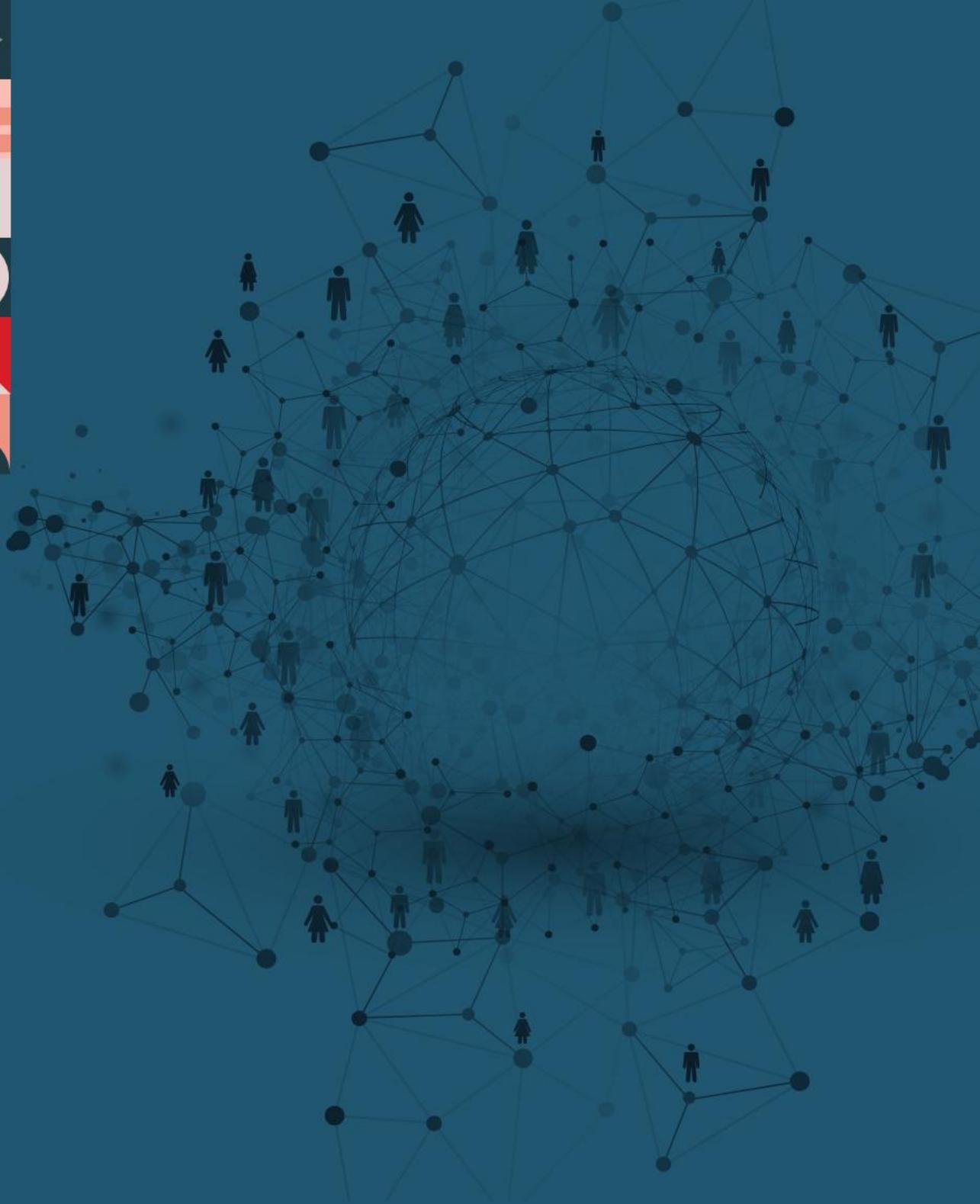


SOCIAL EDUCATION VICTORIA



# SOCIOLOGY

## VCE Units 3 & 4



MARIA BABELJA  
MOHAMED SAYED IBRAHIM  
ANALIA SOLIS

# SOCIOLOGY

VCE Units 3 & 4  
3rd Edition

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VCE Sociology Units 3 & 4, 3rd edition  
By Maria Babelja, Mohamed Sayed Ibrahim and Analia Solis.

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## Preface and acknowledgements

Social Education Victoria (SEV) is pleased to publish this third edition of the Sociology VCE Units 3 & 4 textbook written by Maria Babelja, Mohamed Sayed Ibrahim and Analia Solis. We would like to acknowledge the involvement of James Arvanitakis, Dan Woodman and Augusta Zeeng in the production of the first and second edition.

This revised edition has been updated to reflect both the dynamic nature of sociological inquiry and Australian society, along with educators' increased familiarity and experience with the VCE Sociology Study Design.

The production of any textbook is a complex task subject to very tight time frames. This process has been made more challenging due to the COVID-19 pandemic, and we would like to congratulate the authors, the researchers, the design team, the editors, the proofreaders and the printers for the commitment, diligence, patience and skill they have exhibited over the course of this journey. I would also like to thank the SEV office staff for their invaluable contributions and support, as well as the SEV Textbook and Resource subcommittee for their guidance.

It should be noted that SEV regards these textbooks as an ongoing project; we are always working on additional materials or professional learning events to complement this work. Please visit [www.sev.asn.au](http://www.sev.asn.au) for further information about this ongoing work.

In closing, I wish to highlight the online support SEV will provide as a part of your textbook purchase. A website with additional material has been created for students and teachers of **VCE Sociology 3 & 4**, and is available to purchasers of this textbook via the hyperlink below.

For access to these online resources visit:

**[www.sev.asn.au/textbook-resources/soc34](http://www.sev.asn.au/textbook-resources/soc34)**

We at Social Education Victoria trust that this publication, and accompanying online resources, will help to play a part in your enjoyment and understanding of this subject and wish you all the best for your studies.

Laura Newman  
Executive Officer  
Social Education Victoria

Social Education Victoria acknowledges that this textbook was produced and printed on the lands of the Boon Wurrung, Dja Dja Wurrung and Wurundjeri people of the Kulin Nations, in Naarm/Melbourne and in Castlemaine. We pay our respects to Elders past, present and emerging. We acknowledge the continuing cultures and knowledge of First Nations people and their enduring connection to country, including lands and waters. First Nations people were the first educators on this land, which always was and always will be Aboriginal land.

Social Education Victoria has attempted to present this material sensitively while meeting the requirements of curriculum and pedagogy. We are also learners in this area and are trying to continually improve our writing and editorial processes. Feedback is welcome as we work to educate ourselves as a writing and editorial team.

Please note that this publication includes representations of First Nations people who have died.

# 3

## Culture and Ethnicity

### Area of Study 1: Australian Indigenous Culture 1

- Colonisation and its effects on Australian Indigenous culture 7
- The meaning of culture and its components: material and non-material culture 9
- The sociological imagination, C.W. Mills and its connection to culture 15
- The sociological imagination: personal troubles to public issues 17
- The concepts of ethnocentrism and cultural relativism 19
- Misconceptions about Australian Indigenous culture 25
- Historical suppression of Australian Indigenous culture through policies 29
- Historical and contemporary representations of Australian Indigenous culture 36
- Contemporary representations of Australian Indigenous culture 38
- Reconciliation 40
- Issue investigation template 47
- Investigating one issue related to changing awareness of Australian Indigenous culture 47
- Suggestions for issues for further investigation studied 49
- Questions and sample responses 52
- Revision questions 55
- References and further resources 57
- Glossary of terms 59

### Area of Study 2: Ethnicity 63

- The nature and meaning of race and ethnicity as sociological concepts 71
- Ethnocentrism 80
- Cultural relativism 82
- Ethnic hybridity 85
- The multicultural policy 92
- Australia's current ethnic diversity compared with other developed countries 95
- The limits of multiculturalism and multicultural policy 99
- Barriers and enablers to belonging and inclusion in Australia's multicultural society 102
- The nature of ethical methodologies 110
- Ethnicity report guide 115
- The experience of a specific ethnic group in Australia 115
- Sample report 117
- How does the ethnic group identify itself? 117
- Identify (find evidence) and explain some of the barriers and enablers experienced by the ethnic group 121
- References and further resources 129
- Glossary of terms 133

# 4

## Community, Social Movements and Social Change

### Area of Study 1: Community 135

- The concept of community **139**
- Types of communities **140**
- Changes to the concept of community over time **142**
- The impact of information and communications technology (ICT) on the concept of community **144**
- What changes our communities? **154**
- The effect of sociocultural changes **156**
- The effect of political changes **158**
- The effects of geographical characteristics on the experience of community **161**
- Case study: Adass Israel community **165**
- Applying ethical methodology to researching the Adass community **165**
- References and further resources **178**
- Glossary of terms **180**

### Area of Study 2: Social Movements and Social Change 183

- The Dakota Access Pipeline **187**
- The concept of social change **189**
- Social change **190**
- The nature and purpose of social movements **193**
- Types of social movements **198**
- The stages in social movements **199**
- How power is used by a social movement and its opposition **204**
- Strategies used by environmental movements **208**
- Influences of social movements on social change **212**
- Questions and responses **223**
- References and further resources **227**
- Glossary of terms **229**



**3**

# **CULTURE AND ETHNICITY**

Area of Study 1:  
Australian Indigenous Culture

## Area of Study 1: Australian Indigenous Culture

On completion of this unit the student should be able to analyse and evaluate changes in public awareness and views of Australian Indigenous culture. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 1.

### Key knowledge

- the meaning of culture and its major components: non-material culture and material culture
- the sociological imagination as conceived by Charles Wright Mills and its connection to the study of culture:
  - the process of engaging the sociological imagination
  - the distinction between ethnocentrism and cultural relativism, and their relationship to the sociological imagination
- public misconceptions about Australian Indigenous culture concerning:
  - past perception that Australia was land that belonged to no-one prior to European arrival
  - the perception that Australian Indigenous people share one culture
  - the perception that Australian Indigenous people mainly live in arid areas of Australia
- factors that support and/or limit public awareness of Indigenous Australian culture:
  - the historical suppression of Australian Indigenous culture through protection and segregation, and the assimilation policies and Australian Indigenous responses to this suppression
  - a range of historical and contemporary representations of Australian Indigenous culture that could be interpreted as ethnocentric and/or culturally relativistic representations
  - reconciliation: practical (government actions), symbolic (the Apology) and the Close the Gap campaign
- the implications of the above factors for shaping the public views of Australian Indigenous culture
- one issue related to changing awareness of Australian Indigenous culture:
  - the nature of the issue
  - the historical and political context of this issue
  - the relationship between this issue and awareness of Australian Indigenous culture
  - significant Indigenous and non-Indigenous people (individuals and/or groups) involved; their response/s to the issue; and implications of these responses for shaping public views of Australian Indigenous culture.

### **Key skills**

- explain public misconceptions about Australian Indigenous culture
- analyse representations
- construct an overview of the historical suppression of Australian Indigenous culture
- examine a range of factors and one issue and how each supports and/or limits the public awareness of Australian Indigenous culture
- evaluate the implications of these factors and one issue for shaping public views of Australian Indigenous culture
- explain and apply sociological concepts
- source and evaluate relevant evidence
- use a range of relevant evidence to support observation and analysis
- critically reflect on their own and others' approaches to understanding the social world
- synthesise evidence to draw conclusions.

#### **Explore some of the following maps relating to Aboriginal Australia linked below:**

Local Nations: Language Groups – Australians for Native Title and Reconciliation (ANTaR) Victoria.

 [www.antarvictoria.org.au/local-nations](http://www.antarvictoria.org.au/local-nations)

Map of Indigenous Australia – AIATSIS

 [www.aiatsis.gov.au/explore/map-indigenous-australia](http://www.aiatsis.gov.au/explore/map-indigenous-australia)

Victoria's current Registered Aboriginal Parties - Victorian Aboriginal Heritage Council

 <https://www.aboriginalheritagecouncil.vic.gov.au/victorias-current-registered-aboriginal-parties>

# 3

## Culture and Ethnicity

### Area of Study 1: An Introduction to Australian Indigenous Culture

#### **Colonisation and its effects on Australian Indigenous culture 11**

Thinking that informed colonisation and made it possible **12**

#### **The meaning of culture and its components: material and non-material culture 13**

Culture **13**

Australian Indigenous people and culture, then and now **15**

#### **The sociological imagination, C.W. Mills and its connection to culture 19**

#### **The sociological imagination: personal troubles to public issues 21**

Understanding Aboriginal and Torres Strait Islander cultures **21**

The sociological imagination and understanding Australian Indigenous culture **22**

#### **The concepts of ethnocentrism and cultural relativism 23**

Ethnocentrism **23**

Distinguishing ethnocentrism and racism **24**

Cultural relativism **25**

What is the relationship of ethnocentrism and cultural relativism with the sociological imagination? **25**

#### **Misconceptions about Australian Indigenous culture 29**

Misconception #1 – Indigenous Australians did not own the land **29**

Misconception #2 – Indigenous people are a homogeneous group **29**

Misconception #3 – Indigenous people live in arid areas **30**

Factors that support or limit public awareness of Indigenous Australian culture **31**

#### **Historical suppression of Australian Indigenous culture through policies 33**

Protection and segregation: 1830s to 1940s **33**

Responses to protection and segregation **34**

Assimilation: 1940s to 1960s **35**

Responses to assimilation **38**

#### **Historical and contemporary representations of Australian Indigenous culture 40**

Historical representations of Australian Indigenous culture **41**

#### **Contemporary representations of Australian Indigenous culture 42**

#### **Reconciliation 44**

Practical reconciliation **45**

Responses to Closing the Gap and its impacts **46**

Close the Gap campaign **47**

Symbolic reconciliation **48**

Symbolic reconciliation – The Apology **48**

#### **Investigating one issue related to changing awareness of Australian Indigenous culture 51**

Some issues adversely affecting Aboriginal and Torres Strait Islander peoples **51**

Issue investigation template **52**

Criteria **52**

Suggestions for issues for further investigation studied **53**

Treaty **53**

History wars **54**

Aboriginal art and souvenirs **54**

References **61**

Glossary of terms **63**

**Content warning: Aboriginal and Torres Strait Islander people are advised that this chapter includes images of and refers to the names of people who have died.**

# An introduction to Australian Indigenous culture

There are many Indigenous nations, language groups and cultural groups in Australia.

There are many Indigenous nations, language groups and cultural groups in Australia. It is important for us to have a clear understanding of the terminology used in VCE Sociology. The term **Indigenous** is used to describe the **First Peoples** of Australia. **Indigenous Australia** is a generic term used when referring to Aboriginal and Torres Strait Islands peoples and cultures.

**Indigenous** people from mainland Australia and Tasmania are referred to as **Aboriginal** people, and those from the islands to the north of the Cape York Peninsula in Queensland are **Torres Strait Islander** people.

The term 'Koorie' is used as a collective term to describe Aboriginal people 'whose traditional lands and waters exist within the boundaries that today frame the state of Victoria' (VAEAI).

First Nations peoples around the world use the term 'indigenous' to discuss shared experiences of being colonised, to celebrate culture and heritage, and when advocating about issues of particular concern.

Aboriginal and Torres Strait Islander peoples share many cultural practices, ways of life and identity, the experiences of colonisation and its historical and contemporary impacts, their struggles for equality and recognition and much more. That said, it's crucial to recognise that they are distinct cultural, and that they exhibit with quite diverse and unique cultural practices and experiences that distinguish Aboriginal peoples from Torres Strait Islander people, as well as within these groups. They should not be considered homogenous.

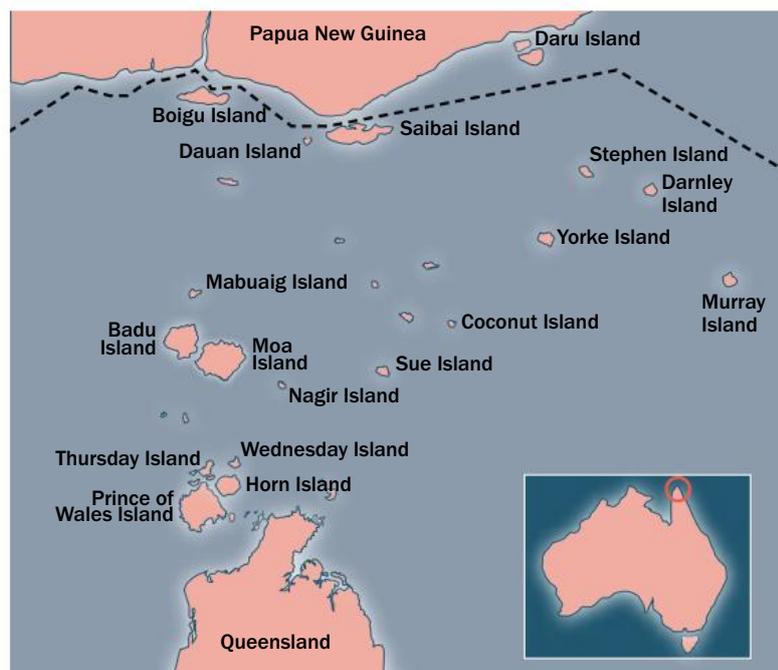
 Further reading:  
'Appropriate terminology for Aboriginal and Torres Strait Islander people – it's complicated', Luke Pearson, IndigenousX 2021.  
[www.indigenoux.com.au/appropriate-terminology-for-aboriginal-and-torres-strait-islander-people-its-complicated](http://www.indigenoux.com.au/appropriate-terminology-for-aboriginal-and-torres-strait-islander-people-its-complicated)

Australian Aboriginal culture is the world's oldest living culture, dating back at least 65,000 years. Before

**Indigenous Australia(n)** is a generic term used when referring to both Aboriginal and Torres Strait Islands people and culture.

**Aboriginal** refers to Indigenous people from mainland Australia and Tasmania.

**Torres Strait Islanders** refers to Indigenous people from the islands to the north of the Cape York Peninsula in Queensland.



A map of the Torres Strait region. Source: [www.researchgate.net/profile/GailGarvey/publication/227712806/figure/fig2/AS:669582327050258@1536652275815/Map-of-the-Torres-Strait-regions-of-Australia-10.png](http://www.researchgate.net/profile/GailGarvey/publication/227712806/figure/fig2/AS:669582327050258@1536652275815/Map-of-the-Torres-Strait-regions-of-Australia-10.png)

Australia was colonised, an estimated one million people were living on the continent and the surrounding islands. There were more than 500 Aboriginal nations and between 200 and 500 different languages were spoken.



### Do you know what country you're in?

The Welcome to Country app can identify the Country you're in and tell you more about it, such as the language and the language group of the local people, as well as giving you a 'Welcome to Country.'

In Aboriginal culture people have a strong connection to country. Unlike the Western concept of land ownership that dominates today, Aboriginal people have traditionally seen themselves as stewards or caretakers of the land; that is, they are responsible for looking after it during their lifetimes and then pass it on to the next generation. The land is seen to provide everything that is needed to live: food, shelter, tools and medicine. Essentially it is a reciprocal relationship.

Traditional Aboriginal societies are 'holistic': that is, family and kinship, politics, law, culture, land and economic activity are interconnected with a spiritual dimension. This is believed to maintain life in community. This spiritual dimension is referred to in English as **The Dreaming**.

The Dreaming is a difficult concept to explain as there is no English equivalent. It is central to Aboriginal existence and culture as it explains how the world came to be, and it encompasses the whole life of the people, the environment and the creator spirits.

**The Dreaming** is central to Aboriginal existence and culture as it explains how the world came to be. It encompasses the whole life of the people, the environment and creator spirits. It outlines Aboriginal worldviews and spirituality.

Work was seen as a spiritual act, which was dependent upon the ancient laws and traditions established by the creator spirits, and not simply an economic act of survival. Every person in the group had their role, rights and responsibilities.

Aboriginal societies were quite diverse and distinct, inhabiting the full range of environments and climates across a vast continent, meaning that the land (weather, terrain, and plant and animal life) informed their Dreaming, diet, lifestyle, activities, tools and clothing in distinct ways.

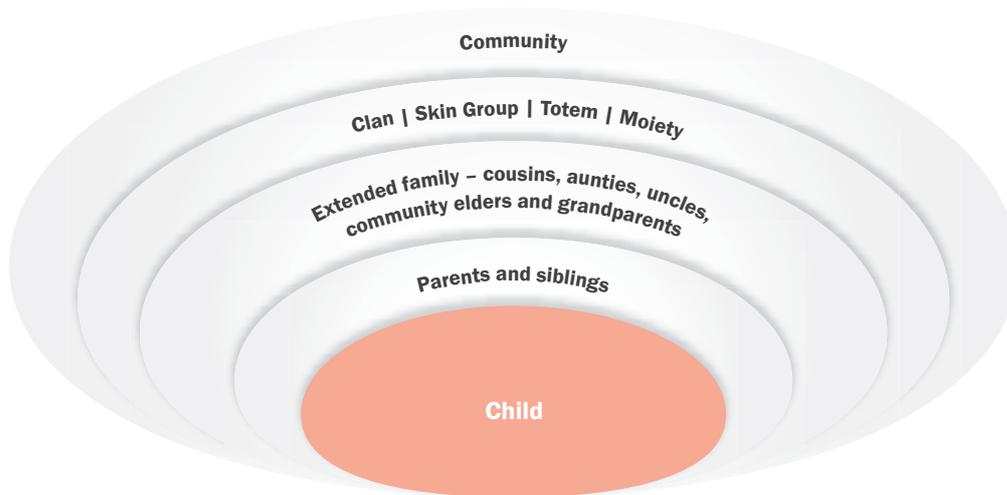
The stacked diagram below illustrates the holistic nature of relationships and society of Aboriginal culture and how they overlap and connect to each other to inform responsibilities and connections.

 Sources and further resources: Dreamtime chart:  
<http://aboriginalart.com.au/culture/dreamtime3.html>

Torres Strait Islands culture is just as rich, dating back 2500 years. Two main languages are spoken and each has a number of dialects, influenced by the geographical area. The diverse cultural practices of Torres Strait Islander peoples differ between islands, where they live in small communities. Torres Strait Islander culture is strongly influenced by the sea, which forms the basis for their spiritual beliefs.

 Sources and further resources: Map of TSI languages  
<http://asiapacific.anu.edu.au/maponline/base-maps/torres-strait-language-groups-0>

Figure 3.2: The interconnectedness of Aboriginal society



## Colonisation and its effects on Australian Indigenous culture

The process of **colonisation** involves the formation of a settlement or colony by one nation over another. This is usually done through political rule, cultural expansion and domination, and large-scale immigration.

The phenomenon of colonisation reached its peak between the fifteenth and mid-twentieth centuries, and involved a number of European powers – most prominently, Britain, France, Spain, Portugal and the Netherlands. Through trade, organised violence and other means of influence, these countries established world-spanning empires across the Americas, Africa, the Middle East, India and East Asia.

In the case of Australia, Britain was looking to expand its empire, was seeking to establish a bulwark against other colonial powers, and wanted to establish a penal colony, as British prisons were overflowing.

Captain James Cook claimed the eastern portion of the Australian continent for the British Crown in 1770, naming it New South Wales. Although Cook observed and interacted with people there, he declared the land **terra nullius**, Latin for 'nobody's land'.

The First Fleet, led by Governor Arthur Phillip, arrived in Sydney Cove in 1788. The British colonisers broadly saw Indigenous Australians as inferior, 'uncivilised', and an obstruction to the colonisation of the territory. From 1815 onwards, the colonists began to infiltrate west across the Great Dividing Range into the interior of the continent and eventually began large-scale farming on lands like those of the Wiradjuri people, 'fine forest land and the best watered country of any I have seen in the colony' (William Lawson's journal, 1813). This helped secure the food supply for the colony of New South Wales. For the Wiradjuri, being driven from their lands was a disaster, and led to war.

Colonial behaviour of this sort led to the numerous and heterogeneous Indigenous peoples being **dispossessed** of their land, culture and laws. The effects of colonisation were devastating:

**Colonisation** involves the formation of a settlement or colony by one nation in the lands of another. This is usually done through political rule, cultural expansion and domination and (in the case of 'settler-colonialism') large-scale immigration into a 'new' location.

**Terra nullius.** A belief that declares that a land is 'empty' and does not belong to anyone.

**Dispossession.** This occurs when land is taken from a group of people by a colonial power. This process also extends to being displaced and disconnected from the land, severely impacting on all physical and spiritual ties to the land.

- the Indigenous population decreased dramatically, both due to the introduction of new diseases and violent conflict with the colonisers
- the spreading acquisition of land by the ‘settlers’ led to people being moved away from their homes and disrupted their access to food and land
- Indigenous people were denied their humanity
- Indigenous people were treated as if they were all the same – as ‘Aborigines’ – and were thus denied their distinct identities
- people were separated from family and kinship groups.

Be aware that ‘colonisation’ and ‘colonised’ are contested terms. Historically, Australian students have been taught that Australia was ‘settled’, however, as we become more aware of the multiplicity of narratives in the story of Australia, we can reach a better understanding of why many people increasingly come to understand the arrival of the British as colonisation, invasion and genocide, rather than mere ‘settlement’. This is in no small part due to decades of dedicated advocacy by First Nations people.

 To learn more about the colonisation of Australia, watch *Occupation: Native*: [www.sbs.com.au/ondemand/video/1023810627953/occupation-native](http://www.sbs.com.au/ondemand/video/1023810627953/occupation-native)

### ***Thinking that informed colonisation and made it possible***

Every society has distinctive ways of being and doing. When one society meets with a new group this can often lead to shock, judgement, misunderstanding and even conflict. This is usually informed by the ideas and beliefs a society has about the world and the way its citizens construct themselves. These factors will shape the way that a society views and treats others.

The ideas and beliefs that allowed for colonisation to occur are relatively new in human history, dating back only 400 years. The central concept was **race**, which means categorising a group of people based on physical characteristics such as skin colour, eye shape, hair type and bone structure. At the time, dominant European nations conceived of a hierarchy of races, placing Europeans at the top and indigenous peoples at the bottom.

This idea was influenced by both the Bible and Darwin’s theory of evolution. You will learn more about this in the ethnocentrism section of this chapter.

**Race** refers to putting a group of people into a category based on physical characteristics, such as skin colour, eye shape, hair type and bone structure.

Reflect on the following:

- What was British society like in the 1700s?
- How would British society and Australian Indigenous societies have differed from each other?
- What kinds of assumptions or judgements and misunderstandings or misconceptions might they have had of each other? Consider both British and First nations perspectives.
- What could these assumptions or judgements and misunderstandings or misconceptions have led to?

## The meaning of culture and its components: material and non-material culture

### **Culture**

Culture is a central concept in the discipline of sociology. A society cannot be studied without an understanding of the concept of culture and how it is practiced.

We often think of culture as art and music. For sociologists, 'culture' refers to the unique way of life, shared values, norms and everyday practices that are characteristic of a particular group or society. These are learnt by members and passed on to following generations.

Culture is important because it:

- is how we create meaning within our community
- is how we express our values
- is how we demonstrate our distinctiveness as a group
- lays out the daily practices we engage in
- sets out our expectations and responsibilities
- provides a sense of identity and belonging
- creates generational bonds through the process of transmission.

It is important to note that sociologists do not think that all people in one group or culture believe the same thing. Hence, sociologists sometimes talk about a dominant culture but also recognise that various subcultures exist and sometimes conflict with the dominant culture.

We learn these through the process of **socialisation** – that is, the way we learn norms and how to behave.

It is important to note that culture is not stagnant and it changes over time. For example, norms about the way we dress have changed radically over the last century. Likewise, expectations of gendered behaviour has radically altered over the last century.

### *Material and non-material culture*

Culture is divided into ideas, or **non-material culture**, and things, or **material culture**. They can overlap and be interrelated, for example, the Australian national flag is a physical representation of selected symbols of Australia's identity: British heritage, its geographic location and Federation.

Non-material culture comprises many components. Language, values and norms are central.

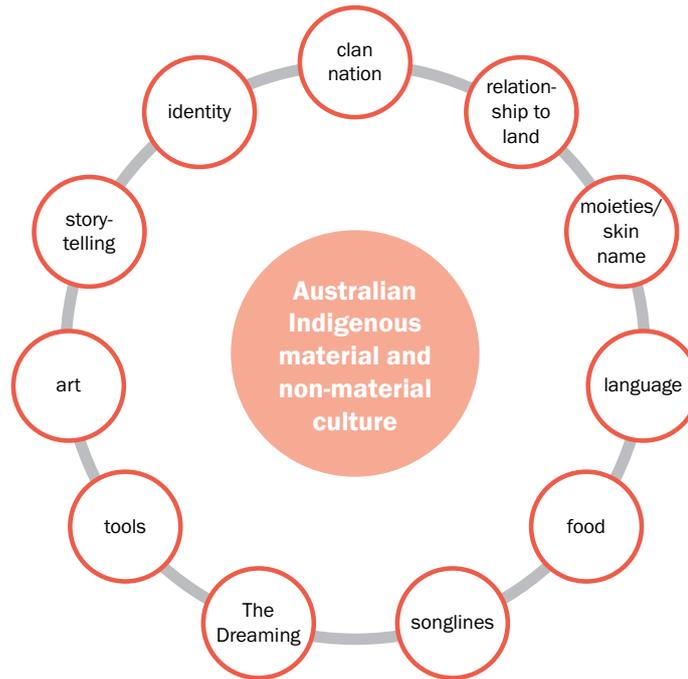
- **Language** is the basis for how we communicate and express culture. Language is made up of words both written and spoken. All cultures have a language that they communicate in. It is through language that knowledge, values and norms are shared and transmitted.

**Culture** refers to the way of life, shared values, norms and everyday practices characteristic of a particular group or society. These are learnt by members and passed on to following generations. Culture can include material or non-material components.

**Socialisation** is the way we learn norms and how to behave.

**Non-material** culture refers to the ideas created and passed down by members of a group about their culture. These include beliefs, values, rules, norms, morals, language and knowledge, which provide a guide for how members see the world and relate to it, as well as outlining expected behaviour.

**Material culture** is the physical objects and things created by members that are used to define and attach meaning to their culture. These include tools, art, buildings, spaces, flora and fauna, clothing and food.



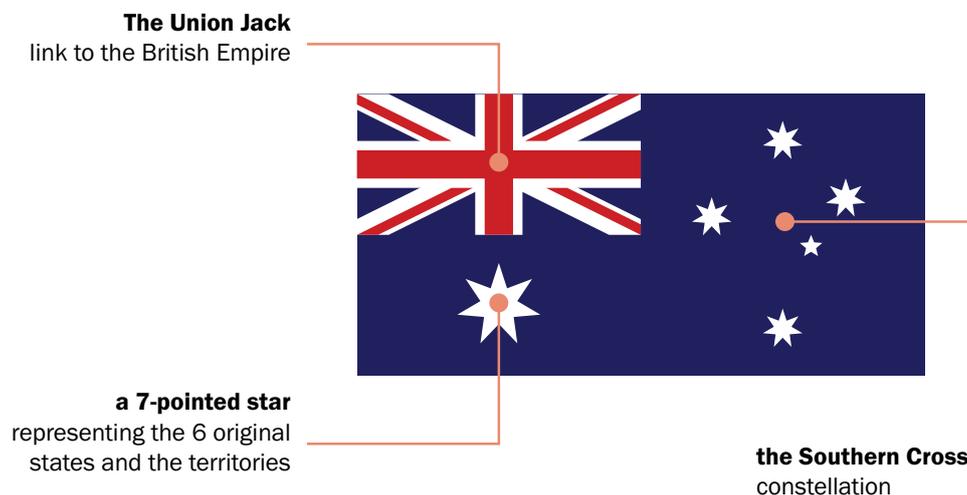
- **Values** are the beliefs that some things in life are desirable and worthwhile. Values inform desirable and undesirable behaviours, thus shaping a culture’s norms.
- **Norms** are informed by values and are the rules that guide a society; they outline the expected behaviour in particular situations. Norms can be formal or informal.

Formal norms – mores and laws – are seen to be the most important and are usually outlined in law or institutional documents. Life is highly valued in most societies, and this is reflected in formal norms through the law. For example, the Victorian *Crimes Act* sets out the definition of murder and manslaughter outlining our values and the expected norm.

Informal norms (folkways and customs) are seen to be less important; however, they do influence how people behave. They include things like table manners and dress codes.

**Symbols** are things that a society attaches meaning to and understands, and that its members use to communicate with one another. Symbols can be a type of non-verbal communication, such as a gesture, or a material object, like a flag.

*The symbolic elements of the Australian flag*



### ***Australian Indigenous people and culture, then and now***

Australian Indigenous culture is not a thing of the past – it is diverse, evolving, alive and dynamic, although despite efforts to support and revive some languages, linguistic diversity is being lost.

Australian Indigenous peoples have a unique culture. As noted earlier, this is not one single or homogeneous culture: the cultures vary across the country as we see different languages, practices and expectations. While colonialism dramatically changed Indigenous cultures – sometimes deliberately and at other times by accident – many dimensions continue to thrive.

In contemporary Australia, Indigenous cultural practices are being continued, revived, maintained and passed on. This is particularly highlighted through the use and revival of languages, and artistic practice such as theatre, television and film, music, dance, visual arts, poetry and literature. The arts both maintain connections to traditional cultural practices as well as incorporating contemporary media and technology.



Bangarra Dance Theatre. Used with permission.

The Bangarra Dance Theatre uses both traditional and contemporary forms of dance, music, language, scenery and costumes to tell a variety of Indigenous stories and histories.

The use of traditional Aboriginal and Torres Strait Islander culture and ceremonies are increasingly common in our daily lives. Welcome to Country ceremonies and Acknowledgement of Country are being used in schools, when commencing meetings and at public events. Plaques acknowledge the Country and many include historical information.



The Melbourne Festival opens with a tanderrum (ceremony) performed at Federation Square. To view the tanderrum from the 2016 Melbourne Festival, visit: [www.youtube.com/watch?v=AzOvrcgG8dk](http://www.youtube.com/watch?v=AzOvrcgG8dk)



### **Activity 3.1.1 - Introduction to Australian Indigenous culture**

Go to the Reconciliation Australia web page linked below for an overview and a greater understanding of Australian Indigenous cultures.



Our culture – [www.reconciliation.org.au](http://www.reconciliation.org.au)

Using what you have learned from the textbook so far and the web page linked above, respond to the following questions.

#### **The Dreaming**

1. How is the Dreaming described?
2. What kinds of things does the Dreaming prescribe?
3. How is the Dreaming maintained over time?
4. What are some of the words for the Dreaming in languages from across Australia?

**Our language**

- 5. How important is language to culture and identity? Use examples to support your response.
- 6. What language does Djapirri speak?

**Country**

- 7. What is meant by the term ‘Country’?
- 8. What is its significance to Indigenous cultural practices and identity?
- 9. How is Country linked to other aspects of Indigenous culture?

**The environment**

- 10. What is the relationship between environment and culture? Provide examples to illustrate your response.
- 11. What is totemism?

**Customary law**

- 12. What is customary law?
- 13. What cultural practices does it inform?

**Trade**

- 14. What kinds of things were traded?
- 15. What aspects of material and non-material culture did trade facilitate and foster?

**Kinship**

- 16. Provide an explanation of the kinship system and how it functions. Use examples.
- 17. How is the kinship system different to the Western idea of family?

**Is it material culture, non-material culture or both?**

Tick the most suitable box or boxes for each component of Indigenous culture.

	Material	Non-material			
		Language	Values	Norms	Symbols
The Dreaming					
Language					
Country					
The environment					
Customary law					
Trade					
Kinship					

**1. Victorian Koorie cultures**

Go to the websites below to gain an understanding of Koorie cultures. Choose one type of art or artefact listed on the website.

- Welcome to Country:  
<https://victoriancollections.net.au/stories/koorie-art-and-artefacts>
- Message sticks:  
<https://victoriancollections.net.au/items/60e799213f60538185db7725>
- Sacred tree – Yingabeal:  
<https://victoriancollections.net.au/stories/yingabeal-indigenous-geography-at-heide>

- Woomeras:  
<https://victoriancollections.net.au/stories/koorie-art-and-artefacts/woomeras>
- Shields:  
<https://victoriancollections.net.au/stories/koorie-art-and-artefacts/gunnaikurnai-shields>



'Peewee Dreaming of Lupulnga, a Rockhole Site South of Kintore'. Makinti Napanangka, 2001.

Answer the following questions.

- Define culture including its two components.
- Describe how your chosen art or artefact may be composed of both material and non-material culture.
- How do these components of culture inform the way this society lives – their shared values, norms and everyday practices?

## 2. Aboriginal flag

Go to the AIATSIS website and read about the Aboriginal flag.

- 🌐 The Aboriginal Flag – AIATSIS: <https://aiatsis.gov.au/explore/aboriginal-flag>
  - Describe the flag and its symbolism.
  - How might the flag be composed of both material and non-material culture?
  - How do these components of culture inform the way this society lives – their shared values, norms and everyday practices?

## 3. Australian Aboriginal culture

Go to the Japingka Aboriginal Art Gallery website and read about the role of songlines in Aboriginal art.

- 🌐 <https://japingkaaboriginalart.com/articles/songlines-important-aboriginal-art/>
  - What are songlines?
  - Outline their place and use in Aboriginal culture?
  - Why are songlines important in Aboriginal art?
  - How do songlines connect to other components of culture? Use examples to support your response.
  - Describe how songlines inform the way a society lives – their shared values, norms and everyday practices?

## 4. Rainbow Serpent Dreamtime story

On the Japingka Aboriginal Art Gallery website, read about the Rainbow Serpent Dreamtime story.

- 🌐 Rainbow Serpent Dreamtime Story:  
<https://japingkaaboriginalart.com/articles/rainbow-serpent>
  - Outline the Rainbow Serpent Dreamtime story of the people of the desert.
  - Describe how the story of the Rainbow Serpent relates to the concepts of material and non-material culture. Use examples to illustrate your response.
  - Describe how the Rainbow Serpent story informs the way this society lives – their shared values, norms and everyday practices.

### 5. Torres Strait Island cultures

Go to the State Library of Queensland website to gain an understanding of Torres Strait Islander cultures.

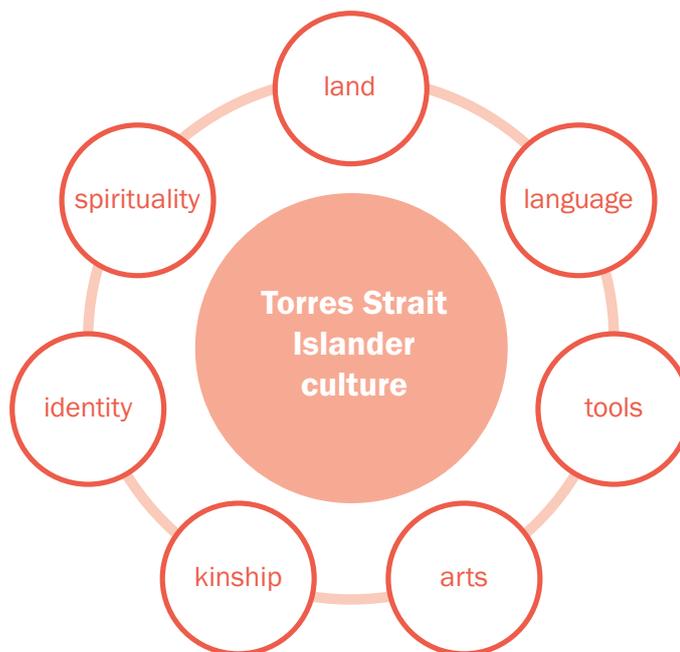
 <http://www.slq.qld.gov.au/resources/atsti/contemporary-stories/retold>

Select any of the stories listed on the website and then answer the following questions. Use the diagram to guide you with your responses.

- Define culture including its two components.
- Describe how your chosen story may be composed of both material and non-material culture.
- How do these components of culture inform the way this society lives – their shared values, norms and everyday practices?



Torres Strait Island dancers performed at the gala opening. Photo: Michel Dagnino.



### 6. Torres Strait Islander flag

Visit the Torres Strait Island Regional Council website and read about the Torres Strait Islander flag.

 Torres Strait Islander flag | Torres Strait Island Regional Council: [tsirc.qld.gov.au](http://tsirc.qld.gov.au)

- Describe the flag and its symbolism.
- How might the flag be composed of both material and non-material culture?
- How do these components of culture inform the way this society lives – their shared values, norms and everyday practices?

### 7. Inventory of examples of Australian Indigenous culture

Using the reading from the textbook and any other work done in class, fill in the table below to keep a list of examples of material and non-material culture from both the Victorian Koorie and wider Australian Indigenous cultures.

<b>Example</b> Provide name, description, and the source	<b>Group</b> Victorian or wider Australian Indigenous	<b>Culture</b> Material, non-material culture, both? And why? Link to the definition of culture.	<b>Significance and use in cultural life</b>

## The sociological imagination, C.W. Mills and its connection to culture

In 1959, C. Wright Mills outlined a new approach to sociological thinking in his book *The Sociological Imagination*. It is a tool used by sociologists to tackle the big questions that society poses. In order to do this we must question our biases, broaden our views and take steps to understand different perspectives.

If we only see a problem at the level of the individual, we are assuming that the situation has occurred because of the person’s psychology. We are then blind to the larger forces and processes involved and how they relate both to the individual and the overall human experience.

Let’s consider unemployment. If one person in a community is unemployed, then this could be considered a private issue and the reasons for their unemployment might be very specific. If a significant number of people in a community are unemployed, however, this is considered to be a public issue.

A sociologist will ask:

- What is happening in the community for this to be occurring?
- Why are so many people having the same experience?
- Is there a relationship between high unemployment levels, education and the economy?

To a sociologist, many people having the same experience is not purely coincidental – it is the result of the way a society has been organised, and therefore it is structural.

Engaging with the sociological imagination is a process that allows us to move beyond the individual and requires us to see the connections and links in our society between **micro-** and **macro-systems** and the relationship between the individual and society – the personal problem and public issue.

The sociological imagination as a framework for analysis prompts us to ask the following questions:

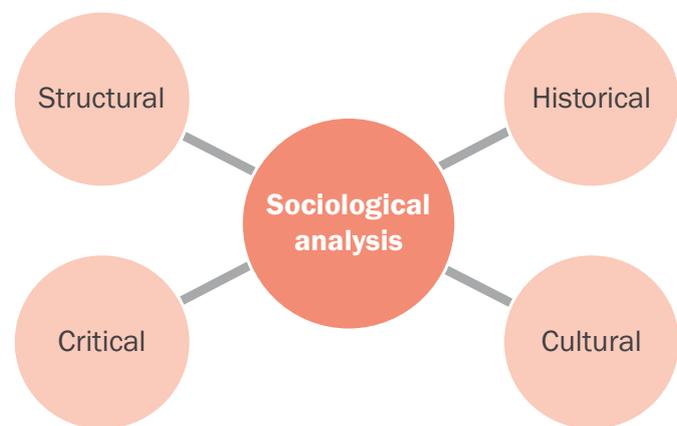
**micro-system** everyday actions and interactions of people in society. For example, the social roles that we take on within society, how we react to society and understand it – ritual, socialisation, segregation of activities and sanctions are all indicators as to how you should interact within a society.

**macro-system** society as a whole; how the institutions within a large population affect the population. For example, the economy, government structure, religion and more are all their own smaller groupings but together they form the boundaries of the whole of society.

1. Historical factors: How have past events influenced the present?
2. Cultural factors: What influences do tradition, cultural values and particular belief systems have on our behaviour and social interactions?
3. Structural factors: How do various forms of social organisation and social institutions affect our lives? How do these vary over time and between countries and regions?
4. Critical factors: Why are things as they are? How could they be different? What are the alternatives to how things are? How can we improve our social environment?

Willis' model is a helpful representation of the process of engaging the sociological imagination. C. Wright Mills' writings on the sociological imagination focused on the link between social structure, history and individual lives, and were unclear on how the analysis of culture fitted within this framework. Willis and others who have come after Mills have argued persuasively that culture should be considered separately, but it interacts with social structures and historical factors in shaping people's lives and beliefs.

Using the four parts of the sociological imagination template, you begin to undertake sociological analysis. It is worth highlighting at this point that the template simplifies the process of sociological analysis. When analysing particular topics, you will find that the parts often overlap, making them less clear-cut than the template suggests. For some topics, parts of the template will be more relevant and prominent than others – this is all to be expected.



Evan Willis' model of the sociological imagination

The benefit of the template is that it serves as a reminder of the sorts of issues and questions a budding sociologist should be asking.



### Activity 3.1.2 - Applying your sociological imagination

#### 1. Your sociological autobiography

Engage in the process of the sociological imagination by using the four parts of the sociological imagination template (see the figure above) to understand how you have been shaped as a person. Write a short sociological autobiography, considering the following:

- historical factors – how has your family background, key past events and experiences shaped the person you are today?
- cultural factors – what role has your cultural background, traditions and belief systems played in shaping your opinions and influencing the way you act?
- structural factors – how have various social institutions such as school, family, work and institutions of faith influenced you?
- critical factors – in what ways have your values, beliefs and opinions changed over time?

#### 2. A sociological biography

Interview a person of your choice, using the four parts of the sociological imagination diagram. Ask them questions about their family, work, education, culture, and so on, then write their sociological biography.

### 3. Critical thinking in class

Engage with the sociological imagination to answer the following questions.

Who pays on the first date? Who asks who out?

Use the questions below as a guide.

- How have past events influenced the present state of dating?
- What roles have cultural values, traditions and beliefs played in influencing how we date?
- How do various forms of social organisation and social institutions affect how we date?
- How are things changing? How could they be otherwise?



Definition of the Sociological Imagination:

[www.thoughtco.com/sociological-imagination-3026756](http://www.thoughtco.com/sociological-imagination-3026756)

## The sociological imagination: personal troubles to public issues

C. Wright Mills proposed that a developed sociological imagination could link **personal troubles** to **public issues**.

