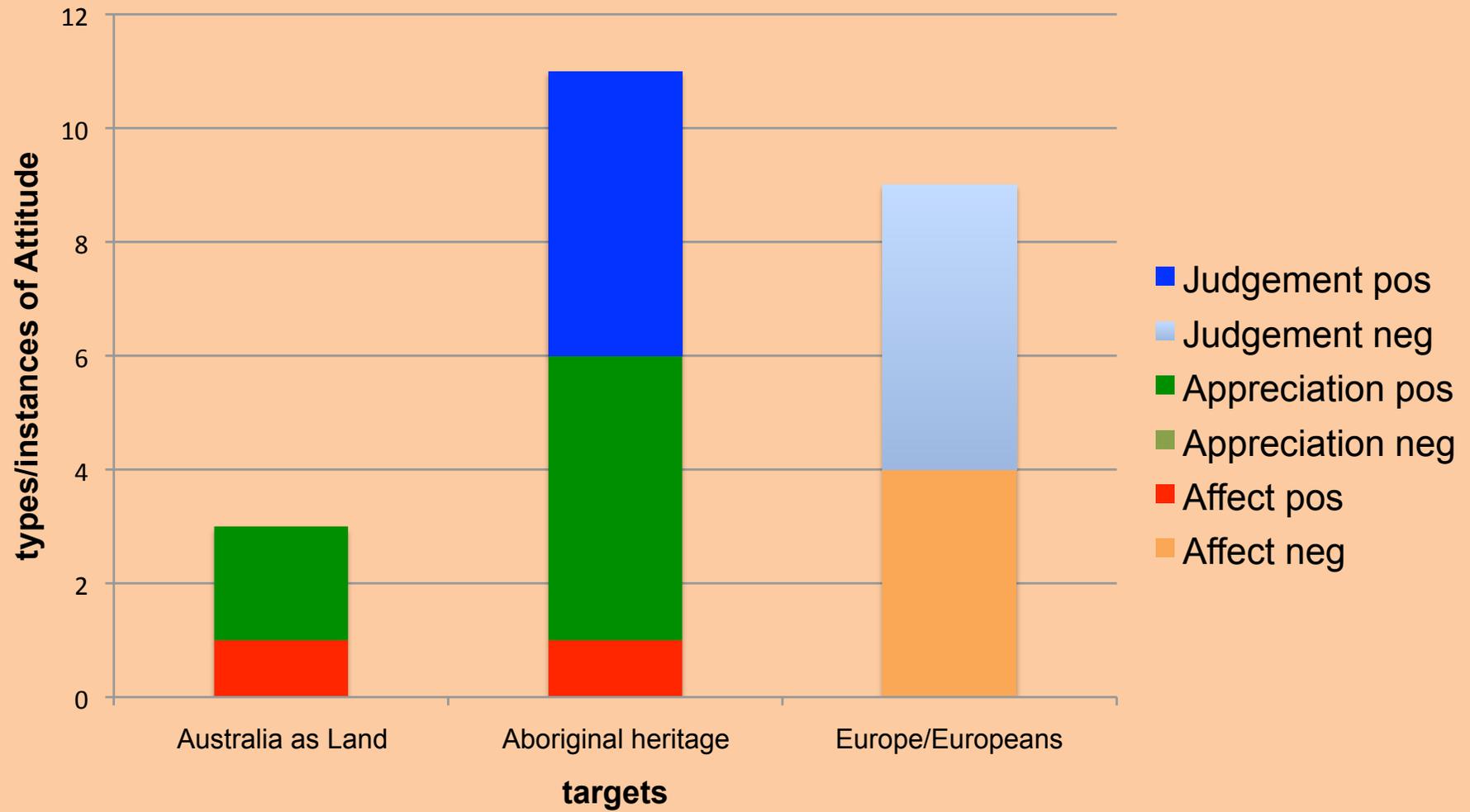
"I Love a Sunburnt Country" McKellar



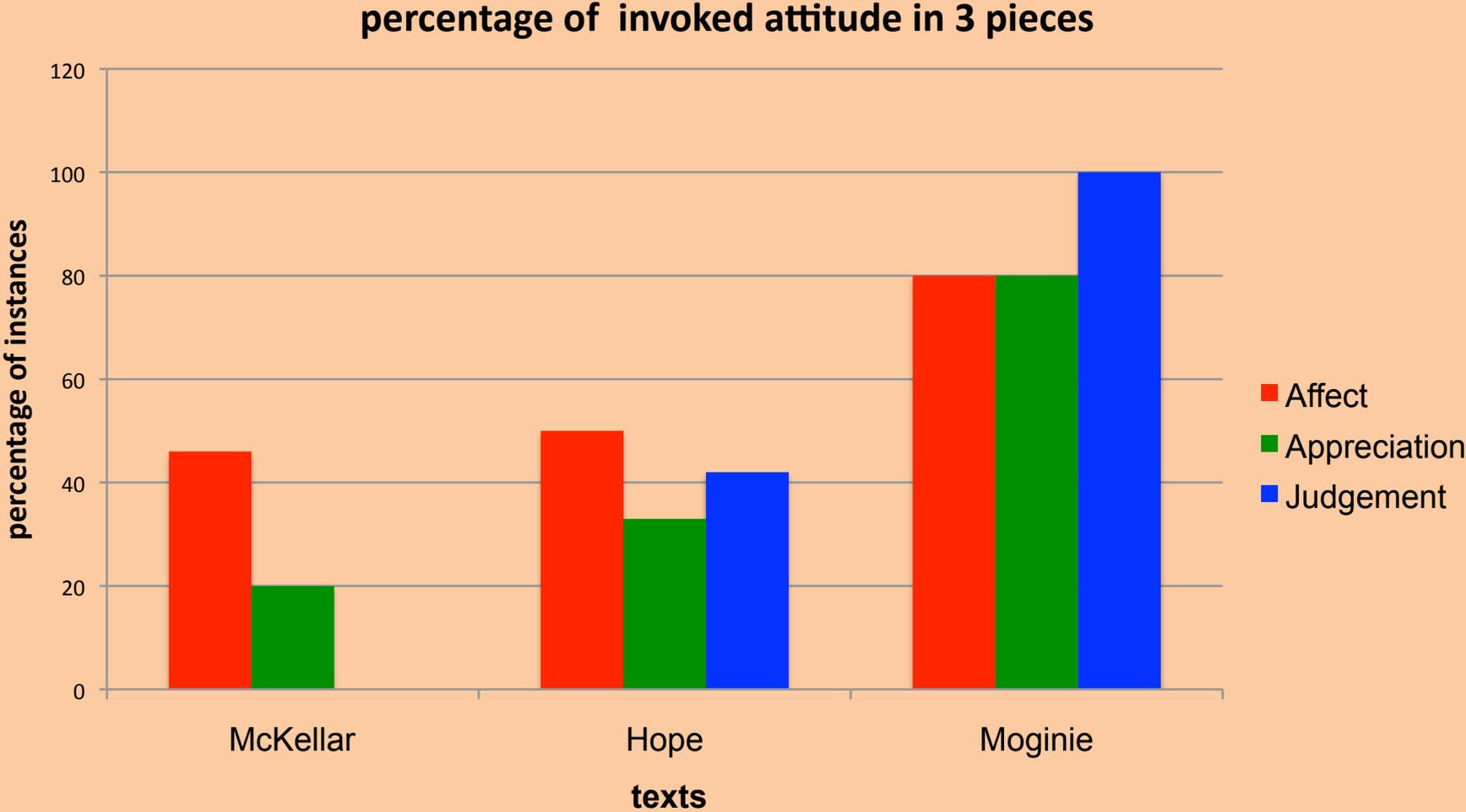
"Australia" A.D Hope



"The Dead Heart"



less linguistic abstraction, more experiential, more reliance on metaphor:
more *invoked* (SG+ SD+)



Semantic gravity (SG +/-):

The degree to which meaning relates to its context in order to make sense – the stronger the semantic density, the more closely meaning relates to context; less abstract, more concrete

