

Framing of aboriginal art by irwin, r and farrell

[Art & Culture](#), [Artists](#)



The article notes that history presents another controversy since many institutions, and individuals disregard the assertion that historical artifacts are factual documents (Irwin & Farrell, 1996). Functions of objects present another controversy where art objects are nonfunctional in Eurocentric thought but very functional in First nations. The success and recognition of First Nations artists and museums derived other controversies. Modernism influences art perspectives were a tourist mentality begun to define artistic creations when Europeans came to North America (Irwin & Farrell, 1996). The article presents a narrative summary of the Anishinaabe community by discussing its art forms, creativity, and talent, artistic expressions. The article notes that art education can address art controversies by considering the cultural perspectives of different people (Irwin & Farrell, 1996).

Commentary

The authors' assertion that an aboriginal conception of time differs from an Ecocentric conception of time is logical in that time is simultaneous. Moreover, visual and performing modes of expression are fundamental in any community since most communities express life through symbols systems and lifestyles that depict visual and performing modes of expression. The Ecocentric approach is effective in categorizing the life of aboriginal people in terms of art since art is the surest way of understanding the social and cultural beliefs of the aboriginal people. For instance, we can categorize the aboriginal people from their unique way of sewing, painting, and writing since they represent a similar artistic trend. Indeed, pictures drawn by the aboriginal people define their society, beliefs, and visual forms of expression. As such, it is true that cultural or societal beliefs frame our

views towards life and visual symbols.

The authors use relevant examples to explain various concepts in the text. Ideally, the authors present the controversies in First Nations Art in a detailed and clear manner. They addressed the dynamics of each controversy and related them to Eurocentric and aboriginal conceptions of art in an effective manner. For instance, they established the controversy in the functions of objects where art objects are nonfunctional in Eurocentric thought but very functional in First nations. The authors presented a relevant example by researching and summarizing the art forms, creativity, and talent, artistic expressions of the Anishinaabe community. I agree with the authors' assertion that art education can address the art controversies by considering the cultural perspectives of different people.