We might think of problem gambling or alcohol and drug misuse, job loss or a lack of education as a result of poor choices and up to the individual to solve. Media coverage can reinforce the view that these problems are the result of personal failings and private troubles.

Mills argued that many personal challenges are actually the result of failings in the social institutions responsible for shaping the rules that structure society.

Sociologists collect quantitative and qualitative data to show how seemingly personal troubles should be considered public issues. For example, if ABS statistics demonstrate that many more people under 25 are looking for work than those aged over 25, or that the rate of youth unemployment is much higher in some regions than others, it is likely that this is not due to failings on the part of the individuals involved. Instead there are probably limited suitable job vacancies.

Sociologists might undertake an ethnographic study of a town with a high youth unemployment rate and discover that a major employer left town and that other businesses are focused on keeping older workers employed instead of hiring younger ones. In this way, sociologists can show that admonishing young people for being lazy, or even giving young people more opportunities to build skills is unlikely to fix the unemployment rate unless jobs that are accessible to young people are created in the areas where they are needed.

By reflecting on such issues, we develop a sociological imagination. In short, applying a sociological imagination requires us to see the connections between an individual and society.

**personal troubles** the issues faced by individual people

**public issues** An understanding that many similar instances emerging (patterns) indicate and are possibly impacted by societal structures (institutions).

### ***Understanding Aboriginal and Torres Strait Islander cultures***

Although there have been improvements, many people believe Australia still has a long way to go in addressing injustices and improving relations between Indigenous and non-Indigenous Australians. This Area of Study requires us to focus on and respond to three central questions:

1. How have people's attitudes, views, perceptions and understandings of Australian Indigenous culture been shaped?
2. What has led to changes in attitudes, views, perceptions and understandings of Australian Indigenous culture?
3. How do our attitudes, views, perceptions and understandings impact on Australian Indigenous culture?

In order to respond to these questions, we need to consider two key issues. Firstly, we need to examine the history of our country. We cannot understand where Australia is as a country and how we got here if we don't understand the context. History tells us many things, allowing us to understand how people lived, how people were organised and treated and why, and the dominant ways of thinking about the world at a particular time. This entails getting to know and understand a society's culture. In our case, we will be looking at Australia before and after it was colonised – its many histories and how these have shaped contemporary Australia.

To do this we will also need to use our sociological imagination.

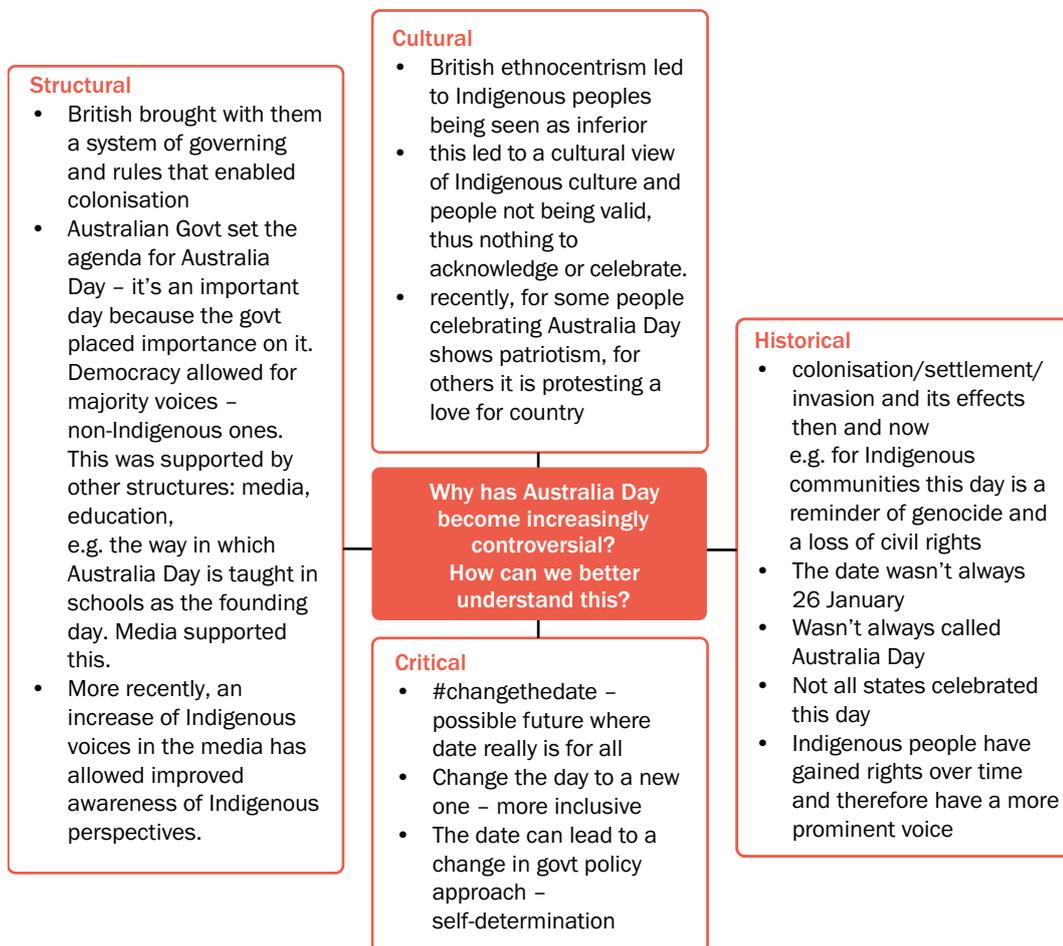
### ***The sociological imagination and understanding Australian Indigenous culture***

What kinds of sociological questions would you need to ask to better understand the following factors?

- Australian Indigenous culture
- the relationship between Indigenous and non-Indigenous Australians
- ongoing misconceptions about Australian Indigenous culture
- the relationship between historical and contemporary views of Australian Indigenous culture.

### ***Example: Using the the sociological imagination to consider Australia Day***

These are some basic notes to show you how to use the framework to address the four main elements in relation to Australia Day.



### Key questions for this area

In pairs, answer the following questions:

- How can the process of engaging with the sociological imagination lead to a better understanding of the impacts colonisation has had on Australian Indigenous culture?
- How will using the sociological imagination lead to a better understanding of Australian Indigenous culture and its diversity?

## The concepts of ethnocentrism and cultural relativism

### Ethnocentrism

The term **ethnocentrism** was coined by Graham Sumner in 1906.

It refers to the practice of viewing and measuring another culture (in Sumner's terms an 'outgroup') in relation to your own (the 'in group'). When you adopt an ethnocentric view, it may result in viewing another culture as inferior, less natural or illogical. Often this view can lead to the creation of stereotypes, prejudice, discrimination and even racism.

**ethnocentrism** evaluating and passing judgement on another culture by using the evaluator's own culture as the yardstick for what is right and best.

How does ethnocentrism work? How do we know when something is ethnocentric?

Historically, ethnocentrism was easy to identify as it was based on racial and biological **determinism**. People from other cultures were often seen as inferior because they were less technologically developed (or regarded as uncivilised) or had darker skin colour.

**Determinism** (biological or social) sees a person's behaviour as completely determined by their genetic make-up (biology) or society and culture (social determinism), meaning that they have no choice in their behaviours and personalities and these cannot be changed.

Ethnocentrism remains today, though is often challenged. We see it in contemporary society as the inability to recognise and accept diversity. It attempts to homogenise culture. It looks for sameness, so expects sameness, which results in a lack of recognition or understanding of diversity.



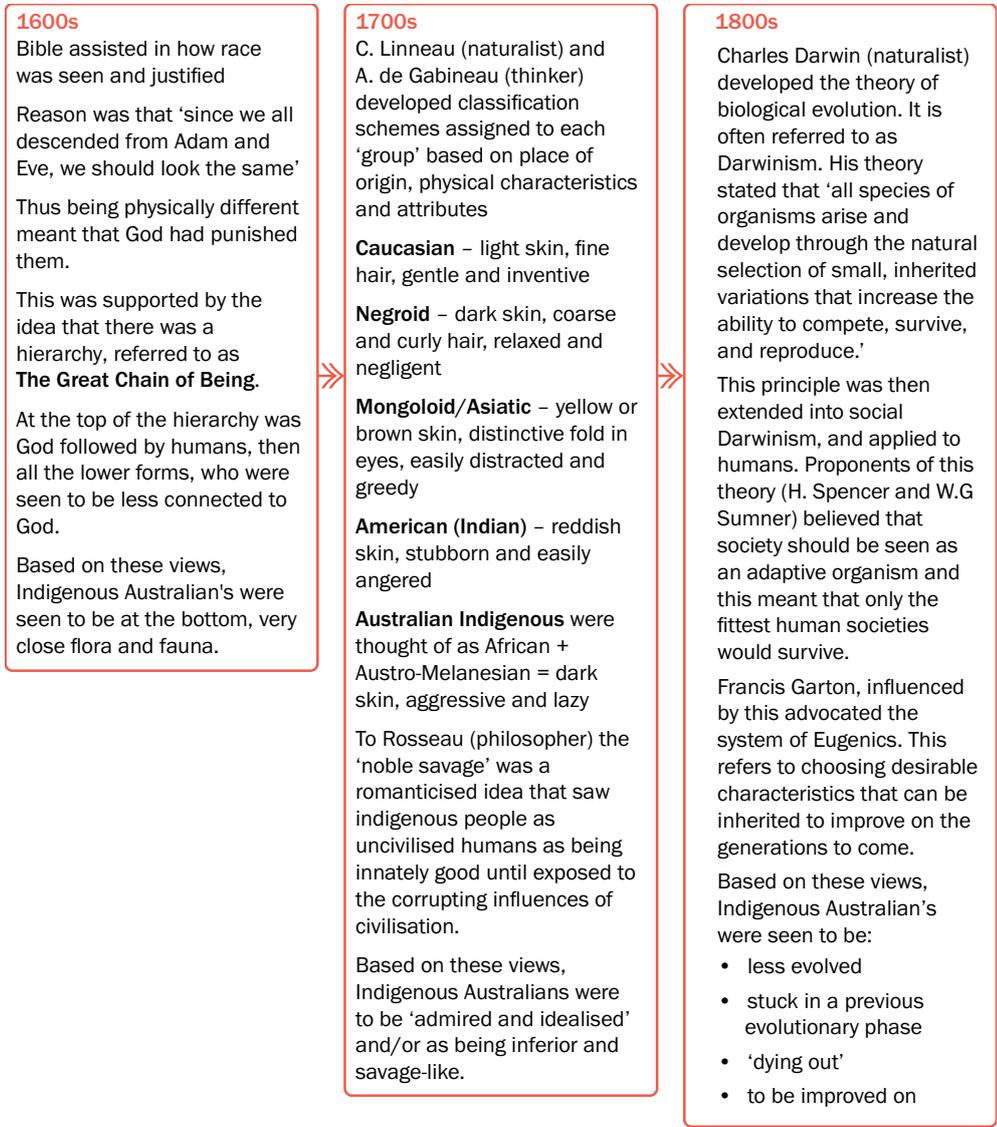
### Indigenous Australia

Historically, Indigenous Australians have often been ignored as a group 'out of sight, out of mind'. In more recent times, when we do see Indigenous Australians, we only see them in particular contexts, for example:

- **Living in the outback/desert:** Indigenous peoples are shown in films and the media living in remote and regional Australia, when the majority live in urban areas (towns, regional cities and capital cities). They also represent Indigenous peoples in stereotypical ways – as 'from the past'.
- **Playing footy (Rugby/Australian Rules):** This is a mainstream area where Indigenous peoples have been 'given permission' to exist – 'they are naturally good at sport', hiding from view the years of hard work and training these athletes put into developing their skills.
- **When they're in trouble:** When Indigenous peoples are shown in the media it is usually in a negative light. We don't see them when they're not making trouble, when they're working in a bank or studying at school.

Indigenous peoples are generally represented in contexts that are chosen for them and they are usually excluded in our everyday media. This is more than a case of ethnocentrism; it is a case of invisibility. When applied to contemporary examples in our treatment of Indigenous Australians, we see clearly how these concepts play out in everyday life.

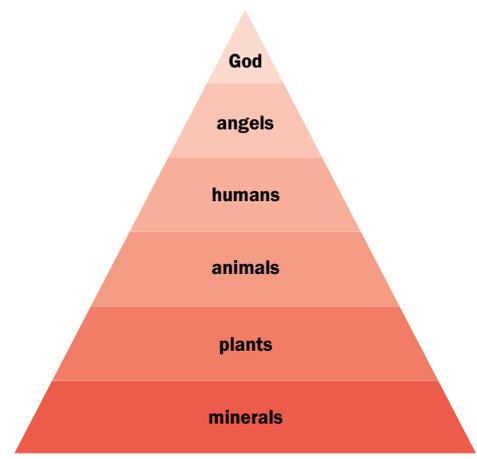
The chart below provides us with a brief overview of the development of the concept of ‘race’, the thinking that allowed colonisation and subsequent attitudes towards Indigenous people and their cultures. Please note that it uses highly charged historical language, which is used here for accuracy, but many of these terms are considered offensive.



Today it hard for us to imagine that people could be categorised as in this way, but the ideas shown in the chart allowed colonisation and informed the practices that colonising nations employed in the treatment of indigenous people. Thus the ‘science’ of race was established. As these ideas emerged from an ethnocentric European perspective, it is unsurprising that those adopting them saw themselves as more ‘civilised’ but also more intelligent and moral.

**Distinguishing ethnocentrism and racism**

These terms can be easy to define, and it’s not uncommon to think of ethnocentrism as a ‘bad’ and



The ‘Great Chain of Being’

cultural relativism as a 'good' – however, identifying and applying these is not as straightforward as it may seem.

If 'ethnocentrism' means to pass judgement on how another group practices their culture based on how things are done in one's own culture, it's not hard to imagine how Australian Indigenous cultures were misunderstood by Europeans upon first contact. They saw that the way Aboriginal people lived was extremely different to what they were accustomed to, and as a result, they were judged heavily. Culturally, Indigenous Australian were perceived by Europeans as uncivilised or 'primitive'.

Examples of elements of culture that were judged this way include:

- family structures, including parenting styles and relationships
- food and diet
- dress
- beliefs and religion.

**racism discrimination** against a group of people based on their shared physical characteristics and/or culture.

While ethnocentrism can lead to or be strongly associated with racist views, it is not synonymous with **racism**, which is typically thought of as being based on physical characteristics. Indigenous people were perceived as racially inferior to Europeans. Together, ethnocentrism and theories of race placed Indigenous Australians well below the British.

### **Cultural relativism**

The term **cultural relativism** comes from the discipline of anthropology. At the turn of the century, an anthropologist called Franz Boas began to approach the study of other societies and cultures in a different way, and cultural relativism was born. It was an alternative approach that moved away from the 'them' and 'us' dynamic.

**cultural relativism** involves attempting to understand a culture by looking at it according to its own standards. It means analysing a culture from the point of view of its members.

Cultural relativism involves attempting to understand a culture by looking at it according to the culture's own standards. A common approach to conducting analysis was from the point of view of members of the culture. It was believed that this would lead to a greater and more complex understanding without resulting in judgement.

How does cultural relativism work? How do we know when something is culturally relative?

Cultural relativism attempts to recognise differences and to respect differences; it does not expect sameness.

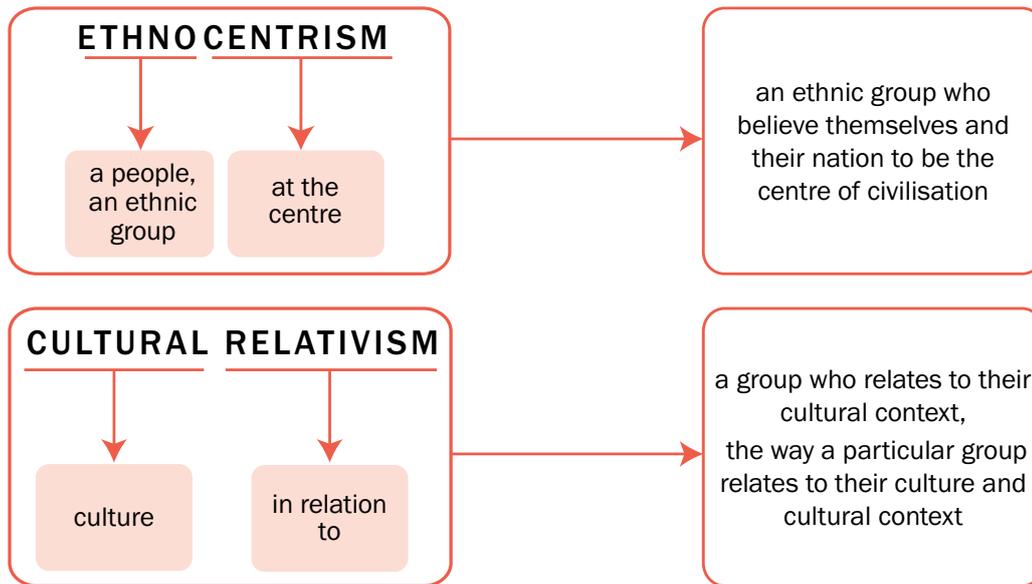
Cultural relativism is often misunderstood and criticised. It can be interpreted as being 'too loose' and accepting any cultural practice without judgement. This is thought to be irresponsible on the grounds that we might then turn a blind eye to questionable practices in other cultures, such as female genital mutilation. This is not accurate because, while cultural relativism aims to be non-judgemental, it also is informed by basic principles of universal human rights, such as those formalised in the United Nations Declaration of Human Rights (1948).

### **What is the relationship of ethnocentrism and cultural relativism with the sociological imagination?**

I don't think we should hold up any culture as the dominant culture or as the superior one. I think they all have marvelous things to offer.

—John Bell, speaking on the ABC's Q+A program, 2021

Breaking down a word helps us understand its meaning



When we use an ethnocentric lens, we tend to see the world from our own perspective and believe that our perspective is the most important, viewing other cultures are less valuable, inferior or even incorrect. Our way is the right way and the only way. When we use a culturally relative lens, we see each culture as different but equal.

If we use the sociological imagination to help us view, research and understand a culture, we are able to understand far better how it arrived at its current position. We use historical, cultural, critical and structural knowledge and elements to evaluate a culture rather than using personal experience that may contain bias.



### Activity 3.1.3 - Exploring ethnocentrism and cultural relativism

#### 1. Linking concepts and ideas

In your notes, draw a diagram that helps how you visualise the linking of these three concepts:

- ethnocentrism
- cultural relativism
- the sociological imagination.

#### 2. Film study

Watch this film – *Another Country*, narrated by David Gulpilil (also known posthumously for a time as David Dalaithngu).  
<https://www.sbs.com.au/ondemand/video/1415699523925/another-country>

‘This film is about what happened to my culture when it was interrupted by your culture.’  
 —David Gulpilil

This film explores:

- the meaning and practice of culture, past and present
- how to engage with the sociological imagination to think about Australian Indigenous culture, specifically the Yolngu culture
- how to identify and apply the concepts of ethnocentrism and cultural relativism and how ethnocentric views affect the understanding of cultural practices and government policies.

- a. As you're watching, make notes on the following topics. This will help you make links to areas that will be explored later in the chapter.
- Establishment of the town
    - infrastructure and resources
    - government policies
    - schools
    - housing
    - the store
  - Relationships and consultation
    - knowledge of the people
    - knowledge of the land (Country)
    - decision-making (e.g. alcohol and kava)
  - Transport
    - access to transport
    - cost of getting in and out of town
  - Daily life in Ramingining
    - What is there to do?
    - What do you see people doing?
- b. David Gulpilil says 'it's a crazy place to have a town'. What do you think he means by this? Explain your response.
- c. How did the Yolngu people live before white people arrived?
- d. Describe what life was like after white people arrived. Refer to government policies and missionaries in your response.
- e. How did the arrival of white people affect:
- the land
  - the relationship people had to the land and Country
  - clan groupings?
- f. According to David Gulpilil, what does it mean to love 'the whitefella way'?
- g. How does David Gulpilil view self-determination?
- h. Create a timeline of government policies and note down their effects on the community.
- i. Outline and describe how the following material and non-material cultural practices and traditional ways are maintained in Ramingining:
- dance
  - language
  - hunting
  - basket making
  - food/diet
  - passing down of knowledge.

'Our culture doesn't fit with your culture.'

—David Gulpilil

Fill in the table on the next page.

Material and non-material culture	Indigenous view: How does David Gulpilli explain its significance to Yolngu?	Non-Indigenous view: How is it viewed by Australian government and non-Indigenous organisations and people?	What kinds of issues does this 'clash' raise for all concerned?
Work			
Time			
Money/cash			
Beliefs and spirituality			
Ceremony			
Kinship			

### 3. Extended responses

Based on your notes and class work, answer the following questions. In your response be sure to:

- outline and apply key terms
- use examples from the documentary
- draw on information gained from the textbook and/or wider reading
- show your knowledge of the content to analyse, explain or evaluate explain.
  - a. Evaluate the impacts of ethnocentric thinking on the Yolngu people and their culture. Use examples from the documentary and material studied in class to illustrate your response.
  - b. Explain how a culturally relativistic approach may have helped to understand the Yolngu culture? Refer to the documentary and material studied in class to illustrate your response

### 4. Engaging the sociological imagination to consider crime and the justice system in Ramingining

Using the sociological imagination framework (explored earlier in this text), explore the issue of crime and the justice system in Ramingining. Some things to consider:

- contributing factors to crime
- unequal treatment in the justice system
- impacts on the community and how they deal with this
- links between government policy, crime and prison



## Misconceptions about Australian Indigenous culture

To hold a misconception is to have an idea or view about something that is not factual. To believe in something that is not true means that your perception of it is incorrect. Many non-Indigenous Australians have a number of misconceptions about Australia's history and Indigenous people and culture.

### ***Misconception #1 - Indigenous Australians did not own the land***

The British colonists declared the land to be terra nullius, meaning that it did not belong to anyone, which was one legal basis for taking land at the time. Other methods were by an agreement such as a treaty, or through conquest.

In fact, oral title deeds that set out the parameters of tribal areas did exist. These were expressed in stories and songs. Ceremonies were performed to gain access or to walk through the land of another clan. These protocols were understood by all Indigenous groups (Behrendt, 2012: 36–37).

### ***Misconception #2 - Indigenous people are a homogeneous group***

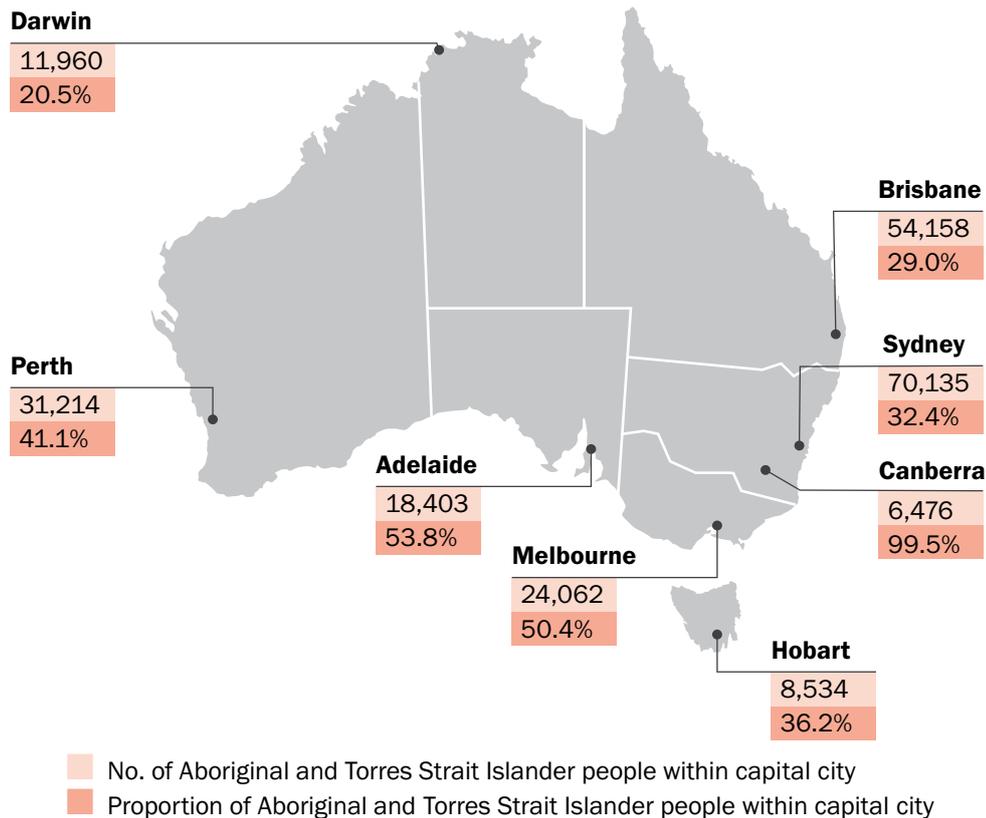
Australian Indigenous people are quite heterogeneous. At the time of colonisation, there were more than 500 Aboriginal nations and 200 to 300 different languages spoken. This diversity largely persists today.

### Misconception #3 - Indigenous people live in arid areas

It is often assumed that most Aboriginal people live in remote arid areas, such as the desert. However, this is far from the truth.

Statistically, more than a third of Aboriginal and Torres Strait Islander people reside in Australia's capital cities. Approximately a third of Indigenous people live in regional centres, according to the Rural Health Alliance analysis of the 2011 Census data.

Proportion of Aboriginal and Torres Strait Islander people living in capital cities(a)



(a) Usual residence census counts. Excludes overseas visitors. Includes other Territories.

Source: Census 2016: Aboriginal and Torres Strait Islander population growing 2071.0 – Census of Population and Housing: Reflecting Australia – Stories from the Census, 2016 (abs.gov.au)



## Activity 3.1.4 - misconceptions and myth-busting

### 1. Research

Read the section on misconceptions above and refer to the links below to complete the following table.

- 'Aboriginal and Torres Strait Islander population – 2016 Census data summary'. Australian Bureau of Statistics. [www.abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0main+features102016](http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0main+features102016)
- 'Census 2016: Aboriginal and Torres Strait Islander population growing'. SBS NITV, 2017. [www.sbs.com.au/nitv/nitv-news/article/2017/06/27/census-2016-aboriginal-and-torres-strait-islander-population-growing](http://www.sbs.com.au/nitv/nitv-news/article/2017/06/27/census-2016-aboriginal-and-torres-strait-islander-population-growing)
- 'Census 2016: what's changed for Indigenous Australians?'. The Conversation, 2017. [www.theconversation.com/census-2016-whats-changed-for-indigenous-australians-79836](http://www.theconversation.com/census-2016-whats-changed-for-indigenous-australians-79836)

Public misconceptions	Source used	Facts
What is terra nullius?  Explain its connection to Australian Indigenous culture		
Explain the misconception that Australian Indigenous people share one culture		
Explain the misconception that Australian Indigenous people mainly live in arid (desert/isolated) areas of Australia		

**2. Misconceptions and engaging with the sociological imagination.**

- a. What role did colonisation and contemporary views about Indigenous people play in creating and sustaining these inherited ways of seeing Australian Indigenous culture?
- b. Explain how challenging these three misconceptions may help us to increasing our views knowledge and understanding of Australian Indigenous culture?

**3. Investigate further**

Watch the following videos.

-  *You Can't Ask That*, Series 1 - 'Indigenous': [www.iview.abc.net.au/video/1e1517h008s00](http://www.iview.abc.net.au/video/1e1517h008s00)
-  'Beyond the Myth', Share Our Pride: [www.shareourpride.org.au/sections/beyond-the-myths](http://www.shareourpride.org.au/sections/beyond-the-myths)
-  'Ask us anything: Aboriginal and Torres Strait Islander people': [www.youtube.com/watch?v=SHVbVBLIhCM](http://www.youtube.com/watch?v=SHVbVBLIhCM)

What other misconceptions are there about Australian Indigenous culture? Explain your response with specific evidence.

***Factors that support or limit public awareness of Indigenous Australian culture***

When the way you think about something is full of assumptions, conclusions, and beliefs, it tends to repeat these past impressions – your view is fixed. This leaves little room or no room at all for alternatives.

The way a society is shaped historically, culturally and structurally informs both the society's broader awareness and knowledge of itself and how others perceive it. These understandings can have negative or positive consequences on a group.

In the study of sociology, we try to understand and critically examine a number of factors, both historical and contemporary, that have supported or limited the public awareness of Australian Indigenous culture. Further, we need to have insights into the consequences these factors have in shaping public views about Australian Indigenous culture. These factors include looking at:

- the **historical suppression** of Australian Indigenous culture through government policies and how Indigenous Australians responded
- historical and contemporary representations of Australian Indigenous culture and whether they can be seen as ethnocentric or culturally relative
- approaches to reconciliation.

**historical suppression**  
the domination of another through the use of power and restrictive legislation to suppress identity, culture, autonomy and survival

The four central corresponding questions to ask throughout your studies are:

1. How does the treatment of Australian Indigenous people and culture through polices support or limit public awareness of Australian Indigenous culture?
2. How do representations of Australian Indigenous people and culture support or limit public awareness of Australian Indigenous culture?
3. How do contemporary efforts at reconciliation support and/or limit public awareness of Australian Indigenous culture, and how have they done so in the past?
4. What are the implications of these for shaping public views of Australian Indigenous culture?

*Public awareness and its impacts on public views*

Public awareness	
What the public knows and understands about Australian Indigenous culture	
<p><b>Support</b></p> <p>Does this factor support and encourage knowledge and understanding of Australian Indigenous culture?</p> <p>How does it do this?</p>	<p><b>Limit</b></p> <p>Does this factor limit and restrict knowledge and understanding of Australian Indigenous culture?</p> <p>How does it do this?</p>
<p><b>Note: a factor may limit and support a factor: this may indicate that it is complex, there are multiple sides and contested debate exists</b></p>	
<p><b>Implications of public views</b></p> <p>How the public considers Australian Indigenous culture through opinions, biases and stereotyping based on knowledge and understanding</p>	
<p>↓</p>	
<p><b>Questions to ask and consider when critically examining a representation and its effects on public awareness and views</b></p> <ul style="list-style-type: none"> <li>• Is it a positive, negative, neutral or conflicted view?</li> <li>• Is it judgemental or accepting and understanding?</li> <li>• Does it reinforce a stereotype?</li> <li>• Does it challenge a stereotype?</li> <li>• Does it reinforce a bias?</li> <li>• Does it challenge a bias?</li> <li>• Does it position Indigenous Australians as having resilience and being survivors?</li> <li>• Does it position Indigenous Australians as victims needing to be looked after?</li> <li>• Does it position Indigenous Australians as being unable to learn or conform?</li> <li>• Does it lead to mutual understanding or division and further misunderstanding?</li> <li>• Does it allow for the maintenance and revival of culture or suppress it?</li> </ul>	

We know that the ways in which Australian Indigenous people and culture have been represented historically reflect very specific views. In the early phases of colonisation,

there may have been mutual curiosity between the British and Aboriginals and Torres Strait Islanders as well as conflict. However, as the British sought out more land, displacing Australian Indigenous people, tensions and conflict grew. The **frontier wars** saw the British attacking Indigenous people who retaliated and resisted these attempts at being displaced and mistreated.

**frontier wars** a series of armed conflicts between the British (both British settlers and the British military) and Indigenous Australians. The earliest of these conflicts occurred in the late eighteenth century, in the very early years of the British colony, with fighting in Victoria dating back to as early as 1838, in what is now Benalla. The latest of these conflicts – depending on what is counted as a war – were in the 1920s and '30s.

The laws and social institutions created to manage and dominate Aboriginal and Torres Strait Islander people from 1788 to the late 1960s are referred to as protection, segregation and assimilation policies. These policies, which were supported by very specific theories and views, had an immense impact on Aboriginal and Torres Strait Islander communities and resulted in the historical suppression of their identities, cultures and autonomy. The legacy and effects of these policies can still be seen today.

*Constructing an overview of the historical suppression of Australian indigenous culture – policies, historical and contemporary representations and reconciliation*



- This timeline shows the evolution of each of the factors, they are not static.
- If they exist, they inform.
- If they inform, they influence – they're everywhere.
- These factors should not be approached simply as words, images or policies, they are alive.
- Use this timeline to help you place events, the thinking that influenced, and may still influence, the views and treatment of Australian indigenous people and culture.

## Historical suppression of Australian Indigenous culture through policies

It is important to note that this textbook looks at protection, segregation and assimilation policies quite broadly. While there was a common thinking informed by a particular ideology, each colony (and later, state) executed this quite distinctly. The laws that oversaw how Indigenous people were treated and the impacts of these laws varied considerably from state to state.

### **Protection and segregation: 1830s to 1940s**

The laws at this time were influenced by theories of Social Darwinism, which ranked Australian Indigenous people at the bottom of racial and evolutionary hierarchies. In essence, it was believed that Aboriginal Australians were less evolved and needed to be 'protected'.

Most colonies (and later states) passed some form of 'protection' legislation with an emphasis on segregation and restriction. These laws, usually called Aboriginal Protection Acts, established authority and jurisdiction. Protection laws reduced the status of Indigenous people to wards of the state.

Aboriginal people were removed from their traditional lands and forced onto reserves and missions. Protection Boards were established, with the main focus of managing reserves. The reserves were predominantly overseen by governments, and the missions were run by church groups that sought to 'civilise' and 'Christianise' Aboriginal people. Land that had been occupied by Aboriginal people became pastoral land.

The State Acts were passed as follows:

- Victoria: 1869
- Western Australia: 1886
- Queensland: 1897
- New South Wales: 1909
- South Australia: 1911.

The Board of Protection became responsible for the administration of the Victorian *Aborigines Protection Acts*. Under its auspices:

- Aboriginal children were separated from their families and communities in order to be educated within a European system
- Aboriginal people were restricted as to where they could live and work, what kinds of jobs they could do, who they could associate with and who they could marry
- Aboriginal people had to seek permission to marry, to work or to move somewhere else to live
- 'mixed race' children were removed from their families
- children were brought up in white families and taught domestic work and simple trades.

These policies had traumatic consequences for Aboriginal and Torres Strait Islander people. Their autonomy, communities, connection to Country and ability to practise the material and non-material aspects of their culture were undermined.

### **Responses to protection and segregation**

Aboriginal people were restricted from practising their culture and forced to change their identity and behaviour as a consequence of these Acts and their enforcement. People responded to these policies in a variety of ways: from outright rebellion to protest, refusal, adherence and submission. For example, in 1880, the Coranderrk Aboriginal Reserve in Victoria became a site of Aboriginal activism, and its people gained a reputation with the white authorities as 'troublemakers' because they continually defended their rights through strikes, deputations and petitions. Aboriginal women were active in several of the campaigns, including strikes and walk-offs.

Another response was the formation of the Australian Aboriginal Progressive Association, an activist group formed and run by Aboriginal Australians. In April 1925, it held the first of four successful conferences in Sydney. This generated support from an increasing number of non-Indigenous organisations.

In 1938, the first Day of Mourning was held on the 150th anniversary of the arrival of the First Fleet, to protest the effects of colonisation on Indigenous people.



'Aborigines' Day of Mourning', 26 January 1938. Image courtesy of State Library of New South Wales.



## Activity 3.1.5 - Further research into policies

### 1. Go to the links below and answer the following questions about life at Coranderrk:

-  [www.coranderrk.com/our-history](http://www.coranderrk.com/our-history)
-  [www.coranderrk.com/yarns-hear-our-voices](http://www.coranderrk.com/yarns-hear-our-voices)

- a. How was Coranderrk established?
- b. How did Coranderrk function? Provide examples of daily life and cultural practices at Coranderrk.
- c. What government policies and actions affect the people at Coranderrk?
- d. What were the impacts of the policies and actions on people's ability to maintain their identity and cultural practices at Coranderrk?
- e. How did the community respond to the protection and segregation policy?

### 2. Read about Protection Acts:

-  In the name of protection: protection legislation and the denial of human rights  
[www.australianstogether.org.au/discover/australian-history/protection](http://www.australianstogether.org.au/discover/australian-history/protection)
-  To remove and protect | AIATSIS  
[www.aiatsis.gov.au/collection/featured-collections/remove-and-protect](http://www.aiatsis.gov.au/collection/featured-collections/remove-and-protect)

### 3. With a focus on the Victorian protection acts, navigate to the following resources, click on each Act (from 1886 to 1970):

-  Aboriginal people and the law – Acts and regulations (State Library of Victoria):  
[www.guides.slv.vic.gov.au/c.php?g=245277&p=1632993](http://www.guides.slv.vic.gov.au/c.php?g=245277&p=1632993)

Use the information provided to complete a table using the following column headings:

- Name and date of the legislation
- What the legislation empowered the authorities to do, and why
- The impact on Victorian Aboriginal people  
(consider their ability the practice and maintain material and non-material culture, general welfare, citizenship and human rights)

### 4. Explore this timeline and learn about other forms of resistance:

-  Aboriginal and Torres Strait Islander Timeline of Resistance  
[www.s3-ap-southeast2.amazonaws.com/originalpower/original\\_power\\_timeline\\_of\\_resistance\\_digital\\_version.pdf](http://www.s3-ap-southeast2.amazonaws.com/originalpower/original_power_timeline_of_resistance_digital_version.pdf)

### **Assimilation: 1940s to 1960s**

A shift in thinking in the 1930s saw tighter controls on the management of Indigenous communities. There was also a rise in activism as a number of Aboriginal organisations emerged, pushing for civil rights.

By the late 1930s, it was evident that Indigenous people were not dying out. The growing population came to be described as the 'Aboriginal problem'. This led to a more targeted policy approach to ensure the cultural and biological assimilation of Indigenous people into white society.

At the Native Welfare Conference on Aboriginal Affairs in 1937, the states agreed that Indigenous people 'not of full blood' should be assimilated into the wider population. The aim of assimilation was to make the 'Aboriginal problem' gradually disappear so that Aboriginal people would lose their identity and blend into the wider community.

Assimilation policies demanded that Aboriginal people 'live like Europeans' and this meant renouncing their cultural practices, beliefs and languages. Aboriginal people were told to 'think white, act white, be white'. This was captured in the following statement by A.O. Neville, Chief Protector of Aborigines in Western Australia:

'...the destiny of the natives of Aboriginal origin, but not of full blood, lies in their ultimate absorption by the people of the Commonwealth and therefore recommends all the efforts be directed to that end.' (Broome, 2010, p. 211)

Certificates of exemption forced Aboriginal people to abandon their traditional way of life in order to access some basic citizenship rights and a degree of autonomy from the controls of the government in their lives on the reserves and missions.



Tim Hughes' exemption certificate, 1956. Image courtesy of Prof. Paul Hughes.

Another major aspect of assimilation policy was the forcible removal of Indigenous children from their families and their placement in white institutions or foster homes. These children became known as the Stolen Generations.

In the Bringing Them Home inquiry (conducted between 1995 and 1997), many members of the Stolen Generations reported that they:

- were forbidden to speak Indigenous languages
- were told their parents did not want them
- experienced neglect as well as physical, emotional and sexual abuse
- received little or no education
- were refused contact with their families.

Separating Indigenous children from their parents and communities had many consequences. The report noted the following:

- the children's safety, wellbeing, mental health, cultural identity and development was affected; often these were negative and traumatic
- the acquisition of language, culture and the ability to carry out traditional responsibilities was prevented
- individuals experienced difficulties in establishing their genealogical links.

To this day, many members of the Stolen Generations have not been able to reunite with their families. The legacy of forcible removal remains in the lives of Indigenous individuals and communities.

Source: [www.humanrights.gov.au/our-work/bringing-them-home-report-1997](http://www.humanrights.gov.au/our-work/bringing-them-home-report-1997)

*Laws authorising forcible removal of Aboriginal and Torres Strait Islander children*

Where	When	Legislation	Why
NSW and the ACT	1915–1940	<i>Aborigines Protection Act 1909 (NSW)</i>	If the Protection Board believed it was in the interest of the moral or physical welfare of the child.
Northern Territory	1911–1964	<i>Aboriginals Ordinance 1911 (Commonwealth)</i>	Being 'Aboriginal or half-caste', if the Chief Protector believed it was necessary or desirable.
Queensland	1897–1965	<i>Aboriginal Protection and Restriction of the Sale of Opium Act 1897</i>	For 'Aboriginal' children, and 'half-caste' children living with Aboriginal parent(s), if the minister ordered it. These laws did not apply to Torres Strait Islander people.
South Australia	1923–1962	<i>Aborigines Act 1911</i>	<i>Aborigines Act 1934–1939</i> Legitimate children (that is, those whose parents were lawfully married) could only be removed if they were over 14 or had an education certificate. Illegitimate children could be removed at any time if the Chief Protector and the State Children's Council believed they were neglected.
Western Australia	1909–1954	<i>Aborigines Act 1905</i>	<i>Natives (Citizenship Rights) Act 1944</i> – Police, protectors and justices of the peace could remove any 'half-caste' child to a mission. Extended to all 'natives' under 21 in 1936.
Victoria	1871–1957	<i>Aborigines Protection Act 1869</i>	From 1899, for the better care, custody and education of the child.  <i>Aborigines Act 1957</i> If the Governor of the State was satisfied the child was neglected or left unprotected.

Adapted from Face the Facts 2012, Table 1.1, p. 19. Australian Human Rights Commission.  
[www.humanrights.gov.au/sites/default/files/content/racial\\_discrimination/face\\_facts/ftf\\_2012\\_web.pdf](http://www.humanrights.gov.au/sites/default/files/content/racial_discrimination/face_facts/ftf_2012_web.pdf)

Assimilation policies resulted in the continuing and escalating disruption and destruction of kinship systems, cultural practices, speaking language, spirituality and connection to land.

Indigenous people still experienced discrimination in all areas including housing, education, health and employment. Racism and intolerance continued, and Aboriginal people were denied basic citizenship rights and participation. Indigenous people were not included in population counts for the Commonwealth Census until 1967.

### Responses to assimilation

The responses of Aboriginal people to assimilation policies were similar to those under the protection and segregation policies. Some opted for exemption certificates as a way of surviving, and others took a 'flexible' approach, and understood that they had to take on some elements of white culture.

'The Pintupi had always been flexible in order to survive in the desert, and at Papunya they employed the same tactics. They were not assimilated into white culture, but instead endured it, borrowed from it, even embraced aspects of it. They used new items of metal and glass to fashion traditional items. They moved out of the tin houses and made humpies to their own designs. They broadened their language to communicate with others and adopted European names to keep their own names secret. They adopted card games and gambled for money.' (Broome, 2010, p. 216).

However, Aboriginal organisations were now stronger and formalised. They publicly criticised and opposed assimilation policies. Organised protests included the **Freedom Ride**, led by Charles Perkins across significant parts of New South Wales to highlight the racism and exclusion experienced by Aboriginal people.

Between 1946 and 1949, Aboriginal stock workers in the Pilbara area of Western Australia went on strike, one of the longest strikes in Australia's history. Most of the workers were not receiving cash wages. Aboriginal strikers were seized by the police at gunpoint and put in chains. The Pilbara strike was supported by 19 unions in Western Australia, 7 federal unions and 4 trades and labour councils.

The Western Australian branch of the Seamen's Union placed a ban on the transport of wool from stations affected by the strike, winning almost immediate concessions from the pastoralists. A white communist unionist, Don McLeod, was arrested during the Pilbara strike for 'inciting Aborigines to leave their place of lawful employment'; the Aboriginal strikers marched on the jail and McLeod was freed.

 Read more; [www.sbs.com.au/nitv/nitv-news/article/2015/02/18/explainer-what-was-australias-freedom-ride](http://www.sbs.com.au/nitv/nitv-news/article/2015/02/18/explainer-what-was-australias-freedom-ride)

**Freedom Ride** an event in February 1965 in which a group of students from the University of Sydney, led by poor living and social conditions for Indigenous people. It was met with local hostility and, on at least one occasion, with violence.



On February 12th 1965, 29 non-Indigenous students boarded a bus with Aboriginal leader and rights campaigner Charles Perkins. Photo courtesy of University of Sydney/Dr. Anne Curthoys.



## Activity 3.1.6 - Research and further investigation

### 1. What was Australia's Freedom Ride?

Read about the Freedom Ride on the following websites and then answer the questions below.

 [www.sbs.com.au/nitv/nitv-news/article/2015/02/18/explainer-what-was-australias-freedom-ride](http://www.sbs.com.au/nitv/nitv-news/article/2015/02/18/explainer-what-was-australias-freedom-ride)

 [www.aiatsis.gov.au/exhibitions/1965-freedom-ride](http://www.aiatsis.gov.au/exhibitions/1965-freedom-ride)

- What were the aims of the Freedom Ride?
- How did the Freedom Ride shine a light on the suppression experienced by Indigenous Australians?
- What impact did the Freedom Ride have on the wider Australian public and their views about Indigenous Australians?
- Did the activists' efforts create awareness that led to social change?

## 2. Exemption certificates

Look at the websites below to learn about how exemption certificates worked and the impact they had on the lives of Aboriginal people.

-  [www.aboriginalexemption.com.au](http://www.aboriginalexemption.com.au)
-  [www.aiatsis.gov.au/explore/exemption-high-price-freedom](http://www.aiatsis.gov.au/explore/exemption-high-price-freedom)

## 3. Wave Hill walk-off

Review the following resources about the Wave Hill station walk-off and the Gurindji land handback and answer the questions below.

-  [www.abc.net.au/news/2016-08-18/timeline-of-wave-hill-land-rights/7760300](http://www.abc.net.au/news/2016-08-18/timeline-of-wave-hill-land-rights/7760300)
-  [www.australianstogether.org.au/discover/australian-history/wave](http://www.australianstogether.org.au/discover/australian-history/wave)

- What was the purpose of Wave Hill station?
- How did policies suppress the Gurindji people and culture? Provide specific examples.
- How did the Gurindji people respond to this suppression?