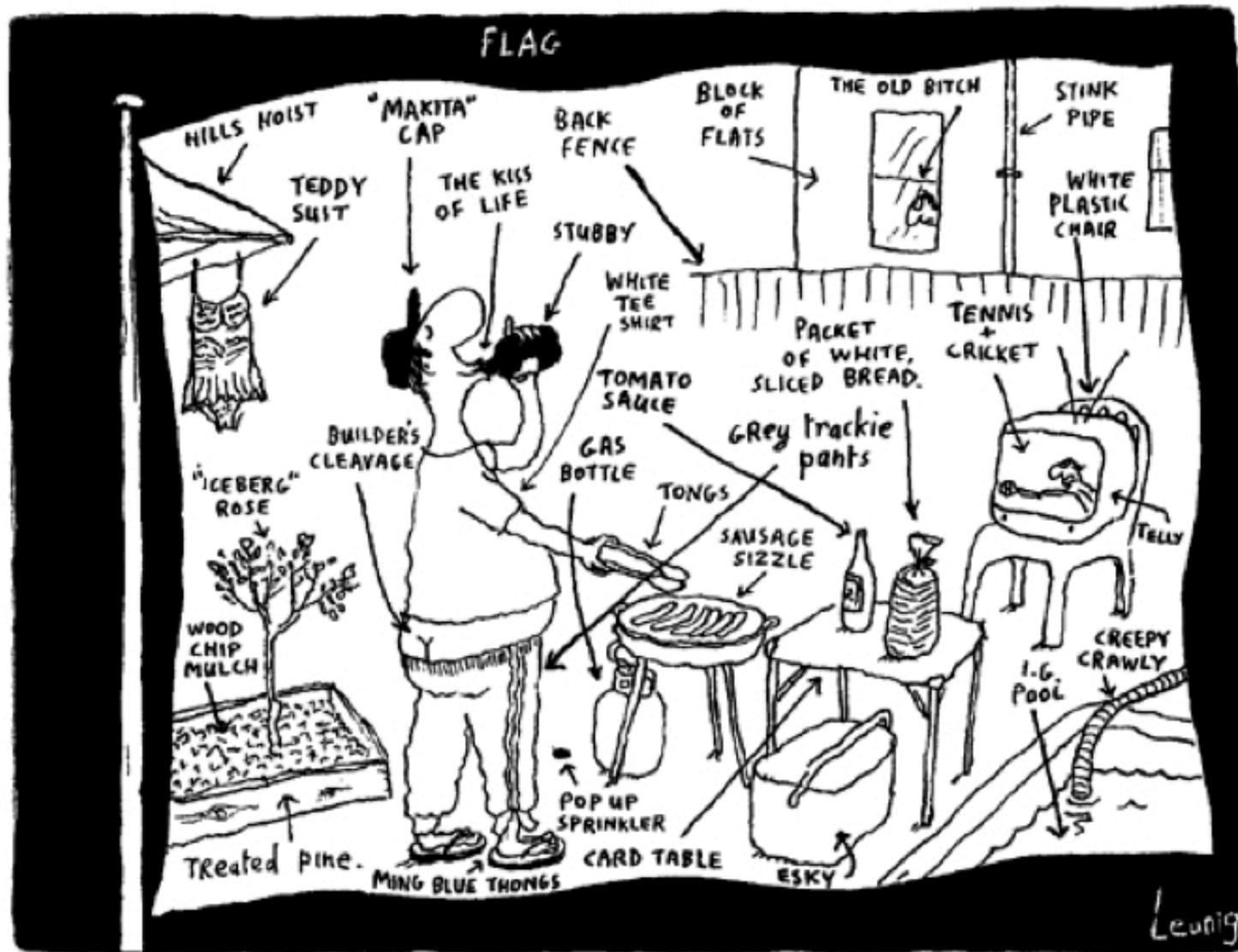
Semantic Density (SD +/-):

The degree of condensation of meaning within specific social practices – the stronger the density, the more meanings are condensed; symbols, icons, technical terms

[Maton, various]

modern Australian identity: icons of suburbia

Leunig - Sydney Morning Herald 3 March 1998



...even more semantic gravity and semantic density

In conclusion..

Appraisal and attitude analysis can be used ~

- to tease apart the ways that values accumulate around specific entities and artefacts over periods of time
- to highlight patterns and/or groupings of values in particular textual artefacts
- to understand how literary works invite response through these groupings of values and associations
- to compare related texts in order to reveal relative values and stances