Prime Minister Gough Whitlam pours soil into the hands of traditional landowner Vincent Lingiari, Northern Territory, 1975. Photo: Mervyn Bishop. Courtesy Commonwealth of Australia, National Indigenous Australians Agency.



## Activity 3.1.7 – Personal stories of policies, suppression and responses

- Watch one of the following documentaries or read the article provided, and answer the following questions:
  -  Ahn's Brush With Fame – Jack Charles (2021), [www.iview.abc.net.au/video/do1623h009s00](http://www.iview.abc.net.au/video/do1623h009s00)
  -  Julia Zemiro's Home Delivery – Stan Grant (2021), [www.iview.abc.net.au/video/le1561h004s00](http://www.iview.abc.net.au/video/le1561h004s00)
  -  Resisting assimilation – Shannon Foster (2018), [www.indigenousx.com.au/shannon-foster-resisting-assimilation](http://www.indigenousx.com.au/shannon-foster-resisting-assimilation)
  - Was the person and their family affected by the protection and segregation and/or the assimilation policy? Provide details.
  - What kind of power did these policies give authorities to suppress Indigenous culture. Provide specific examples from the documentary/article?
  - How were they and their families impacted by these policies? Provide specific examples
  - from the documentary/article. Consider their ability to practice, maintain and access material and non-material culture, citizenship/human rights, personal autonomy.
  - How did they and their families respond to these policies? Provide specific examples from the documentary/article?
  - Would watching this documentary or reading the article support public awareness of Indigenous culture and experiences? Explain.
  - How might watching this documentary or reading the article re-shape the views the general public may have on Australian Indigenous culture and their experiences?

2. Briefly explain the following policies:
  - Protection and segregation
  - Assimilation
3. Draw up a table with the following headings in your notes and summarise the ways in which government policies attempted to suppress Australian Indigenous culture, and how Australian Indigenous people responded:

Policy umbrella	Examples of specific legislation	Suppression	Response
Give the time period and the reasons used to justify this policy approach.	Name a specific act of parliament, its date, what it aimed to do and what it did.	How did the policy attempt to suppress Indigenous culture – material and non-material? Provide specific examples.	How did the affected Indigenous community respond to this? Provide specific examples.

4. How has the treatment of Australian Indigenous people and culture through policies supported or limited public awareness of Australian Indigenous culture?
5. What are the implications for how this has shaped public views of Australian Indigenous culture?
6. How have historical policies influenced contemporary public perceptions of Australian Indigenous culture?
7. Read the article and complete the following activities.

 Indigenous incarceration: an extension of the Protection Era:  
[www.indigenousx.com.au/indigenous-incarceration-an-extension-of-the-protection-era](http://www.indigenousx.com.au/indigenous-incarceration-an-extension-of-the-protection-era)

- a. What does the writer state are the legacies of ethnocentric thinking?
- b. How are protection and assimilation policies linked to the following current issues – child protection and the criminal legal system?

(Use the sociological imagination framework to help you respond to this. Think about how the past may linger in the present and look for patterns.)

- c. Is this article culturally relativistic, explain how?
- d. How might the UNHEARD campaign support public awareness of Indigenous culture and experiences? Explain.

## Historical and contemporary representations of Australian Indigenous culture

**representation** the description or portrayal of someone or something in a particular way

**Representations** are important because they give us an insight into a society, both historic and contemporary. From them, we can ascertain what was known and understood about Australian Indigenous culture and how that shaped public perceptions. By now, you will have some insight into the ways in which Australian Indigenous people and culture have been historically represented and how this has created particular understandings and views.

As a country, we have moved towards a more culturally sensitive way of representing Australian Indigenous cultures and peoples over the last couple of decades. Since the 1960s, both Indigenous and non-Indigenous voices became more prominent about shining a light on issues concerning injustice and inequality (this is not to say that these voices didn't exist before this time, but rather that they were often ignored and rarely historically recorded).

When Australian Indigenous people are represented in a culturally relative and sensitive way, historical misconceptions can be confronted. As such, contemporary representations of Australian Indigenous culture tend to appreciate this complex history – though ethnocentrism frequently emerges.

*Examples of representations*

Visual representations	Written texts
Photographs	Newspaper, magazine or journal articles
Cartoons	Speeches
Artwork – paintings, statues, sculptures	Song lyrics
Artefacts	Poems
Films	Government policies and documents
Performances – plays, dance, musicals	

Use the questions below to guide your analysis of a representation. Annotate the representation by identifying ethnocentric or culturally relativistic interpretations.

- What is the title of the representation?
- Who is the author of the representation?
- What is the date of the representation? When was the representation made, published or performed?
- What is the intention of the representation?
- Can the representation be interpreted as ethnocentric? Explain how.
- Can the representation be interpreted as culturally relativistic? Explain how.
- What is the likely dominant interpretation of the representation?
- What is the likely impact of this interpretation on public views?
- How does the representation support or limit public awareness of Australian Indigenous people and culture?
- What are the implications of this representation for shaping public views of Australian Indigenous people and culture?

### ***Historical representations of Australian Indigenous culture***

Early perceptions and views of Australian Indigenous people and culture can be seen in the ways they were represented; that is, how they were written and spoken about.



#### **Activity 3.1.8 - Context, perception and historical representations**

1. Our context shapes the way we see things in our society. Imagine yourself in a particular time, for example 1930s Australia, and you are non-Indigenous. Ask yourself the following questions.
  - a. What would I have seen or not seen, heard or spoken about in relation to Indigenous people and culture? Consider the following:
    - What were the laws and policies?
    - What was I taught in school?
    - How did political and other leaders speak about Indigenous people and culture?
    - What was in the news and media? How were Australian Indigenous people and culture portrayed?

- b. How would all the above have informed and shaped my views about myself and Australian Indigenous people and culture?
3. Investigate the resources below to see examples of early representations of Australian Indigenous people and their cultures. List the main assumptions or judgements and misunderstandings or misconceptions that could be made.
-  [www.victoriancollections.net.au/stories/early-photographs-indigenous-victorians](http://www.victoriancollections.net.au/stories/early-photographs-indigenous-victorians)
  -  [www.aso.gov.au/titles/indigenous/by-non-indigenous](http://www.aso.gov.au/titles/indigenous/by-non-indigenous)
4. Read this article about the myth of the 'noble savage'.
-  'Explainer: The myth of the noble savage', [www.theconversation.com/explainer-the-myth-of-the-noble-savage-55316](http://www.theconversation.com/explainer-the-myth-of-the-noble-savage-55316)
- a. Make notes on how the myth of the 'noble savage' was used to describe and position Australian Indigenous people.
- b. How do you think this 'myth' shaped the way non-Indigenous society viewed, understood and judged Australian Indigenous people?

## Contemporary representations of Australian Indigenous culture

IndigenousX is a news platform founded by Gamilaroi man Luke Pearson in 2012. Its aim is to provide a space to share diverse Indigenous voices, knowledge and opinions on various topics, counteracting the homogeneous way in which Indigenous people, cultures and issues have been presented to the wider Australian public. IndigenousX has a weekly article featured in *The Guardian*. Its Twitter account is hosted by a different person each week.

IndigenousX was created to provide an online space that was by and for Indigenous people, with non-Indigenous people invited to listen, learn and to help amplify Indigenous voices.

Much of what is believed about Indigenous people in Australia is a result of us always being the object of study rather than the teller of our own stories. This has been true in media, science, politics and popular culture and it is still common to see Indigenous topics being discussed in the media without any Indigenous input.

There are many shared experiences and perspectives across the diverse nations that make up what we call Indigenous Australia, but it must be remembered that all populated continents of the world are made up of diverse languages, cultures and histories and Australia is no different. Indigenous Australia has never been one homogeneous group, but through our songlines and our shared experiences of colonialism there are strong ties and a need for solidarity, but that should never be mistaken for thinking that any one Indigenous person speaks on behalf of all Indigenous people, or that any one view or idea can ever encapsulate the amazing breadth of diversity that exists between us.

While there have always been strong Indigenous voices who have tried to make this clear this, social media has provided platforms where countless Indigenous people can take control of their own stories and create our own media narratives without needing to go through the traditional gatekeepers of media - editors, publishers, journalists and the like.

The rise of Indigenous voices on social media has played a crucial part in having mainstream media engage more respectfully with Indigenous writers and with Indigenous interviewees. It created a space where journalists could find new and interesting people to talk to, and could receive feedback directly from Indigenous people on the strengths and weaknesses of how they frame Indigenous issues.

IndigenousX began as a way of bypassing traditional media spaces and allowing Indigenous people to tell their own stories on their own terms without having to constantly combat ignorance and prejudice. There is strength that comes from being able to share your own story on your own terms without feeling a need to constantly explain that you are not a spokesperson for all Indigenous peoples. It is an empowering experience to have your story listened to and respected on its own merits. This is the experience that IndigenousX tries to provide for our Indigenous Twitter hosts, and for our writers on our website as well.

While we hope that other Australians and people around the world will also get a lot from IndigenousX, we are careful to make it clear that IndigenousX does not exist to educate white people, to validate white privilege, or even to promote reconciliation. IndigenousX exists as a space where Indigenous people don't have to worry about the perceptions of non-Indigenous people and can just be themselves.

In a country where what it means to be Indigenous is constantly being defined by non-Indigenous people it is crucial to have spaces that exist outside of the narrow definitions of others and allows people to speak freely without feeling a need to constantly educate others or challenge prejudices.

–Luke Pearson, founder of IndigenousX



### Activity 3.1.9 - Representation analyses

1. With reference to the excerpt above, answer the following questions:
  - a. What differentiates IndigenousX from other news media?
  - b. What does the author mean when they say that 'we should never be mistaken for thinking that any one Indigenous person speaks on behalf of all Indigenous people, or that any one view or idea can ever encapsulate the amazing breadth of diversity that exists between us'? In your response refer to one of the three misconceptions we have about Australian Indigenous culture.
  - c. What is the purpose of IndigenousX?
  - d. Evaluate the implications that IndigenousX might have in shaping the public views of non-indigenous people about Australian Indigenous culture?



Image courtesy of Fiona Katauskas – [www.fionakatauskas.com](http://www.fionakatauskas.com)

2. Refer to the cartoon above and answer the following questions:
- What is the title of the representation?
  - Who is the author of the representation?
  - What is the date of the representation/when was the representations made?
  - What is the intention of the representation?
  - Can the representation be interpreted as ethnocentric, explain how?
  - Can the representation be interpreted as culturally relativistic, explain how?
  - What is the likely dominant interpretation of the representation?
  - What is the likely impact of this interpretation on public views?

**reconciliation** forging new relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians that acknowledge and heal the wounds of the past and encourage equity, understanding and a united mutual respect

## Reconciliation

‘Reconciliation is about unity and respect between Aboriginal and Torres Strait Islanders and non-Indigenous Australians. It is about respect for Aboriginal and Torres Strait Islander heritage and valuing justice and equity for all Australians.’

Source: <http://www.australia.gov.au/about-australia/australian-story/reconciliation>

**Reconciliation** as a federal government policy approach to Indigenous affairs began in 1991, led by former prime minister Paul Keating. This policy had bipartisan support.

The Council for Aboriginal Reconciliation (CAR) was established, to raise awareness about the issues facing Indigenous people, through organising activities, consulting and holding conventions. Its aim was to find ways to improve the status of Indigenous people and the relationship between Indigenous and non-Indigenous Australia.

National Reconciliation Week was celebrated for the first time in 1996, providing Australians with an opportunity to focus on reconciliation. Reconciliation Week is celebrated from 27 May to 3 June.

In May 2000, a Walk for Reconciliation was staged in Sydney. Up to 400,000 people marched across the Sydney Harbour Bridge as a gesture of apology. A similar walk was staged in Melbourne later that year.

 Further resources: [www.reconciliation.org.au/about/](http://www.reconciliation.org.au/about/)

[www.australia.gov.au/about-australia/australian-story/reconciliation](http://www.australia.gov.au/about-australia/australian-story/reconciliation)

[www.indigenousx.com.au/the-walk-for-reconciliation-changed-my-life-i-still-believe-we-can-walk-together/#.WaJp9\\_kjHIU](http://www.indigenousx.com.au/the-walk-for-reconciliation-changed-my-life-i-still-believe-we-can-walk-together/#.WaJp9_kjHIU)

[www.reconciliation.org.au/nrw/wp-content/uploads/2014/03/Reconciliation-timeline\\_2017.pdf](http://www.reconciliation.org.au/nrw/wp-content/uploads/2014/03/Reconciliation-timeline_2017.pdf)

After 1996, the policy approach towards reconciliation changed. Then prime minister John Howard took what he described as a more ‘practical’ approach to Indigenous affairs. He placed less importance on ‘symbolic gestures’ (Behrendt, 2012: 242) and more on the ‘mainstreaming’ of services (Behrendt, 2012: 223).

The change was subtle but important, and it led to a number of debates. Under the Keating government, reconciliation as a policy approach did not make a distinction between ‘symbolic’ and ‘practical’ matters, to use Howard’s terminology: it entailed a mixture of ‘gestures’, setting up government bodies, introducing legislation, creating awareness and educating the Australian public.

## Practical reconciliation

**Practical reconciliation** is undertaken by identifying areas of disadvantage: health, housing, education and employment. Government funding and resources are then provided to address these. The focus is on ‘socio-economic disadvantages, not Indigenous rights’. (Behrendt, 2012; 225).

Examples of practical reconciliation include Closing the Gap, the Northern Territory Emergency Response (NTER) and Stronger Futures.

**practical reconciliation** is an approach that focuses on providing services and/or funding to address inequalities.



## Practical reconciliation - Closing the Gap

In 2005, the Social Justice Report by Tom Calma (the then Aboriginal and Torres Strait Islander Social Justice Commissioner) identified the following six main areas in which Indigenous people experienced significant inequality:

1. Health – life expectancy, child mortality
2. Education – literacy, educational achievement
3. Employment – employment outcomes
4. Housing
5. Economic participation and remote service delivery
6. Early childhood – access to early childhood education

This report led to the development of the Close the Gap campaign in 2006. The campaign is led by the Close the Gap Coalition – a grouping of Indigenous and non-Indigenous health and community organisations calling on governments at all levels to take measurable action, specifically to achieve Indigenous health equality by 2030. The term entered the political language as a result of the campaign’s activities, which then led to Federal Government policy being called **Closing the Gap**.

 [humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/social-justice-report-5](http://humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/social-justice-report-5)

In March 2008, Australian governments signed the Indigenous Health Equality Summit Statement of Intent:

 [www.health.nsw.gov.au/workforce/aboriginal/Documents/closing-the-gap-statement-intent.pdf](http://www.health.nsw.gov.au/workforce/aboriginal/Documents/closing-the-gap-statement-intent.pdf)

The Calma Report became the basis for the government strategy’s targets, which are monitored by the Council of Australian Governments (COAG), as listed below:

- to close the life expectancy gap within a generation
- to halve the gap in mortality rates for Indigenous children under five years of age within a decade
- to ensure access to early childhood education for all Indigenous four-year-olds in remote communities within five years
- to halve the gap in reading, writing and numeracy achievements for children within a decade
- to halve the gap for Indigenous students in year 12 attainment rates by 2020
- to halve the gap in employment outcomes between Indigenous and non-Indigenous Australians within a decade.

 [www.aph.gov.au/about\\_parliament/parliamentary\\_departments/parliamentary\\_library/pubs/briefingbook44p/closinggap](http://www.aph.gov.au/about_parliament/parliamentary_departments/parliamentary_library/pubs/briefingbook44p/closinggap)

**Closing the Gap** a government action/policy that aims to reduce Indigenous disadvantage and inequality within 25 years. It targets six key areas. It was a policy direction of the Rudd Government in 2008 that emerged from the 2005 Social Justice Report and the Close the Gap campaign.

Successive governments, non-government organisations and Indigenous communities have been working together since 2008 to address these areas. Every year the federal government releases its 'Closing the Gap: Prime Minister's Report', detailing progress made on the targets set. Change has been very slow, and the health status of Aboriginal and Torres Strait Islander people remains poor compared to the non-Indigenous population.

 The Closing the Gap report is available online at [www.closingthegap.gov.au/resources/reports](http://www.closingthegap.gov.au/resources/reports)

In 2018 there was a ten-year review of the Closing the Gap Strategy. The report is available online at the Australian Human Rights Commission website:

 [www.humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/close-gap-10-year-review](http://www.humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/close-gap-10-year-review)

### **Responses to Closing the Gap and its impacts**

Some Indigenous people have responded positively to Closing the Gap, but many are quite critical of it. Prominent figures including former Indigenous Affairs minister Nigel Scullion and community leader Mick Gooda have said that there is a lot of work still to be done in these areas, and that the deep divide between Indigenous and non-Indigenous Australians still remains.

So far Closing the Gap has:

- raised awareness in the general public of the issues facing Indigenous Australians in regard to health, housing, early childhood development, education and economic participation. These issues might not have been common knowledge for non-Indigenous Australians before the adoption of this policy;
- raised understanding of the ways that historical events have impacted on the lives of the Indigenous community; resulting in poverty, low income and higher rates of imprisonment and disease – this has had an effect on perceptions;
- highlighted issues that influence the experiences of injustice and inequality; and
- seen some minor progress made towards 'closing the gap', although many core issues have not been addressed. Budgetary constraints and budgetary cuts are a big part of this.

In 2017 the UN Special Rapporteur on the Rights of Indigenous Peoples was very critical of the federal government's lack of progress in its Closing the Gap targets, as well as the disadvantage experienced by many Aboriginal and Torres Strait Islander people, calling it 'woefully inadequate' ('Australia's response on Closing the gap "woefully inadequate", UN says', [www.abc.net.au/news/2017-09-11/closing-the-gap-progress-woeful-un-says/8892980](http://www.abc.net.au/news/2017-09-11/closing-the-gap-progress-woeful-un-says/8892980)).



### **Activity 3.1.10 - Closing the Gap**

Use the following links and your own research to answer the questions below.

 <https://www.closingthegap.gov.au>

 [sbs.com.au/news/article/federal-cabinet-signs-new-closing-the-gap-deal-developed-with-indigenous-australians/hts2ksrr4](http://sbs.com.au/news/article/federal-cabinet-signs-new-closing-the-gap-deal-developed-with-indigenous-australians/hts2ksrr4)

1. What is the purpose of the federal government's Closing the Gap targets?
2. To what extent does Closing the Gap focus on practical or symbolic reconciliation?
3. What is the link between the current health status of Indigenous Australians and the impacts of colonisation and government policies? Provide an example to support your response.

4. What impact do you think Closing the Gap has had on the public awareness of Australian Indigenous people and culture?
5. Is this impact supporting or limiting the increased public awareness and perception of Australian Indigenous culture? Explain your response.
6. How is this government action shaping the public's views of Australian Indigenous culture? Refer to Indigenous and non-Indigenous responses.

### **Close the Gap campaign**

The Close the Gap campaign (which is distinct from the federal government's Closing the Gap targets) is a health campaign led by Indigenous and non-Indigenous groups and organisations. Its aim is to achieve health equality between Indigenous and non-Indigenous people. There are more than 60 organisations involved, including Oxfam, The Healing Foundation and the Fred Hollows Foundation. They call on governments to take real and measurable action to achieve Indigenous health equality by 2030, and have gathered support from almost a quarter of a million Australians. In February each year, the Close the Gap coalition releases its 'Close the Gap: Progress and Priorities' report, which summarises the status of the campaign.

 [humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications](https://humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications)



### **Activity 3.1.11 - Close the Gap campaign**

Use the links and your own research to answer the questions below.

-  Oxfam Australia's Close the Gap Campaign web page, [www.oxfam.org.au/what-we-do/indigenous-australia/close-the-gap](http://www.oxfam.org.au/what-we-do/indigenous-australia/close-the-gap)
-  Close the Gap campaign – ANTA; [www.antar.org.au/close-gap-0](http://www.antar.org.au/close-gap-0)
-  'Close the Gap report calls for government to listen to Indigenous-led solutions'. SBS NITV, 2020. <https://www.sbs.com.au/nitv/article/2020/03/20/close-gap-report-calls-government-listen-indigenous-led-solutions>

1. What is the Close the Gap campaign?
2. What are the aims of the Close the Gap campaign?
3. What does it mean to 'close the gap'?
4. To what extent does Close the Gap focus on practical or symbolic reconciliation?
5. How have colonisation, racism and inequality had an impact on the current health status of Australian Indigenous people?
6. What impact do you think the Close the Gap campaign has had on the public awareness of Australian Indigenous people and culture?
7. Is this impact supporting or limiting the increasing public awareness and perception of Australian Indigenous culture? Explain your response using evidence from the sources provided.
8. How is this campaign shaping the public's views of Australian Indigenous culture? Refer to Indigenous and non-Indigenous responses.

### **Symbolic reconciliation**

Symbolic reconciliation is an approach that focuses on the rights of Indigenous Australians. By actions and gestures, the aim is to achieve equality for Indigenous Australians through:

- experiencing full citizenship rights and access to opportunities
- acknowledgement of historical injustices
- acknowledgement of the impact of the past on the present experience and status of Indigenous people
- opportunities for respect and healing
- having self-determination rights.

Examples of symbolic reconciliation include the Rudd government's Apology to the Stolen Generations (2008), endorsing the United Nations Declaration on the Rights of Indigenous Peoples, and awareness campaigns like Close the Gap

### **Symbolic reconciliation - The Apology**

Then prime minister Kevin Rudd delivered the Apology to the Stolen Generations in federal Parliament on 13 February 2008. Many felt that the apology to members of the Stolen Generations and their families was very much overdue; the Howard government had dismissed it as merely symbolic. An official apology had been one of the 52 recommendations made in the *Bringing Them Home* report in 1997. At the time of writing, many of the report's recommendations still have not been acted upon.

#### **symbolic reconciliation**

an approach that focuses on the rights of Indigenous Australians with actions and gestures; the aim is to achieve equality and opportunity



### **The Apology to the Stolen Generation**

Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We, the Parliament of Australia, respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

Apology to Australia's Indigenous Peoples, Prime Minister Kevin Rudd, Parliament of Australia, 13 February 2008).



### Activity 3.1.12 - The Apology

Watch the Rudd government's Apology to Australia's Stolen Generations and answer the questions below.



[www.youtube.com/watch?v=xiLnsFyAVqE](http://www.youtube.com/watch?v=xiLnsFyAVqE)



[www.aiatsis.gov.au/explore/articles/apology-australias-indigenous-peoples](http://www.aiatsis.gov.au/explore/articles/apology-australias-indigenous-peoples)

1. What was the main purpose of this speech?
2. Why do you think the federal government offered this apology to Indigenous Australians?
3. To what extent does the speech focus on practical or symbolic reconciliation?
4. What impact do you think this speech had on the public's awareness of Australian Indigenous history and culture?
5. Did it support or limit the increasing public awareness and perception of Australian Indigenous culture? Explain your response.
6. How did the Apology shape the public views of Australian Indigenous culture? Refer to Indigenous and non-Indigenous responses.

Consider the following:

- How do contemporary efforts at reconciliation with Australian Indigenous people support or limit public awareness of Australian Indigenous culture, and how have they done so in the past?
- What are the implications of these for shaping the public's view of Australian Indigenous culture?



### Extension activity - After the Apology

Watch the following documentary:



After the Apology (2017); [www.sbs.com.au/ondemand/movie/after-the-apology/1333274179947](http://www.sbs.com.au/ondemand/movie/after-the-apology/1333274179947)

This documentary looks at what has happened after the Apology. It focuses more on current policies and issues regarding child protection and child removal policies. It links well with the next key knowledge dot point, which requires you to investigate one issue related to the changing awareness of Australian Indigenous culture.

#### Note-taking and guiding questions

1. Review and revise the historical policies that allowed for child removal and their effects on Indigenous families and culture

2. What were the reactions to The Apology? Use direct quotes.
3. What is Suellen Tighe's story?
4. How did Suellen conclude that child removal policies today are systemic? Use evidence from the documentary to support your response.
5. Ten years on, how can we see links between the past and present? Use your sociological imagination to consider the following:
  - a. remnants of past policies
  - b. ethnocentric thinking and racism.
6. Makes notes about culture, kinship and child-rearing – consider the following:
  - a. matriarchy and the roles of grandmothers
  - b. parenting approach
  - c. assumptions made by non- indigenous organisations and structures about parenting
  - d. portrayals of parenting in the media.
7. What is the Aboriginal Placement principle, and how can this be interpreted as being culturally relative?
8. What is meant by the 'new stolen generation'? How has the community responded?

 Further reading: 'First Nations children are still being removed at disproportionate rates. Cultural assumptions about parenting need to change' (2021). The Conversation.  
[www.theconversation.com/first-nations-children-are-still-being-removed-at-disproportionate-rates-cultural-assumptions-about-parenting-need-to-change-169090](http://www.theconversation.com/first-nations-children-are-still-being-removed-at-disproportionate-rates-cultural-assumptions-about-parenting-need-to-change-169090)

# Issue investigation template

## Investigating one issue related to changing awareness of Australian Indigenous culture

In this Area of Study, you are required to carry out a detailed investigation into one current issue that relates to the changing awareness of Australian Indigenous culture. This entails choosing a current topic and researching it, using a variety of resources to address the criteria.

### ***Some issues adversely affecting Aboriginal and Torres Strait Islander peoples***

As you will have learned over this course, despite there being an increase in understanding and prominence of Indigenous culture, there are many factors that adversely affect First Nations people and their communities.

Indigenous Australians:

- have a shorter life expectancy;
- experience higher rates of infant mortality;
- have poorer health outcomes, and experience diseases, such as trachoma, which have been largely eradicated in the non-Indigenous population;
- have a lower level of education and employment;
- suffer higher suicide rates – particularly amongst Indigenous men;
- have higher incarceration rates per capita;
- are less likely to have access to adequate housing and more likely to experience homelessness.



Read more: Closing the Gap 'information hub' – HealthInfoNet  
[www.healthinfonet.ecu.edu.au/closing-the-gap/key-facts/what-is-the-history-of-closing-the-gap](http://www.healthinfonet.ecu.edu.au/closing-the-gap/key-facts/what-is-the-history-of-closing-the-gap)



Royal Commission into Aboriginal Deaths in Custody – National Archives of Australia  
<https://www.naa.gov.au/sites/default/files/2020-05/fs-112-royal-commission-into-aboriginal-deaths-in-custody.pdf>

Incarceration rates have been steadily climbing, bringing into question policing and the legal system. Related to this are also issues surrounding the justice system, especially in recent years where there have been cases that have garnered more widespread concern about the Indigenous people receive by police and the legal system.

In July 2016, ABC TV current affairs program Four Corners aired an investigation into youth detention in the Northern Territory, revealing abusive practices in detention. In the following years similar stories of Indigenous people being treated inhumanely whilst in custody, deaths in custody and increasing rates of incarceration have been reported. According to Statista, 79 Indigenous Australians died while in police custody between 2016 to 2021.

The removal of children from their families has increased and is reported by some to be at higher levels than during the time of the Stolen Generations in the 20<sup>th</sup> century. In most cases, when children are removed, they are not placed in the care of their extended families, which often results in loss of contact with family and culture.

- Read more: 'Why are so many Indigenous kids in detention in the NT in the first place?'. The Conversation, 2016. [www.theconversation.com/why-are-so-many-indigenous-kids-in-detention-in-the-nt-in-the-first-place-63257](http://www.theconversation.com/why-are-so-many-indigenous-kids-in-detention-in-the-nt-in-the-first-place-63257)
- 'Don Dale: Teenagers mistreated after tear-gassing win compensation from NT Government'. ABC News, 2017. [www.abc.net.au/news/2017-03-21/don-dale-teenagers-gassed-win-civil-lawsuit-against-nt-govt/8373768](http://www.abc.net.au/news/2017-03-21/don-dale-teenagers-gassed-win-civil-lawsuit-against-nt-govt/8373768)
- 'Number of children removed from Indigenous families set to triple in 20 years'. ABC News, 2016. [www.abc.net.au/news/2016-11-09/number-of-indigenous-children-taken-from-families-to-triple/8007296](http://www.abc.net.au/news/2016-11-09/number-of-indigenous-children-taken-from-families-to-triple/8007296)

### **Issue investigation template**

#### **Key knowledge**

- one issue related to changing awareness of Australian Indigenous culture:
  - the nature of the issue
  - the historical and political context of this issue
  - the relationship between this issue and awareness of Australian Indigenous culture
  - significant indigenous and non-indigenous people (individuals and/or groups) involved; their response/s to the issue; and implications of these responses for shaping public views of Australian Indigenous culture.

#### **Key skills**

- examine a range of factors and one issue and how each supports and/or limit the public awareness of Australian Indigenous culture
- evaluate the implications of these factors and one issue for shaping public views of Australian Indigenous culture
- explain and apply sociological concepts
- source and evaluate relevant evidence
- use a range of relevant evidence to support observation and analysis
- critically reflect on their own and others' approaches to understanding the social world
- synthesise evidence to draw conclusions.

### **Criteria**

#### **What is the nature of the issue?**

- Brief description of the issue.
- Why is it an issue?
- Why is it important?

#### **What is the historical and political context of this issue?**

- Is there a historical link to this issue?
- Outline the development of this issue (for example, with a timeline).
- What is the historical and contemporary climate of this issue?

#### **What is the relationship between this issue and awareness of Australian Indigenous culture?**

- How well is this issue known and understood by the public – Indigenous and non-Indigenous?

**What are the significant...**

- Indigenous and non-Indigenous people (individuals and/or groups) involved? Give an outline of who is involved – include Indigenous and non-Indigenous individuals (community leaders, politicians, groups and organisations, media).
- Response(s) to the issue? How have each of these individuals and groups responded to the issue? Are their responses supportive, critical, positive, negative? Record the spectrum of responses.
- Implications of these responses for shaping public views of Australian Indigenous culture? What does this mean for the way views are shaped about Australian Indigenous culture? Is the view positive, negative, conflicting or ambivalent?

Resources you can use include newspapers and magazines (print and online), websites, social media pages and/or groups, films, documentaries, podcasts, books, journal articles and television.

**Suggestions for issues for further investigation studied*****Treaty***

A treaty is a formal agreement between two parties. A treaty between the Australian government and First Nations peoples would constitute a formal acknowledgement of Indigenous Australians as the first peoples of Australia. Canada, the United States and New Zealand all have formal treaties with some of their indigenous peoples. The lack of a treaty contributes to the experience of denied sovereignty, oppression and not being heard amongst Indigenous Australians. Many Indigenous Australians have been calling for a treaty between them and the Australian Government for decades – this has gained significant momentum in the last decade as a counterpoint (or complement) to widely discussed recognition in the Constitution.

'It was a fatal error in the first settlement of Van Diemen's Land, that a treaty was not entered into with the natives ... had they received some compensation on the territory they surrendered, no matter how trifling, and had adequate laws been from the very first introduced and enforced for their protection, His Majesty's Government would have acquired a valuable possession without the injurious consequences which have followed our occupation and which must forever remain a stain upon the colonisation of Van Diemen's Land.'

— *Sir George Arthur, Governor of Van Diemen's Land  
(present day Tasmania), 24 September 1832.*

- Further resources for researching Treaty: 'Aboriginal Victorians set to begin formal treaty negotiations'. SBS News, 2021.  
[www.sbs.com.au/nitv/article/2021/10/25/aboriginal-victorians-set-begin-formal-treaty-negotiations](http://www.sbs.com.au/nitv/article/2021/10/25/aboriginal-victorians-set-begin-formal-treaty-negotiations)
- 'New Milestone For Treaty Negotiations'. Premier Daniel Andrews, 2020.  
[www.premier.vic.gov.au/new-milestone-treaty-negotiations](http://www.premier.vic.gov.au/new-milestone-treaty-negotiations)
- 'Life after Treaty: A Blackfulla's guide to Treaty, Recognition and Independence'. Welcome to Country, 2017.  
[www.welcometocountry.org/blackfulla-guide-to-treaty-recognition-independence](http://www.welcometocountry.org/blackfulla-guide-to-treaty-recognition-independence)

### History wars

The ‘History Wars’ refer to robust discussions about Australia’s history and how that history is told that have continued to various forms since the ‘Howard era’ (the mid-1990s onwards).

Australia’s history – was it...				
settled?	colonised?	invaded?	peaceful?	violent?

Many believe that Australia cannot truly reconcile its relationship with First Nations peoples until these questions are adequately addressed. This focus, from this perspective, is about ‘truth-telling’ and how we come to understand ourselves through the story we tell about who we are and how we came to be as a nation.

How we tell these stories, and whose voices have been historically suppressed and continue to be ignored, are ongoing issues. In 2016, UNSW employed the word ‘invaded’ instead of ‘colonised’ or ‘settled’ as part of changes to their Australian history curriculum. UNSW’s declared aim was to academically accurate – this, in turn, sparked debate over what terms should be used to define Australia’s history. There was a conservative backlash as a result of this change, and a desire to return to the word ‘settled’ was expressed by some voices. More recently, in a review of the history curriculum, the then Minister for Education Alan Tudge expressed concerns about students being presented with a ‘negative view of our history’, while other ministers stated that all perspectives needed to be taught.

 Read more: ‘Australia’s ‘history wars’ reignite’. The Conversation, 2016. [www.theconversation.com/australias-history-wars-reignite-57065](http://www.theconversation.com/australias-history-wars-reignite-57065)

### Aboriginal art and souvenirs

Aboriginal art is well known and regarded and desired both nationally and internationally. Aboriginal designs and prints feature in art pieces or in the various types of souvenirs available. There are a variety of issues and dynamics that are of concern to many Aboriginal artists and communities. These include:

- recognition of artists – that their artists names appears on their work
- remuneration – that the artist receives the correct payment for their work (large proportions of payments for works are sometimes kept by agents or galleries, with artists receive a small fraction)
- authenticity – that art identified as such actually be made by Aboriginal people; for instance, many souvenirs that are sold in tourist shops and markets are made in China; implications of this for First Nations artists are both economic and cultural.

‘What you are seeing is just a mish mash of something that people think, “oh that’s Aboriginal art”, but ultimately it isn’t particularly good art.’

 Read more: ‘Indigenous arts community lobby Government to make it illegal to sell fake Aboriginal-style souvenirs’ ABC News, 2017. [www.abc.net.au/news/2017-01-17/calls-to-make-fake-aboriginal-style-souvenirs-illegal/8187042](http://www.abc.net.au/news/2017-01-17/calls-to-make-fake-aboriginal-style-souvenirs-illegal/8187042)

 ‘Indigenous artists welcome major inquiry into fakes and forgery’. SBS NITV, 2021. [www.sbs.com.au/nitv/article/2021/08/05/indigenous-artists-welcome-major-inquiry-fakes-and-forgery](http://www.sbs.com.au/nitv/article/2021/08/05/indigenous-artists-welcome-major-inquiry-fakes-and-forgery)

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 'Indigenous visual artists find their voice through 'contemporary version' of storytelling'. ABC News, 2019.  
[www.abc.net.au/news/2019-12-01/the-future-of-indigenous-art/11753318](http://www.abc.net.au/news/2019-12-01/the-future-of-indigenous-art/11753318)
- 
 'It's exploiting culture': Australia mulls bill to ban sale of fake Indigenous art'. CBC, 2017.  
[www.cbc.ca/radio/asithappens/as-it-happens-friday-edition-1.3988163/it-s-exploiting-culture-australia-mulls-bill-to-ban-sale-of-fake-indigenous-art-1.3988180](http://www.cbc.ca/radio/asithappens/as-it-happens-friday-edition-1.3988163/it-s-exploiting-culture-australia-mulls-bill-to-ban-sale-of-fake-indigenous-art-1.3988180)
- 
 'Injalak Arts and Etiko are making ethical thongs with beautiful Aboriginal designs'. SBS NITV, 2017.  
[www.sbs.com.au/nitv/article/2017/04/11/injalak-arts-etiko-are-making-ethical-thongs-beautiful-aboriginal-designs](http://www.sbs.com.au/nitv/article/2017/04/11/injalak-arts-etiko-are-making-ethical-thongs-beautiful-aboriginal-designs)
- 
 'Australia's fake art and tourist tack: Indigenous artists fight back'. The Guardian, 2017.  
[www.theguardian.com/artanddesign/2017/aug/09/australias-fake-art-and-tourist-tack-indigenous-artists-fight-back](http://www.theguardian.com/artanddesign/2017/aug/09/australias-fake-art-and-tourist-tack-indigenous-artists-fight-back)

**More ideas for further investigation are available online.**



## Representation analysis and short answer questions

Read the following article:

<https://www.abc.net.au/news/2021-06-20/ocean-dreaming-sydney-ferry/100224174>

'Sydney Harbour ferry features traditional wave designs that recognise local Aboriginal clans'.

Sarah Moss, ABC Illawarra, 20 June 2021.

1. Explain how this representation might be considered culturally relative. Refer to the representation to support your response. (2 marks)
2. Does this article challenge any misconceptions about Australian Indigenous cultures? If so, outline one misconception that is challenged and how it is challenged? Use evidence from the article and/or material studied in class to support your response. (3 marks)
3. Define 'culture', and its two components. Include two examples of Australian indigenous culture from the representation and/or material you have studied in class. (4 marks)
4. Explain how the Ocean Dreaming 2 could be seen as an act of reconciliation. In your response, refer to the representation and material studied in class. (3 marks)
5. Discuss how Ocean Dreaming 2 might create and raise awareness of the clans in and around Sydney Harbour. (4 marks)
6. Evaluate the impact the awareness raised by Ocean Dreaming 2 may have on shaping public views about the clans in and around Sydney Harbour. (4 marks)

## Questions and sample responses

Look at each of the example questions, and the answers below.

- Does the response answer all parts of the question?
- How many marks would you give it?
- Write an alternative answer, and swap with a classmate to mark it.

### **Question 1 (3 marks)**

Explain the relationship between cultural relativism and the sociological imagination.

#### **Marking advice:**

Definition of cultural relativism	1 mark
Definition of sociological imagination	1 mark
Explanation of relationship to sociological imagination	1 mark

#### *Sample response:*

Cultural relativism refers to the practice of judging a culture by its own standards rather than against the norms and values of one's own cultural background. In doing so, an individual must adopt a sociological imagination, which requires them to disassociate from their own lives, views and values and see the culture with a fresh, objective and open-minded perspective, free from opinions, biases and stereotypes. One cannot apply a sociological imagination without naturally being culturally relative as a result.

### **Question 2 (5 marks)**

Explain one public misconception that exists about Australian Indigenous culture. In your response, provide examples justifying why this misconception is false.

#### **Marking advice:**

Identification of misconception	1 mark
Explanation of misconception	1 mark
Example/evidence of misconception	1 mark
Evidence of false nature of misconception	1 mark
Discussion of false nature of misconception	1 mark

#### *Sample response:*

*A common historical misconception regarding Australian Indigenous culture was the perception that the land now known as Australia belonged to no-one prior to European arrival. It was believed that when the British landed in Australia in 1770, the land was not owned by anyone ('terra nullius'), and was therefore available for the British to claim ownership and to settle the country. This rationale suggested that the land did not belong to Australian Indigenous peoples, and disregarded them and their relationship and connectedness to the land.*

*This historical and ethnocentric viewpoint is false, because for thousands of years before British settlement, there is estimated to have been a stable population of between 250,000 to 1 million Australian Indigenous people living on the land. Although the Indigenous population may not have settled the land in a way that fit with European expectations, the idea that the land belonged to no-one is a misconception, because it discounts the 65,000 years of Australian Indigenous inhabitants in the land prior to British settlement.*

### **Question 3 (10 marks)**

Evaluate how one issue you have studied this year led to changes in the awareness of Australian Indigenous culture and shaped public views. Ensure your response includes:

- an outline of the nature of the issue
- a brief description of the historical and political context
- identification of significant individuals involved in the issue and their response to the issue
- evaluation of the impact of this issue on awareness and views of Australian Indigenous culture.

#### **Marking advice:**

Description of nature of issue	1 mark
Brief discussion of context	1 mark
Evidence of context	1 mark
Identification of significant individuals	1 mark
Discussion of their response	1 mark
Evidence of their response	1 mark
Evaluation statement of impact on awareness of Aboriginal Indigenous culture	1 mark
Evaluation statement of impact on perception of Aboriginal Indigenous culture	1 mark
Evidence of impact on awareness	1 mark
Evidence of impact on views	1 mark

For more information about how to write an extended response, refer to 'How to write an extended response' at the beginning of your textbook.

#### **Sample response:**

*One issue related to changing awareness of Australian Indigenous culture is the Change the Date campaign. This campaign relates to the issue of celebrating 'Australia Day' on 26 January, as this day is synonymous with pain and suffering for the Indigenous population of Australia. When the British raised their Union Jack flag in Sydney Cove on 26 January to declare British sovereignty on the land that would become Australia, it sparked the end of Australia as they knew it for the approx.*

*One million Indigenous Australians who were living on the land at the time. The act of British colonisation led to brutal massacres, community oppression and land take-over.*

Aboriginal pastor Ray Minniecon states 'The 26th of January will always be a day of mourning and a day of lament for my people'. Consequently, many have suggested 'Australia Day' be celebrated on a different date, one that is not an 'extremely painful day' for the Indigenous population of Australia, as Labor MP Linda Burney states.

Support for the date change has come from more than just the Indigenous population however, as over the last couple of years grassroots campaigns have been backed by political parties such as The Greens. Greens leader Richard Di Natale states 'Australia Day is a day that should bring our country together. At the moment, it is a day that divides Australia'. Reflecting this sentiment, The Greens have signalled an official priority for their party for 2018 will be to change the date of Australia Day.

As a result of the Change the Date campaign, an increasing number of Australians are developing an understanding of the historical events that took place during the British colonisation of Australia. In a recent survey, 70 per cent of Australians stated that they would prefer Australia Day to be celebrated on a day not associated with the First Fleet. However only 37 per cent of people surveyed realise the current date is associated with dispossession and violence for Indigenous Australians. This suggests that although the campaign has resulted in increased awareness of shifting the date, there is still a lack of understanding of the events that occurred on this date and why it is significant for Indigenous Australians.

Public views regarding Australian Indigenous culture have also been shaped by the Change the Date campaign. For instance, radio station Triple J has changed the date of their 'Hottest 100 countdown', usually held on 26 January, as a result of the 60 per cent of listeners surveyed who said it should be changed out of respect for Indigenous Australians. This small but significant change highlights how the public, in particular youth, have had their perspectives on Indigenous Australians changed as a result of this campaign.

The Change the Date campaign has therefore been shown to be a significant issue for the public of Australia, as 'Australia Day' is currently being celebrated on a day of significant pain and distress for the Indigenous population of Australia. Many Indigenous and non-Indigenous individuals have got behind this campaign and increased public awareness and perceptions of Australian Indigenous culture are occurring as a result.

## Revision questions

1. What were the impacts of colonisation on Australian Indigenous people?
2. What are three main misconceptions held about Australian Indigenous culture?
3. Are these misconceptions correct? Explain your response with specific evidence.
4. How have these misconceptions impacted on the way non-indigenous Australians view Australian Indigenous culture?
5. How have these misconceptions impacted on the way non-indigenous Australian's understand Australian Indigenous history and culture?
6. Define culture, including its two components.
7. Choose an example culture (Koorie and/or wider Australian Indigenous culture), that you have studied this year. Describe and outline how the example relates to the concepts of material and non-material culture.
8. What is the sociological imagination?
9. According to Mills, how are 'personal troubles' related to 'public issues'? In your response, think of examples of social issues that make a link between private troubles and public issues.
10. Demonstrate how the use of a sociological imagination may assist in understanding one specific social issue. Explain.
11. Define ethnocentrism.
12. Define cultural relativism.
13. Choose an example of a representation that you have studied this year and explain how it could be interpreted as ethnocentric.
14. Choose an example of a representation that you have studied this year and explain how it could be interpreted as culturally relativistic.
15. Choose an example of a representation that you have studied this year and explain how interpreted as both culturally relativistic *and* ethnocentric.
16. How can looking at representations with a sociological framework help us to understand and challenge views of Australian Indigenous people?
17. What is meant by 'historical suppression'? Refer to a specific example related to Australian Indigenous culture in your response.
18. What is meant by 'protection and segregation'? Use a specific example to illustrate your response.
19. Identify two specific examples of 'structural' aspects of protection and segregation. Who was responsible for these structural responses?
20. What was the purpose of 'missions'? Was this an ethnocentric or a cultural relativistic response to Australian Indigenous culture? Explain your response, using specific examples.
21. How did Indigenous Australians respond to protection and segregation policies? Include evidence from material you have studied in class in your response.

- 
22. What is meant by 'assimilation'? Use a specific example to illustrate your response.
  23. In a paragraph, outline the responses of Indigenous Australians to attempts at suppression of their culture under the assimilation policy. Include evidence from the readings in your response.

## References and further resources

- Behrendt, L. 2012. 'Indigenous Australia for Dummies'. Wiley.
- Broome R. 2010. 'Aboriginal Australians – A History since 1788' (4<sup>th</sup> edition). Allen and Unwin.
- Grant, S. 2016. 'Talking to my Country'. Harper Collins.
- Grant, S. 2004. 'The Tears of Strangers'. Harper Collins.
- Langton, M. 2019. 'Welcome to Country – An introduction to our First Peoples for Young Australians'. Hardie Grant Publishing.
- Martin, G. and Maton, K. 2017. 'Sociology' (6<sup>th</sup> edition). Pearson.
- Wright Mills, C. 1959. 'The Sociological Imagination'. Penguin.

### **Additional online resources**

- ABC Indigenous, [abc.net.au/indigenous](http://abc.net.au/indigenous), [facebook.com/abcindigenous](https://www.facebook.com/abcindigenous)
- Aboriginal History of Yarra, [aboriginalhistoryofyarra.com.au](http://aboriginalhistoryofyarra.com.au)
- Australian Institute for Aboriginal and Torres Strait Islander Studies, [aiatsis.gov.au](http://aiatsis.gov.au)
- Australians Together, [australianstogether.org.au/about](http://australianstogether.org.au/about),  
[facebook.com/australianstogether](https://www.facebook.com/australianstogether)
- Billibellary's Walk, [murrupbarak.unimelb.edu.au/engage/billibellarys-walk](http://murrupbarak.unimelb.edu.au/engage/billibellarys-walk)
- Blackfulla Revolution, [facebook.com/ourcountryourchoice](https://www.facebook.com/ourcountryourchoice)
- Cultural Infusion, [culturalinfusion.org.au](http://culturalinfusion.org.au)
- IndigenousX, [facebook.com/indigenoux](https://www.facebook.com/indigenoux)
- Koorie Heritage Trust, [koorieheritagetrust.com.au](http://koorieheritagetrust.com.au),  
[facebook.com/koorieheritagetrust](https://www.facebook.com/koorieheritagetrust)
- Melbourne Museum – Bunjilaka, [museums victoria.com.au/bunjilaka](http://museums victoria.com.au/bunjilaka),  
[facebook.com/bunjilaka](https://www.facebook.com/bunjilaka)
- MyPlace for Teachers, [myplace.edu.au/home.html](http://myplace.edu.au/home.html)
- NGV Indigenous Artwork, [ngv.vic.gov.au/?s=aboriginal+art&type=education&paged=1](http://ngv.vic.gov.au/?s=aboriginal+art&type=education&paged=1)
- NITV, [sbs.com.au/nitv](http://sbs.com.au/nitv), [facebook.com/nitvaustralia](https://www.facebook.com/nitvaustralia)
- Reconciliation Australia, [facebook.com/reconciliationaus](https://www.facebook.com/reconciliationaus)
- Reconciliation Victoria, [facebook.com/reconciliationvictoria](https://www.facebook.com/reconciliationvictoria)
- Tanderrum, [facebook.com/tanderrum](https://www.facebook.com/tanderrum)
- Teach Indigenous Knowledge, [teachik.com](http://teachik.com)
- Welcome to Country, [facebook.com/welcometocountry](https://www.facebook.com/welcometocountry)
- Wurundjeri Walking Tour, [wurundjericultural tours.com.au](http://wurundjericultural tours.com.au)
- Victorian Aboriginal Education Association (VAEAI), [vaeai.org.au](http://vaeai.org.au), [facebook.com/vaeai](https://www.facebook.com/vaeai)

### **Videos**

Kgari, [sbs.com.au/kgari](https://sbs.com.au/kgari)

First Contact, [sbs.com.au/learn/firstcontact](https://sbs.com.au/learn/firstcontact)

Servant or Slave, [sbs.com.au/learn/servantorslave](https://sbs.com.au/learn/servantorslave)

My Grandmother's Lingo, [sbs.com.au/mygrandmotherslingo](https://sbs.com.au/mygrandmotherslingo)

First Australians, [sbs.com.au/firstaustralians](https://sbs.com.au/firstaustralians)

Utopia, [beamafilm.com/utopia/#.WcTASvkjHIW](https://beamafilm.com/utopia/#.WcTASvkjHIW)

You Are Here, [sbs.com.au/nitv/article/2017/07/03/you-are-here-4-documentary-films-australians-find-their-bearings](https://sbs.com.au/nitv/article/2017/07/03/you-are-here-4-documentary-films-australians-find-their-bearings)

### **Podcasts**

AWAYE!, [abc.net.au/radionational/programs/awaye](https://abc.net.au/radionational/programs/awaye)

Big Ideas, [abc.net.au/radionational/programs/bigideas](https://abc.net.au/radionational/programs/bigideas)

Indigenous X Presents, [indigenousx.com.au/indigenousx-presents-black-nation](https://indigenousx.com.au/indigenousx-presents-black-nation)

The Other Others, [anchor.fm/tyson-yunkaporta](https://anchor.fm/tyson-yunkaporta)

Witness Black History, [bbc.co.uk/programmes/p01h9dl0/episodes/downloads](https://bbc.co.uk/programmes/p01h9dl0/episodes/downloads)

## Glossary of terms

**Aboriginal** Indigenous people from mainland Australia and Tasmania.

**Closing the Gap** a government action/policy that aims to reduce Indigenous disadvantage and inequality within 25 years. It targets six key areas. It was a policy direction of the Rudd Government in 2008 that emerged from the 2005 Social Justice Report and the Close the Gap campaign.

**colonisation** involves the formation of a settlement or colony by one nation in the lands of another. This is usually done through political rule, cultural expansion and domination and (in the case of 'settler-colonialism') large-scale immigration into a 'new' location.

**cultural relativism** involves attempting to understand a culture by looking at it according to its own standards. It means analysing a culture from the point of view of its members.

**culture** refers to the way of life, shared values, norms and everyday practices characteristic of a particular group or society. These are learnt by members and passed on to following generations. Culture can include material or non-material components.

**determinism** (biological or social) sees a person's behaviour as completely determined by their genetic make-up (biology) or society and culture (social determinism), meaning that they have no choice in their behaviours and personalities and these cannot be changed.

**dispossession** the process that occurs when land is taken from a group of people by a colonial power. It also extends to being displaced and disconnected from the land, severely impacting on all physical and spiritual ties to the land.

**ethnocentrism** evaluating and passing judgement on another culture by using the evaluator's own culture as the yardstick for what is right and best.

**Freedom Ride** an event in February 1965 in which a group of students from the University of Sydney, led by Charles Perkins, organised a bus tour of several towns in western and coastal NSW. The bus ride was to observe and to highlight poor living and social conditions for Indigenous people. It was met with local hostility and, on at least one occasion, with violence.

**frontier wars** a series of armed conflicts between the British (both British settlers and the British military) and Indigenous Australians. The earliest of these conflicts occurred in the late eighteenth century, in the very early years of the British colony, with fighting in Victoria dating back to as early as 1838, in what is now Benalla. The latest of these conflicts – depending on what is counted as a war – were in the 1920s and 1930s.

**historical suppression** the domination of another through the use of power and restrictive legislation to suppress identity, culture, autonomy and survival.

**homogeneous** something that is uniform or the same, such as all members of a group sharing the same experiences and characteristics.

**Indigenous Australia(n)** a generic term used when referring to Aboriginal and Torres Strait Islands people and culture.

**institution** the organisation of important social foundations through which we understand our society.

**Mabo decision** a judgment made by the High Court of Australia in June 1992, which accepted that Indigenous Australians had owned land prior to British occupation. It further ruled that lands that had not been given away or sold by the government in the intervening time could – in some circumstances – be claimed by the nations that traditionally lived there.

**macro-system** society as a whole; how the institutions within a large population affect the population. For example, the economy, government structure, religion and more are all their own smaller groupings but together they form the boundaries of the whole of society.

**material culture** the physical objects and things created by members that are used to define and attach meaning to their culture. These include tools, art, buildings, spaces, flora and fauna, clothing and food.

**micro-system** everyday actions and interactions of people in society. For example, the social roles that we take on within society, how we react to society and understand it – ritual, socialisation, segregation of activities and sanctions are all indicators as to how you should interact within a society.

**non-material culture** refers to the ideas created and passed down by members of a group about their culture. These include beliefs, values, rules, norms, morals, language and knowledge, which provide a guide for how members see the world and relate to it, as well as outlining expected behaviour.

**personal troubles** the issues faced by individual people.

**practical reconciliation** is an approach that focuses on providing services and/or funding to address inequalities.

**public awareness** refers to the information that is known and the understanding that is had about Australian Indigenous culture.

**public issues** An understanding that many similar instances emerging (patterns) indicate and are possibly impacted by societal structures (institutions).

**public views** These consist of the opinions, biases and stereotypes that may be held or that are being challenged about Australian Indigenous culture.

**race** the categorisation of group of people based on physical characteristics such as skin colour, eye shape, hair type and bone structure.

**racism** discrimination against a group of people based on their shared physical characteristics and/or culture.

**reconciliation** forging new relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians that acknowledge and heal the wounds of the past and encourage equity, understanding and a united mutual respect.

**representation** the description or portrayal of someone or something in a particular way.

**social construction** the result of a society or culture agreeing on conventions and following them. This results in the construction over time of the way a society or culture is organised, functions and behaves, and is seen as both natural and normal.

**socialisation** the way we learn norms and how to behave.

**sociological imagination** an approach to thinking sociologically; to look at societal issues in a different way, by removing biases, approaching them from a different perspective and making links between personal troubles and public issues.

**symbolic reconciliation** an approach that focuses on the rights of Indigenous Australians with actions and gestures; the aim is to achieve equality and opportunity.

**terra nullius** a belief that declares that a land is 'empty' and does not belong to anyone.

**the Dreaming** central to Aboriginal existence and culture as it explains how the world came to be. It encompasses the whole life of the people, the environment and creator spirits. It outlines Aboriginal worldviews and spirituality.

**Torres Strait Islander** refers to Indigenous people from the islands to the north of the Cape York Peninsula in Queensland.





**3**

# **CULTURE AND ETHNICITY**

Area of Study 2:  
Ethnicity



## Area of Study 2: Ethnicity

On completion of this unit, the student should be able to identify and trace the category of ethnicity and analyse the experiences of ethnicity and 'being ethnic' within Australian society. To achieve this outcome, the student will draw on key knowledge and key skills outlined in Area of Study 2.

### Key knowledge

- the nature and meaning of the sociological concepts of race and ethnicity
- the concepts of ethnocentrism, cultural relativism and the 'other'
- the nature of the theory of ethnic hybridity, as informed by Stuart Hall, and its connection to experiences of ethnicity
- Australia's current ethnic diversity compared with other developed countries
- the concept of multiculturalism
- barriers and enablers to belonging and inclusion in Australia's multicultural society as shaped by the following:
  - customs and traditions
  - social attitudes 'conditions'
  - media
  - political factors
- the experience of a specific ethnic group with reference to relevant sociological concepts and theory:
  - how the ethnic group identifies itself and its racial and ethnic formation
  - an overview of the non-material and material culture distinctive to the group
  - cultural activities distinctive to the group
  - barriers and enablers experienced by the group
  - the experience of inclusion and belonging for group members
- the purpose of ethical methodology with reference to voluntary participation, informed consent, privacy and the confidentiality of data.

### Key skills

- explain and apply sociological concepts
- explain the theory of ethnic hybridity
- outline Australia's ethnic diversity through the use of comparative methodology
- analyse the barriers and enablers to belonging and inclusion in a multicultural Australian society
- analyse the experience of a specific ethnic group with reference to relevant sociological concepts and theory
- explain the purpose of ethical methodology
- apply ethical methodology to source relevant evidence
- use a range of relevant evidence to support observation and analysis
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world
- synthesise evidence to draw conclusions.

# 3

## Culture and Ethnicity

### Area of Study 2: Ethnicity

#### **The nature and meaning of race and ethnicity as sociological concepts 71**

- Race as a sociological concept **71**
- The origins of race **72**
- Race as a social category of power **73**
- Ethnicity as a sociological concept **76**
- Distinguishing between race and ethnicity **77**
- Ethnicity as the depoliticised version of race in the era of 'post-race': motives and limitations **77**
- Distinguishing between nationalism and ethnicity **78**
- Ethnicity in the context of Australia **78**

#### **Ethnocentrism 80**

#### **Cultural relativism 82**

- Eurocentrism **83**
- Countering Eurocentrism: Orientalism **83**

#### **Ethnic hybridity 85**

- The Other and Othering in the context of ethnic hybridity **87**
- Beyond ethnic hybridity: Double-consciousness and alienation **89**

#### **The multicultural policy 92**

#### **Australia's current ethnic diversity compared with other developed countries 95**

#### **The limits of multiculturalism and multicultural policy 99**

- Immigration policy 4.0 **100**
- Critiques of multiculturalism **100**

#### **Barriers and enablers to belonging and inclusion in Australia's multicultural society 102**

- Barriers to social inclusion **102**
- Enablers to social inclusion **106**

#### **The nature of ethical methodologies 110**

- Ethical methodology **110**
- Ethical data collection and informed consent **111**
- Privacy and the confidentiality of data **111**
- Types of data **111**
- Sample interview, consent and ethics guide **112**

#### **Ethnicity report guide 115**

#### **The experience of a specific ethnic group in Australia 115**

#### **Sample report 117**

#### **How does the ethnic group identify itself? 117**

#### **Identify (find evidence) and explain some of the barriers and enablers experienced by the ethnic group 121**

- Political factors **121**
- Customs and traditions **124**
- Social attitudes and media **128**
- References and further resources **129**
- Glossary of terms **133**

# Ethnicity



## Activity 3.2.1 - Australian way of life

### Introductory activities

- Create a list of activities or traditions that you believe are part of the Australian way of life.
- Rank the activities or traditions according to how important you believe they are to being an Australian.
- Are these activities or traditions important to your sense of being Australian?
- Discuss what the 'Australian way of life' means with your class.



### Constructing the nation: Australia, past and present

I do not think either that the doctrine of the equality of man was really ever intended to include racial equality. There is no racial equality. There is basic inequality. These races are, in comparison with white races – I think no one wants convincing of this fact – unequal and inferior. The doctrine of the equality of man was never intended to apply to the equality of the Englishman and the Chinaman. There is deep-set difference, and we see no prospect and no promise of its ever being effaced. Nothing in this world can put these two races upon an equality. Nothing we can do by cultivation, by refinement, or by anything else will make some races equal to others.

— Edmund Barton, Australia's first prime minister, introducing the *Immigration Restriction Act in the House of Representatives*, 7 August 1901

You may have heard that modern Australia was built on the principle that it would be an egalitarian society: free and equal. Some colonists did fight for what they saw as the chance to create a more equal society, not for everyone, but a paradise for working men.

Colonists shared similar language, heritage and culture that was uniquely 'Australian' rather than 'British'. The concept that underpinned the Federation of the colonies to form the foundation of the Australian nation was that of a white Australia where opportunity and employment were afforded to only one race of people. Beginning with Chinese immigration during the gold rush, colonists imagined the threat that cheap 'non-white' labour would replace them, which they thought would lead to lower standards of living. In the nineteenth and early twentieth centuries, a multicultural society was considered a threat to the new 'Australian' way of life that would lead to racial conflict. One of the driving factors behind Federation was that Australia as a 'nation' would be better equipped to control immigration rather than separate colonies.

In 1901, the *Immigration Restriction Act* (popularly known as the White Australia policy) was enshrined in law. Prior debates on the Bill to create the Act revealed beliefs about the social fabric of this new nation. Labour Member James Ronald stated:

We do not object to these aliens because of their colour. We object to them because they are repugnant to us from our moral and social stand-points ... I want to say, however, that our intention in regard to these alien races is perfectly honourable, and that we have no racial hatred or antipathy towards ... these inferior races.

Senator J. C. Stewart said:

If we are going to succeed as a nation, we must build upon the foundation of a white Australia. We must lay the foundation of this young community in the purist and whitest of marble without streak or stain. That is an absolute necessity.

The previous Area of Study discussed the devastating consequences these beliefs had on Australia's Aboriginal and Torres Strait Islander peoples, including genocide and dispossession. These beliefs also meant that all people from a non-Anglo-Celtic background experienced exclusion and discrimination, with long-lasting impacts. For decades, the concept of a white Australia explicitly underpinned national identity and political ideology. It socially engineered a society that acknowledged only the Anglo-Celtic populations, whose heritage began in Great Britain and Ireland.



### A nation of immigrants?

The Censuses of Australian States of 1901 state that 77.2 per cent or 2,908,303 of Australians (which did not include Indigenous Australians) were born in Australia, and 22.8 per cent or 857,576 people were born outside Australia. The three main places of birth for those born overseas in 1901 were the United Kingdom (18 per cent), other European countries (2 per cent) and Asian countries (1.3 per cent). The diversity of the country stemmed largely from the gold rush era and the fortunes that could be made in a new and exciting colony.

By the time of the Australian Census of 1947, Australia's population was almost exclusively white: 90.2 per cent Australian-born; 7.2 per cent born in the United Kingdom or Ireland; and only 0.6 per cent not born in Australasia or Europe. As mentioned earlier, these numbers specifically excluded 'full-blood Aboriginals'.

By the 2001 Census, the numbers born overseas were even higher than they were in 1901, with 72.6 per cent of people identifying their birth country as Australia and 21.9 per cent that they were born overseas (note: 5.5 per cent did not answer), with the top three countries of overseas birth as the United Kingdom (5.5 per cent), New Zealand (1.9 per cent) and Italy (1.2 per cent).

Over the span of 100 years, 1901 to 2001, the number of immigrants as a proportion of Australia's population came full circle, similar to the figures at the time of Federation. For reasons that will be discussed later in this chapter, there was clearly a shift in the ethnic profile of our immigrant population. This shift has accelerated in the early years of the twenty-first century.

Australia has an expanding multicultural profile. At the 2016 census, 67 per cent of people living in Australia were born here, compared with 72.6 per cent in 2001. Although most people born overseas continue to come from England or New Zealand, in 2016 8.35 per cent of those born overseas were born in China and 7.4 per cent were born in India. This increasing ethnic diversity has posed significant challenges for the nation, both historically and now. Questions about the country's identity continue to be raised.



### Activity 3.2.2 - Your identity

You will need a large world map and lots of sticky notes for this activity. Write your responses to these questions on a sticky note as a list. At the top of the sticky note, write:

- your name
- your ethnic identity
- the country in which you were born.

Place your sticky note on the map in the place you were born. Next, complete a sticky note for each of your parents. On each of these sticky notes write:

- your name and one parent's name
- your parent's ethnic identity
- the country in which this parent was born.

Place the sticky notes on the map in the places your parents were born. Repeat this process for your grandparents, writing a sticky note for each one. Write:

- your name and one grandparent's name
- your grandparent's ethnic identity
- the country in which this grandparent was born.

Place each of these sticky notes on the map in the places your grandparents were born. You can repeat this for earlier generations if you have the information.

Discuss the results of the class activity. Consider the following points.

- How many countries are represented in your class?
- What percentage of the class has their parents or grandparents born outside of Australia?
- What are the top five countries of birth in your class?
- Share your story: if you do not identify as Aboriginal or Torres Strait Islander, in which decade did your family migrate to Australia?
- Does anyone have a family line that connects to the first colonists to arrive in Australia?



### Activity 3.2.3 - *Immigration Nation* documentary homework task

While this Area of Study focuses on contemporary social issues related to multiculturalism in Australia, it is critical to have a working understanding of Australia's past policies, views and values. View the documentary links below in your own time to inform and deepen your knowledge of ethnicity in Australia.

#### ***Immigration Nation***

Watch the 2011 SBS documentary series *Immigration Nation*. Each episode runs for 55 minutes.

- Part 1: [https://www.youtube.com/watch?v=X20748\\_iOD8](https://www.youtube.com/watch?v=X20748_iOD8)
  - Explain the reasoning behind Australia's *Immigration Restriction Act*.
  - Discuss how your understanding of ethnocentrism might have influenced the decisions of the federal government to enact the legislation.
- Part 2: <https://www.youtube.com/watch?v=oJA-LDRPolc>
  - Discuss how ethnocentrism influences the assimilation policy.
  - Identify differences between the assimilation policy and the White Australia policy.
  - Discuss challenges that migrants faced trying to conform to the assimilation policy. Use evidence from *Immigration Nation* to support your answer.

- Explain why the assimilation policy was seen as unforgiving and difficult for first-generation migrants in Australia.
- Define the dominant culture of 1950s Australia.
- Part 3: <https://www.youtube.com/watch?v=-WNRb8Hypjo>
  - Discuss the social catalysts behind the push to remove the White Australia policy.
  - Explain the differences between assimilation and integration policies.
  - Discuss the reasons that the integration policy was short-lived.
  - By the early 1970s, first-generation migrants were raising children who were considered second-generation migrants – those born in Australia but who still experienced othering (see p. 87) in society. Research the impact that the removal of the White Australia policy has had on immigrants.

### Exam question

Write at least two paragraphs on the following exam-style question.

With reference to the below representations, *explain* how the construction of a national identity relied on the figure of foreign threats and white supremacy. (5 marks)

Figure 3.2.1: Phil May, 'The Mongolian Octopus – His Grip on Australia', *The Bulletin*, 21 August 1886.



Figure 3.2.2: The Duke of Cornwall and York opens the first federal Parliament, 9 May 1903. State Library of Victoria



## The nature and meaning of race and ethnicity as sociological concepts

### *Race as a sociological concept*

*[There is a] need to exclude the undesirable and coloured aliens [...] a white Australia is not a surface, but it is a reasoned policy which goes down to the roots of national life, and by which the whole of our social, industrial, and political organisations [are] governed.*

– Attorney-General Alfred Deakin (soon to become Australia's second prime minister), 1903

White settlers and colonists began the organisation of the country with the notion that white-skinned European settlers were culturally superior to black-skinned Aboriginal and Torres Strait Islander peoples. Race was used to determine the legitimacy of one group of people over another, and to shore up the colonists' claims of the right to rule. This was how a discussion about race, ethnicity and skin colour became central to the creation of the Australian national identity.

To understand the concept of **race**, we must consider biological definitions that have been widely applied, sociological conceptualisations and a broadening of the concept of race overall to include power. These three themes are discussed in this section.

**Race** is the categorisation of a group of people based on physical characteristics such as their skin colour, eye shape, hair type and bone structure.

To understand race sociologically means engaging with the ways in which historical events and social relationships meet to create and construct identities that are constantly reproducing, continuing and transforming. Because of this complexity, race, racism and race relations are all slippery concepts; they are not easy to define. As boundaries are not clear-cut, these words are often used loosely in everyday discourse.

In technical terms, 'race' refers to genetic and biological physical differences in people. However, biologists and anthropologists have established that genetic and physical differences among human populations and subpopulations are irregular, inconsistent and constantly changing, so this 'biological' definition of race has become limited. How many races there are, and where one race ends and another begins, are subject to debate. For example, over the course of their colonial histories, nations such as the United States classified their populations into distinct racial groups that changed over time, pointing to the fact that the framing of race in this way is an amalgamation of social and historical beliefs and pseudoscience (Cornell & Hartmann, 2006).

Yet simply stating that race is a **socially constructed** concept rather than a biological reality is not an endpoint in the discussion of race and its impact on those being assigned a race by the dominant structures, i.e. **racialised**. Indeed, while there is no biological essence to what constitutes a race, the experience of race is real. 'Real' means that concepts of 'race' and 'racialised people', even if not based on scientific evidence, nevertheless have social meaning and therefore pervasive social implications (Lentin, 2019). In other words, the claim that 'race is socially constructed' should not be equated with the common claim in recent times that because there is no such thing as race, racism does not exist.

**Racialised** is being assigned a race by the dominant structures.



## Social construction

Social construction is the result of a society or culture developing ways of doing things and conventions for understanding and communicating over time. This construction shapes how a culture is organised, functions and behaves, and is taken for granted as both natural and normal. This concept is at the core of sociological inquiry, as it is precisely what sociology aims to understand and often challenge.

### *The origins of race*

Most race historians argue that the origin of the term ‘race’ coincides with the beginnings of European expansion in the form of colonialism during the late fifteenth and early sixteenth centuries. In encountering and inhabiting space (in addition to the extraction of the land) alongside colonised people who were culturally different to themselves, Europeans made a case that any physical differences between the peoples were a sign of fundamental differences.

**Racism** is discriminating against a group of people based on their shared physical characteristics and/or culture.

Races are social constructs in the sense that European societies had to establish, re-establish, invent and reinvent categories of peoples based on their perceived characteristics. Europeans began thinking of themselves as distinct, unique and, ultimately, superior. Furthermore, these ‘fundamental differences’ were used to justify the many processes of colonialism, from the development of a societal hierarchy through to genocide (Cornell & Hartmann, 2006).

These processes constituted what Mills (1997) calls the ‘racial contract’. Building on the works of key enlightenment thinkers such as Hobbes, Locke and Rousseau, Mills argues that the ‘social contract’ – a set of rules that guides and legitimises society’s relationship to authority – was not neutral; rather it was based upon pre-existing assumptions that Europeans held about non-Europeans. He writes:

the general purpose of the Contract is always the differential privileging of the whites as a group with respect to the non-whites as a group, the exploitation of their bodies, land, and resources, and the denial of equal socioeconomic opportunities to them. All whites are beneficiaries of the Contract, though some whites are not *signatories* to it (Mills, 1997).

Mills adds that because European society designated non-whites as inferior, calls for freedom and equality were only applicable to white people. The objective moral reality of the law reflected the racial contract that underpinned a racialised state and judicial system:

where the status of whites and non-whites is clearly demarcated, whether by law or by custom. And the purpose of this state, is [...] specifically to maintain and reproduce this racial order, securing the privileges and advantages of the full white citizens and maintaining the subordination of non-whites (Mills, 1997).

### ***Race as a social category of power***

Despite the limitations in biological conceptualisations of race, the idea of race as a biological category holds immense power in society. It is used to justify the distinct treatment of different racial groups, and to inform government policy and social actions. Dr Alana Lentin, a race scholar from Western Sydney University, defines **racism** as a technology for the management of human hierarchy and difference, and for the maintenance of white supremacy. The word ‘technology’ here means a process that is constantly being updated and reproduced to fit particular contexts (Lentin, 2020).

Most racial categories that arose during the period of colonisation had some form of utility: to interpret experiences, to form social relations and to generate individual and collective action against the colonised for the purposes of extraction, which sometimes meant dispossession and elimination. These categories became significant because they had instrumental power to create certain outcomes that maintained white supremacy in the colonies.

In response to these developments, certain groups of people also found it useful to give themselves constructed meanings of race as a tool for gaining independence or self-determination in one way or another. In other words, the racialised realised the power that this could yield in gaining their freedoms as ‘distinct groups’ that have physical characteristics. **Race**, then, can be understood from a sociological perspective to be a human group, assigned by itself or others, that is distinct because of perceived common physical characteristics that are deemed to be inherent (Cornell & Hartmann, 2006). This process of defining boundaries of racial construction is not something achieved overnight; rather, it is the ongoing, ever-changing and often contested product of history.

### ***Race as power of assignment***

To designate and to name a race, as Europeans did, was to assert dominance over the colonised. This objectifying process, known as ‘othering’, was to exert immense power from its ability to classify and structure. In the hands of the colonisers, the act of assigning race was not merely a naming exercise but an exercise of power and its perpetuation. The justifications for this power changed over time, but the main idea was that there were inherent natural and physical differences and moral hierarchies remained, with white European colonisers at the top of social positions and the various ‘others’ below. The act of assignment racially marked boundaries for all those who were ‘other’ than white, and became synonymous with being uncivilised, pagan, incapable, uncultured, natural and less human. From the fifteenth century onwards, white Caucasians from Europe exercised power by organising social and political life along racial lines, with whites representing the unnamed, unexamined, a-cultural, beyond-racial norm. The history of race is a history of moral judgements and division of the world into more- or less-worthy categories of persons (Cornell & Hartmann, 2006).



### **Activity 3.2.4 - Understanding race**

- Outline reasons why societies engage in racial profiling.
- Explain how images, such as those in Figure 3.2.3, influence society’s understanding of racism and stereotyping today.
- Explain how racial categories led to the concept that some races were superior to others.
- Discuss how categorical traits of race lead societies to make assumptions about groups of people.

Figure 3.2.3 – Physical racial traits from Indigenous races of the earth, Josiah Clark Nott, 1857. The complete representation is available online here: <https://lccn.loc.gov/05031174>



### *Race in the context of Australia*

In Australia, race is colonially constituted. In 2006, Patrick Wolfe stated that in relation to Indigenous peoples, racism was an ongoing project of replacement and elimination that was ultimately about the dispossession of land from its original inhabitants to create wealth for Europeans.

In order to achieve **social dominance**, European invaders constructed Indigenous peoples as ‘maximally soluble, encouraging their disappearance into the settler mainstream’ (Wolfe, 2006). This entails an understanding of colonialism as an invasion with an ongoing structural process rather than a singular event or a collection of singular events.

**Social dominance** is where one dominant culture exerts power over other cultures in an assumption of sovereignty.

The concept of race and the social hierarchy associated with race was seen as static and unchanging in nineteenth-century Australia. Social mobility and opportunity were limited for those who had any trace of features that indicated they were members of a ‘less desirable’ racial group. In Australia, the effect was to socially engineer a predominantly white society by ignoring, erasing or assimilating similar cultures into the dominant racial culture.

### *Anti-racism in the Australian context: Limitations*

A common understanding in Australia is that racism is morally wrong and a problem of individuals who are ‘bad’. This view, however, is unproductive. While ‘casual, everyday’ racism manifests in individual attitudes and behaviours, racism, as a system of power, is not produced by ‘extreme’ individuals. This is the primary reason it is so difficult to eradicate – it is not as simple as educating racists or people who have white privilege, or reining in white supremacy so that it is less deviant and less obvious. Nor can individualistic, culturalist-based anti-racism be limited to simply overturning harmful and commonly held stereotypes and prejudice, and instead embracing cultural difference and intercultural awareness. Instead we need to move towards an honest understanding that racism is systemic, institutionalised, sanctioned by the state, and grounded in the history and ongoing legacy of European colonialism (othering, extraction, enslavement, capitalism, exploitation of migrant labour) of Indigenous land, and the role that this plays in maintaining racial hierarchy (Lentin, 2020).



## Exam application

Write at least two paragraphs on the following exam-style question.

With reference to the below representations, explain the relationship between race, colonialism and power. (5 marks)

Figure 3.2.4: Udo J Keppler, 'From the Cape to Cairo', appearing in *Puck*, v. 52, no. 1345, 10 December 1902.



Figure 3.2.5: James Gillray, 'The Plumb-pudding in danger – or – State Epicures taking un Petit Souper', from *The Caricatures of Gillray*, 1818.



### ***Ethnicity as a sociological concept***

Like race, **ethnicity** as a social category is a powerful driving force that people use to make sense of, organise and construct collective identities, and to evaluate the world around them; a force of both conflict and triumph. This is a social process and therefore core to sociological inquiry. Ethnicity, ethnic identity and ethnic groups are difficult concepts to define, and ascertaining a distinctive core to what constitutes ethnicity is not easy. This is due to the complexity of interpreting human relationships. Ethnicity is the by-product of how humans interact, perceive and understand one another in the context of social and historical forces.

**Ethnicity** is a term used to identify experiences shared between groups of people based on their social connections, which provide a distinctive national identity.

From its common use in the English language, the word ethnicity demarcates some sort of ‘difference’. Examining the term’s etymology helps us understand its meaning. The Greek word ‘ethnos’ loosely means nation, but not in terms of a sovereign state, but rather, a group of people who have common ancestry. In its adjective form, the terms ‘ethnikos’ (Greek) and ‘ethnicus’ (Latin) were allocated for those who were deemed heathens, or non-believers of the dominant faith in a society. The English word ‘ethnic’ stemmed from this usage and meant someone who was not Christian nor a Jew. Ethnicity, in summary, is that which was designated for those who were not ‘us’, that is, ‘others’. Given the parallels between European colonialism and Christendom, this derivation is not necessarily surprising (Cornell & Hartmann, 2006).

Max Weber (1968, cited in Nelson, 1971) defines ethnicity as ‘human groups that entertain a subjective belief in their common descent because of similarities of physical type or of customs or both, or because of memories of colonisation and migration’. In other words, common ancestry is important to the shaping and making of ethnicity, but this common ancestry can either be real or assumed. It does not matter whether there is a ‘real’ relationship or ties in the common descent of people, but what matters is the perception or belief of such a connection. Common descent can mean anything from shared historical and cultural experiences to physical resemblance and similarities. Cultural experiences, without going into much detail, can refer to anything that contains symbolic elements that reflects a people’s kinship patterns, geographical concentration, religious affiliations and language. This subjective element of ethnicity is a feature of the way human beings make sense of the world and the meanings they make of others, and of themselves. Therefore, many sociologists argue that ethnicity is much more about ‘self-consciousness’ than about ‘real’ cultural origins; ethnic groups interpret themselves as distinct. Furthermore, an ethnic group cannot exist in isolation. Ethnicity is premised upon contrast; ethnic groups create meaning by contextualising themselves among others. For a group to claim that it is an ethnic group is to make a claim of distinguishment; to construct boundaries between ‘them’ and ‘us’ based on the fluid claims ethnic groups make about themselves.

Stuart Hall (1992) argues that collective identity and experience are not ‘natural’ but ‘are constructed historically, culturally, politically – and the concept which refers to this is “ethnicity”’. Ethnicity, more so than race, conveys a constructed quality – something made by history and culture and therefore variable and changing. Ethnicity emphasises self-consciousness and the participation of groups themselves in constructing, reproducing and transforming their own identities (Cornell & Hartmann, 2006).

Some sociologists argue that ethnic identities are formed and continuously transform because of two main simultaneous social interactionist processes: self-ascribing and external ascription. Ethnicity is the current product at a point in time that is the result of what people from the ethnic group claim to be versus what other people assert they

are. These external assertions are either accepted, resisted, defended or redefined. Ethnicity is an ongoing negotiation and in constant 'reciprocal fluxion' (Cornell & Hartmann, 2006). Claims and compositions of ethnic identities change as the forces that are placed upon them change.

We discussed the concept of the sociological imagination in the first Area of Study. In developing a sociological imagination around the issue of ethnicity, we consider the influence on people's lives of four interconnected parts (taken from Arvanitakis, 2016):

1. **Historical:** How has a person's family background influenced the beliefs, values and life choices of the person? How have previous understandings of national identity and the past treatment of people based on ethnicity influenced our present?
2. **Cultural:** How have culture, religion and/or traditions influenced a person's beliefs, values, attitudes and life choices?
3. **Structural:** How have institutions – such as government, the law, healthcare, globalisation and education – and social change, such as globalisation, influenced the beliefs, attitudes, values and life choices of a person?
4. **Critical:** Why are things as they are and how could they be different? What has influenced a person's values, beliefs and actions concerning their ethnic identity and how could this change over time?

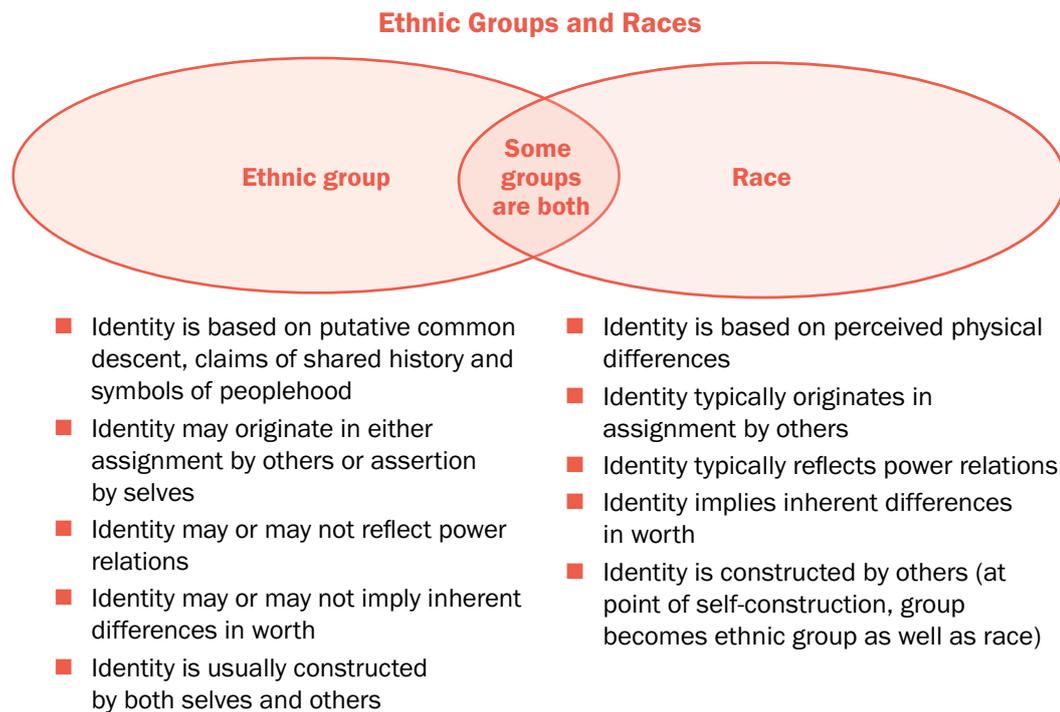
### ***Distinguishing between race and ethnicity***

Defining features of the concepts of race and ethnicity are outlined in Figure 3.2.6. According to sociologists of race and ethnicity, what separates race from ethnicity is in the *act of assignment*. Race is usually constituted from the 'outside', it is, 'assigned'. Ethnicity, on the other hand, originates from assertion by group members themselves – from the 'inside', that is. The act of assignment is central to the sociological conception of race, but not so applicable in the concept of ethnicity. In other words, central to the concept of race is the role of power, but power may or may not be a deciding factor in the constitution of ethnicity. Ethnicity or ethnic groups can very well be constructed in response to conflict, confrontations, assertions and resistance to power, but it can also be the result of sensemaking in complex situations. In other words, ethnicity is often the result of a sense of belonging within a loose or rigid community that shares some cultural heritage.

### ***Ethnicity as the depoliticised version of race in the era of 'post-race': motives and limitations***

Despite the discomfort people may have when engaged in discourse on race and racism, ethnicity should not be a conceptual replacement for race and human difference. Ever since the horrors of the Holocaust, there has been a shift in the use of the word 'race'. It has been considered provocative; reminiscent of the blood lost in the name of racial superiority and nationalism. The discipline of sociology was a part of this paradigm shift, going from speaking about racism to what was deemed a more appropriate discourse on ethnicity and culture. Contemporary ethnicity studies have become prominent because of decades worth of government funding targeted more towards ethnicity studies rather than race. Anti-race scholars and sociologists aimed to highlight and celebrate the positive aspects of human difference in culture and ethnicity, which resulted in an unwavering support of multiculturalism and tolerance as the ideals of a modern liberal democratic society. Lentin (2005) argues that such a shift is a whitewashing of racism; in other words, despite the

Figure 3.2.6: Distinguishing between race and ethnicity from Cornell & Hartmann (2006).



language of racism shifting to that of ‘ethnicity and culture’, real human hierarchies of difference, hegemony and dominance are still being maintained. For many years, including contemporary times, Sociology’s turn to culture and ethnicity as the focus of understanding society has succumbed to this depoliticised interpretation of human difference and ultimately has done very little to explain the manifestations of racism and white supremacy today.

***Distinguishing between nationalism and ethnicity***

Nationalism and ethnicity are easily confused. The main distinction between ethnicity and nationalism is that nationalism relies on a will to be sovereign, that is, an intrinsically political community or entity calling to be self-governing or autonomous. Nationalism is often tied to claims that there is a sense of certain similarities, cultural and otherwise, within a population that should form the basis of its political unity. Furthermore, ethnicity can become nationalistic if it forms around a political agenda with a goal of self-determination (Cornell & Hartmann, 2006).

***Ethnicity in the context of Australia***

In nineteenth-century Australia, identity was heavily tied to the Anglo-Celtic experience arising, in particular, from British colonisation. Despite shared Australian experiences, the population were British subjects, most of whom had an identity linked to British (or Irish) culture. It wasn’t until after World Wars I and II that Australians began to develop a national identity that was uniquely connected to the experience of living in Australia. The experience of war helped Australian people identify as their own unique group with values and a culture similar to, but not the same as, that of the British. Australians began defining their own set of social categories to explain Australian ethnicity based on cultural experiences.

Broadly speaking, the time period after the wars culminated in an era of nation-building and national hero-creation, giving Australians a sense of pride in their country and a sense of being a unique group, who belonged to a particular shared culture.



### Activity 3.2.5 - Race and ethnicity

1. Explain why some sociologists prefer the term ethnicity over race.
2. Discuss the importance of socially significant categories to one's sense of belonging to an ethnic group.
3. Discuss the importance of social and historical narrative to the understanding of ethnic identity. Is it important for an ethnic group to have the same understanding of its historical roots?



### Activity 3.2.6 - Class activities

1. Using your knowledge of Australia's non-Indigenous culture, outline the following:
  - national dance
  - national food
  - national dress
  - lifestyle
  - customs
  - belief systems
  - language
  - place
  - history.
2. Discuss your answers in small groups and return your findings to the class.
  - Did the class agree on all aspects of Australian culture?
  - List the main ideas about non-Indigenous Australian ethnicity that your class agreed on. List those they disagreed on.
  - Discuss the reasons that differences of opinion on Australian culture exist.
  - Discuss whether it is easier to define culture for other ethnic groups within Australia.
3. Explain how identity is expressed through participation in an ethnic group. Use evidence from your class discussion in the previous question in your explanation.
  - Define the key word 'ethnicity'.
  - Explain the connection between identity, participation and ethnicity.
4. Watch this 2017 Australia Day advertisement made by Meat and Livestock Australia. <https://youtu.be/yGdj1TwBU1w>
  - Discuss the implications of this advertisement on the perception of Australian culture.
  - Explain the historical narrative illustrated by the advertisement.
  - Outline the stereotypes that exist in the lamb advertisement.
  - Discuss the cultural message the advertisement is trying to spread about Australia.
  - Research previous Australia Day lamb advertising campaigns and explore the reasons why the message about Australian culture has changed over time.



### Activity 3.2.7 - Representation analysis

1. Using your experience of the education system, outline how this structural institution has influenced your understanding of:
  - Gallipoli and the Anzac soldiers
  - Simpson and his donkey
  - the Kokoda Track.
2. Explain how media representations the topics discussed in Question 1 have influenced your understanding of them.
3. Discuss how these past acts of Australian involvement in World Wars I and II have influenced the current understanding of the foundations of Australia.
4. Discuss the likelihood that every Australian feels a sense of historical pride concerning Australia's involvement in these wars.
5. Explore the way in which commemorating World Wars I and II creates a sense of Australian identity for some but not for others.
6. Visit the Anzac Diversity page of the Australian War Memorial website at <https://www.awm.gov.au/learn/schools/resources/anzac-diversity>  
Discuss the significance of retelling Australian war history to include the participation and involvement of other ethnic cultures.



### Activity 3.2.8 - Class activity

Read this 2014 article by Professor Julianne Schultz 'A hybrid Australia where identity has a multi-layered crunch' from The Conversation website:  
<https://theconversation.com/a-hybrid-australia-where-identity-has-a-multi-layered-crunch-34861>

- Explore some of the issues in this article, discussing the significance of hearing from different voices from within Australian society.
- Explore the pitfalls in celebrating only one historical narrative in Australia today.
- Discuss the reasons that political leaders may be keen to promote one particular historical narrative.
- Discuss the reasons that this media source could be considered to be engaging in the sociological imagination.

#### Exam application

Write at least two paragraphs on the following exam-style questions.

- Why might sociologists prefer to focus on the concept of ethnicity rather than on the concept of race? Do you agree with this preference? Why or why not? (5 marks)
- Explain the difference between the sociological concepts of race and ethnicity. (5 marks)

## Ethnocentrism

Some **ethnocentrism** is hard to avoid. Some sociologists argue that a degree of ethnocentrism, a feeling that there is something special about the group we belong to, is necessary to a sense of loyalty and belonging to a culture.

However, ethnocentrism can easily lead a step further, to devaluing or dismissing other cultural practices as

**Ethnocentrism** is the evaluation of and passing judgement on another culture by using the evaluator's own culture as the yardstick for what is right and best.

insignificant. Ethnocentrism should be thought of as a spectrum of attitudes; from a largely benign view that our culture is valuable and should be shared, to a view that other cultures should be ignored or denigrated. At this end of the spectrum, strongly ethnocentric views can be called racist.

Fundamentally, modern Australia post-1788 was built on the ethnocentric view that British (Anglo-Celtic) colonialist cultures were superior to all other ethnicities because British cultural practices and beliefs were seen as the correct way to live. Many of the structures, systems and social mores of Australian society were set up at this time. When Chinese goldminers arrived in the nineteenth century, they differed from the dominant British-based culture at the time and they were discriminated against. Greek and Italian migrants who arrived after World War II brought their own rich cultures, but these were viewed as inferior to Australian culture at that time.

While modern Australia has officially moved away from its founding ethnocentric principles and accepted many cultural and ethnic practices from other groups, *Eurocentrism* (discussed further later in this chapter) still permeates every aspect of Australian society from debates about immigration, the 'Australian way of life', Australian values and belonging. For example, with current debates about 'African gangs' in Melbourne, groups of young Sudanese-Australian (and those from other African nations) are unfairly maligned as being 'dangerous' simply for hanging out in groups, whether attending sport or on the way to and from school. Richard Deng, a spokesperson from the Sudanese community in Melbourne's western suburbs, says there's a tendency to assume that any group of people of Sudanese appearance is a gang.

 **For further information:**

The *Guardian*, 2018, "'We're not a gang": the unfair stereotyping of African-Australians', <https://www.theguardian.com/australia-news/2018/jan/06/were-not-a-gang-the-pain-of-being-african-australian>

The *Guardian*, 2018, 'As South Sudanese community leaders we must give our youth a sense of belonging', <https://www.theguardian.com/commentisfree/2018/jan/03/as-south-sudanese-community-leaders-we-must-give-our-youth-a-sense-of-belonging>

Read this 2014 article from *Trends & issues in crime and criminal justice* no. 477, 'Sudanese Australians and crime: Police and community perspectives', <https://aic.gov.au/publications/tandi/tandi477>



### Activity 3.2.9 - Representation analysis

1. Explain the difference between ethnocentrism and racism.
2. Research the term 'Social Darwinism' first discussed in Area of Study 1 (p. 29) and explain the impact of this type of thinking on early twentieth-century Australian politics.
3. Use the 1929 illustration 'Keep Australia White' in Figure 3.2.7 to analyse the following issues.
  - Outline an example of ethnocentrism.
  - Referring to the representation, discuss the implications of ethnocentrism on Australian culture at the time.
  - Discuss the implications of historical ethnocentrism on Australian culture today.

Figure 3.2.7: 'Keep Australia White', published in *The New Australian*, Jan 1929. Photo courtesy National Archives of Australia: Ref: A1, 1932/7662



## Cultural relativism

**Cultural relativism** is broadly defined as the ability to understand the cultural practices of another culture from within the context of that culture. A saying to help remember the concept is 'walking a mile in their shoes'.

Cultural relativism arose from anthropological studies in the early twentieth century. It was a means for anthropologists to understand the practices of the widely varying communities they studied, on the communities' own terms. Social scientists who work using this theory try to acknowledge their own ethnocentrism.

**Cultural relativism** an attempt to understand a culture by looking at it according to its own standards; analysing a culture from the point of view of its members



### Examples of cultural relativity

A way in which some Australian groups embrace a type of cultural sensitivity is by acknowledging that not everyone reads and understands English. Businesses, organisations, charities, television and radio stations, print media and the local, state and federal governments produce information in multiple languages to enable more Australians to engage with their message, product, service or institution. This understanding draws on a mindset of cultural relativism, not assuming that everyone should embrace the one dominant culture, recognising the importance of language to people and that not everyone in Australia can be expected to speak English to a high level.

## Eurocentrism

Even though Europe is the smallest of the world's four continents, it has for various reasons a position that places it before all others.... Its inhabitants have excellent customs, they are courteous and erudite in both sciences and crafts.

– Johann Heinrich Zedler, 1741

Although cultural relativism can be demonstrated in every society, it would be unfair to equate all cultural relativism as 'equal' in power, influence and dominance around the world. **Eurocentrism** is perhaps the most pertinent form of ethnocentrism in that it is far-reaching and prevalent across a majority of nations, especially independent nations that were previously colonies of European empires. Eurocentrism, also known as European exceptionalism, is the idea that from the beginnings of the Greco-Roman tradition to the Renaissance and the Enlightenment, Western societies had exclusive claims to 'truth' and that their culture was the standard universal 'norm'. It is against this norm that all other cultures are judged and placed on a hierarchy of worth. Samir Amin, a twentieth-century political scientist, argued that Eurocentrism created a myth that other non-European societies were pre-modern and constantly in a state of 'catching-up' from developing to developed. Amin argued that Eurocentrism, alongside whiteness, reinforces racism and maintains a polarising attitude of a 'global south' and a 'global north'.

**Eurocentrism** a framework and view of the world that places Europe and European culture at the centre of its thinking and that is used to justify and explain Europe's dominance around the world. Eurocentrism is the assumption that the European world, its values, beliefs and ideas, are universal and therefore the measuring stick of all other cultures deemed to be inferior.

## Countering Eurocentrism: Orientalism

In 1978, Edward Said published his book *Orientalism* as a cultural criticism of the reductionist ways in which European art and literature imagined and represented the East – the Orient. This representation entailed presuppositions and preconceived notions of who the people of the East are: their behaviours, their beliefs and values, all of which determined the parameters of interactions between the European West and the Oriental East. Said argued that this imagination, spread through historical and literary works and travel writings, fixed the image of the Orient as a group of people that are mysteriously exotic, uncultured, savage and intellectually undeveloped. He further argued that this knowledge that European society constructed of the East was not based on any true curiosity or quest for understanding, but rather, a deliberate distortion of that what is deemed to be 'different' and threatening. Furthermore, these representations were centuries old, meaning that so much had already been written and imagined about the East that was expanded upon by future generations of creators. **Orientalism**, therefore, is a framework that helps deconstruct these Eurocentric imaginations.

This lens is a result of power, specifically, the power to produce a particular view and produce knowledge that is so pervasive that people who have never experienced or lived in the East, Middle East or the world of the Orient, cannot escape, unsee or unimagine.

**Orientalism** the European and Western depictions and projections of the 'East', or the 'Orient'. This representation entails presuppositions and preconceived notions of who the people of the East are: their behaviours, their beliefs and values and involves regarding the people of the East as fixed, exotic, violent and backward.



### Activity 3.2.10 - Representation analysis

Read the 2016 SBS article 'Does Australian advertising reflect our changing multicultural nation?'

 [www.sbs.com.au/topics/voices/culture/article/2016/09/21/does-australian-advertising-reflect-our-changing-multicultural-nation](http://www.sbs.com.au/topics/voices/culture/article/2016/09/21/does-australian-advertising-reflect-our-changing-multicultural-nation)

1. How can we use the concept of cultural relativism to understand the approach taken in this report? In your response, define cultural relativism, and then provide evidence from which you can explain the connection between the theory of cultural relativism and the news report.
2. Discuss how and why food and drink advertising in Australia is embracing cultural relativism. Remember to define, provide evidence and explain.
3. In groups, research one of the Australian television shows listed below. Discuss how the program uses cultural relativism; use evidence to support your reasoning.
  - *Acropolis Now* (1989–92)
  - *Housos* (2011–13)
  - *Fat Pizza* (2000–05)
  - *Here Come the Habibs* (2016–17)
  - *Once upon a time in Cabramatta* (2012)
  - *The Family Law* (2016–18)

Include any other television programs that specifically deal with the experience of being a non-Anglo/Celtic Australian.

4. Discuss whether or not the program you chose also stereotypes any other groups of people. Expand your answer by exploring what other sociological concepts the program also represents; use evidence to support your reasoning.
5. Explore the reasons for the growing cultural relativism in media representations within Australia. Use the following articles to provide evidence for your exploration.
  - SBS, 2017, 'The problem of limited diversity on Aussie TV', [www.sbs.com.au/guide/article/2017/05/16/problem-limited-diversity-aussie-tv](http://www.sbs.com.au/guide/article/2017/05/16/problem-limited-diversity-aussie-tv)
  - Sukhmani Khorana, 'Ethnic diversity on Australian television', *Kill Your Darlings*, 2012, [www.killyourdarlings.com.au/2012/01/ethnic-diversity-on-australian-television/](http://www.killyourdarlings.com.au/2012/01/ethnic-diversity-on-australian-television/)
  - *The Sydney Morning Herald*, 2015, 'Ethnic diversity on Australian TV: are we finally ready for colour on our screens?', [www.smh.com.au/entertainment/tv-and-radio/ethnic-diversity-on-australian-tv-are-we-finally-ready-for-colour-on-our-screens-20160513-gougp2.html](http://www.smh.com.au/entertainment/tv-and-radio/ethnic-diversity-on-australian-tv-are-we-finally-ready-for-colour-on-our-screens-20160513-gougp2.html)
  - Screen Australia, Media Release, 24/08/2016, Milestone Study of Diversity on Television Released, [www.screenaustralia.gov.au/sa/media-centre/news/2016/08-24-study-of-diversity-on-tv-released](http://www.screenaustralia.gov.au/sa/media-centre/news/2016/08-24-study-of-diversity-on-tv-released)
6. Read the 2013 article from The Conversation website: 'The Riz Test: How Muslims are Represented in Film and TV'. here: [theconversation.com/the-riz-test-how-muslims-are-misrepresented-in-film-and-tv-110213](http://theconversation.com/the-riz-test-how-muslims-are-misrepresented-in-film-and-tv-110213). Discuss the purpose and origins of such Orientalist depictions. Think of a film or show you have watched recently that featured Muslim characters. Go to [www.riztest.com](http://www.riztest.com) and see if the depiction would pass the Riz Test.

#### Exa-style questions

Write at least two paragraphs on the following exam-style questions.

- Explain the relationship between the concepts of ethnocentrism and the 'other'.

- Explain whether the use of the sociological imagination supports an ethnocentric or culturally relativistic view of Australian Indigenous culture. Refer to the representations and/or material that you have studied this year.
- Read this 2020 article from The Guardian website 'From mute to menacing: why TV's portrayal of Muslims still falls short', here: <https://www.theguardian.com/tv-and-radio/2020/oct/15/why-tvs-portrayal-of-muslims-still-falls-short-ramy-bodyguard>. With the article as your guide, explain the concept of Orientalism.
- With reference to the below representation, explain the concept of Eurocentrism.

Figure 3.2.8: Alexandre Duplessis, 1775, *The Apotheosis of Voltaire led by Truth and crowned by Glory*



## Ethnic hybridity



### Growing up with two ethnic identities

My own experience, growing up in 1980s Australia and going to primary school was my first understanding that I was both Greek and Australian. My identity was carefully balanced between two cultures. I understood that I was 'more Greek' when I was with my family and 'less Greek' when I was at school.

Language was the primary indicator to my sense of 'how Greek I should behave', but there were other clues along the way that taught me how I should act when I was at school or home. Namely, no one ate crusty bread rolls filled with salami and tzatziki at school, but everyone ate vegemite and cheese or peanut butter and jam sandwiches and had little packets of chips, instead of chunks of cucumber for snacks.

Being singled out for my food and accent was my clue that I and a few other children from migrant families were 'different' to most of the other kids. Being identified as

different didn't bother me, but I wanted to be 'normal' – so switching between Greek and Australian culture was a natural progression for me.

I didn't want to be like other children who were ostracised for being different, and as a young person, it seemed logical that when you were with Australians you needed to be Australian. I didn't really think too much about the reasons for why I had to be two different people at once when I was younger.

As I got older, I wondered if other children from ethnic families felt that they had more than one culture to identify with, if they were judged for belonging to another culture and if that still happens in Australia today. I wondered if teenagers still separated themselves into ethnic groups at school, or if everyone saw past the differences and accepted each other no matter the ethnicity. These days, you can buy tzatziki in the deli section of most supermarkets and it's a staple at parties and barbeques in any Australian household; a testament to the power of food to unite different people.

– As recalled by Stan Stamatopoulos, 36, a second-generation Australian of Greek heritage.



### Activity 3.2.11 - Group activity - Crossing cultures

- In pairs or small groups, discuss the culture of your school.
  - Is belonging to an ethnic group important to some people?
  - Are ethnic groups un/important to the culture of your school?
  - Do young people divide their friends, or themselves, into ethnic groups?
  - Are stereotypes and slang for ethnic groups used in your school?

Write your findings down in your notes and explain the reasoning behind them. Discuss your findings with the class.

- Read one of the migrant stories from <https://www.racv.com.au/membership/member-benefits/royalauto/home/in-the-community/success-stories.html> (RACV, *Royal Auto Magazine*, Successful stories from immigrants). Explore how one of the individuals listed below saw themselves as fitting into Australian society:
  - Dr Nouria Salehi
  - Dr Jayant Bapat
  - Peter Byrne
  - Rashmi Soysa
  - Dr Chandra Deepak Pokhard.
- Write your findings in your notes and discuss with your group the ways in which this person felt or demonstrated their connection to an Australian cultural identity.

Over the course of the nineteenth century, Australia underwent significant social, political and economic change, but none had a greater effect on the social stratification of the country than the events that took place after World War II. Australia had to rapidly adapt to an increasingly globalised industrial world, and looked outwards to increase its population quickly. This provided human capital to fuel the growing economy and was a safeguard for the country against any further threat of war. It also meant that the concept of a dominant Australian national ethnicity, arising from a British colonial attitude, was challenged.

In the wake of the increasing shift of populations around the world, sociologist Stuart Hall theorised that the concept of ethnicity was not homogeneous: instead, a national ethnicity is determined by social and institutional factors, which change and evolve

over time. In particular, Hall argued that nationalistic ethnic identity was being eroded and in active decline in some countries, because of the increasing ease with which people could settle in countries to which they had no cultural connection.

Hall identified that, in some cases, national ethnic identity was strengthened by the immigration policies of particular countries. Hall also noted that in countries with diverse populations, individuals created new hybrid ethnic identities, which grew out of multiple national ethnicities. Individuals who shared social experiences and relationships in their adopted country would go on to produce children and grandchildren (known as second or third generations) who adopted more than one culture – the culture of their country of birth and the cultural heritage of their parents' or grandparents' birth country. Hall observed that **ethnic hybridity** meant that some aspects of a national ethnicity would diminish as new cultural experiences took prevalence and shaped new concepts of ethnicity.

**Ethnic hybridity** Sociologist Stuart Hall (1932–2014) theorised that the concept of ethnicity was not homogeneous. In countries with diverse populations, individuals created new hybrid ethnic identities that grew out of multiple national ethnicities, which shared social experiences and relationships in that individual's adopted country.

Hall stressed that ethnic hybridity is about a person's sense of becoming or belonging to part of the ethnic group. Individuals choosing to belong to any particular ethnic group have also chosen not to belong to other ethnic groups. Individuals who have chosen to adopt a set of social categories to define their membership of the ethnic group or groups the individual identifies with, automatically separate their identity into us and them, or the 'other'.

### ***The Other and Othering in the context of ethnic hybridity***

Ethnic hybridities are still negotiated identities contained within larger power relations in society that determine one's ethnic or racial identity. Ethnic hybridity is not merely an identity of 'choice', but the result of social forces that are by-products of the post-colonial world.

Much of the way we speak about empires, nations and ethnic identities are loose and interchangeable. This is because identity is never fixed. Identity is dynamic, evolving and referential. These ideas are explored in the field and discipline of 'subjectivity' – what it means to be a human being.

According to post-colonial thinkers, much of what we tell ourselves about who we are is, in reality, only half the story; the other half being what we project onto others is that which we have suppressed in ourselves. In other words, we forge identities based on telling ourselves not only who we are, but who we are not. This referential identity construction was one of the driving forces behind European colonialism – in the story that it told itself about who it was and about the **Other** it came into contact with (Raja, 2020).

**The Other** a sociological term to describe the way in which groups of people define those as different to themselves. It is a way to split social groups into 'us and them'.

This process of projecting onto others is called **othering**: a process that describes and explores how colonisers enacted various methods and practices that would distinguish themselves from the indigenous population of an area, that is, the 'others'. We are all guilty of some form of othering, but the othering that occurred during colonialism and the racial formations that colonists formed were unique. We have already established that so much of the power of racism is in its power to assign, to categories, to otherise.

**Othering** is a process that describes and explores how colonisers enacted various methods and practices that would distinguish themselves from the local inhabitants of an area, i.e., the 'others'.

**Post-colonialists** argue that the process of othering was necessary for colonisers and the colonial system to stabilise itself, that is, to construct a story about who they are and were. By assigning attributes onto others, colonisers were able to create a reference between an ‘us’ and a ‘them’. Therefore, othering is not only a conscious and subconscious process of subjugations and a justification of oppression, but also a necessary construction of European self-identity and subjectivity (Raja, 2020).

It is from the post-colonial concept of the ‘other’, and the process of othering that we have the idea of the **stereotype**. To stereotype someone is to make a claim about what one is not, a process of self-affirmation.

To summarise, othering involves objectifying a person or group and disregarding their complexity and legitimacy. From a functionalist perspective, this serves the purpose of reinforcing and protecting one’s own sense of identity, because identity has little meaning without an ‘other’ to provide contrast.

**Post-colonialism** is a field of study that emerged in the 1970s and continues to morph and shape the way we understand the intricate relationship between the past and present of formerly colonised nations. Note: the post in ‘post-colonialism’ does not suggest that colonialism has completely ended.

**Stereotype** is the basis of over-simplified, exaggerated or distorted generalisations about an entire group of people, usually based on culture, ethnicity or race. Stereotypes can be used to prejudice or justify discrimination; however, when a stereotype is acknowledged or owned by a group of people, it can be seen as a positive reference to culture or ethnicity.



### Activity 3.2.12 - Group activity: Ethnic hybridity

1. Outline the dominant culture of Australia.
2. Share your findings in small groups of three:
  - Does everyone agree on what the dominant culture is in Australia?
  - Think of an example of the dominant culture at work in Australia.
3. Explain the term ‘hybrid ethnic identities’.
4. Go to at the 1995 article ‘Families and cultural diversity in Australia’ from the Australian Institute of Family Studies: <https://aifs.gov.au/publications/archived/3345>. Scroll down to read the conclusions on Greek-Australian families.
  - List ways in which Greek culture is maintained by the family.
  - Discuss ways in which the institution of the family creates ethnic hybrid identities.
  - Explain the significance of Greek-Australians wanting to tell stories of their experience as bicultural or bilingual Australians, rather than as Greeks in Australia.
5. Discuss the relationship between the excerpt examined in the previous question and Stuart Hall’s concept of ethnic hybridity.
  - Does it sound as if Greek-Australians are content to embrace ethnic hybridity?
  - This document was published in 1995. Based on your observations of society, do you think that Greek-Australians have completely embraced ethnic hybridity today?
  - How can you justify your answer? What evidence would you need to support your assertions?



## Ethnic hybridity case study

Dr Zevallos, an Australian sociologist, conducted a study in which she interviewed Latin American and Turkish Australian women to gauge how they have blended their ethnic experiences together. She determined that there are three ways that immigrants and second-generation migrants see themselves: 'not Australian', 'partly Australian' and 'Australian'.

The 'not Australian' group of interviewees were not always first-generation migrants. Some were second generation (born in Australia), although they emphasised they were 'not Australian' because their identity with an ethnic heritage was regarded as more important within their families and their personal sense of self. This group actively rejected their Australian heritage because of a combination of factors, such as not being seen as Australian by the broader society and not being able to participate in Australian culture.

The 'partly Australian' group of interviewees saw themselves as somewhat Australian and described their ethnic identity as being 'in the middle' of two cultures, where both being Australian and their cultural heritage were equally important. Part of their acceptance of belonging to two cultures was their ability to feel a sense of belonging to multicultural Australian society, and to feel acknowledged within their Australian identity, while also feeling at ease within their cultural heritage.

The interviewees' strong sense of connection to Australian culture centred on acceptance of Australian values and feeling that their lives were 'more free' than they would be in their country of birth or origin. However, they appreciated their cultural roots and acknowledged that these were equally important to their sense of identity within Australia.

Only one member of the study group completely rejected her cultural heritage and saw herself as 'Australian only'. The respondent believed that because she lived in Australia now, she would completely embrace the Australian way of life, pushing away her ethnic origins. For this young woman, complete rejection of her culture centred around gender ideals and the freedom that Australians have to live their own way of life without commitment to values an individual disagrees with. She disagreed with the values of her heritage and decided to create her sense of self as Australian, without acknowledgement to her heritage.

### ***Beyond ethnic hybridity: Double-consciousness and alienation***

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife – this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He does not wish to Africanize America, for America has too much to teach the world and Africa. He wouldn't bleach his Negro blood in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face.

—W.E.B Du Bois, 'Strivings of the Negro People', in *The Atlantic Monthly*, 1897

To further elaborate on Stuart Hall's work on ethnic hybridity, we must consider that not all ethnic and racial identities are easily absorbed into mainstream culture. The experiences of Italian Australians versus South Sudanese migrants are not the same. In certain instances, one's ethnic and racial identity is 'thick', that is, a great internal and external organiser of everyday life, one that is at odds with the dominant meanings and expressions of white Australia.

The effects of colonialism on colonised peoples have had long-lasting impacts across all sectors of society. Emerging from colonisation, as more nations established their sovereignty and independence, sociologists attempted to understand the conditions and experiences of life during colonial times, resistance to colonial powers and the experiences in the post-colonial world.

Ethnic hybridity is a concept that falls within broader post-colonial discourse. This is because ethnic hybridity emerged as a concept that aimed to explore the ways in which racialised and 'ethnic' peoples sought to seek out for themselves a social space or position in society through which they can belong, something that resembles a 'third space': not here, nor there. This process, for the most part, was experienced primarily by people who, either during their own nation's colonisation or even afterwards, sought a new life in the 'imperial motherland', where their initial impression was that they could easily claim to be at 'home'. Sociologists presented ethnic hybridity as a celebratory idea, one in which racialised and ethnic identities could carve out a space in which their cultural differences could be lived out without having to entirely rid themselves of their own culture. The idea was posited as a promising way for society to deal with real differences without having to shed or efface one's own culture.

However, upon arriving in imperial motherlands (for example, England, France, Australia), colonised subjects quickly realised that the broader society would not easily accept their ethnicity and race and that their claim to citizenship was not a given. This forced many to think about their own selves and their identities and to question where they belonged. Many soon realised that this process of belonging was more than a simple process of integrating their own culture with the culture of the motherland. Fanon, in his book *Black Skin, White Masks* (1952), writing on how race and culture play a part in our self-perception, argued that cultural assimilation brought about psychological traumas and alienated colonised and subordinated people because they were being asked to rid themselves of their culture if they wanted to be equal. The alienation was experienced by many who did shed their cultural identity only to be told that this was not enough because of their physical appearance. Despite colonised people's efforts to be 'white' or to resemble that of the dominant culture, they were reminded that this would not suffice.

This is what Du Bois called 'double consciousness': the internal and psychological struggles that colonised or subordinate subjects endure in reconciling their multiplicitous identities and making sense of the world around them, one that is dominated by a Eurocentrism.

Some post-colonial thinkers point out that the term 'ethnic hybridity' is not helpful to the many efforts that colonised people embarked upon to become free from this imposition. Young (1995) argues that hybridity is a disservice to the struggles of independence and freedom because hybridity was used by Europeans and colonisers to try to control populations based on how 'white' they could become. This is shown in Australia's own history with the stolen generations; lighter-skinned Aboriginal

children were rounded up and placed under the control of the state from the mid-1800s until around the 1970s. It was thought these children were could more easily assimilate into white Australia, where their darker-skinned counterparts could not. To this day, this perception persists whereby Indigenous people are labelled either 'too Indigenous or black' or 'not Indigenous or black enough'. For this reason, ethnic hybridity, according to some sociologists, is a concept that should not be looked upon as a positive negotiation of identities. Rather, the concept should be less influential given its loaded nature and insincere engagement with the struggles of colonised peoples.

Ethnic hybridity also fails to take into account the ways in which 'white passing' people can use their identity as a form of privilege. Ethnic hybridity only becomes possible to those whose racial and ethnic appearances are not as obvious and cannot be easily set aside or 'hidden'. Millions of migrants and racialised minorities do not have the option to be a 'hybrid' because they present to society something, a physical feature or barrier, that cannot easily be overcome (Raja, 2020).

 For further reading on experiences of ethnic hybridity within Australia, see Australian Sociologist Dr Zuleyka Zevallos' blog 'You have to be Anglo and not look like me': Identity and Belonging, at <https://zuleykazevallos.com/2012/11/26/you-have-to-be-anglo/>



### Activity 3.2.13 - Discussion point: Hybrid cultures

1. Contemplating your own personal experience, how do you define your Australian sense of self?
  - Australian
  - partly Australian
  - not Australian?
2. Survey your class members to determine what percentage of your class aligns themselves with these three categories. Discuss the findings with your class.



### Activity 3.14 - Representation analysis

1. Read 2017 the article from news.com.au, 'Two Apex gang members reveal why they joined the group': [www.news.com.au/news/national/two-apex-gang-members-reveal-why-they-joined-the-group/news-story/a2915034ec29038572ea8d6890478404](http://www.news.com.au/news/national/two-apex-gang-members-reveal-why-they-joined-the-group/news-story/a2915034ec29038572ea8d6890478404)
  - Identify who the 'other' is in this news report.
  - Citing examples from the report, discuss the 'othering' methods used. For example, you could start by looking more closely at the language and the use of opposites.
  - Victorian Police Assistant Commissioner Stephen Leane is quoted in the report as suggesting that they were not a gang but a culturally diverse group of youths connected through social media. How does the reporter choose to respond to this information and what is the likely impact on the readership?
  - Using the news report, discuss the impacts produced on Australian society by the othering of this ethnic group. Remember to define, provide examples and explain.
  - Explain what functions the othering of young Sudanese people may serve in Australian society.
  - Is the news report ethnocentric or culturally relative? Discuss.

2. Read the 2018 article 'Sudanese heritage youth in Australia are frequently maligned by fear-mongering and racism' from The Conversation website: <https://theconversation.com/sudanese-heritage-youth-in-australia-are-frequently-maligned-by-fear-mongering-and-racism-89763>.
  - Identify the 'othering' methods discussed in the article.
  - What solutions or recommendations are made to address the issue of racism against Sudanese youth in Australia?
  - Compare this representation to the representations in Question 1. Is it ethnocentric and/or culturally relative? Discuss.

### Exam application

Write at least two paragraphs on the following exam-style question.

- How is ethnic hybridity connected to experiences of race and racism? In your response, refer to one example from the representations you have read or any other material you have studied.
- Explain the theory of ethnic hybridity. Using at least two examples, show how hybridity connects to the experience of race and ethnicity in Australia today.
- With reference to the representation in Figure 3.2.9, explain the relationship between ethnic hybridity and double-consciousness.
- Explain how the concept of the 'other' relates to race and ethnicity.

Figure 3.2.9: *Face Reality – Female* | *Face Reality – Male*. Artwork by Laurie Cooper.



## The multicultural policy

**The multicultural policy** (1975 onwards) took some years to formulate after the White Australia policies of assimilation and integration were abolished in 1972. Al J. Grassby, the Minister for Immigration under the Whitlam government, issued a reference paper at a Melbourne symposium on 11 August 1973, titled 'A multi-cultural society for the future'.

From its enactment, the multicultural policy was a source of conflict and fierce debate among white Australians. The

**Multicultural policy** a policy that enables migrants to practise their cultural heritage within Australian society, free from persecution, and allows them to adopt Australian customs at their own pace. It recognises the challenges faced by migrants and accepts that migrant culture is part of Australian heritage.

premise of Grassby's paper was to acknowledge 'the diversity that has always been present in Australian society – and today is the very hallmark of it.' However, he went on to add that, '... many influential circles in the community show scant evidence of recognising its importance, or even its existence.'

Figure 3.2.12: Chinese Lunar New Year, 2014; photo by Chris Phutully



The White Australia policy was dismantled slowly. As noted previously, Australia sought to increase its population after World War II, which saw Australia accept previously barred migrants and refugees from south and eastern Europe. At the time, people's concerns were mainly over Australia becoming a 'bigger nation', as the war had shown us that we had to become more self-sufficient. With the swift dismissal of the Whitlam government in 1975, the new Fraser Coalition government brought its own practical and ideological changes to the burgeoning multicultural policy. The Fraser government adopted the existing multicultural framework and received bipartisan support for a federal multicultural immigration policy that maintained and enriched diversity. This policy became the foundation of the policy in place today.

The policy was refined over the course of the Fraser government's tenure to include recommendations made by Melbourne barrister Frank Galbally in *The Galbally Report* (1978). Galbally identified a need for initiatives that helped migrants gain equal access to government-funded programs and services. Notably, many of these services and programs are still available today. Local, state and federal government services are offered in a range of languages, with interpreters provided to help migrants with little English navigate their start in Australia. Additionally, the three levels of government see themselves increasingly as promoting the diversity of local neighbourhood characteristics through programs, festivals and events held for and by the local community, to celebrate cultural and ethnic diversity. As the face of multicultural Australia changed each decade, the federal multicultural policy was also adapted to suit the changing needs of Australia.

In summary, the current multicultural policy is founded on four central principles that seek to celebrate cultural diversity, commit to an inclusive society, respond to

the needs of a culturally and linguistically diverse nation of people, and recognise the economic prosperity multiculturalism has created in Australia, while refusing to condone intolerance or discrimination.



### Four Principles of current multicultural policy

**Principle 1:** The Australian Government celebrates and values the benefits of cultural diversity for all Australians, within the broader aims of national unity, community harmony and maintenance of our democratic values.

**Principle 2:** The Australian Government is committed to a just, inclusive and socially cohesive society where everyone can participate in the opportunities that Australia offers and where government services are responsive to the needs of Australians from culturally and linguistically diverse backgrounds.

**Principle 3:** The Australian Government welcomes the economic, trade and investment benefits, which arise from our successful multicultural nation.

**Principle 4:** The Australian Government will act to promote understanding and acceptance while responding to the expression of intolerance and discrimination with strength and, where necessary, with the force of the law.

Source: Adapted from *The People of Australia: Australia's Multicultural Policy* Multicultural Australia – Department of Social Services



### Activity 3.2.15 - Cultural analysis

1. Watch the clip Ivan Aristeguieta at the Melbourne Comedy Festival in 2016 (contains profanity), here: [https://www.youtube.com/watch?v=\\_MZRGrOKRpQ](https://www.youtube.com/watch?v=_MZRGrOKRpQ)
  - List the aspects of Australian culture Ivan Aristeguieta touches on in his comedy skit.
  - Explain the experience he recalls about 'becoming more Australian'.
  - Discuss how food has played a role in acceptance of other cultures within Australia.
2. Watch a 2017 interview on The Project with Nick Giannopoulos from the film *The Wog Boy*, here: <https://www.youtube.com/watch?v=hAUra20Fzsg>
  - Describe the historical significance of the word 'wog' in Australia?
  - Explain the cultural significance of the word 'wog'. How has this word become part of the Australian language?
  - Describe the structural (institutional) effect on the changing meaning of the word 'wog'; do we hear this word very much today? Which groups are still referred to as 'wogs'?



### Activity 3.2.16 - Representation analysis

Look at the interactive map at *The Age* website: [www.theage.com.au/national/victoria/this-map-shows-where-migrants-from-around-the-world-have-settled-in-melbourne-20170822-gy1dqh.html](http://www.theage.com.au/national/victoria/this-map-shows-where-migrants-from-around-the-world-have-settled-in-melbourne-20170822-gy1dqh.html)

Click on the map to view 2016 census data on birth countries.

- Using the representation, use the sociological imagination to explain the impact of multiculturalism on Victorian suburbs: Historical – How have past experiences influenced present living choices?
- Structural – How are institutions influencing where people choose to live?
- Cultural – How have cultural traditions influenced where people live?
- Critical – What influences lead to suburbs having dominant birth countries (other than Australia)?



## Australia's current ethnic diversity compared with other developed countries

Statistical data from Australia's 2016 census identified 66.7 per cent of the population, or 15,615,531 people, as being born in Australia. The highest proportion of people not born in Australia are still those who arrived from England (at 3.9 per cent or 907,570 people), followed by New Zealand and China (both on 2.2 per cent of the population as at this census date).



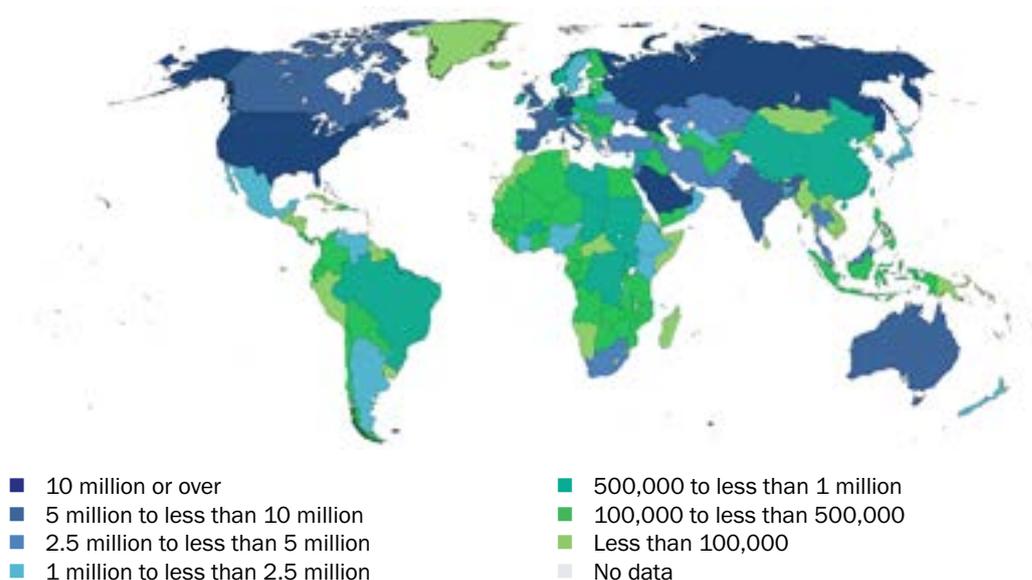
### Terminology - Generation

Australia categorises its migrant population using the term 'generation'. For instance, first-generation Australians are those who are born overseas but have migrated to Australia. Second-generation Australians are those who have at least one parent born overseas and third-generation Australians are those who have at least one grandparent born overseas.

This statistical data helps sociologists and state and federal policymakers keep track of how effective immigration policies are, and which federal assistance programs need to be prioritised to assist ethnic groups who may largely be first-generation migrants – typically those who require the most help with settling in a new country.

Since 1947, trends in migration patterns in Australia have changed with each successive decade. These trends are colloquially known as 'waves of migration', where certain ethnic groups tended to migrate and seek asylum or refuge during the same period, usually because of war, famine, natural disaster or political upheaval in the migrants' own country. These waves taper off as stability returns to the source countries. For the most part, migrants who migrate to Australia for humanitarian reasons, or as skilled workers, stay on – beginning their own families and building their lives in their adopted country.

Figure 3.2.13: Number of overseas migrants in each country, 2015



Source: <https://www.un.org/en/development/desa/population/migration/data/estimates2/estimatesmaps.asp>

Australia has the ninth largest population of international migrants in the world. Considering that Australia's population is quite small compared to the UK's (for example), and factoring in the high proportion of second-generation migrants, it is fair to say that Australia, closely followed by New Zealand, is one of the most culturally diverse populations in the world, where migrants, for the most part, officially have the same rights as citizens born in the country.

According to the 2016 Australia Bureau of Statistics (ABS) statistics, the proportion of Australia's population that are first-generation migrants is 28 per cent; higher than countries with a similar migrant population proportion such as Canada with 22 per cent and the UK with 13 per cent (see Figure 3.2.13). However, the 2011 ABS statistics offer a clearer insight, as the data has had some time to be analysed. Compared with other western nations in the OECD, Australia's trend of high numbers of foreign-born citizens is not a recent development but a longstanding trend.



### Activity 3.2.17 - the Australian Census 2016

Review the ABS, Cultural Diversity, 2016 Census data available at: [www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Cultural%20Diversity%20Article~60](http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Cultural%20Diversity%20Article~60)

1. In groups of two or three, analyse the data under one of the following headings.
  - People born overseas
  - How Australia compares with other countries
  - The ancestries of Australians
  - The generations of Australians
  - Parent's country of birth
  - Religion
  - Where do the overseas-born populations live?
  - What languages are spoken at home?
  - Education.
2. Write a brief summary of the information under your heading.
3. Explain any interesting, surprising or revealing statistics about cultural diversity.
4. In your group, discuss the value of this data collection for Australia's overall approach to cultural diversity.
5. Taking into account the critiques of multiculturalism and multicultural policy, can Australia do better to transform Australian culture in meaningful ways?



### Activity 3.2.18 - Group research

#### Compare the ethnic composition of developed countries

In groups of up to four, compare Australia's ethnic diversity to that of another developed nation. Prepare and present a short presentation for the class. Use the criteria to guide your work:

- thorough research conducted and sources acknowledged
- reliable and valid facts and statistics related to ethnicity are included
- several comparisons are made between ethnic diversity in Australia and the country being researched.

A template for this comparison can be found online.

If you can, elaborate on credible factors that could account for the ethnic diversity of your chosen country.

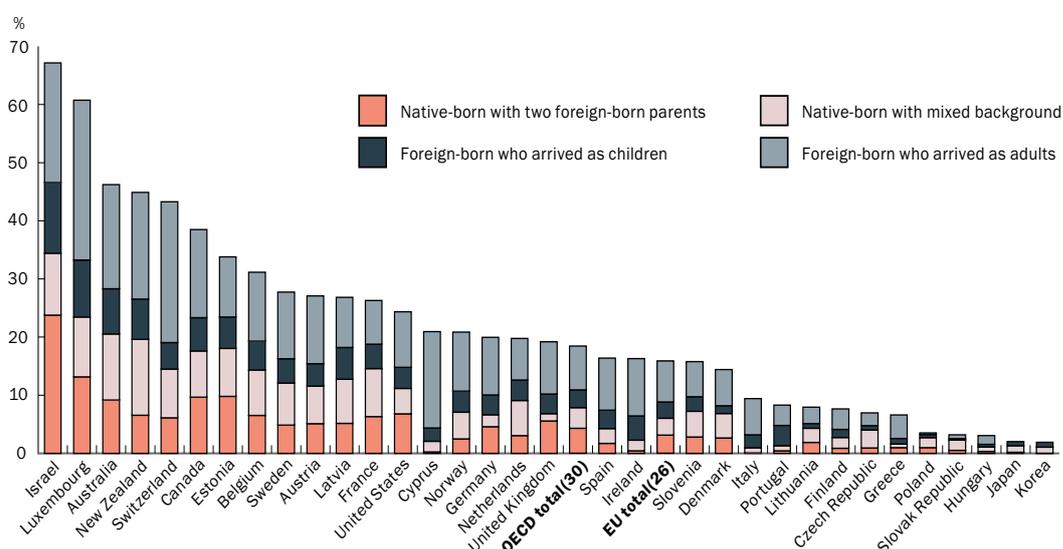
- You can use these YouTube videos as a start to your research:
  - Japan: ‘Comparative research in sociology regarding multiculturalism in Japan and Australia’: [www.youtube.com/watch?v=OUFovlZl4wM](http://www.youtube.com/watch?v=OUFovlZl4wM)
  - United States: ‘The changing state of US ethnicity’: [www.youtube.com/watch?v=QOeuMymleZg](http://www.youtube.com/watch?v=QOeuMymleZg)
  - United Kingdom: ‘Ethnic groups in the United Kingdom’: [www.youtube.com/watch?v=NxqWumxc\\_RI](http://www.youtube.com/watch?v=NxqWumxc_RI)
  - Canada: ‘Ethnic origins of people in Canada’: [www.youtube.com/watch?v=\\_5i\\_H7o\\_w2I](http://www.youtube.com/watch?v=_5i_H7o_w2I)

According to the *Indicators of Immigrant Integration: 2015*, Australia, Canada, New Zealand and, recently included, Switzerland have a migrant population (either born overseas or having at least one parent born overseas) that is more than 40 per cent of the total population. Conversely Korea, Japan, Hungary, the Slovak Republic and Poland all have less than 5 per cent of their population from a migrant background, even when including a parent who was born overseas.

This same report further broke down immigration and migrant data to compare OECD and European countries, to consider what percentage of the total population of each country were first- and second-generation migrants. This was compared across a graph to establish which countries had the largest immigrant population (see Figure 3.2.14). While the report was prepared in 2015, the data relies on 2013 figures – since then, Australia has increased both its humanitarian and migration intake levels yet further, marking it as one of the most diverse countries in the world.

However, success is not merely measured by how many migrants choose to settle in Australia. The opportunities afforded to them and, in particular, how well migrants are able to find employment (relative to the Australian-born population) are also important measures. The OECD indicators from the *Indicators of Immigrant Integration 2015* report measures Australia’s migrant population as highly successful relative to European and OECD countries, based on the low immigrant unemployment rates. Overall employment rates are useful in understanding the social, educational and economic push and pull factors of countries with large migrant populations.

Figure 3.2.14: Immigrants and native-born offspring of immigrants, 2013 or most recent year (percentage of total population)



Source: <http://www.oecd.org/els/mig/indicators-of-immigrant-integration-2015.pdf>



### Activity 3.2.19 - Discussion point

Use the information in Figures 3.2.13 and 3.2.14 to chart Australia's diversity in comparison with other nations.

Discuss your findings with the class and suggest reasons for Australia having a far greater diversity.

To add to your response, read the 2017 article 'Census 2016 – Australia is bigger, older and more diverse' from the Huffington Post website here: [www.huffingtonpost.com.au/2017/06/26/census-2016-australia-is-bigger-older-more-diverse\\_a\\_23003168/](http://www.huffingtonpost.com.au/2017/06/26/census-2016-australia-is-bigger-older-more-diverse_a_23003168/)

Dr Tim Soutphommasane, a former Australian race discrimination commissioner, says that Australians are not absolutely culturally relative in their attitudes to multiculturalism. To some extent, Australians expect migrants to gradually embrace Australian culture, including belonging to a multicultural nation, while still maintaining important parts of their own cultural heritage. Essentially, Australians expect migrants to eventually adopt Australian customs, lifestyle and traditions as their own. Perhaps this is increasingly evident in the high percentage of immigrants (some 80 per cent of those who arrived in the previous 10 years) formally taking up Australian citizenship – a pointer to social cohesion within a country that accepts cultural diversity.

 Further investigation: [www.humanrights.gov.au/news/speeches/success-australia-s-multiculturalism](http://www.humanrights.gov.au/news/speeches/success-australia-s-multiculturalism)

In contrast, in Korea, Japan, Hungary, the Slovak Republic and Poland – where less than 2 per cent of the population are foreign born – cultural diversity is not widely accepted, and the path to migrating to these countries is comparatively difficult and protracted.

Despite Australia also having a strict immigration policy, the Australian Government provides services in that they have translators available and that government information, websites and leaflets are translated into multiple languages. In contrast, in Japan, the Japanese language is the only language the Japanese government communicates in. This means there is much less of a language barrier to inclusion in Australia. However, the act of translating official communications should not be heralded as an achievement because in a truly multicultural society, translation of official communications is a bare minimum rather than a 'gift' given by the dominant society to the migrant.

 Further investigation: <http://www.oecd.org/els/mig/indicators-of-immigrant-integration-2015.pdf>



### Activity 3.2.20 - Investigate ethnic diversity and identity

Read Sunil Badami's 2017 article from The Drum website, 'Being "Aussie" is about more than where – or who – you came from', here: [www.abc.net.au/news/2016-05-18/badami-aussie-is-about-more-than-where-you-came-from/7420818](http://www.abc.net.au/news/2016-05-18/badami-aussie-is-about-more-than-where-you-came-from/7420818).

Discuss the ways that cultural diversity has led to a change in Australian identity. Use the sociological imagination to respond to this question:

- **Historical** – How did past government policies influence national identity?
- **Structural** – How do various institutions influence the ways that Australians identify themselves?
- **Cultural** – How and why has Australian culture changed to include broader definitions of Australian identity?
- **Critical** – What influences have led to the current debates about national identity?



The social and political steps Australia took to embrace multiculturalism were not an easy road to travel and the policy still faces threats, such as those seen in the maiden speech to parliament by Fraser Anning, where he stated that Australia should ban Muslims from settling in the country and it should hold a plebiscite on whether to return to a European-only immigration system. Despite this, the economic benefits that migration has brought to Australia have meant that it has largely embraced immigration and population diversity and sought to ensure equal rights for all Australians to achieve happiness and prosperity. Measures such as the *Racial Discrimination Act*, which protects the rights of all citizens, and the active principles in Australia's multicultural policy enshrine the rights of migrants to practise their cultural traditions and encourage a culture of acceptance of difference in Australia. However, immigrants, asylum seekers and refugees still face challenges in Australia and around the world.

## The limits of multiculturalism and multicultural policy

We are for the Empire; ... for the maintenance and protection of a White Australia.

The maintenance of the White Australia policy [is one of] four fundamental principles upon which the whole of our national life is based.

—Stanley Bruce, eighth prime minister of Australia, 1925/1928

We must also send a strong message that cultural tolerance is not a licence for cultural practices that are offensive to the cultural values, and laws, of Australia and that our respect for diversity does not provide licence for closed communities.

—Scott Morrison, then immigration minister of Australia, 2013

Everyone has got to put this country, its interests, its values and its people first, and you don't migrate to this country unless you want to join our team.

—Tony Abbott, 28th prime minister of Australia, 2014

We can generalise that most Australians believe multiculturalism is a positive feature of a modern, democratic, liberal society. But beyond the utopian idea of multiculturalism, there lies a caveat. According to a recent national survey conducted on the state of resilience and crisis in Australia, 60 per cent of participants agreed that 'too many immigrants are not adopting Australian values' (Scanlon Foundation Research Institute, 2021). This raises many questions, in particular, what is multiculturalism and what is implied by the term 'Australian'?

**Multiculturalism** is the practice of a doctrine that several different cultures can coexist peacefully and equitably in a single country.

Some commentators and politicians in Australia today believe that multiculturalism has 'gone too far'; that we have become a 'nation of tribes' that is close to descending into a state of crisis as the social fabric of what it means to be Australian slowly decays. These critics of multiculturalism argue that the 'Australian' way of life is constantly threatened by immigrants and people of other cultures who do not fit in. For these commentators, too much culture from other

countries is a challenge to whiteness. Pauline Hanson, an Australian conservative nationalist politician and leader of the right-wing anti-immigration party One Nation, claims that acceptance of multiculturalism and migrants has resulted in anti-white racism and that white Australians should know that 'It's OK to be White' – a motion that was only narrowly defeated in parliament. Other politicians paint multiculturalism as a 'success' story, one to be celebrated, one that has resulted in celebrations like Harmony Day (Lentin & Titley, 2012; Lentin, 2016).

### ***Immigration policy 4.0***

In Australia, multicultural policy is the fourth iteration of a continuum of immigration policies stemming from the White Australia policy (monoculturalism), to assimilation, to integration and finally multiculturalism, which was intended to be more equal and democratic. The immigration policies before 1975 more or less required migrants to enter into Australian society and become fully fledged members without any cultural, traditional or political 'baggage' from their homelands. These policies had real implications and obvious limitations that were not realistic. For example, in addition to not being able to shed your culture or ethnicity, achieving an entirely 'Australian' homogeneous society under assimilationist policies would have necessitated some form of discrimination towards migrants and minorities. As opposed to assimilation and integration, politicians and wider society regarded multiculturalism and multicultural policy (two separate ideas) as a celebration of 'difference', a cultural pluralism whereby society would be more inclusive of visible and invisible differences without requiring minorities and migrants to reinvent themselves.

### ***Critiques of multiculturalism***

#### ***Culture without culture***

Multiculturalism makes sense given that it operates within a framing that society is now in a post-racial world. As mentioned earlier, concepts of ethnicity, culture and diversity have all replaced the major player in the room – that society is still organised and functions along racial lines. However, as discussed, erasing racism and race in everyday conversations denies the significance of racism, and it is within this erasure that multiculturalism flourishes.

The first critique of multiculturalism is of its assumption that migrant cultures are homogeneous, fixed and static. The authoritative government-based delivery of multicultural policy, based on their beliefs of multiculturalism, results in turning the abstract and fluid notion of culture into something that is physical or material: something that can be easily observed. However, as we have learned in Sociology Units 1 and 2, homogeneous thinking of culture can result in a prevalence of stereotypes, discrimination and a dehumanisation of others. This approach to culture is counterproductive to the purported ideals and principles of multiculturalism as a road to greater equality. Migrants are forced to 'perform' this top-down imagination of their culture, and the internal variation and expression of migrant culture becomes limited. For example, two migrants might be from the same country but have nothing in common in terms of religion, class, ethnicity, education and so on, yet they are imagined as coming from a single culture and can only express this in terms of material culture: exotic food, dress, music and dance. In the public sphere, culture with all its complexity is reduced to secondary elements that are superficial and palatable to wider Australian society (Lentin & Titley, 2012; Lentin, 2016).

An example of this manifestation of multiculturalism is in annual Harmony Day celebrations. Initially conceived by the United Nations as the International Day for the Elimination of Racial Discrimination, in Australia, Harmony Day was the preferred name applied by the conservative Howard government, as this framing was deemed more appropriate, passive and apolitical – a term that was celebratory and positive and focused on ‘unification’ rather than the original name which was seen to be too political. This is another illustration of how the official story of multiculturalism is that of a performance of equality and inclusivity, while in reality, it covers up the real inequalities and racism that exist every day and in every institution in Australian society. While secondary elements of culture are consumed by wider society, for instance, at restaurants and festivals, the road to political and social justice and equality is disrupted and this multiculturalism does very little to transform society in a meaningful way (Lentin & Titley, 2012; Lentin, 2016).

### *‘Team Australia’ or multiculturalism with a white core*

At its core, multiculturalism espouses the idea that modern-day global societies ought to transform in order to accommodate all cultures and ethnicities so that society resembles social, cultural and racial equality. However, can Australia call itself a multicultural society if one specific cultural group is dominant and functions as the neutral culture, the norm, the standard upon which all other migrant groups are measured? Are white Australians viewed to be having a ‘culture’ or a ‘race’?

Given the everyday experiences of multiculturalism in Australia, many have pointed to the fact that multiculturalism functions more like political rhetoric than actual reality. Does ‘whiteness’ or ‘white Australia’ transform in its acceptance of difference? Is white Australia as equal as the various cultures that make up Australian national identity? Lentin argues that multiculturalism for white Australia is, for the most part, a lifestyle choice, one that is based on consumption. Meanwhile migrants or those considered ‘different’ are expected to conform and abide by the laws and values set out by ‘Team Australia’, which orders how they should behave. The power of ‘Team Australia’, a term that stems from Tony Abbott’s response to ‘bad culture’, is in its ability to set parameters for what it deems acceptable or not: multiculturalism with a white core creates a binary between ‘good culture’ and ‘bad culture’, that is, cultures that challenge the status quo versus ones that comply and add value to society.

Multiculturalism’s obsession with ‘culture’ has resulted in very little meaningful change or advantage for migrant and racialised groups in Australia in areas that matter, such as law, housing, education and health. Multicultural ideals are celebrated in Australia, which is portrayed as inclusive of difference. But what of the everyday life and experiences of the migrant, the racialised, the ethnic? Jon Stratton (2020) argues that Australia is politically and socially constituted of a ‘white core’ and it is only ethnically diverse on the periphery. In other words, despite Australia’s actual composition of ethnic and racialised communities, these groups have very little influence or representation and are invisible in places where it matters, such as at the highest levels of government, media, business and academia. Multiculturalism as an idea or practice is relegated to areas where there is very little scope to bring about real change in society. For this reason, some sociologists argue that official multiculturalism is a technology for maintaining, containing and managing difference only within the scope set out by the dominant group in society. It is this very logic that frames certain minority groups or sections within those groups as problematic, as threatening social cohesion, as requiring change, whereas the dominant culture receives no such scrutiny (Lentin, 2016).

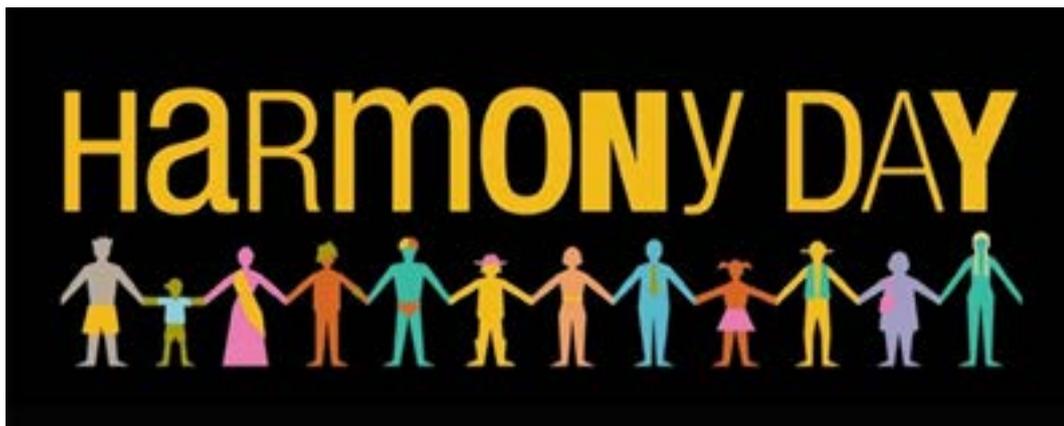


### Activity 3.2.21 - Exam-style questions

Write at least two paragraphs on the following exam-style questions.

1. Explain the difference between the policies of assimilation and multiculturalism.
2. Describe the concept of multiculturalism and provide a brief outline of Australia as a multicultural society.
3. With reference to the below representation, explain the critiques of multiculturalism.

Figure 3.2.15: Official Department of Home Affairs promotional material for Harmony Day, 2016



Source: [itstopswithme.humanrights.gov.au/news/stories/commissioners-harmony-day-message-stand-against-racism](https://www.itstopswithme.humanrights.gov.au/news/stories/commissioners-harmony-day-message-stand-against-racism)

## Barriers and enablers to belonging and inclusion in Australia's multicultural society

The Australian Human Rights Commission is responsible for identifying, reporting and acting on behalf of Australians affected by racism, racial inequality and discrimination. The *Racial Discrimination Act* aims to protect all Australians and identifies the commitment Australia has as a multicultural nation to uphold the importance of 'a fair go for all'.

Australia has adopted immigration as part of a nation-building program that is now considered part of Australia's national heritage, where one resident out of four is born outside of Australia. Social institutions such as the law, the police and education, alongside customs and traditions, social attitudes, media and political factors, have roles in enabling or constraining social inclusion and true multiculturalist societies.

### **Barriers to social inclusion**

Despite legal protections and a national acceptance of multiculturalism, discrimination, prejudice and unfair treatment based on ethnic origin, racial characteristics or religious observance remain a central organising force in Australian society today. The Human Rights Commission surveyed Australians in 2018 and identified barriers to ethnic equality that compromised the ability of migrants to feel a sense of belonging and inclusion in Australia.

In 2008 a University of Western Sydney research project found that one in ten (1.5 million) Australians believed that some races are inferior or superior to others, in

general. In a 2014 survey, 18 per cent of respondents said they had experienced discrimination due to their skin colour, ethnic origin or religion. This racism and discrimination occurred in the respondent's neighbourhood (58 per cent), shopping centres (42.8 per cent) and even at work (39 per cent).

In 2017–18, the Australian Human Rights Commission received 290 complaints under the *Racial Discrimination Act*. Of these, roughly a third of complaints related to employment, another third related to the provision of goods and services, and nearly all of the final third were identified specifically as racial hatred. Of complaints lodged under the *Racial Discrimination Act* in 2017–18, 57 per cent were from people born outside Australia; 36 per cent were from people born within Australia, (22 per cent of whom were Indigenous, the last 7 per cent were of unknown or unspecified country of birth).

 Further investigation: [www.humanrights.gov.au/face-facts-cultural-diversity#fn11](http://www.humanrights.gov.au/face-facts-cultural-diversity#fn11).

The *Racial Discrimination Act* identifies barriers to inclusion as an individual or group being treated unfairly or discriminated against on the grounds of race, colour, descent, national or ethnic origin or immigration status. Examples of discrimination identified by the Human Rights Commission of Australia are:

- racially offensive publications online, including forums, blogs and social and video networking sites
- racially offensive comments or images published in print media
- racially offensive speeches at public rallies
- racially abusive comments in public places
- racially abusive comments at sporting events (players, coaches, spectators, officials)
- any form of discrimination that prevents an individual from realising their potential because of their race.



### **Randa Abdel-Fattah, *The Conversation* (extract), 6 September 2001 'I'm not afraid of terrorism. I'm afraid of being accused of being a terrorist': Growing up Muslim after 9/11**

Those born after 2001 have only known a world 'at war on terror'.

This means a generation growing up under fears and moral panics about Muslims and unparalleled security measures around their bodies and lives.

In my new book, *Coming of Age in the War on Terror*, I look at what this has meant for young Muslims in Australia as they navigate their political identities at school.

#### **An impact on everyday life**

In 2018 and 2019, I interviewed and held writing workshops with over 60 Muslim and non-Muslim high school students across Sydney who were born around the time of the September 11 terror attacks. We explored their fears, their levels of trust with peers and teachers and political expression in a post 9/11 world.

No matter how many Muslim students spoke to me about their typically adolescent hobbies and interests, almost every student spoke about the impact of political and media discourse in their everyday lives. Abdul-Rahman, a 17-year-old Muslim boy at an Islamic school in western Sydney, put it this way:

'I'm not afraid of terrorism. I'm afraid of being accused of being a terrorist.'

Another student, Laila, told me:

'I've always had this almost preconceived guilt attached to me [...] [It's] the million messages in the media, politicians, popular culture, all these little things that add up and add up.'

### **'Countering violent extremism'**

For teenagers to talk about themselves as potentially 'accused' is devastating, but not particularly surprising.

For two decades, millions of federal and state dollars have been poured into 'countering violent extremism' programs targeting Muslim youth. There has been no subtlety here. Counterterrorism policies have been announced by politicians on the steps of mosques, with a focus on geographic and demographic populations deemed 'at risk' (in other words, suburbs with large Muslim populations).

Consultations and round tables with government over 'national security' have been highly publicised. Meanwhile, Islamophobic attacks have been condemned by politicians and the police because of how they might 'undermine' relationships of cooperation between intelligence and law enforcement and the Muslim community.

Meanwhile, the public has been routinely reassured the government is tackling the 'problem' of young Muslim Australians, 'with strong, deradicalisation programs, working with Muslim communities'.

The figure of the vulnerable but also dangerous Muslim youth pops up time and time again, from moral panics around young 'homegrown' terrorists, to attempts to introduce 'jihadi watch' schemes in schools.

### **The pressure to self-censor**

This landscape trickles down into young people's everyday lives, including their schools.

The pressure to self-censor and manage your political and religious expression at school was a common theme among many students, resonating with what academics in the United Kingdom describe in their research.

Anticipating how their tone, words and emotion would be interpreted by teachers and peers restricted students' political expression.

This included a young Palestinian girl who had to push back against teachers, who reprimanded her for wearing a 'Free Palestine' t-shirt at school, to students who refrained from writing about Iraq or Afghanistan as part of assignments because they had been cautioned not to 'bring overseas conflicts into the classroom'.

Other students talked of staying quiet if controversial topics came up in class, such as news of a terrorist attack involving Muslims, or media headlines about Islam. I also met students who tried to appear as 'good' or 'moderate' Muslims (which inevitably meant apolitical) and erased all traces of their Muslimness to 'fit in'.

### **Feeling targeted, isolated**

In 2015, there was a media frenzy about youth radicalisation in prayer rooms in Sydney's state schools. I interviewed students at a school in north-west Sydney three years later and they spoke about how that controversy had been felt in their school life.

Most of the students from suburbs and schools who came under media and political scrutiny as 'problematic' had felt targeted and isolated. One student withdrew from his Muslim peers, abandoned his prayers at school, took different routes to school to avoid being hassled by the media, and 'shut down' in class.

'I got dragged into an argument with other kids in class about me following the same religion as these terrorists [...] but my tone [...] I came off very aggressive [...] then I was scared, because that's what people think of as radical extremists [...] I felt like I'd be taken straight to the principal and you would have to deal with that. So I shut up.'

**We need a new approach**

After two decades of seeing young Muslims as ‘problems’ to be contained and managed, it is time we approached them in a different way.

Adolescence is a time to encourage critical thinking and support young people navigating their political identities and agency. Young people need to be empowered to work through their political and religious ideas and identities in safe, supportive environments. They need to be seen as individuals in their own right, not members of a demonised, racialised collective.

The vast majority of the young Muslims I spoke to were matter-of-fact about the global rise of Islamophobia and racism. They knew about certain jokes and assumptions in the popular vernacular (for example, ‘Allahu Akbar and bomb jokes’ or ‘terrorist’ equals ‘Muslim’).

Many were concerned about what this meant as they grew up and left school. They worried about facing discrimination at work and being able to practise their faith openly. They also knew how this suspicion and dehumanisation had been triggered by wider discourses and policies over which they had no power.

It is not up to the 9/11 generation to change this. We need teachers, politicians and the media to create a culture where young Muslims feel accepted and secure in their right to express their religious and political identities.

 Source: The full article at: [theconversation.com/im-not-afraid-of-terrorism-im-afraid-of-being-accused-of-being-a-terrorist-growing-up-muslim-after-9-11-166104](https://theconversation.com/im-not-afraid-of-terrorism-im-afraid-of-being-accused-of-being-a-terrorist-growing-up-muslim-after-9-11-166104)

**Activity 3.2.22 - Islamophobia**

1. Watch the following interview with Randa Abdel-Fattah about her book, *Coming of Age in the War on Terror*: <https://www.youtube.com/watch?v=tkFWb2HKg8Y>.
2. Watch the following interview with Yassir Morsi discussing how Muslims experience racism in the post-9/11 world and the wide impacts of Islamophobia on Muslim societies locally and globally, ‘Off-Guard: Remembering the impacts of 9/11’: <https://www.youtube.com/watch?v=t2TEWRISeLE>.
3. Looking at the concept of ethnic hybridity, discuss the intersection of religion and race. How has racism affected Muslims? How is Islamophobia a type of racism? What does it mean to belong in multicultural Australia in a world that is hostile towards particular social groups?

**Activity 3.2.23 - Explore barriers to inclusion****Customs and traditions**

Read ‘We’re a weird mob – Australians’ bizarre behaviour’ at: [www.traveller.com.au/were-a-weird-mob-australians-bizarre-behaviour-202em](http://www.traveller.com.au/were-a-weird-mob-australians-bizarre-behaviour-202em).

1. In groups, discuss which customs and traditions identified in the article may act as barriers to social inclusion. Can you think of any other Australian customs and traditions that could act as barriers to social inclusion?

### Social attitudes

Read the 2015 article 'From Tiananmen Square to Targina' on the SBS website: [www.sbs.com.au/news/article/day-one-stories-from-tiananmen-square-to-targina/iv0wb8s86](http://www.sbs.com.au/news/article/day-one-stories-from-tiananmen-square-to-targina/iv0wb8s86)

2. Discuss the difficulties that refugees face when fleeing from their country and settling in Australia.
3. Explain the ways in which success for this former refugee is defined in her recollection.
4. Explore the reasons that sharing the experiences of migrants and refugees is important to Australia's social cohesion.

### The media

Read the 2016 *Guardian* article 'Muslim men in Australia': [www.theguardian.com/commentisfree/2016/feb/26/theres-a-lot-written-about-young-muslim-men-in-australia-hardly-anything-written-by-them](http://www.theguardian.com/commentisfree/2016/feb/26/theres-a-lot-written-about-young-muslim-men-in-australia-hardly-anything-written-by-them)

5. Discuss the ways that Omar Bensaidi identifies the media as being a barrier to social inclusion.
6. Discuss the consequences faced by Omar Bensaidi and other Muslim men as a result of the media acting as a barrier to social inclusion.



### Social inclusion

In 2012, the Australian Social Inclusion Board defined social inclusions as 'having the resources, opportunities and capabilities people need to: learn (participate in education and training); work (participate in employment, unpaid or voluntary work, including family and carer responsibilities); engage (connect with people, use local services and participate in local, cultural, civic and recreational activities); and have a voice (influence decisions that affect them).'

### ***Enablers to social inclusion***

The 2012 Australian Social Inclusion Board report on social inclusion identified that for migrants, an enabler to social inclusion is the ability to communicate and understand English effectively. The report mentioned that having a good understanding of English enabled migrants to find work faster to complete primary, secondary and tertiary studies, and to engage with their local communities. While the percentage of migrants under the age of 65 who were not able to communicate effectively in English in 2010 was low (at 4 per cent), the figure doubled for migrants over the age of 65.

### ***Applying the sociological imagination to 'enablers' to social inclusion***

In previous units, we have learnt that the sociological imagination is a fundamental tool sociologists use when deconstructing individual problems and their relation to public issues. It is natural to view individual problems as problems in and of themselves. The common question that is asked in trying to unpack an individual problem is 'How did this problem arise?'. This line of questioning centralises the individual problem and does very little to explain the role that society has played in creating this 'problem' to begin with. On the other hand, the sociological imagination centralises 'society' as the main feature in understanding an individual problem. For example, the question of 'How did this individual problem arise?' becomes 'What conditions, necessary or otherwise, created the individual problem?'. According

to Lewis Gordon (2005), the tendency to think of individual problems as central to understanding a social problem is called theodicism: the idea that society is functioning as it should and it is within the individual or specific racial or ethnic groups that the problem lies. This premise is dependent on defending 'society', as it is much easier to essentialise the individual problem rather than deconstruct society's role in creating a problem.

Framing 'enablers' to social inclusion as tools, resources, expertise and actions that individuals can use to 'enable' themselves to be included in society is an example of misapplication of the sociological imagination and the theodicism of society. In other words, this framing means society can absolve itself of its responsibility for creating the conditions in which exclusion occurs and instead place the responsibility on individual minorities to 'enable' themselves into inclusion. True multiculturalism is not 'everyone learning English' so that they can be socially included rather, it means asking why the requirement to speak English is the main reason whether people are included or not. All the emphasis is on the 'ethnic' culture changing, rather than the 'dominant' culture taking any action, which raises questions about the reality of what multiculturalism really means.



### A note on enablers and barriers to inclusion

It is important that students of sociology are aware of the limitations of framing racial (in)equality and racial (in)justice as 'enablers and barriers of inclusion' as it is a one-sided and unfair framing of othering and exclusion. This can be particularly problematic when students identify 'enablers' and 'barriers' as part of their ethnicity research report. Given the complexity of the entanglements between racism, ethnicity and power, students should be mindful that the barriers and enablers that they have to identify will naturally be incomplete and therefore would require a broader critique or reflection. When identifying barriers and enablers, students should consider the following questions:

1. Is the barrier or enabler positioning the specific ethnic group or their culture as inherently problematic and requiring change?
2. Is the barrier or enabler a result of superficial policies and practices of inclusions or exclusions?
3. Is the barrier or enabler depoliticised, colour-blind and assimilationist in nature?
4. Is the barrier or enabler transforming Australian culture as a whole, or is it still premised upon the specific ethnic groups being the problem?
5. What are the broader conditions, systems, institutions and history that are creating this barrier?
6. Is the identified enabler simply an attempt to filter out 'bad culture' by white social dominance in Australia?
7. Is the barrier or enabler an example of homogeneous thinking and essentialising of the culture or ethnic group?
8. Is the barrier or enabler the result of or does it lead to stereotyping due to the reliance on cultural caricatures?
9. Is the barrier or enabler accepting of the status quo of white Australian society being socially dominant?
10. Would the ethnic group you have chosen welcome the framing of the barriers or enablers?

Note: further critique of how these issues play out, including tangible examples of barriers and enablers, is highlighted in the sample report at the end of this chapter.



## Activity 3.2.24 - Explore enablers of social inclusion

### Customs and traditions

Read the guide to *Australia – Culture, Etiquette and Business Practices* here:

[www.commisceo-global.com/resources/country-guides/australia-guide](http://www.commisceo-global.com/resources/country-guides/australia-guide)

Identify which Australian customs and traditions mentioned (and any others you can think of) may enable inclusion and belonging.

### Social attitudes

Read the 2014 article 'The case for Sheilas, Wogs and Poofers' by Johnny Warren on The Conversation website:

[theconversation.com/the-case-for-sheilas-wogs-and-poofers-by-johnny-warren-23696](http://theconversation.com/the-case-for-sheilas-wogs-and-poofers-by-johnny-warren-23696)

1. Discuss the significance of the title to Johnny Warren's autobiography in relation to the game of soccer.
2. Outline the ways in which soccer was viewed in comparison to Australian values.
3. Discuss the ways in which changing social attitudes to soccer have become an enabler to social inclusion for ethnic groups in Australia.
4. Explain the ways in which SBS has enabled social inclusion through its various media platforms.

### Political factors

Go to the Australian Greens website at: [greens.org.au](http://greens.org.au). Read the Australian Greens policies on Multiculturalism and on Immigration and refugees.

5. Outline some of the principles and aims of these two policies.
6. Explain how these policies may act as enablers to belonging and social inclusion.
7. How can political factors and social attitudes influence one another in terms of social inclusion?

Look at the 'Racism. It Stops With Me' campaign from the Australian Human Rights Commission at: [itstopswithme.humanrights.gov.au](http://itstopswithme.humanrights.gov.au).

8. Explain the idea underpinning this campaign.
9. Explain how campaigns like this can send a message of acceptance and inclusion.
10. Explain how bystander action could enable social inclusion and belonging.

### The media

Watch the trailer for the SBS television show *The Family Law*, at:

[www.youtube.com/watch?v=VXpwQw\\_QaNI](http://www.youtube.com/watch?v=VXpwQw_QaNI).

11. Explain how ethnic diversity in TV shows can act as enablers to feelings of belonging and inclusion.

Listen to the experiences of Australians reflecting on the first time they saw their ethnic identities reflected in pop culture in 'The First Time I Saw Me' podcast at:

[www.abc.net.au/radionational/programs/itsnotarace/podcast-extra-the-first-time-i-saw-me/8614636](http://www.abc.net.au/radionational/programs/itsnotarace/podcast-extra-the-first-time-i-saw-me/8614636).

12. What do the guests share about their experiences? How does pop culture influence our lives, according to the podcast?
13. Apply Hall's theory of ethnic hybridity to the experiences discussed in the podcast.



### Activity 3.2.25 - Discussion point

Read the 2016 article from the Australian Institute of International Affairs 'A path to social inclusion in a multicultural Australia', available at: [www.internationalaffairs.org.au/news-item/a-path-to-social-inclusion-in-a-multicultural-australia](http://www.internationalaffairs.org.au/news-item/a-path-to-social-inclusion-in-a-multicultural-australia). Discuss the efforts Australia is making to include people from non-English-speaking backgrounds in society.

*Figure 3.2.16: Department of Immigration and Citizenship Secretary Mr Andrew Metcalfe stands with a group of new Australian citizens, 26 January 2011. Photo: DIAC images*



#### Exam application

Write at least two paragraphs on the following exam-style questions.

- Analyse how barriers and enablers influence the experience of belonging. In your response, refer to one ethnic group that you have studied this year.
- Explain why feelings of inclusion and exclusion can vary within a community. In your response, refer to one community that you have studied this year.



### Special Broadcasting Service (SBS) - The voice of multiculturalism

There is nowhere in Australia where migrants have had more of a voice than on the Special Broadcasting Service (SBS). SBS began in 1975 as two radio services, one in Melbourne and one in Sydney, which were licensed only for three months. SBS produced radio broadcasts that lasted four hours each, broadcasting in seven languages in Sydney and eight in Melbourne. At first, this was to help explain the coming changes to the health system (the invention of Medicare) and to engage the local community to learn about federal government changes. However, it was so successful that SBS was given a permanent licence to broadcast.

Today, SBS broadcasts in 68 different languages, 24 hours a day, with almost 98 per cent coverage of Australia. The second important milestone for immigrants having a voice was in Melbourne, in 1979, when SBS television (known then as Channel 28) began using the ABC studios to film ethnically and culturally diverse television productions. Most importantly, SBS read world news each night, rather than focusing on local or national news stories only.

SBS television and radio allowed migrants to feel connected to their home countries, and to learn of important events in their own language if their English proficiency was not strong. Significantly, SBS is the home of broadcasting the FIFA World Cup and Association Football or soccer, as it's known in Australia. The growing popularity of the sport transcended traditional ethnic barriers and SBS now has to share some of soccer's popularity with other media corporations. SBS has demonstrated the significant impact migrant voices have on broadening Australian culture.



For further information visit: [www.sbs.com.au/news/article/2010/10/20/brief-history-sbs](http://www.sbs.com.au/news/article/2010/10/20/brief-history-sbs)

## The nature of ethical methodologies

For your research, you will be required to undertake a number of inquiries including interviewing some people. We will outline some of the principles that you must adopt including ethical methodologies.

### *Ethical methodology*

The Australian Sociological Association (TASA) is the official body of sociology in Australia. It has created a set of ethical guidelines for sociologists, teachers, researchers and students to follow when conducting sociological inquiry. The guidelines are reviewed and updated regularly and assist in maintaining professional integrity within sociological research and publishing.

The TASA guidelines include the following instructions:

- Sociologists should maintain the integrity of sociological inquiry while in pursuit of and protection of 'truth'.
- Sociologists should consider the interests of those who are involved in their research.
- Sociologists should respect the boundaries of their professional competence and avoid claiming expertise outside of their field of knowledge or endorsing research that is inadequate.
- Sociologists should demonstrate respect for differences of opinion, theory and methodology among fellow researchers.



### Key features of TASA's guidelines for conducting research

- Treating participants with respect.
- Putting methods in place to prevent harm to participants.
- Establishing informed consent procedures, including making explicit the purpose, nature and implications of the study.
- Ensuring participants are aware of their rights, including voluntary participation and withdrawal rights.

- Ensuring the confidentiality and privacy of participants.
- Reporting results honestly.
- Debriefing participants and making the results available to them.

 Source: [www.tasa.org.au/content.aspx?page\\_id=22&club\\_id=671860&module\\_id=357739](http://www.tasa.org.au/content.aspx?page_id=22&club_id=671860&module_id=357739)

### ***Ethical data collection and informed consent***

Sociologists should treat research participants with respect and ensure they protect participants' welfare and privacy. Researchers should treat research participants with dignity, respecting the rights of persons, communities, and groups or organisations to which the research participants belong. Sociologists also must ensure that research participants are fully informed of their rights when data is collected, that they are informed about the storage of data, and that they are informed of the results or publication by the researcher of the data they have provided.

- Sociologists have an obligation to ensure confidentiality or anonymity is maintained throughout the data collection process. Research participants must be informed of how data will be stored and kept confidential.
- Sociologists should protect privacy, where necessary, by adequately disguising personal identities in written and oral reports of the research.
- Sociologists must seek informed consent from individuals or groups directly involved in the research undertaken. This means participants:
  - must be informed of the purpose and the nature of the research, including any possible implications the research may have
  - must be informed of their right of freedom of choice to participate, stop participating or not participate
  - may withdraw their consent at any time without consequence.
- Consent of a parent, guardian or carer should be sought if the participant cannot provide consent (e.g., through illness or age) and the emotional, psychological or physical safety of these participants must be considered.
- Sociologists must acknowledge all sources of their research; plagiarism is unacceptable.

### ***Privacy and the confidentiality of data***

To prepare for the Ethnic Group and Community Case Study reports you will undertake, it is necessary to reiterate the nature of ethical methodology, as you may be required to conduct primary research on a community. 'Ethics' refers to the guidelines researchers establish when facing moral dilemmas while conducting and reporting on their research. Sociological researchers gather their information and data from people – this is why it raises ethical concerns.

### ***Types of data***

In the study of Unit 3 and 4 Sociology, students will be asked to examine, draw on and interpret different types of data in both written assessments and discussion. Broadly, information falls into **primary** or **secondary** sources, which can either be **quantitative** or **qualitative** in type.



## Definition of data types

A **primary source** is an original source of evidence, which includes: documents, letters, diaries, manuscripts, recordings of speeches and interviews, autobiographies or any other source of data that is produced or created during a specific time period, such as the results from census data. The most important thing about a primary resource is that the data has not been altered or interpreted by another author at a later date. It is a snapshot of a period of time.

A **secondary source** is data or information that has been created after the time period being written about, such as a newspaper report that interprets the findings of a social researcher, or a textbook written about a historical event. Secondary resources are either a later recollection of an event or an interpretation of a primary source of evidence. Secondary sources are usually produced by persons who did not experience firsthand the events they are discussing or writing about.

**Quantitative data** is any form of information that can be expressed as a number, rank, order or quantity. Statistics are an example of quantitative data. Data is collected through measuring, numerical comparison and charting statistical inferences.

**Qualitative data** is the qualifying interpretation of information. A report discussing statistics is an example of qualitative data. Qualitative data is produced by explaining quantitative data, by collating verbal responses to surveys and questionnaires, and by interpreting, making sense of or understanding the subject matter within the social world.



## Activity 3.2.26 - Research methods

1. Read about 'Social Research Methods' to find out more about how to conduct interviews, here: [www.socialresearchmethods.net/kb/interview.php](http://www.socialresearchmethods.net/kb/interview.php).
2. To find out more about writing survey questions, read 'How to write great survey questions (and avoid common mistakes)': [www.qualtrics.com/blog/writing-survey-questions/](http://www.qualtrics.com/blog/writing-survey-questions/)

### Exam application

Write at least two paragraphs on the following exam-style questions.

- 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.
- What is the purpose of ethical methodology? In your response, include an explanation of how aspects of ethical methodology would be applied when researching an ethnic group.

### Sample interview, consent and ethics guide

The three samples that follow provide some guides to the materials you may like to use in your research.

## Sample interview questions for ethnicity research project

How would you describe your ethnic background/culture?

How would you describe being (ethnic group) in Australia?

Which aspects of Australian culture have you embraced most significantly and why?

Which aspects of Australian culture have you rejected, if any, and why?

Have you ever been the victim of racism or discrimination? If yes, what was its impact on you?

How do you think your ethnic diversity is perceived in Australia?

In your personal experience, what do you think are some positive impacts of multiculturalism in Australia?

In your personal experience, what do you think are some of the challenges of living in multicultural Australia?

What do you wish was better understood about your ethnic background in Australian society?

What challenges have you faced as a (ethnic group) living in Australia?

## Sample written or verbal research project introduction

My name is \_\_\_\_\_ and I am a VCE Sociology student at \_\_\_\_\_ [insert school] \_\_\_\_\_. I am completing research into \_\_\_\_\_ as part of my school-assessed coursework.

If you agree to participate it would involve \_\_\_\_\_ that would take \_\_\_\_\_ of your time.

There are no risks in the participation of this study. You are under no obligation to participate and you may withdraw from the study at any time. No personal identifying information will be collected about you. Your involvement will be confidential. Any information gathered will be kept securely, and shredded at the end of the school year.

If you have any questions or concerns about the research, please feel free to contact my teacher, \_\_\_\_\_ [insert name] \_\_\_\_\_, by phone on \_\_\_\_\_ [insert number] \_\_\_\_\_ or email at \_\_\_\_\_ [insert email] \_\_\_\_\_. If you are interested in the results of my research, I am happy to provide you with a copy or summary of my work.

### Consent form

I agree to take part in this research, which has been explained to me. I have been given the opportunity to ask questions about the research. I understand that my identity and any information that I provide will be treated confidentially. I also understand that my participation is voluntary and that I may withdraw from the study at any time.

Signature: \_\_\_\_\_ Name printed: \_\_\_\_\_ Date: \_\_\_\_\_

## Student sample of writing up ethical methodology for the Canadian-Australian ethnic group

### Methodology

Conducting this research investigation involved having five participants undertake a qualitative survey of eight questions, and 10 participants undertake a quantitative survey of five questions. Deciding upon participants necessitated the use of convenience sampling, where participants were selected upon their availability above all other traits. The qualitative survey consisted of questions that were designed to explore the experience of Canadians in Australian society, focusing upon Canadian culture as an identifier for variance. The quantitative survey required participants to rate their responses to the questions on a scale from 1–5, with 1 being ‘strongly disagree’ and 5 being ‘strongly agree’ to the statement made. This questionnaire recorded responses in a numerical way, although it still collected qualitative data due to the information being subjective. In both studies, the questions presented were based upon the sociological study of ethnicity, specifically referencing a cultural ethnic group and its experience within Australia.

To adhere to the ethical standards necessary for sociological research, participants’ identities have been concealed to protect their privacy and confidentiality. Participants were advised of their rights in reference to withdrawing from the investigation and having their answers removed from the results, and have been offered a copy of the finalised research study upon completion. All participants are currently residing in Australia permanently and have either Canadian heritage or were born in Canada. The limitations with this research investigation were the number of available participants, only 15, and the extraneous variables of age and time lived in Australia.

The full report sample is available online.

# Ethnicity report guide

## The experience of a specific ethnic group in Australia

Below, we have provided a structure to begin your research into the experiences of a specific ethnic group in Australia. When undertaking this research, please read the Ethical Research Guidelines outlined earlier in this chapter.

**Remember:** your research must *not* be of an Indigenous Australian group.

### 1. Identify an ethnic group that you wish to study.

- The ethnic group must be represented in Australia.
- Consider choosing an ethnicity that you are familiar with, are interested in or can readily access data on.

### 2. Describe the group's key features

- We suggest you begin your research by visiting the ABS website to get a basic understanding of the population of your chosen ethnic group in Australia.
- Make notes on the vital information about the group, such as:
  - predominant years of migration to Australia;
  - main language spoken
  - principal country of origin
  - predominant reasons for migration to Australia
  - popular locations where the group settled in Australia
  - significant contributions this ethnic group has brought to Australia and challenges they have faced
  - significant government policies that were imposed on this ethnic group (such as assimilation, multicultural or asylum seeker policies).
- We advise you to begin your research online to see if your ethnic group has its own website, online or print newspaper, or cultural organisation, and whether it has been the subject of television, radio or other media representations, in order to answer the dot points above.
  - Media representations of your chosen group from non-members will have viewpoints on the ethnic group. Make a note of the positive and negative viewpoints and any stereotypes.
  - Media representation from within this ethnic group will have its own perception of Australia and the challenges and successes the ethnicity perceives as their own. Save newspaper articles, video clips and other research data that you can use for your research.

### 3. Make contact

- You may wish to speak, in person, to people from the ethnic group. In this case, you might consider devising a questionnaire to discuss aspects of how that ethnic group manages to maintain its identity in Australia if the information cannot be found using online or print resources. If you wish to interview people for your research project, you must be mindful of the guidelines for the ethical collection of data outlined on the previous pages.



Further investigation: [www.abs.gov.au/](http://www.abs.gov.au/)

#### 4. Research questions

Provide an overview of your ethnic group:

- **How does the ethnic group identify itself?**

This question asks you to define the racial and ethnic features of your group. A good answer will provide a viewpoint from both members and non-members of your chosen ethnic group. It will also explore if members or non-members have changed their perception over time.

- **What are the physical (material culture) symbols of your ethnic group?**

This refers to handcrafts, flags and styles of clothing or dress. This also may refer to particular identifying features that are strongly associated with the ethnic group, such as food and drink, musical instruments, art styles or implements.

- **What are the values/beliefs (non-material culture) of your ethnic group?**

This refers to religious, social, moral and cultural laws. They may be very specific for some ethnicities, such as belonging to a particular religion or having specific schools based on ethnic or religious identity. They could also celebrate specific feast days, or memorial days for notable people from the culture. They may have generalised beliefs on gender roles or customs and about ideas surrounding death, marriage and birth, and they may maintain beliefs through music and art.

- **What are some of the activities your ethnic group has organised or participated in to foster inclusion and belonging for members?**

This refers to culturally significant events, or events that are organised by members of this ethnicity to encourage cultural awareness or participation. If you are stuck for ideas, think of things such as:

- street festivals
- junior sporting days
- cultural teaching and learning services
- religious services
- cultural art, craft or literature exhibitions
- producing a newspaper, audiovisual media or social media accounts
- family celebrations.

This information may be available on state and federal government websites, although you may have more luck going to local council websites in areas where the ethnic group is concentrated or cultural websites and newspapers, and information services such as 'What's on in Victoria/Melbourne'.

- **Identify (find evidence) and explain some of the barriers and enablers experienced by the ethnic group.**

- Examples of barriers are: racism, stereotyping, discriminatory and protectionist laws, media representations.
- Examples of enablers are: diversity festivals, welcoming ceremonies, languages taught in schools.
- You should be able to find information that describes the ways in which outside influences (such as the media, local, state and federal government, and the education system) have fostered positive or negative approaches to the ethnic group.
- If you are researching an ethnic group, you may need to source historical records to find the information that you need. This may be the case for ethnic groups that had high levels of migration to Australia in the late 1940s and 1950s.

## Sample report

*The experience of a specific ethnic group in Australia:  
Case study – Lebanese-Australians living in the city of Melbourne*

### How does the ethnic group identify itself?

Lebanese-born Australians often identify themselves through language, Arabic and English, with a small proportion of Lebanese-Australians speaking Armenian at home. The most recent Australian census revealed that nearly one in five Lebanese-Australians speaks English 'not well or not at all', yet the vast majority of Lebanese-Australians speak English 'very well or well' in addition to speaking at least one other language. A relatively small proportion – 8.7 per cent – speak only English at home.

A small group of Lebanese migrants arrived between 1880 and the 1920s for work opportunities. This number of immigrants is very small, but is referred to as the first wave of Lebanese migrants. Significantly, because the country of Lebanon was created in 1943, these early immigrants may have been called Syrians or Ottomans (referring to the Ottoman Empire). Most Lebanese arrived in Australia after World War II, from 1947 onwards, with numbers tapering off towards 1975 (the second wave). After the civil war in Lebanon, another large influx of migrants began arriving from 1976 onwards (the third wave). The majority of Lebanese-born Australians arrived before 2001, with 79.9 per cent of the Lebanese-born population arriving in Australia prior to the terrorist attacks of 11 September 2001, the 'War on Terror' and the rise in anti-Islamic racism.

**Diaspora** is a large group or network of people from one ethnic identity who have left their home country to settle in another country or geographical region, usually because war, famine or environmental disaster means that they have been dispossessed of their land either temporarily or permanently.

Therefore, there are three distinct groups of Lebanese immigrants who have different experiences based on their era of migration, but shared experiences of their Lebanese culture and history. Significantly, return visits to Lebanon increased after the end of the civil war, signalling a deep connection – with Lebanese-Australians (including those born in Australia) cherishing their Lebanese heritage and maintaining a connection to their homeland. Lebanese migrants have up to six generations of heritage in Australia counting from the first wave, and up to three from the second and third waves, amounting to a substantial change in the Lebanese migrant communities.

The first and second wave of Lebanese migrants were predominantly Christian, but the third wave was predominantly Muslim. Therefore, the Lebanese-Australian communities that existed primarily within Melbourne and Sydney were not completely able to support the needs of the third wave of Lebanese-Australians because of religious differences. Christian Lebanese-Australians had the advantage of sharing a religion and many rituals and celebrations with the majority of Australians, making it easier for them to adopt the traditions and fit within the social and cultural context of the country, particularly in the context of the assimilationist policies of the time. However, Lebanese Muslims are more visibly different, for example, women's clothing styles are more distinctive, increasing the challenges they have faced in immigrating to Australia.

Pre 1940s, the first wave of Lebanese migrants experienced marginalisation from the dominant white society; however, they often worked together as hawkers, shopkeepers and wholesalers in the Exhibition Gardens in Melbourne and lived near each other, maintaining the communal village life they had in Lebanon. These particular migrants did not have a special place to worship and joined with the Greek community (with whom they shared some traditions and customs) to build a Greek Orthodox Church as a 'temporary' fix to their problem of not having their own church. The first wave of migrants actively sought to obtain permission to bring family members and marriage partners to Australia. However, because of the White Australia policies at play, this proved difficult for the small community, who very rarely returned to Lebanon themselves.

 Further investigation: <https://www.migrationheritage.nsw.gov.au/projects/exploring-lebanese-heritage-in-nsw/index.html>

The second wave of Lebanese migrants fared better. Initially, single men were mostly sent to Australia for work and to provide money to relatives back home. During the 1950s, the Australian Government was concerned that its need for labour was creating an imbalance between male and female populations. Aided by their common Christian religion and by local group activities, which encouraged fraternisation and making friends, many young Lebanese men were accepted into white Australian society and began to assimilate into Australia's culture. This group were seen as transitional migrants. Many tried to maintain a connection to their home country by sending letters to relatives, but they were stymied by the slow pace of the mail and the limited ability to communicate with their home country and relatives, and had to adapt rapidly to the values and customs Australia expected of new migrants during the assimilation and integration eras of the 1950s and '60s. In 1963, Lebanese-Australians coordinated their community in Melbourne to publish a monthly magazine *An Noor* which was not affiliated with any political or religious identity and was created to present news and cultural information about Lebanon to the community around Australia. It lasted until the late 1960s. After the end of the civil war in Lebanon, the rate of Lebanese-Australians returning to their home country to marry, and then to return with family to Australia, significantly increased. This group of people are in their 60s and 70s today.



Richmond footballer Bachar Houli; photo: Flicker

The third wave of migrants had a different motivation to come to Australia. The first two waves were primarily economic migrants, but Lebanese Muslims were motivated to flee war and persecution due to their religious, cultural and ethnic identities.

From 1976 onwards, this group of people has been the most visible of the Lebanese migrants to arrive in Australia because of their perceived difference. The experiences Lebanese Muslims endured collectively form a strong sense of identity through the personal suffering and economic hardship they faced that continues today.

This group of migrants has maintained their cultural roots by building mosques and Islamic colleges for the education of their children in Australia in order to pass on their religious and cultural heritage. However, these have often been violently opposed by others in the community in which the mosque or school is to be built.

Further investigation:  
[melbourne.mfa.gov.lb/australia/english/home](http://melbourne.mfa.gov.lb/australia/english/home)  
[www.aph.gov.au/About\\_Parliament/Parliamentary\\_Departments/Parliamentary\\_Library/Publications\\_Archive/archive/MuslimAustralians](http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/archive/MuslimAustralians)  
[aifs.gov.au/publications/families-and-cultural-diversity-australia/9-lebanese-australian-families](http://aifs.gov.au/publications/families-and-cultural-diversity-australia/9-lebanese-australian-families)  
[cv.vic.gov.au/stories/immigrants-and-emigrants/digital-stories-of-immigration/loving-lebanon-and-australia/](http://cv.vic.gov.au/stories/immigrants-and-emigrants/digital-stories-of-immigration/loving-lebanon-and-australia/)

## What are the physical/visible (material culture) symbols of your ethnic group?

Because Lebanese-Australians are separated by religious identities this, in part, determines some of the material cultural elements of the group. For instance, religious clothing such as the burqa, the niqab and the hijab are strongly associated with Islam.

Lebanese women of both Christian and Islamic faiths wear headscarfs as a sign of their reverence for God/Allah and of following religious laws and customs. An article of clothing from Lebanon that is not seen much today is the felt fez hat – a red, cylindrical cap with a black tassel that was traditionally worn by Lebanese men. While this traditional hat has fallen out of favour, it still remains a symbol of Lebanese culture.

The symbol of the cedar tree is important to the identity of Lebanese-Australians. Not only does it feature on the national flag, but it is also used as a decoration or as an embellishment on ornaments hung in the house.

Turkish coffee, served black – in demitasse cups – with lots of sugar, is a staple of Lebanese kitchens, as it is in many Mediterranean countries; the

kahva or kahwa is a small, but tall, narrow pot with a handle that is used to make coffee in the traditional way over an open flame. It is usually stainless steel, with a copper, steel or brass finish and decorated with traditional motifs.



A typical Lebanese meal; photo: Charles Haynes

Types of food also identify Lebanese-Australians. Australians from all ethnicities have completely embraced the kebab (meat and salad wrapped inside flatbread). Most often kebabs are sold as halal. 'Halal' is the word used to describe meat that has been prepared as prescribed by Islamic law. Certifying meat as halal enables people of the Islamic faith to eat takeaway food, which is a common occurrence in Australia. Mountain bread, Lebanese flat bread and labneh (thick strained yoghurt) are now sold in most supermarkets across the country, signalling the ongoing cultural influence of the Lebanese population on Australian culture.

## What are the values/beliefs (non-material culture) of your ethnic group?

Religion is major category of identification to Lebanese culture. Of a total of 78,651 Lebanese-born people, the 2016 census catalogued 34,193 Lebanese-born Australians as Muslim, 26,876 as Catholic, and a further 7471 as either Eastern Orthodox or Christians 'who are not further defined'; 3.4 per cent of Lebanese-born Australians stated that they had no religion, much lower than for the total Australian population. Note that as it was an optional question, not all people may have responded to it.

The sayings, poetry and parables of Lebanese-American author and artist Khalil Gibran are popular with Lebanese people, and he is celebrated as a literary hero. Gibran's poems and phrases often appear on social media.

Phrases and sayings from Lebanon (which translate poorly to English) are often used among Lebanese-Australians as catch-all expressions to capture a feeling or mood. Idioms such as 'eat air' and 'go tile the sea' are popular Arabic sayings that take the place of anger and exasperation.

Respecting your family and listening to your parents are highly valued in many Lebanese communities, as are learning Arabic, learning how to cook traditional food and studying hard to be successful. Gender roles are strongly maintained by older generations, but younger generations, particularly the third and fourth generations, are more open in their views of gender roles, demonstrating their immersion in broader Australian culture in which gender roles have been changing. Maintaining ties with family in Lebanon is also a very important part of appreciating heritage and identity for many Australians of a Lebanese background. However, for Lebanese-Australians, pride in their Australian heritage is equally important. The Facebook page 'The Lebanese Australian' is devoted to private and public issues both within Australia and Lebanon, support for both Australian and Lebanese soccer teams, and the promotion of cultural events that celebrate both Lebanese and Australian culture as an indicator of their ethnic hybridity.

 Further investigation: <https://www.facebook.com/lebaneseinaustralia/>

## What are some of the activities your ethnic group has organised or participated in to foster inclusion and belonging for members?

The Australian Lebanese Chamber of Commerce in New South Wales has fostered a young entrepreneurs program for Lebanese-Australian youth. It aims to break negative stereotypes about Lebanese-Australians and to generate contacts and business opportunities for Lebanese-Australians who need a platform to inclusiveness through skills-building programs – thus improving the employability of Lebanese-Australian young people. The program is aimed at university students who may not have had the opportunity to work outside of their studies because of their family commitments.

It also aims to foster an entrepreneurial spirit in young Lebanese-Australians who may not have decided to pursue tertiary studies or who have been held back from opportunities because of their gender.

 Further investigation: SBS, 2016, 'Australian Lebanese young entrepreneurs group launched', [www.sbs.com.au/news/article/2016/04/04/australian-lebanese-young-entrepreneurs-group-launched](http://www.sbs.com.au/news/article/2016/04/04/australian-lebanese-young-entrepreneurs-group-launched)  
ALCCI, Young Entrepreneurs, [www.facebook.com/ANLCCIYE/](http://www.facebook.com/ANLCCIYE/)

The Lebanese Film Festival has run every year in Sydney since 2011. It is sponsored by the New South Wales state government and the City of Canterbury Bankstown council (a Sydney local government area that has very high populations of first- and second-generation Lebanese migrants) as well as Screen NSW, and the St. George Bank (showing inclusiveness via their dragon mascot wearing a fez). The festival accepts submissions to show Lebanese films to Australian audiences and promotes Lebanese and Lebanese-Australian talent. Film festivals are popular in Australia, and they foster inclusiveness by showing stories to wide audiences from ethnic populations that might otherwise not be seen. Film festivals promote pride in one's culture but also acceptance into wider Australian culture.

 Further investigation: The Lebanese Film Festival [lff.org.au/](http://lff.org.au/)

## Identify (find evidence) and explain some of the barriers and enablers experienced by the ethnic group

Overwhelmingly, Lebanese-Australians have overcome great barriers within Australian culture. It was not easy for them to gain acceptance in the years before multiculturalism. Currently in the news are the barriers that Lebanese Muslims face on a daily basis. The concerns over the threats of radicalisation and terrorism in Australia overshadow the successful integration of Australian and Lebanese cultures.

### ***Political factors***

#### *Barriers*

A number of political factors have acted as barriers to Lebanese-Australians. Social attitudes are reflected in the actions and behaviours of politicians and presented by the media to the public, thereby shaping how Lebanese-Australians are treated in society. For example, Pauline Hanson's One Nation party is particularly vocal on the issue of people of Islamic faith. In August 2017, Hanson wore a burqa into parliament as a sign of protest against the garment. While her actions were immediately widely criticised in parliament as toxic and a barrier to social inclusion for Muslim Australians, many Australians on social media supported her stunt.

 Further investigation: ABC news, 2017, 'Pauline Hanson's burka stunt counterproductive, "toxic" for national security, experts warn', [www.abc.net.au/news/2017-08-18/pauline-hansons-burka-stunt-damaging-for-national-security/8818226](http://www.abc.net.au/news/2017-08-18/pauline-hansons-burka-stunt-damaging-for-national-security/8818226).

This particular action was deemed intolerant and it was seen as shallow behaviour for a politician to engage in. Many Muslims expected this behaviour from Hanson, because of her party's policies and her propensity to encourage moral panic and outrage. Lebanese Muslims interviewed by the ABC demonstrated a level of understanding that 'Australians don't believe that the burqa, the wearing of the burqa by a handful of women, is jeopardising the security of Australia.' This signalled that despite Hanson's attempts to depict a group of religious women as terror threats, most Australians respect each other's right to worship according to their own religion. This sentiment demonstrates that Australian cultural values taught in schools, and the acceptance of Lebanese Muslims in the workplace and society, might override the racism found in One Nation policies – although many Lebanese people continue to experience day-to-day racism.

 Further investigation: ABC News, 2017, 'Pauline Hanson's burka stunt provokes mixed reactions from Muslim community, public', [www.abc.net.au/news/2017-08-18/community-reacts-to-hansons-burqa-stunt/8819050](http://www.abc.net.au/news/2017-08-18/community-reacts-to-hansons-burqa-stunt/8819050).

Similarly, in 2016, immigration minister Peter Dutton angered and saddened many in the Lebanese community by remarking that Lebanese Muslims were most likely to be charged with terror-related offences and that it was a ‘mistake’ to let ‘them’ into the country. The deliberate othering of this particular group of people, and the ignorance of more than 100 years of Lebanese culture in Australia, were particularly upsetting to members of the community, who immediately called on Dutton to apologise for his ignorant remarks. His comments caused uproar on social media and defensive responses from Lebanese Muslims who felt that they needed to justify their sense of belonging in and to Australia. While the remarks themselves are seen as a barrier to social inclusion, the overwhelming response by the Lebanese community (both Christian and Muslim) was to defend their right to be called Australian and to present arguments that highlighted the positive side of Lebanese–Australian relations. This was a galvanising enabler to social inclusion, as Lebanese Muslims shared their positive memories of inclusion.

 Further investigation: ABC News, 2016, ‘Lebanese-Australian community hurt by Peter Dutton’s “ignorant” criticism’, [www.abc.net.au/news/2016-11-22/lebanese-australian-muslim-community-hurt-by-duttons-comments/8044672](http://www.abc.net.au/news/2016-11-22/lebanese-australian-muslim-community-hurt-by-duttons-comments/8044672).

### *Anti-Lebanese sentiment*

The reality is that Malcolm Fraser did make mistakes in bringing some people in in the 1970s and we’re seeing that today. We need to be honest in having that discussion.

—Peter Dutton, 2016, then Minister for Immigration and Border Protection

What kind of grubs? Well, I’ll tell you what kind of grubs this lot were. This lot were Middle Eastern grubs.

—Alan Jones, 2GB Radio presenter, 2005, inflaming the Cronulla riots

You see, we suffer from a chronic condition, all of us. A crime so grand, it is best viewed as a deadly disease or an eternal curse. A pre-emptive crime; one that convicts us before we even act. A crime so grave, it justifies having your shoulders dislocated, your head smashed against the curb or your face showered with pepper spray. We are criminals, it’s true. Guilty of Middle Eastern appearance.

—Randa Abdel-Fattah, Arab, Australian, Other.

Lebanese-Australians have been subject to racism and racialisation since their first arrival in Australia. For generations, Lebanese-Australians have had to prove their loyalty to Australia and bear the brunt of anti-Arab racism more generally, particularly in moments of widespread anti-Arab sentiment as a result of geopolitical conflict that in one way or another Australia is directly involved in as part of its foreign policy as an ally of the United States.

In 2020, the Scanlon Foundation national surveys that aimed to assess Australian society’s resilience in the face of crisis found that over 40 per cent of participants held negative views towards Lebanese-Australians (Scanlon Foundation Research Institute, 2021).

### *‘Of Middle Eastern appearance’*

Lebanese-Australians’ long history of racialisation in this country is a symptom of Orientalist imaginations that have shaped the way in which migrants from the ‘Middle East’ are objectified and stereotyped. ‘Of Middle Eastern appearance’ is a racial profiling descriptor that is used in crime and police reports, which is another way of saying that Arabs are a discernible ‘Other’. The descriptor ‘Middle Eastern appearance’ is vague and therefore easily misinterpreted and misapplied. For example, this scene from the 2000 documentary *Of Middle Eastern Appearance* examines the way in which a police officer who is investigating a criminal act in south-western Sydney asks a woman for help in identifying the suspect.

*Police Officer: Were they of Middle Eastern appearance?*

*Woman: What does Middle Eastern look like?*

*Police Officer: Well, what are you? Greek?*

*Woman: No.*

*Police Officer: Italian?*

*Woman: No.*

*Police Officer: Maltese?*

*Woman: No.*

*Police Officer: Spanish?*

*Woman: No.*

*Police Officer: Turkish?*

*Woman: No.*

*Police Officer: You're not Aboriginal, are ya?*

*Woman: I'm Arab.*

*Police Officer: Arab? You don't look Arab!*

(Abood 2000)

The racial descriptor 'of Middle Eastern appearance' in its looseness allows for the assignment of characteristics and features upon an ethnic group that is ancestrally diverse and heterogeneous. These racial descriptors, which most of the time simply means 'Lebanese person' or 'Arab', are a result of the ways in which racial and ethnic identity is objectified and interpreted or read as such based on a person's physical appearance. Those that 'embody' these purported physical characteristics or stereotypes become 'racialised' and therefore their agency in society is subject to the powers of the state and its representations. In other words, to be an 'Arab' is to be an Arab first, then human, and this shapes how you are treated, your chances in life and your emotional and mental sense of belonging and security. Furthermore, this 'essentialisation' of culture, that is, homogeneous thinking of 'difference', says more about the social anxieties and the need to control 'differences' that permeate Australian identity and its institutions.

Lebanese- and, generally speaking, Arab Australians know too well how this process of objectification occurs. Despite being citizens having somewhat 'assimilated' as a part of Australian society, Arab Australians, like so many other racialised minorities, understand that this citizenship is conditional. The following extracts chart these experiences of the negotiations many Arab Australians must make in understanding their place in Australian society and recount their experiences of being subject to belonging that is conditional and political.

Omar Bensaidi, 'Of Middle Eastern appearance', *Arab, Australian, Other: Stories on race and identity* by Randa Abdel-Fattah and Sara Saleh.

*I was humiliated and frightened. Still, I could not claim to be entirely surprised. I understood where this was coming from. Facing police racism was not an unusual occurrence, and this interaction was by no means exceptional. In fact, interactions with police authorities had ceased being exceptional long ago and now merely reinforced my powerlessness in the face of such a racist behemoth. It reminded me – in case I had foolishly forgotten – of my true place in this society. This particular interaction was simply the latest in a long line to be neatly filed away in the archive of a common history. Painful images of the past resurfaced, and I was forced to relive my many engagements with the police.*

*Encounters with police racism and brutality are not uncommon within my community. If it's not you on the receiving end, it's someone's brother, cousin, uncle or a local businessman being harassed by police. Indeed, recounting all police abuse would fill pages upon pages. But the majority of these cases are never brought to light. There is an implicit defeatism within my community, which is somewhat understandable. After so many racially driven encounters, we've learnt to play the position handed to us, to submit.*

Michael Mohammed Ahmad, 'The origin of "Leb"', *Arab, Australian, Other: Stories on race and identity* by Randa Abdel-Fattah and Sara Saleh.

*The aftermath of the murder of Edward Lee and the attack on Lakemba police station was a sensationalised media and political campaign that vilified and demonised Lebanese-Australian communities. Firstly because all people of Lebanese background and/or appearance, particularly young men like me, were now perceived and treated as criminal suspects (with numerous incidents of such young men being harassed by police), and secondly because our broader Lebanese-Australian communities' lack of cooperation with the police, or our genuine inability to aid in tracking down wanted criminals, led some people, especially talk-back radio hosts, to believe that the entire population of citizens from Lebanese backgrounds were colluding and conspiring together, and that our population was therefore inherently criminal.*

### Enablers

In response to immigration minister Peter Dutton's remarks that Lebanese Muslims were most likely to be charged with terror-related offences and that it was a 'mistake' to let 'them' into the country, Australia's Lebanese Muslim Association President Samier Dandan spoke out in a public video address on 22 November 2016 in which he said: 'His comments reflect on a government unable to reflect on multiculturalism and Indigenous rights, instead revealing its toxic, assimilationist, nationalist agenda.' The community leader admonished the minister for perpetuating a damaging stereotype of an ethnic group who 'do not need to prove themselves to Australia. We already have.' Dandan's assertiveness and the language he used made a strong impact in the political arena and challenged several false notions the public may have held regarding Lebanese-Australians.



Further investigation: Watch Samier Dandan's public video address here: [youtu.be/pj1z0SbCxYY](https://youtu.be/pj1z0SbCxYY)  
Read more about his comments in the following article:  
[www.smh.com.au/national/nsw/samier-dandan-unleashes-blistering-attack-on-farright-politics-in-ramadan-speech-20160706-gpzk3b.html](http://www.smh.com.au/national/nsw/samier-dandan-unleashes-blistering-attack-on-farright-politics-in-ramadan-speech-20160706-gpzk3b.html)

## Customs and traditions

### Barriers

'All those who immigrate to a new country undergo change, referred to as acculturation. It is an adaptation process where different ethnic groups meet and interact and subsequently change by adopting others' beliefs, values, norms, outlooks, traditions, customs, and behaviours' (Sam & Berry, 2010). 'Though it is a two-way process in theory, in reality the minority largely has to embrace the ways of the larger majority' (Berry, 2005). Changes occur at the psychological and sociocultural level (Ward, 2008); individuals from minority backgrounds can either marginalise and isolate, or assimilate and integrate into the dominant culture (Berry & Sam, 2012). Integration, which is an amalgamation of original and adopted cultures and belief systems, is regarded as the favourable outcome. However, integration is affected by the ideas and perspectives of the newly arrived as well as the expectations, attitudes and behaviours of the host society. It is important for the members of the larger society to accept and engage with

its minorities (Bourhis, Moise, Perreault and Senecal, 1997). Overall, acculturation is a complex multidimensional phenomenon, with changes occurring at numerous levels.

Muslim Lebanese-Australians who actively practise their religious faith pray five times a day (called 'salat'), as it is an important obligation of the Islamic faith. It is common for Muslims to pray just before sunrise first and around two hours after sunset last, each prayer taking about five minutes. Before prayer, Muslims must wash their face, hands and feet with clean water. Worship may be performed in any quiet, dry, clean place. These frequent prayers remind those who practise of the connection that Muslims around the world share through their religious customs and traditions. The ability to practise these prayers when and where it is needed has, at times, been met with dismay and wariness because of its clash with dominant Australian culture, which has been underpinned by Christian customs and traditions.

There is some evidence of religious bias in Australia. Western Sydney University's Kevin Dunn, a professor in human geography and urban studies, said research had shown religious minorities had experienced bias in development assessments when seeking approval for places of worship.

'In 2008, there were 1621 Christians in Sydney for every church, 3226 Buddhists for every Buddhist temple, and 4331 Muslims for every mosque,' he said. 'This reflects a substantive inequality in provision, generating over-crowding and lesser amenity'.

On a related note, according to the Australian Institute of Family Studies, 'among the descendants of both the first and second waves of immigration, religious participation is declining and affiliation to the faith their families brought with them from Lebanon is becoming attenuated. For example, many Lebanese Catholics of second and later generations are deserting their eastern rites and attending Roman Catholic churches, while some former Antiochian Orthodox are to be found attending Anglican, Catholic and other churches.'

 Further investigation: [aifs.gov.au/publications/families-and-cultural-diversity-australia/9-lebanese-australian-families](http://aifs.gov.au/publications/families-and-cultural-diversity-australia/9-lebanese-australian-families)

### *Enablers*

The burkini (a portmanteau of 'burqa' and 'bikini') is perhaps the most pervasive symbol of an enabler to Australian society, invented by Lebanese-born Australian Aheda Zanetti to enable Muslim women to participate fully. The traditional hijab was too hot and heavy for women to wear while engaging in sport, which marginalised Muslim women and restricted their participation in school sports, health and fitness activities and Australian beach culture. The burkini made its debut in 2006, worn by the first female Australian Muslim lifeguard in Sydney. This heralded a time for healing after the Cronulla riots.

The Cronulla riots comprised a series of incidents in December 2005, where people 'of Middle Eastern appearance' were targeted in racial attacks spurred on by arguments that white Australians had 'ownership' of the beach. Moreton-Robinson and Nicoll (2006) postulate that 'violent attacks on Cronulla beach demonstrate not everyone shares the same proprietary rights within that space ... patriarchal white sovereignty is exercised through protest in relation ... to the beach ... the protests [were] a form of organised violence underpinned by a rationality of ownership'.



Burkini - with thanks to The House of Emaan Islamic clothing store, Coburg, Victoria.

 Further investigation: Aheda Zanetti 2016, 'I created the burkini to give women freedom, not to take it away', [www.theguardian.com/commentisfree/2016/aug/24/i-created-the-burkini-to-give-women-freedom-not-to-take-it-away](http://www.theguardian.com/commentisfree/2016/aug/24/i-created-the-burkini-to-give-women-freedom-not-to-take-it-away)

The burkini provides a choice for young Muslim women: the choice to go for a swim at the beach while maintaining the modesty required by their religion. The burkini allows Lebanese Muslim Australians to feel a sense of belonging on the beach and in pools around the country. Despite the burkini's popularity, it has been banned in numerous Western countries on the basis that it is representative of a cultural clash, unhygienic and a violation of women's rights and freedoms.

 Further investigation: Randa Abdel-Fattah, 2017, 'Burkinis and belonging: It's this feeling the beach and hijab don't mix', [www.theguardian.com/world/2017/jan/02/burkinis-and-belonging-its-this-feeling-the-beach-and-hijab-dont-mix](http://www.theguardian.com/world/2017/jan/02/burkinis-and-belonging-its-this-feeling-the-beach-and-hijab-dont-mix).

### Extended critical thinking: The burkini as an enabler to cultural belonging

Following the line of critical thinking raised earlier in this chapter, it is necessary to critically reflect on the example of the burkini as an 'enabler' for cultural belonging. The language used to describe the burkini and the Muslim women who wear it as having gained the 'freedom of choice to participate more fully in the Australian lifestyle' provides little to no acknowledgement of the experiences of Islamophobia that they may encounter. Moreover, the burkini as an example of an enabler places the burden on members of minority communities to overcome barriers to their participation in mainstream society. In the case study provided on the previous page, members of the Lebanese ethnic group carry the onus of facilitating their own belonging through programs and projects that they initiate. This is not a problem on its own, however, these examples should not be left as the standard to which migrant and other ethnic communities overcome marginalisation and exclusion in Australia.

For decades, there have been countless calls to ban the burqa in Australia. So, while wearing the burkini provides some agency for the average Muslim woman, it is also worn with a backdrop of anti-Muslim sentiment that is experienced across sectors and institutions in Australian society. By and large, Muslim women who wear the burkini do not 'blend in' at the beach: they are still very visible in their 'difference' and this gaze is felt, leaving a lot of women choosing not to wear it because of the extra attention it draws.

Consider the following commentary.

Senator Cory Bernadi:

*When people come to Australia or whether they're born in Australia, we have a culture. It is a meshing or a merging of many cultures but it becomes uniquely Australian, and a key part of that is the fact that we can identify each other ... I think it shuts people off from society, I think it sets different rules for different people. I don't want to see that. What the very least we can expect is that people will be able to see other people's faces in this country ... What I've seen overseas, I've lived in Islamic countries, I've visited places where the burqa is very common, and there is now a problem with it. If we think we're not going to have a problem with it in 20 years as the burqa becomes more prevalent, I think we got to think again, and we've got to nip it in the bud now and say 'enough is enough, we have a different culture, a different society, one that is open, where you can see people's faces and you can communicate effectively with others.'*

Senator Pauline Hanson, One Nation Party, 2017:

*Terrorism is a true threat to our country. Many Australians are very much in fear of it. What I would like to ask on behalf of the Australian people considering there has been a large majority wish to see the banning of the burqa.*

Tony Abbott, then Prime Minister of Australia, 2014:

*I have said it before, that I find it a fairly confronting form of attire, frankly I wish it was not worn.*

Sahar Ghumkhor, Australian-based academic and researcher, 2017:

*It is not simply the covered head, but covering one's desires that is such a cause of concern for a West that has assumed it is the agent of fulfilling women's freedoms and desires. But what one does with the freedom the West claims to offer is never determined. Perhaps it's this insecure relationship to freedom that is being covered over in the efforts to unveil Muslim women.*

What is it about Australian society that obsesses over the garments worn by people of particular faiths? The anxieties that people harbour over certain dress codes are merely the anxieties over what the garment represents and the symbolic capital and images it creates. The conversation around banning the burqa is a reflection of limited discussions about multiculturalism and difference. Specifically, the burqa is a representation of 'bad culture' and therefore requires regulation. When Tony Abbott says that it is 'confronting', what we can infer he means is that it is 'too much culture', an excess that needs to be contained by the dominant group.

As mentioned earlier in this chapter, Orientalism has shaped the ways in which Western societies have viewed the 'East'. According to Said, the veil demarcates the differences between West and East, of the civilised versus non-civilised, of the free versus the chained, the right to enjoy one's body versus the need to cover it, the unveiled and the veiled. This is the story, the process of othering, that Europeans told themselves to clearly delineate boundaries (Ghumkhor, 2020). What makes the burqa or the veil so confronting as an 'excess' is in the fact that



Burqa, no, burkini ... yes?

the boundaries of 'there' and 'here' have become muddled. The burqa's presence in Australia subverts these boundaries, and therefore requires regulation. The 'threat' of otherness, of 'over there', is now over here (Ghumkhor, 2020).

Honest and well-intentioned attempts to provide agency for Muslim women to wear the burkini at the beach, for instance, do come at a cost. The attempt to neutralise the burqa into a burkini stems from the compulsion that many Muslims face to appear to be more human, to do away with the stereotypes and the caricatures that have become imposed upon them. The design of the burkini is not in itself a political act but it can have political implications. The burkini operates as a type of diffuser, a 'builder of bridges', a 'translator', of a confrontation that white Australians are anxious about and imagine the threat of terrorism or 'bad Islam'. The burkini can be interpreted as a legitimiser of this othering process. The burkini carries with it a message to the public: 'see, we are human and Australian just like you'. This burden of proving oneself is harmful to the psyche the Muslims and is alienating and traumatising, similar to concepts of alienation and double consciousness explored in the section on ethnic hybridity. The burkini sends a message to the public that 'we are not like the others, the bad Muslims, the radical ones' and that 'you can accept us'. In other words, Muslims do not have the agency to participate and critique society unless

they themselves offer an initial act of commitment and loyalty to whiteness and white Australia (Morsi, 2017). As Morsi (2017) puts it, 'colonialism's racist apparatus grants the black subjects social integration only after they accept its own racial conditions'.

### **Social attitudes and media**

#### *Barriers*

The dominant social attitudes held about Lebanese-Australians have often acted as barriers to belonging and inclusion. According to a talk given by Dr Paul White on 9 September 2004 at the Centre for Peace and Conflict Studies, University of Sydney, Lebanese-Australians have been called the following: 'Lebos. Wogs. Ninjas. Towel heads. Terrorists. Osama bin Laden. Stupid Arab. Abos. Bimbo Lebs, Greasy Lebs. Camel-spit. Lebanese Shit.' These racist attitudes have been reinforced by media influence and statements and actions by some politicians and senior police officers in a post-9/11 world.

*Media treatment of Lebanese-Australian youth in Sydney has clearly been marred by ethnic and religious (Muslim) stereotyping, which links these elements inextricably to criminal and socially deviant behaviour. The research includes interviews with more than 80 young Lebanese-Australians – across a range of ages and social groups. These young people have overwhelmingly expressed their intense sadness and frustration. The cause, most say, is that they believe they are neither respected nor accepted by some other Australians, who are too quick to endorse racist stereotyping. (White, 2004)*

 Further investigation: Paul White, 2004, 'Media savages Lebanese-Australian youth', [www.onlineopinion.com.au/view.asp?article=2552&page=0](http://www.onlineopinion.com.au/view.asp?article=2552&page=0)

#### *Enablers*

A traditional Lebanese proverb advises: 'Work until you are exhausted rather than be humiliated'. This suggests that work is to be valued not only as a means of earning a living but also as a means of establishing one's honour and standing in a community; failure to work is shameful.

Dominant social attitudes in Australia around the value of work ('hard yakka') mirror this emphasis placed on making a contribution to the community and the workplace. This is illustrated in the television show *East West 101* (2007 to 2011), which has been critically acclaimed for providing a positive representation of Middle Eastern culture and values around conscientious work.

Sociologist Mehal Krayem noted: 'Through [the character of] Malik, *East West 101* effectively demonstrates how religion, class and culture can intersect, not to the detriment of a society, but to create skilled and savvy individuals uniquely positioned to contribute to their communities and professions. It further displays the kind of difference that is considered acceptable within a multicultural society; that is, the kind of difference that does not compromise the dominance of the white majority.'

 Further investigation: Mehal Krayem, December 2014, 'Heroes, Villains and More Villains: Representations of Arab Men on Australian Screens', University of Technology, Sydney. [opus.lib.uts.edu.au/bitstream/10453/37018/2/02whole.pdf](http://opus.lib.uts.edu.au/bitstream/10453/37018/2/02whole.pdf)

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## Glossary of terms

**cultural relativism** an attempt to understand a culture by looking at it according to its own standards; analysing a culture from the point of view of its members

**diaspora** a large group or network of people from one ethnic identity who have left their home country to settle in another country or geographical region, usually because war, famine or environmental disaster means that they have been dispossessed of their land either temporarily or permanently

**ethnic hybridity** sociologist Stuart Hall (1932–2014) theorised that the concept of ethnicity was not homogeneous; in countries with diverse populations, individuals create new hybrid ethnic identities that grow out of multiple national ethnicities, which share social experiences and relationships in that individual's adopted country

**ethnicity** a term used to identify experiences shared between groups of people based on their social connections, which provide a distinctive national identity

**ethnocentrism** the evaluation of and passing judgement on another culture by using the evaluator's own culture as the yardstick for what is right and best

**Eurocentrism** a framework and view of the world that places Europe and European culture at the centre of its thinking and that is used to justify and explain Europe's dominance around the world; Eurocentrism is the assumption that the European world, its values, beliefs and ideas; are universal and therefore the measuring stick of all other cultures, which are deemed to be inferior

**multicultural policy** a policy that enables migrants to practise their cultural heritage within Australian society, free from persecution, and allows them to adopt Australian customs at their own pace; it recognises the challenges faced by migrants and accepts that migrant culture is part of Australian heritage

**multiculturalism** the practice of a doctrine that several different cultures can coexist peacefully and equitably in a single country

**Orientalism** the European and Western depictions and projections of the 'East', or the 'Orient'; this representation entails presuppositions and preconceived notions of who the people of the East are – their behaviours, their beliefs and values – and regards the people of the East as fixed, exotic, violent and backward

**the 'Other'** a sociological term used to describe the way in which groups of people define those as different to themselves; a way to split social groups into 'us and them'

**Othering** a process that describes and explores how colonisers enacted various methods and practices that would distinguish themselves from the local inhabitants of the area, that is, the 'others'

**post-colonialism** a field of study that emerged in the 1970s and continues to morph and shape the way we understand the intricate relationship between the past and the present of formerly colonised nations. Note: the 'post' in 'postcolonialism' does not suggest that colonialism has completely ended

**race** the categorisation of a group of people based on physical characteristics, such as skin colour, eye shape, hair type and bone structure

**racism** discriminating against a group of people based on their shared physical characteristics or culture

**social dominance** where one dominant culture exerts power over other cultures in an assumption of sovereignty

**stereotype** the basis of oversimplified, exaggerated or distorted generalisations about an entire group of people, usually based on culture, ethnicity or race; stereotypes can be used to prejudice or justify discrimination but when a stereotype is acknowledged or owned by a group of people it can be seen as a positive reference to culture or ethnicity



**4**

# **COMMUNITY, SOCIAL MOVEMENTS AND SOCIAL CHANGE**

Area of Study 1:  
Community



## Area of Study 1: Community

On completion of this unit the student should be able to analyse the experience of community generally and analyse and evaluate a specific community. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 1.

### Key knowledge

- changes to the concept of community over time:
  - the theory of Ferdinand Tönnies
  - the impact of information and communications technology
  - the effects of sociocultural changes
- the experience of community generally:
  - factors that influence feelings of inclusion and exclusion
  - the impact of information and communications technology
  - the effects of economic, social and political changes, and of geographical characteristics
- the nature of a selected community and reasons this group can be classified as a community
- influences on the experience of the selected community and the interplay between these influences:
  - factors that may have influenced feelings of inclusion and exclusion
  - information and communications technology
  - economic, social and political changes, and geographical characteristics
  - different perspectives on the sense of community from different members within the community
- the nature of ethical methodology with reference to voluntary participation, informed consent, privacy and the confidentiality of data.

### Key skills

- explain and apply sociological concepts
- identify and explain the factors that influence feelings of inclusion and exclusion
- analyse the influence of information and communications technology on the experience of community
- analyse and evaluate the influence of economic, social and political changes, and of geographical characteristics on the experience of community
- explain why feelings of inclusion and exclusion can vary within a community
- evaluate changes to the concept of community over time
- assess the relevance of Ferdinand Tönnies' theory
- apply ethical methodology to source and use a range of relevant evidence to support observations and analyses
- synthesise evidence to draw conclusions
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world.

# 4

## Community, Social Movements and Social Change

### Area of Study 1: Community

#### **The concept of community 139**

#### **Types of communities 140**

Categorising communities by context **140**

Community contexts **141**

Categorising communities by purpose **141**

#### **Changes to the concept of community over time 142**

*Gemeinschaft* and *Gesellschaft*: The theory of Ferdinand Tönnies **142**

The effects of sociocultural change **143**

#### **The impact of information and communications technology (ICT) on the concept of community 144**

Factors that influence feelings of inclusion and exclusion **145**

Impacts of ICT on a range of communities **150**

#### **What changes our communities? 154**

The effects of economic changes **154**

#### **The effect of sociocultural changes 156**

#### **The effect of political changes 158**

#### **The effects of geographical characteristics on the experience of community 161**

#### **Case study: Adass Israel community 165**

#### **Applying ethical methodology to researching the Adass community 165**

The nature of the Adass Israel **165**

The effect of economic changes on the Adass community **166**

The effect of sociocultural changes on the Adass community **167**

The effect of political changes on the Adass community **167**

Geographical characteristics of the Adass community **167**

Factors that influence feelings of inclusion and exclusion in the Adass community **170**

The impact of ICT on the Adass community **170**

Different perspectives on the sense of community from members within the Adass community **171**

References and further resources **178**

Glossary of terms **180**

# Community

## The concept of community

'Community' is a word we see and hear a lot. It's used in advertising, politics, the media and health organisations. Clearly, we attach a great deal of meaning and value to the concept. It's a social construct, an experience, a feeling, a place, a group, a workplace. We seem to need it in our lives and get concerned about it being threatened or absent. You can see why it's a rather slippery notion to get your head around, but it's an important one to unpack as we begin this Area of Study.



### Activity 4.1.1 - Defining 'community'

1. How would you define 'community'? Reflect on the personal knowledge and experiences that informed your definition.

Now consider a couple of formal dictionary definitions of community.

- Meriam-Webster: 'A unified body of individuals: such as people with common interests living in a particular area, broadly: the area itself.'
- Cambridge Dictionary: 'The people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality.'

Examine the following six representations carefully. Each representation embodies or depicts the concept of community in some way, either explicitly or implicitly. Consider how each representation compares to your own understanding of what community is. Deepen your analysis by considering the values that are implicit in each representation. Compare these representations to the dictionary definitions of 'community'.

- a. Pablo Picasso, *Ronde au Soleil (Sun Circle)*, 1959:  
<https://www.masterworksfineart.com/artists/pablo-picasso/lithograph/ronde-au-soleil-sun-circle-1959/id/W-5786>
  - b. Facebook Community Standards: <https://www.facebook.com/communitystandards/>
  - c. Macca's in the Community: <https://mcdonalds.com.au/learn/responsibility/maccas-community>
  - d. Exhibition: Creating Community in Melbourne's West: <https://www.hobsonsabay.vic.gov.au/visit/Experience/Whats-On/Creating-Community-in-Melbourne%E2%80%99s-West>
  - e. Poem: 'Alone' by Maya Angelou: <https://poets.org/poem/alone>
  - f. What is a real community? <https://conversational-leadership.net/community/>
2. What does this exercise reveal about why the concept of community is hard to define?
  3. How do the following sociological definitions compare to your own definition of community that you came up with earlier?
    - 'Sociologists refer to the concept of community as a group of people who share social relationships through being geographically close to each other and/or being in regular contact with each other, and through having similarities such as mutual interests and/or shared ideology.' (VCAA Sociology Study Design)
    - 'Community goes far beyond mere local community, is a fusion of feeling and thought, of tradition and commitment, of membership and volition. Community is founded on people conceived in their wholeness, rather than in one or other of the roles, taken separately, that they may hold in the social order.' (Stacey, 1987: 317)

The organisation Community Circle uses the circle as a symbol of community.

The circle has been used since antiquity to symbolize human settlement, community, and the coming together of groups of people for the sake of discussion. The circle is an inclusive shape, one that implies fairness and invites participation ... it is the shape of a connected community ... it is also used to indicate and define 'place.'  
(Community Circle: <https://www.community-circle.com/who-we-are>)

4. What are the implications of the circle symbol for the way people may belong to, or be excluded from, communities?
5. What could be another fitting symbolic representation of community? Present your own symbol of community and explain how it captures the meaning and experience of community.
6. Deepen your understanding of the concept of community by reading and taking notes on the following source, which offers global examples of communities and evaluates the concept for its positive and negative qualities: <https://www.kcet.org/arts-entertainment/10-big-ideas-on-the-meaning-of-community>.

Throughout this chapter, we will explain, analyse and evaluate the nature of the experience of community, a concept that continues to undergo a great deal of change and redefinition.

Your study of community will lead you to closely examine a specific community: the Adass community in Ripponlea, Victoria. This community, which has literally created its own 'circumcision-to-grave' society, is certainly a fascinating case study. Made up of around 200 families who live within a square-kilometre block in Ripponlea, this conservative religious group honours ancient rituals that date back to biblical times and follows the strictest interpretation of the commandments in the Torah.

The community is insular and almost self-sufficient – it has its own kindergartens, schools, shops, synagogue, cemetery and medical service – and, despite living in Melbourne's inner south-east, it has little contact with the outside world and the wider Jewish community.

Online you can also access a brief investigation of the Melbourne Men's Shed community as an additional resource.

This case study will lead you to research and present a report on your own choice of community in which you will explain the experience of community and analyse it with reference to the theories of Ferdinand Tönnies.

## Types of communities

Because it can be tricky to identify exactly what a community is, it is useful to think about the purposes of communities and the many contexts in which communities exist.

### ***Categorising communities by context***

Communities can exist in rural, suburban, urban and virtual contexts, and the level of **demographic complexity** across these contexts varies.

Social demography is concerned with the 'determinants and consequences of population size, distribution and composition and ... the demographic processes of fertility, mortality and migration that determine them'. (Murdock and Ellis, 1991)

Table 4.1.1 – Demographic factors in a community

Characteristic	Measure
Size	Absolute growth and decline
	Relative growth and decline
Distribution	Density of settlement (population per square kilometre)
	Rural/urban metropolitan/micropolitan/nonmetropolitan residence
Composition	Age (median age, population pyramids, dependency ratios)
	Sex/gender (male-to-female ratios)
	Race and ethnicity (absolute and relative growth and decline)
	Household types (family and nonfamily household by gender of 'head' of household; presence of absence of children; single-parent household)

From Murdock, S., and Ellis, D. 'Applied Demography'. Westview Press, 1991.

Social demography is a useful factor to consider when studying any community.

These are not discrete categories, and communities can operate across several contexts simultaneously, depending on the complexity and scope of social networks in the community.



### Community contexts

1. **Rural:** Rural areas often consist of remote, sparsely populated, close-knit and insular communities with strong social cohesion and collective identity.
2. **Suburban:** Situated around a city centre but not within it, suburban areas consist of communities that can be further differentiated by the terms 'inner suburb' and 'outer suburb', depending on proximity to the city centre.
3. **Urban:** Urban areas are usually busy, highly diverse and densely populated cities with complex social networks.
4. **Virtual:** Virtual spaces such as social networking platforms facilitate the coming together of people across geographical and other boundaries in the pursuit of mutual interests or goals.

### Categorising communities by purpose

Within these broader contexts, communities can also be categorised based on the purpose that brings them together. For example:

- **Movement-based:** People who work together to bring about some kind of social change, such as grassroots and environmental groups.

- **Interest-based:** People who share a common passion or interest, such as political, support and hobby groups.
- **Organisation-based:** People who perform the same work or undertake the same activities, such as in a school or workplace.



## Howdy, neighbour

Sociologists refer to the concept of community as a group of people who share social relationships through being geographically close to each other and/or being in regular contact with each other, and through having similarities such as mutual interests and/or shared ideology (VCAA). Listen to the ABC radio segment ‘Howdy, Neighbour’ to find out more about the lived experience of community.

 [abc.net.au/radio/programs/the-pineapple-project/howdy-neighbour/12295654](http://abc.net.au/radio/programs/the-pineapple-project/howdy-neighbour/12295654)

## Changes to the concept of community over time

Early sociological attempts to define ‘community’ tended to be based on dichotomies. For example, we might create a **dichotomy** between pre-industrial and industrial societies, or between rural and urban life, and highlight the differences between the two types as a way to clarify their defining features. Dichotomising can be a helpful simplification – a way to categorise complex social life in an understandable way. It is related to another type of abstraction from the messy complexity of social life called an ‘ideal type’, a sociological approach to understanding social life created by Max Weber.

**Dichotomy.** A division or contrast between two things that are represented as being opposed or entirely different.

In the nineteenth century, massive upheavals accompanied the advent of the industrial era, as new employment opportunities in factories led to mass migration to cities from the countryside, and a shift towards a more competitive, individualistic way of life. To sociologists, urban industrialised society seemed to threaten the types of social connections that had been the foundation of social life in the mostly smaller-scale communities where most people had lived until that point. Many sociologists wondered about the impact of this perceived loss of community, given that rural communities tended to be cohesive, homogeneous, based on family ties and united by common values.

### **Gemeinschaft and Gesellschaft: The theory of Ferdinand Tönnies**

Ferdinand Tönnies was a German sociologist who made an important contribution to the study of community in 1887, when he published his work on **Gemeinschaft** (‘community; pronounced ‘ga-mineshaft’) and **Gesellschaft** (‘society’; pronounced ‘gazelle shaft’). Tönnies relied on dichotomies in his conceptualisation of *Gemeinschaft* and *Gesellschaft*. He wanted to understand the different ways in which people come together, organise themselves and interact. According to Tönnies, social life had been structured by *Gemeinschaft* (community) prior to urbanisation and industrialisation. Close geographical proximity ensured frequent face-to-face interactions and very limited choice for individuals in terms of their social relationships. Relationships were enduring and entrenched, as reflected in the nature of relations between family members.

**Gemeinschaft.** Small, traditional, often rural societies consisting of close, familiar social relationships built on the basis of intimacy, support and collective solidarity (community).

**Gesellschaft.** Large, modern, often urban societies consisting of distant, impersonal interactions built on the basis of self-interest, personal gain and individualism (society).

Over time, as populations expanded and communities became more urbanised and industrialised, the nature

of relationships and interactions became more complex and intertwined, creating *Gesellschaft* (society). In *Gesellschaft*, the larger number of people and the diversity of their interactions resulted in relationships that were more strategic, calculated and impersonal, and which were often driven by motives of self-interest or personal gain.

It is important to note, however, that Tönnies did acknowledge how the features of *Gemeinschaft* and *Gesellschaft* coalesce and coexist, stating, 'As the town lives on within the city, elements of life in the *Gemeinschaft*, as the only real form of life, persist within the *Gesellschaft*, although lingering and decaying.' (Loomis, 1957)

### **The effects of sociocultural change**

It became clear to other sociologists, too, that when seeking to understand the nature of the community experience, it is better to conceptualise differences between types of social organisation as being on a continuum (an ongoing linear narrative that has no end points – a line with an arrowhead on each end) or as being categorisable into multiple categories, rather than to sort these differences into discrete, opposite categories (a dichotomy). As such, many sociologists try to develop understandings of community based on nuances and complexities that go beyond whether a group is rural or urban.

More recently, the term community has been used to indicate a sense of identity or belonging that may or may not be tied to geographical location. In this definition, a community is formed when people have a reasonably clear idea of who has something in common with them and who does not. This is why Benedict Anderson (2006) sees communities as being, essentially, mental constructs that are formed by imagined boundaries between groups.

By shifting the analysis of community away from geographically bound definitions, sociologists are able to redefine the concept of community according to contemporary experiences.

Compared to the predominance of **kinship** ties in *Gemeinschaft* that Tönnies noted, the urbanisation that leads to *Gesellschaft* encourages non-kin ties. That is, we see people come together to form communities on a voluntary, flexible basis, and being influenced by individual needs and preferences rather than constrained by family interactions.

**Kinship.** Biological relationships between parents and children, between siblings and between marital partners.



## Activity 4.1.2

1. Explain how the Mennonite community in Australia is an example of *Gemeinschaft*. Use the following resource to assist you:

 <http://thirdway.com/glossary/mennonites-in-australia-and-new-zealand/> and <http://smh.com.au/national/meet-the-mccallums-one-of-australia-s-few-amish-families-20181016-p509xn.html>

A key skill in this Area of Study is your ability to critically evaluate Ferdinand Tönnies' theory:

2. Assess the relevance of Tönnies' theory to our sociological understanding of community in the present day by reading and taking notes on pp. 2–3 of the following journal article:

 <https://www.asanet.org/sites/default/files/savvy/images/members/docs/pdf/featured/soth125.pdf> (This article features a detailed evaluation of Tönnies's work and compares it to the work of Émile Durkheim. This comparison is not an explicit focus in the Study Design, but it may serve students well in their evaluation of Tönnies' theory.)

3. Complete a SWOT (strengths, weaknesses, opportunities, threats) analysis table. Use the following journal article to help you: 'An Exchange Between Durkheim and Tönnies on the Nature of Social Relations, with an Introduction by Joan Aldous' (1972):  
 <https://www.d.umn.edu/cla/faculty/jhamlin/4111/Readings/DurkheimTönnies.pdf>
4. Provide examples from your own life of the experience of *Gemeinschaft* and *Gesellschaft*, according to the article linked in Question 2 and your understanding of these concepts.

## The impact of information and communications technology (ICT) on the concept of community

Throughout history, technology has continually become more complex and sophisticated, and this has affected communities in different ways over time. While technological changes can be sudden, many are gradual and accumulative, leading to the types of changes Tönnies observed in the transition from *Gemeinschaft* to *Gesellschaft*.

Information and communications technology (ICT) refers to all technology that is used to handle telecommunications, broadcast media, information management systems, audio-visual processing and transmission systems, and network-based control and monitoring functions. ICT is changing the way that individuals within communities interact, as well as expanding our conception of community to groups that are not constrained by geography, such as online and virtual communities.

ICT has had both negative and positive impacts on communities. It has allowed some people to 'find their tribe', regardless of geographic proximity, or particularly for smaller niche groups. However, it has also had the effect of weakening or reducing some social bonds. Online and virtual communities meet less face-to-face, for example, and online behaviour might not reflect real-life behaviour. These communities might therefore give the appearance of connection, but could in fact lead to isolation.



### We millennials have more 'friends' than ever. So why are we so lonely?

It might seem vaguely ludicrous that the generation that grew up in the 'social' world, graduating from Bebo and MySpace to Facebook and Instagram, has trouble with loneliness. But among millennials, it's incredibly common. One YouGov poll found that nearly a quarter of all millennials could not name a single friend. The same survey showed that close to a third of this generation – my generation – 'always' or 'often' feel lonely.

Loneliness is hard to address because it can be symptomatic of other forms of emotional turmoil – depression, for instance. Although feeling lonely is not a mental illness in its own right, the two are often strongly linked, and it is often a complex response to perceived isolation or lack of social connection. The fact that it is invisible – and that there is still considerable stigma attached to it – compounds the problem.

It perhaps makes sense that loneliness is especially taboo among those whose friendships ostensibly number in the thousands. But this is part of the problem: in fact, the connection between loneliness and social media is well established. For all their virtues, we know that social media platforms exploit the psychology of the user to keep that user glued to the screen. Having grown up with (and to at least some extent been shaped by) social media, millennials have been especially vulnerable to its worst psychological effects, such as creating an illusory impression of connection and the sense that everyone else is living an impossibly rich, varied and active life. And this, unsurprisingly, can translate to a feeling of loneliness in the real world.

Of course, millennials don't have the monopoly on social isolation; older people are also increasingly feeling lonely. I'm fortunate: I have many close relationships, a family and a job. But when seemingly happy friends started telling me they were lonely and lost, I signed up to be a volunteer counsellor with *Shout*, a 24/7 text service for people in crisis.

But much more needs to be done with millennials specifically in mind. In addition to more counselling, GPs should consider 'prescribing' millennials social activities to tackle these feelings of isolation. Book clubs, sports teams and meet-ups can all help young people build face-to-face relationships, as well as digital ones they already have on social media.

Despite what you might read, millennials are generally resourceful, passionate, imaginative people. We are entirely capable of facing up to the challenges of the coming years. But we also need to recognise the limits of social media in providing genuine relationships and preventing loneliness. Technology has transformed our lives and mostly for the better, but it is not a panacea – and we need to recognise that.

Source: 'We millennials have more 'friends' than ever. So why are we so lonely?'. [www.theguardian.com/society/2019/oct/08/millennials-social-media-loneliness-epidemic](http://www.theguardian.com/society/2019/oct/08/millennials-social-media-loneliness-epidemic)

### **Factors that influence feelings of inclusion and exclusion**

'Social inclusion' is a term used by sociologists to refer to belonging, and access to social opportunities and political and civic rights. A fully inclusive community is one in which every person who wishes to – irrespective of age, disability, gender, religion, sexual preference or nationality – can access and participate fully in all aspects of an activity or service in the same way as any other member of the community. Inclusion requires time, space, effort and resources, but it creates a fairer, more cohesive society (Levitas, 2006).

Social **exclusion** involves the lack or denial of these resources, rights, goods and services, and the inability to participate in the normal relationships and activities available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole (Levitas, 2006). Status, behaviour, age, disability, nationality, ethnicity, sexual orientation and gender can all influence the extent to which members of a community feel included or excluded.

We know, from Tönnies' work, that communities rely on boundaries – abstract and/or concrete – to forge a sense of shared identity, solidarity and belonging. This consequently entails the exclusion of people who do not 'fit' the mould of that community. Being more inclusive expands the networks available to a community; broadens existing skills, ideas and voices; and potentially increases social capital. However, the exclusive nature of communities also protects them from unwanted external influences and potential threats to their norms and values.

Social exclusion can be defined as disadvantage or marginalisation that involves individuals being restricted from or denied rights, resources and opportunities that are available to others. It is often individuals who seem to deviate in some way from the norms of a group in society who may become subject to direct or indirect forms of social exclusion. For example, Linda Leung, in her article 'Bridging the digital divide means accommodating diversity', notes that 'new migrants and refugees; people from non-English speaking backgrounds; older Australians, particularly women; people of low socio-economic status; people in regional, rural and remote areas; Indigenous

**Exclusion.** The extent to which individuals within and outside a community experience marginalisation and restriction of certain rights, resources and opportunities that are available to others. Exclusion is often due to factors that make the individual seem to deviate from the norms of the community by way of age, gender, class, ethnicity, health status, sexuality, level of education, etc.

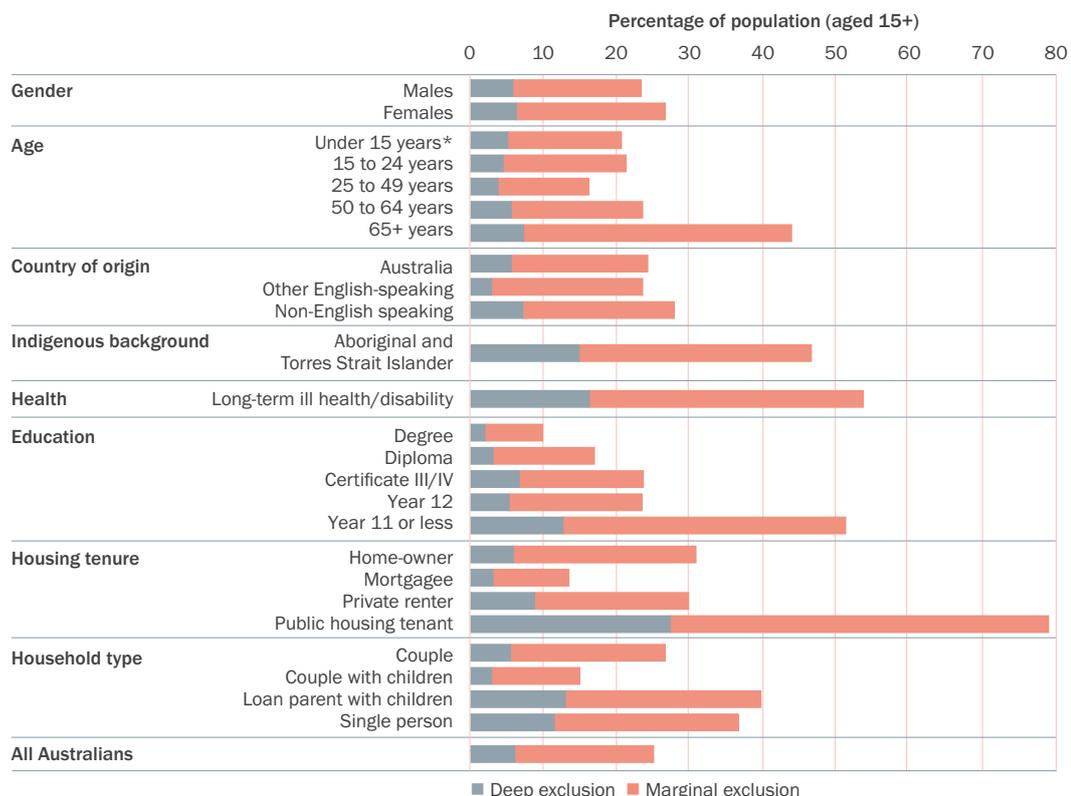
communities; and people with disabilities' feel excluded from the use of information communication technologies in Australia (Leung, 2015). The outcome of such exclusion is that the excluded individuals are prevented from participating fully in the life of the society in which they live, and from connecting with various online and real-world communities that may benefit their wellbeing.

When we talk about **inclusion** and exclusion, we aren't just referring to non-members being excluded from membership of a community. We need to also consider the extent to which feelings of inclusion – that is, a sense of belonging and participation – vary within a community depending on certain factors.

**Inclusion.** The extent to which individuals within a community experience a sense of belonging and participate actively. Inclusion encompasses the concepts of social cohesion, social connectedness and social capital.

The data in Figure 4.1.1 comes from the Brotherhood of St. Laurence's *Social Exclusion Monitor* bulletin, and outline the factors that lead to deep or marginal exclusion from society more broadly. These factors – namely, the extent to which gender, age, ethnicity, health status, level of education, family type and housing situation may influence feelings of inclusion and exclusion within a community – are therefore worth considering in the context of specific communities. Other factors worth considering include the length of membership in a community and assigned role/status/responsibility within a community.

Figure 4.1.1 – Social exclusion among selected groups in Australia, 2018



Source: Adapted from graph and data by The Brotherhood of St Laurence and the Melbourne Institute 2020 <https://www.bsl.org.au/research/our-research-and-policy-work/social-exclusion-monitor/who-experiences-social-exclusion>

The article below, from *The Conversation*, discusses the experience of community and, specifically, the concept of social connectedness. Social connectedness refers to the relationships people have with others that are important to their wellbeing and

which provide them with support, happiness, and a sense of belonging and purpose in society. Social connectedness also refers to people coming together to achieve shared goals that benefit both individuals and the collective.

Read the article and complete the activity that follows.



## Are you part of a social group? Making sure you are will improve your health

It's well established that people who feel socially isolated, or as though they don't belong, have worse mental health than those who feel socially connected. But in a study recently published in the Australian and New Zealand Journal of Psychiatry, we have shown that increasing your level of social connection can protect your future mental health.

Previous research has found 'social connectedness' is at least as good for your health as quitting smoking or exercise. It aids recovery from physical and mental illness, and provides resilience for stressful life events and transitions. So, what is social connectedness, and how can we get more of it?

### **What is social connectedness?**

Social connectedness isn't about being popular, or having a lot of friends. Although it can come from the personal relationships you have with other individuals, research finds it is belonging to groups that is most important for your health.

When we feel we truly belong to a group – like being part of 'the Marsh family' or 'us Stanley Street residents' – we benefit from both the bonds we share with other group members and how belonging to that group tells us something about who we are.

The best way to understand [social connection] is to see it as a psychological resource. Just like money in the bank means you can absorb financial shocks, a broad network of social group memberships means you can better navigate the physical and mental stresses of life.

Social connectedness can act as a resource by providing a sense of shared meaning and purpose. Weeding a community garden each Saturday is about more than earning your share of zucchinis, for instance. It is also about recognising the garden cannot flourish without the efforts of many people and taking part in something larger than yourself.

Having an important role to play in the garden's success means that the group's purpose becomes your purpose. Another way being socially connected is like a resource as it provides access to material and emotional support, which helps during stressful events and difficult life transitions. If one member of a church group is in grief, others may step in to provide food or help the grieving member speak about their feelings. Such expression of other group members' commitment reinforces the feelings of belonging and security that the grieving person finds in their church group.

### **How to improve your social connectedness**

How can we harness the power of social connection to improve our health and the health of our communities? Remember that social connectedness is more than mere contact with other people, or even merely being a member of social groups. It is about feeling that you belong to that group; that you trust others and they trust you in a shared purpose and that group members can rely on each other.

At a personal level, you could take stock of your existing relationships and group memberships, and make a change if these relationships are not trusting, mutually supportive, or have a shared meaning and purpose.



*Festivals are popular events, but are not by themselves sufficient to advance social connectedness. Photo: Stephen Arnold, via Unsplash*

This might include finding a shared purpose for existing social groups, such as the “men’s sheds” movement, which sets up places for men to come together and work on meaningful projects in the company of other men. Or it could include joining new groups like the popular parkrun held weekly in public parks across Australia, which brings together the dual benefits of social connection and exercise.

From Saeri, A. et al. 2017. The Conversation. Retrieved from <https://theconversation.com/are-you-part-of-a-social-group-making-sure-you-are-will-improve-your-health-81996>.



### Activity 4.1.3 - Social connectedness

1. What is the ‘glue’ that holds a community together (**social connectedness**)?
2. Why are people dependent on each other even while they function independently?
3. Why are one-off events like local fetes and festivals not in themselves sufficient to promote social connectedness?
4. What are your personal experiences of community?

When sociologists study the experience of belonging to a community, they attempt to capture and define qualities that are focused on shared emotions and perceptions. You might associate qualities such as reciprocity, trustworthiness, goodwill, fellowship and help with the idea of community, but these can vary across different types of groups and for individuals within these groups.

**Social connectedness** refers to the quality of relationships people have with others that is integral to their wellbeing and provides support, happiness, contentment and a sense of belonging. It also refers to people collaborating to achieve shared goals which benefit each other and society as a whole.

It’s important to remember that there is never one homogeneous experience of a community. Rather, ‘norms of trust and reciprocity, level of generalised trust and reciprocity is predicted by age, relationship status, the extent to which networks are locally based, ethnicity, health, voluntary activity, tolerance of ethnic diversity, whether you live in an urban or rural area, satisfaction with the safety of one’s neighbourhood and level of knowledge of local affairs’. (Stone and Hughes, 2002)

Sociologists use the term **social capital** to define the amount and quality of networks and relationships built on trust and reciprocity that connect people in a community. It is sometimes defined as a property of particular communities – which can have more or less social capital. Robert Putman uses the concept of social capital in this way – focused on communities. He argues that community participation not only increases health and wellbeing but also increases the wealth and resources of communities, but that for this to occur, there must be trust.

This definition of social capital is similar to the related concept of **social cohesion**: the degree to which individuals in a community identify with the community and feel bound to support it – especially its norms, beliefs and values. Social cohesion is closely related to issues of trust in a community. If there is strong social cohesion, it means that there are strong relationships based on trust. Weak social cohesion entails increased distrust and disconnection between community members.

Social capital is also sometimes described as a property of individual people. Just as each person in society amasses different amounts of economic capital (property, income, savings, and so on), so too do we each possess different amounts of social capital. Sullivan's (2009) description of social capital is as follows.

**Social capital.** The extent to which an individual's bonds with others, sense of shared identity and purpose and the scope of their interactions with others increases their capacity to influence the political process and feel socially empowered in society.

**Social cohesion.** The degree to which positive social relationships bind people together in a society and support their wellbeing. Members of a socially cohesive community will not experience exclusion and marginalisation, they will feel a sense of belonging and trust.



### Activity 4.1.4 - Social connectedness online

'What is misunderstood about the possibilities for building social capital through social software is that the latter cannot and will not replicate or replace face-to-face relationships. To say that social software can be integrated into our everyday social lives is entirely different from saying that social software can recreate our everyday social lives, or replace them.' (Davis 2003: 45)

1. To what extent does increased connectivity via technology create greater social interaction and community participation? To explore this question, watch the video 'Connected but alone?', in which Sherry Turkle studies how our devices and online personas are redefining human connection and communication:

 <https://www.youtube.com/watch?v=t7Xr3AsBEK4>.

2. Write a 400-word speech in which you argue one of these stances:

- 'Technology creates greater face-to-face social interaction and community participation.'
- 'Technology erodes, threatens and weakens face-to-face social interaction and community participation.'

Refer to evidence from at least three sources and/or your own personal experiences.

3. Listen to this individual (Sean Malone, CEO of the Frank Lloyd Wright Foundation) explain the impact of social media on his personal experience of an online community:

 <https://www.youtube.com/watch?v=glzmbOny03w>.

4. Read the following articles:

-  Green, M. 'Building community over the fence', The Sydney Morning Herald, 2010. [www.smh.com.au/lifestyle/building-community-over-the-fence-20100223-gdtvqg.html](http://www.smh.com.au/lifestyle/building-community-over-the-fence-20100223-gdtvqg.html)
-  Griffin, M. 'Generation Y so connected, but oh so lonely: survey', The Sydney Morning Herald, 2011. [www.smh.com.au/lifestyle/health-and-wellness/generation-y-so-connected-but-oh-so-lonely-survey-20110719-1hn6a.html](http://www.smh.com.au/lifestyle/health-and-wellness/generation-y-so-connected-but-oh-so-lonely-survey-20110719-1hn6a.html)

5. 'The online world holds less likelihood of repercussion for those who venture outside acceptable normative behaviour. This is not to say that the online world does not possess its own body of sanctions for unacceptable behaviour or breaches of protocols, whether specific to an online community or generally across the internet domain (so-called 'netiquette'). Moreover, there is an extent (perhaps quite large) to which the online world mirrors the values and norms of the offline world. Generally, however, sanctions in the online environment are less immediate and less severe and often those who transgress (e.g. hackers, spammers) are difficult to locate and prosecute. On the positive side, however, extended social networks between groups build shared understanding by providing access to a range of views beyond one's immediate surroundings. This may promote understanding of differences, facilitate a broader sense of community and promote tolerance and respect.' ('The role of ICT in building communities and social capital: a discussion paper', Australian Government, 2005).

Explain the challenges individuals may face in their online experiences of community.

Explain the opportunities or benefits individuals may receive from their online experiences of community.

### **Impacts of ICT on a range of communities**

Communities used to be largely bound by geographical characteristics, such as proximity and location, which acted as the foundations for shared values and ideas. (Until very recently in human history, very few people had the opportunity to travel or communicate with someone living abroad.) However, the digital revolution means that people from around the world can now come together around shared values and ideas.

We now live in a world that is interconnected and globalised – or, as some sociologists call it, a **global village**. While advancements in ICT can improve isolated communities and their access to, for example, education and services, the reverse can also be true, as some government services go entirely online and communities without reliable ICT connections are left out in the cold. Sociologists refer to this as the **digital divide**.

**Global village.** Coined by media theorist Marshall McLuhan, the term 'global village' is the merging or contraction of the world by media, technology and the economy into one virtual world that is interconnected and interdependent.

**Digital divide.** The gap between individuals, households, socioeconomic levels, geographic areas and other factors with regard to the access to or use of ICT. The gap can result in economic and social inequality due to differences in access to resources.

There are many reasons citizens may not be able to engage digitally, including poverty, digital illiteracy and lack of digital infrastructure. Research suggests that the so-called digital divide is shrinking in Australia, with 97 per cent connectivity among households with children under 15 years. But the same research shows that an inability to connect digitally is fast becoming a very serious force for compounding social exclusion. Those who are left behind are being absolutely left behind. The gap is narrow, but deep.

The Australian Digital Inclusion Index (<https://digitalinclusionindex.org.au>) identifies those most likely to be digitally excluded as:

- people on low incomes
- people aged over 65
- people with a disability
- people with low levels of education

- Aboriginal people
- people who are unemployed
- people living outside capital cities.

From 'Digitising social services could further exclude people already on the margins', 2018.  
Retrieved from: <https://theconversation.com/digitising-social-services-could-further-exclude-people-already-on-the-margins-103201>

The factors that define digital inequality in Australia – age, geography, education and income – continue to define access to and uses of online resources, which in turn impact sense of community and feelings of inclusion.

 Find out more about these factors by reading the article 'Australia's digital divide is not going away': <https://theconversation.com/australias-digital-divide-is-not-going-away-91834>.

Aside from the issue of the digital divide, online digital platforms possess and exert a significant amount of power over the lives of individuals and the communities to which they belong.

 Read the article 'Goodbye Google+, but what happens when online communities close down?': <https://theconversation.com/goodbye-google-but-what-happens-when-online-communities-close-down-114729>.

Consider how closing online community spaces risks a loss of valuable community knowledge on a range of issues.

We can use the concepts we have learned about in this chapter to investigate the Nerdfighter community and remote Indigenous communities (see Activity 4.1.5 below).



### Activity 4.1.5 – Small case study task: Nerdfighteria

*Nerdfighter (noun): 'a person who, instead of being made out of, like, bones and skin and tissue is made entirely of awesome.'* (Proulx, 2011).

Explore the online 'Nerdfighter' community by consulting the resources below and conducting your own internet search to answer these questions:

1. What is the 'glue' (social connectedness) that holds this community together?
2. How are the individuals who belong to this community dependent on each other even while they function independently?
3. What organised events and face-to-face meetings promote social connectedness in this community?
4. Who is included in this community? Who may be excluded from it (intentionally and unintentionally)?

 'Made of Awesome: The Online Culture of Nerdfighteria': <https://www.saintmarys.edu/files/Made%20of%20Awesome--Caroline%20Proulx.pdf>

 'Don't Forget To Be Awesome: An In-Depth Exploration of Nerdfighteria': <https://commons.pacificu.edu/work/sc/b43f0f40-b8bc-4a23-86a9-131416d5ac58>



## Bridging the digital divide means accommodating diversity

It would be easy to think that the notion of a ‘digital divide’ is now outdated. Whose life isn’t digital in some respect these days?

As shown in the recent Australian Communications and Media Authority (ACMA) report, ‘Australians’ digital lives’, 92 per cent of Australians use the internet across a range of technological devices. This suggests that only a small minority of Australians are not using the internet. Perhaps they can’t, due to lack of availability or they don’t out of choice.

But if we dig a little deeper, the digital divide re-emerges. The 92 per cent of people online includes anyone who has accessed the internet in the past six months, even if they did so just once. It gives no indication of frequency of use, levels of digital literacy or how active those Australians are online.

Therein lies the problem. The report and other studies of internet usage are focused on the range of technologies being used and the demography of who is accessing the internet.

These findings clearly show that our technological landscape is becoming more diverse, with devices other than desktop or laptop computers being used for online participation. Furthermore, age, socio-economic status and level of education inform internet access and use.

Underlying these studies and other research on digital divides is an assumption that to be part of the 8 per cent (probably more) who can’t or don’t use the internet is to be socially excluded or disadvantaged. It implies the digital divide to be asymmetrical, constituted by a technologically adept majority and a small minority of laggards.

Demographically, the groups that are consistently identified as being on the ‘wrong’ side of the divide include new migrants and refugees; people from non-English speaking backgrounds; older Australians, particularly women; people of low socio-economic status; people in regional, rural and remote areas; Indigenous communities; and people with disabilities.

Collectively, these groups cannot be considered a minority and certainly make up more than 8 per cent of Australians. However, the focus on demographic data to identify those who are not ‘keeping up’ with other Australians in terms of online participation has only served to provide solutions that put the onus back on those groups to increase their digital literacies.

### **Defining the divide**

A recent article outlines the many programs that seek to do this, but this approach blames these groups for what they lack and places the responsibility back onto them to address it.

Much internet access research does not critically evaluate how the design of online environments may reinforce existing age, class and education biases. What can we learn from those who can’t or don’t use the internet – their reasons for being offline, their alternative information and service-seeking practices – in order to design social solutions to more inclusive online services?

The Australian Communications Consumer Action Network (ACCAN) has a number of research reports available that study the abovementioned marginalised groups and their digital disadvantage.

One of the key findings is that, for most of these communities, mobile phones are the technology of choice because they have a low technical and financial threshold to participation. Moreover, mobiles are primarily used for voice calls and text messaging rather than internet access. Information is sourced from others in preference to the internet.

This has profound implications for how online content and information services ought to be designed to be more human-centred, simple and succinct. Indeed, the utopian promise of the National Broadband Network (NBN) is that it will enable the delivery of rich, mediated, face-to-face services that will not only appeal to the groups mentioned but offer an inclusive experience to the 46 per cent of Australians who are not prose literate – particularly those who have difficulty getting through a newspaper, or understanding the directions on a medicine bottle or comprehending pages of online content.

Unfortunately, debates about the NBN to date have revolved around carriage: the wire and cables and how much data these will carry. There has been less discussion about how it can facilitate more accessible content that is audio-visually rich, multi-lingual and has a low technical and financial threshold for engagement.

Until then, we need to interrogate the rationale for compelling everyone to participate online when this involves costs (of devices, ongoing access, etc.) that are not subsidised for those who can least afford them.

### **Government responsibility**

This requires rethinking the push towards e-government, in which all information and services of government departments are available online, often at the expense of cutting existing (traditional or non-digital) alternatives.

It also raises the question of whether this privileging of one technology over others is essentially discriminatory and contradictory to the multi-platform, multi-device landscape in which we all now live.

Former prime minister Malcolm Turnbull once called the internet the ‘uber-platform’, through which governments will be singularly interacting with their citizens, because it is cheaper than phone, letter or face-to-face. If this is his hope, then his new Digital Transformation Office (DTO) will have to live up to its name, especially where content is concerned.

It will have to change the online environment for the 46% of the population who are not prose literate. It will have to transform the experience of one of my research participants who used up A\$30 in prepaid mobile phone credit waiting on the line to speak to Centrelink.

It will have to revisit the Universal Service Obligation (USO), which currently only applies to landline telephone services and not to mobile or internet service providers.

Ultimately, the onus is not on groups and consumers to be digitally literate in platforms that are not preferred to access information that is opaque to them.

Article by Linda Leung, 2015. The Conversation.

<https://theconversation.com/bridging-the-digital-divide-means-accommodating-diversity-40692>



## **Activity 4.1.6 - Impacts of ICT on communities**

After reading the above article ‘Bridging the digital divide means accommodating diversity’ (Leung, 2015), answer the following questions:

1. What issues with research into the use of ICT in Australia does the writer identify?
2. How might you be able to use your knowledge of ethical methodologies to improve the research that takes place on the use of ICT in Australia?
3. Provide evidence from the article of the challenges some groups in society face when it comes to accessing and using ICT.
4. Evaluate the potential impacts of these challenges on social capital, social cohesion and social connectedness, citing evidence from the representation and other material studied.

5. According to the writer, what factors can create feelings of exclusion when it comes to the use of ICT?
6. Explain why feelings of inclusion and exclusion can vary within a community, referring to evidence from the representation and/or a community you studied this year.

## What changes our communities?

### *The effects of economic changes*

When we consider the effects of economic changes on a community, we are not referring to money alone, in the same way that money alone cannot sufficiently define poverty. Economic change relates to costs, interest rates, income, taxes and financial management. It also includes the production, distribution, exchange and consumption of goods and services. Sociologists recognise that in different times and places – in different communities – there are different sets of cultural understandings regarding economic activities. So, for example, we might look at specific people in a community to determine how their beliefs, personal interests and motivations affect the economy, and vice versa.

On a more concrete level, when a community has more wealth, it has more power and ability to achieve the outcomes it wants to achieve. Economic change could also refer to:

- gain or loss of funding. This could refer to local, state and federal government funding
- decrease or increase of membership fees
- increase in rent, licensing fees or other costs
- need for support or fundraising
- loss of industry
- unemployment.

On an individual level, it can increase poverty and stress, and on a community level, recreation programs may suffer as families leave the community in search of employment elsewhere.



### **Back to the future: Has the AFL lost its community?**

A study of the decline of Victorian country towns discovered that the single most dangerous development for a town in trouble – that is, the most strongly correlated predictor of its demise – was not loss of the school, or local bank, or post office, but as these were, but loss of the local football team.

When towns lost the ability to finance, support and field a local team, they were almost always on the slipperiest slide to extinction. And the converse is also true – a thriving local football club was one of the best predictors of other measures of community vigour, including demographic stability, health and education statistics.

With the decline of other non-government social and community institutions, these findings are particularly important. Churches do their best, but nowadays can only sporadically reach the most at-risk young people. Welfare organisations, similarly, do their best, but are often forced into either an oversight role or a merely palliative one.

Community progress associations have mostly atrophied into insignificance.

Political parties are nowadays only remotely connected with communities. Government bodies are often even less effective, especially with the most at-risk young men.

Schools, government welfare agencies, police and the justice system frequently confront young people only as authority figures. Too often they fail to inspire or seem relevant.

In many communities, including Indigenous communities, literally the only organisations that can reach at-risk young people and integrate them into a lifestyle based on aspiration, self-discipline and achievement are community sports clubs.

The scale of organised AFL football, in particular, remains impressive. In Tasmania, for example, an estimated 100,000 people are actively involved in the game, whether as players, umpires, officials, bus drivers, jumper-washers, committee members, sponsors or other volunteers. In the past, up to half of the Tasmanian population was involved.

Taken together, these figures make the AFL by far the largest non-government organisation in the state. It is bigger than all the active attendees at churches, bigger than all political parties combined, and perhaps even larger than government. Across Australia, an estimated 1,247,610 people are actively part of Australian football.

The health of a community's overwhelmingly largest and most influential organisation ought to be of vital concern. The principal reason the AFL should actively invest in nurturing young players and their communities is because it can, and probably no other organisation has that ability. Because it can, it has a moral obligation to do so.

Jonathan West, 'Back to the future: Has the AFL lost its community?', *The Conversation*, 2016, <https://theconversation.com/back-to-the-future-has-the-afl-lost-its-community-62100>.



### Activity 4.1.7 - Representation analysis

1. According to the excerpt above, what are the four measures of community 'vigour'?
2. What is it about football clubs that makes them such powerful contributors to community? Provide evidence from the excerpt and analysis.
3. Using evidence from the article, describe the change that can take place following a community losing its ability to finance, support and field a local sports team.
4. In a small Victorian town, how might football clubs be exclusionary? Who might they unintentionally exclude? Who might they intentionally exclude?



### Activity 4.1.8 - Economic changes in times of crisis

Read the following article about Melbourne's second lockdown and answer the following questions.

'Melbourne's second lockdown spells death for small businesses. Here are 3 things government can do to save them'. John Vaz, 2020. Published in *The Conversation*. Retrieved from <https://theconversation.com/melbournes-second-lockdown-spells-death-for-small-businesses-here-are-3-things-government-can-do-to-save-them-142173>.

1. Describe the impact that economic change had on the small business community.
2. Explain, in depth, what economic reforms have been offered to support this community and discuss the intention of these directives (i.e., what they aim to achieve).

## The effect of sociocultural changes

When we consider the effect of sociocultural change, we are referring to changing beliefs, values, mores, traditions, language and patterns of interaction between people.

Broadly speaking, it is about changes in the social institutions of a society or in the relationship among people which shape and influence the culture in a community. Sometimes people act to create these changes (through social movements), other times they are unintended consequences of some other social, economic or political change.

Keep the concept of sociocultural change in mind as you read the story below, outlining how one community used art as a way of creating social change.



For further investigation into social change, see [openstax.org/books/introduction-sociology-3e/pages/21-3-social-change](https://openstax.org/books/introduction-sociology-3e/pages/21-3-social-change)

### How murals helped to turn a declining community around

The inner-city district of Shandon, Ireland, has a history that dates back to medieval times. Its narrow streets and laneways are an eclectic architectural mix – Georgian, Victorian and modern buildings nestle alongside terraced workers' cottages. But Shandon has become rundown, despite its heritage value.

Our research examined how, over the last 15 years, community groups in Shandon created public murals as part of a successful process of reversing decades of stagnation.

In the latter part of the 20th century, declining local employment opportunities and suburbanisation had prompted many residents to leave Shandon. Part of the Irish city of Cork, the district also suffered from a lack of a coherent planning framework. One of the vehicles for bringing the community together and revitalising Shandon was a mural project called The Big Wash-Up.

#### ***Inscriptions on the urban canvas***

Artists working in collaboration with communities to create mural projects can help them publicly celebrate the interplay between their past, present and future.

It's a way for people to actively participate in civic dialogue. Collaborative mural projects can establish or reinforce a sense of place and distinguish communities from neighbouring areas.

Mural projects are an increasingly popular form of public art that transforms outdoor spaces into public art galleries. Our research explored this intersection of public space, public art and public memory through The Big Wash-Up.

Using a technique called reverse graffiti, the project created dozens of outdoor murals. Their focus on local themes and characters celebrated community identity, heritage and memory. The process simultaneously honoured community memories while creating new shared memories.

#### ***Art as a driver of renewal***

The drivers of the project included a couple of key groups: Cork Community Art Link (CCAL) and the Shandon Area Renewal Association.

CCAL is a not-for-profit organisation that develops public art projects with marginalised community and youth groups. CCAL advocates a fundamental right of access to art as both spectator and participant.

The Big Wash-Up project featured ephemeral murals depicting aspects and characters from Shandon’s history. The murals were created using a temporary reverse graffiti technique. This involved painting a black screed onto walls, placing a stencil over it and power washing the area to reveal a monochrome mural beneath: The Big Wash-Up process.

Over time, the images fade away. The ephemeral nature of The Big Wash-Up murals reminds us that cities are constant sites of change in which the present, past and future can co-exist. Contemporary inscriptions on the urban canvas are just one layer of an evolving palimpsest.

**Collecting community memories**

Community participation was central to the design and delivery of The Big Wash-Up murals. ‘Memory collection clinics’ were organised around Shandon to gather information about the area’s unique history. Community members were invited to share their recollections, which formed the basis of the mural images.

An intergenerational division of labour formed. Older residents provided memories; younger residents helped design and instate the murals.

The murals included images of shawlies (older women who wore lace shawls and ran street stalls), corner boys (young men who congregated together for company and gossip) and the Buttera (the Shandon Butter Exchange brass band, formed in 1878 and still active). Another mural featured the faces of the young community members involved in the project.



Shawlies remembered and celebrated in The Big Wash-Up mural (2009); photo courtesy of Cork Community Art Link: <https://www.corkcommunityartlink.com>

**Public art is a catalyst for community**

The consultative process underpinning The Big Wash-Up activated the collective memory of Shandon’s community, by encouraging residents to share stories and memories of the area. They also got to be both producers and consumers of public art – a unique opportunity for many.



Shandon Footbridge, Cork; photo: William Murphy

Projects like this offer communities a way to shape communal space by collaborating in the design and creation of public art. Artists are in a strong position to help communities realise this potential by activating their innate knowledge and potential.

Community murals, designed to represent shared memories and cultural heritage, can forcefully speak to an area's past, present and future identity.

The Shandon memory collection clinics show that participatory art creation can provide opportunities for socialisation and intergenerational recognition. This can enhance community spirit, social cohesion and understanding between groups. It is a way of activating citizenship by allowing people to learn about each other and visually share these understandings with outsiders.

Projects like The Big Wash-Up can also allow communities to invigorate their surroundings with their expressions of self-identity. This can be of particular value in an area like Shandon, which is enjoying a community-led resurgence following decades of decline.

Like all neighbourhoods, Shandon is first and foremost a place for people – something the murals emphasise.

Article by Matthew, T. and Grant-Smith, D. 2017. 'How murals helped turn a declining community around'. The Conversation. Retrieved from <https://theconversation.com/how-murals-helped-turn-a-declining-community-around-74979>



### Activity 4.1.9

1. Describe how encouraging active civic participation in cultural projects can positively impact on the experience of community (social capital, cohesion and social connectedness).
2. Explain how a lack of active civic participation in the culture of a community can negatively impact on or lead to a negative experience of community (social capital, cohesion and connectedness).
3. Cite evidence from the article of *Gemeinschaft* and *Gesellschaft* qualities in the community.



### Activity 4.1.10 - Analysing socio-cultural change

 Read the article 'A dragon-led recovery: how a community is reaping the benefits of a spooky Halloween festival': <https://theconversation.com/a-dragon-led-recovery-how-a-community-is-reaping-the-benefits-of-a-spooky-halloween-festival-85818>.

1. Describe the type of sociocultural change that occurred in the Shandon community.
2. Describe the likely experience of community before and after this change occurred.

## The effect of political changes

Political change has to do with government policy and its administration, including laws and policies. There is a close relationship between the shape, structure and functioning of communities and the political sphere. When we consider this relationship, it's important to bear in mind that communities have internal political structures and hierarchies. So, rather than conceptualising politics as separate from the everyday life of a community (for example, as something that only happens

in Canberra), we also need to consider how it is integrated in the everyday life of a community. Individuals within a community can enact political change by volunteering, fundraising, lobbying politicians, working with the media or campaigning for causes. There are political differences and struggles between individuals and subgroups within a community, but a community can also act collectively or through representatives. The more political power and influence a community has, the more it can achieve its desires.



## **Build in good services from day one for healthier communities: Lessons from Selandra Rise**

Building new residential communities is no mean feat. Building healthy new communities is an even greater challenge. Released today by VicHealth, our five-year study into the creation of one such community, Selandra Rise in Melbourne's south-east growth corridor, points to the need for providing good services and integrated planning early on.

In most Australian cities, new communities are usually set on greenfield sites. These have limited pre-existing infrastructure and services. Aside from housing and connections to water and electricity networks, at the bare minimum, communities need parks, schools, shops, health services, public transport and roads.

Although the models and timing of the delivery of services and infrastructure vary, housing is usually delivered long before such essential services. For this reason, early residents in new communities are often called 'pioneers'.

Debates continue about the timing and delivery of public infrastructure in new communities. At the heart of the issue are two conflicting viewpoints.

The economic rationalist view requires a big enough population to ensure viability of services, such as public transport or shops, before these are delivered.

In contrast, a health promotion perspective calls for health-enabling facilities, infrastructure and services from day one.

Major life changes, such as moving house, create an opportunity to intervene in unhealthy lifestyles and encourage new residents to adopt healthier travel practices or 'active transport'. Examples include walking, cycling and taking public transport.

However, the lack of infrastructure and services in the early years can force residents of new communities into car dependency.

### ***Long-term returns on early investment***

Taking a longer-term view and considering broader economic impacts, the health promotion perspective makes more sense. That is because having healthier communities reduces the cost of the burden of disease.

Recent work on obesity by PricewaterhouseCoopers (PwC) estimates the potential cost savings. A 2015 study found that if no action is taken, obesity and its health impacts are estimated to cost the Australian economy \$87.7 billion from 2015–2025. Over the same timeframe, it shows interventions to target obesity would provide a benefit of \$2.1 billion.

Unfortunately, this report did not include environmental interventions such as active transport. Filling this gap, a 2014 report by the McKinsey Global Institute argues interventions to 'reset' default lifestyle patterns – without relying on conscious choices by individuals – will play a vital role in improving population health. This, in turn, will cost-effectively reduce health-care costs and improve productivity.

An example is designing urban environments that promote physical activity. As others have pointed out, such interventions involve sectors beyond health – such as finance, transportation and urban planning. These sectors will ‘arguably have the greatest influence in creating environments conducive to obesity prevention’, as well as reducing other negative health outcomes of sedentary lifestyles.

**What did the project set out to do?**

Early delivery of health-enabling infrastructure and services requires long-term planning, co-operation and partnerships among multiple government and non-government partners.

As a new community, the Selandra Rise demonstration project presented an opportunity to explore such an approach. Our research set out to evaluate the viability and success of embedding principles of health and wellbeing into urban planning as a blueprint for future communities.

A key outcome was the early delivery of some facilities and services. These included a community centre, a school and a park before or close to when the first residents moved in. More parks were completed within two to three years.

Public transport via a bus service was delivered after three years, before standard business practice of about five years. This service connected residents to the Cranbourne shopping centre and train station.

**What did the study find?**

Our research, funded by VicHealth, assessed key design features. It was undertaken by RMIT University’s Centre for Urban Research in collaboration with Stockland, the Metropolitan Planning Authority, the City of Casey and the Planning Institute of Australia.

The research found the community centre reduced social isolation for some residents; provided a meeting place for new mothers and residents planning the community garden; and was a hub for other community development activities.

Overall, residents were more satisfied with opportunities to meet people compared to those living in pre-Selandra Rise neighbourhoods. Our research also showed that residents were more satisfied with parks at Selandra Rise.

Although 42 per cent reported that physical activity increased on moving there, most reported no change or their physical activity decreased. We found decreasing physical activity and weight gain were associated with long commute times. More than one-third of residents commute over an hour each way to the CBD or northern suburbs.

This finding illustrates the importance of the spatial dynamics of where people live and work. Integrated planning across housing and transport systems is needed.

Despite most residents using their cars to get to and from work, the bus was shown to be highly important. It provided a vital service to residents without access to other forms of transport or who were reliant on other household members for a lift.

After the bus was introduced, public transport patronage (a combination of bus and/or train), although not high to begin with, returned to the same level it was in residents’ previous neighbourhoods (14 per cent).

The early delivery of some key features of Selandra Rise has had small but positive impacts on health and wellbeing. However, such gains are unevenly distributed in the resident population and were offset by long commute times and increasing resident dissatisfaction with this.

The early delivery of services at Selandra Rise is a step towards integrating health into community planning, but more needs to be done. Early delivery in new residential areas depends on partnerships and long-term collaboration, involving multiple levels of government, planning authorities, developers and service providers.

Any blueprint for the creation of healthy communities in the future requires that early delivery and integrated planning for resident health become standard practice. Many things will be required to make this happen – including, above all, a whole-of-government strategy for implementation.

Article by Maller, C. and Nicholls, L. (RMIT). The Conversation. Retrieved from <https://theconversation.com/build-in-good-services-from-day-one-for-healthier-communities-lessons-from-selendra-rise-58790>



### Activity 4.1.11 - New communities

1. Describe the ways in which the provision of services and integrated planning in early phases of the establishment of new communities positively impacts the experience of community (social capital, cohesion, connectedness).
2. Explain the ways in which the delayed provision of services in new communities negatively impacts the experience of community (social capital, cohesion, connectedness).

## The effects of geographical characteristics on the experience of community

Geographical characteristics affecting the experience of community could be related to proximity and accessibility, climate, scenic quality, landforms and natural resources, or built features, including the density, transport system, green spaces, access to community centres and other relevant characteristics (VCAA Sociology Study Design).

In studying a community bound by geographical proximity you could also consider how the size, scale, density, design and layout of the community affects the life of members. A new road, new train connection, a government policy to create new parks in every neighbourhood, a new employer in town, or even better internet connectivity could also change the impact of geographical characteristics on a community.

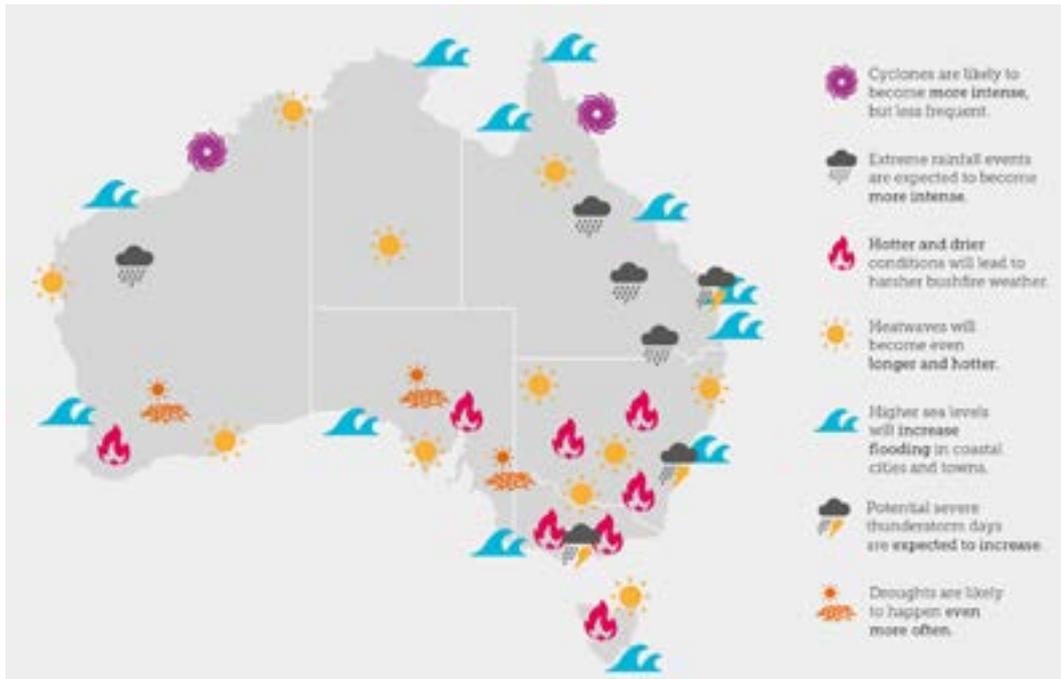
An example of an impact of geographical characteristics on communities is 'climigration'. Climigration is the planned relocation of entire communities to new locations further from harm, and it has already begun in Australia as a result of climate change causing extreme geographic events and rendering some communities unviable. It is a growing concern for many other countries, too.



### Climigration': when communities must move because of climate change

Climate change increasingly threatens communities all over the world. News of fires, floods and coastal erosion devastating lives and livelihoods seems almost constant. The latest fires in Queensland and New South Wales mark the start of the earliest bushfire season the states have ever seen.

What happens when climate change causes extreme events to become chronic, potentially rendering some communities unviable? This question is fuelling a new strand of global research focused on 'climigration'. Climigration is the planned relocation of entire communities to new locations further from harm. And it has already begun.



How will climate change affect Australia? Adapted from: The Climate Council, 2018. Retrieved from <https://www.climatecouncil.org.au/resources/how-will-climate-change-affect-australia>

It takes a lot to convince a community to move. But extreme events disrupt communities socially, economically and physically. Buildings and infrastructure are damaged, as are community cohesion and morale. Lives may be lost; many others are changed forever.

When extreme events disrupt communities, responses usually occur in one of two ways. We can try to repair damage and continue as before, which is known as resilience. Or we try to repair and fortify against future damage in a process of adaptation. Climigration is an extreme form of climate change adaptation.

***From imagination to reality***

Climigration is no longer a concern for the future; it is a challenge today. The notion of strategically relocating entire communities has quickly moved from imagination to reality.

For instance, in 2016 the US Department of Housing and Urban Development provided US\$1 billion to help communities adapt to climate change in 13 states. The grants included the first direct allocation of federal funding to move an entire community.

Isle de Jean Charles in Louisiana is the first US community to undergo federally sanctioned climigration. The move has been forced by the loss of coastal land to rising seas and storm surges. Last December, the state bought land at residents' preferred site to develop their new community.

Climigration options were previously considered in Alaska. Climate-induced coastal erosion has threatened the viability of the village of Newtok for many years. Its residents voted in 2003 to relocate to higher ground but the relocation looks unlikely to be completed before 2023.

In Australia, more than 100 households in Grantham, Queensland, were relocated to higher ground with government assistance after devastating floods caused by an exceptionally strong La Niña in 2011.

**Critical factors in climigration**

Climigration is, of course, not a phenomenon restricted to the US and Australia. It is a growing concern for many countries.

Our research sought to establish a framework for effective climigration planning. We systematically reviewed international case studies of community relocations undertaken because of environmental hazards. As part of this we developed a hierarchy of influencing factors in planning for climigration.

We found that the degree to which a community agrees on the need to relocate is a crucial influence. Consensus generates social capital, which supports action and improves the prospects of successful outcomes.

Perception of the timing and severity of risks is another critical factor. Immediate, obvious risks are more likely to motivate action. Motivation can be low if risks are seen as a problem for the distant future, even if impacts may eventually be devastating.

Political, economic and logistical support from government moderately influences the success of community relocation. Relocation may still occur without government support, but this is not preferable and the chances of success are lower.

Strong local leadership can improve the capacity of communities to face the reality of relocation and then to resettle. Strategic leadership from outside agencies is a complement to local leadership, not a substitute.

**How to plan successfully for climigration**

Strategic and land-use planning systems will be central public agencies in many climigration cases.

Planners already have relevant skills and training. These include community consultation, mediation and stakeholder engagement. Planners can coordinate land acquisition and development applications. They can provide temporary housing, infrastructure and transportation.

Planning for climigration also requires other professional input, including disaster management, social psychology and engineering.

Strategic planning for climigration should begin as early as possible. Vulnerable communities can be identified using risk mapping.

Alternative sites can then be shortlisted and potential logistical demands identified.

Securing land for relocation may place planners in the middle of competing forces. They need to be careful and deliberative to balance the expectations of residents, government, and the market.

Consultation is vital to secure community consensus in the event of climigration. It is a key tool for planners to explain risks and engage residents in crucial decisions.

Specific policy frameworks for climigration are preferable but not essential. When used, they can improve coordination and reduce the risk of negative outcomes.

**A confronting concept**

While climigration is not yet a common planning issue, it is likely to become an increasingly urgent agenda. Climigration events like those in Louisiana, Alaska and Queensland are just the first wave.

There are limits to the feasibility of climigration. It might only be viable for small towns and villages. Undoubtedly there will be cases where climigration is rejected as too much of a challenge.

Triage-based planning could be helpful in deciding which communities to relocate.

Accepting the notion of climigration may be the biggest challenge for planners. The idea that the only viable future for a community is to be relocated elsewhere is unusual and confronting. Managing climigration through planning practice may prove more straightforward than adjusting to the idea in the first place.

Article by Tony Matthews, 2019. 'Climigration': when communities must move because of climate change'. The Conversation. Retrieved from <https://theconversation.com/climigration-when-communities-must-move-because-of-climate-change-122529>



### Activity 4.1.12 - Planning, inclusion and exclusion

1. 'We found that the degree to which a community agrees on the need to relocate is a crucial influence. Consensus generates social capital, which supports action and improves the prospects of successful outcomes.' Explain the relationship between consensus and inclusion and exclusion in a community.
2. Describe the ways in which careful urban planning, which seeks to achieve a healthy balance between housing and green space, positively impacts the experience of community (social capital, cohesion, connectedness).
3. Explain the ways in which urban planning that sacrifices green space negatively impacts the experience of community (social capital, cohesion, connectedness).



### Activity 4.1.13 - Political speech on community

Write and deliver an 800-word speech from the perspective of a government leader whose objective it is to address concerns raised about a breakdown in the experience of community in Australia. In your speech, ensure that you:

1. Define the experience of community.
2. Refer to Tönnies' *Gemeinschaft* theory to illustrate how the features of this type of community still exist in Australian society today. Provide an example.
3. Provide examples of initiatives designed to increase social capital, cohesion and connectedness.
4. Explain how economic, social and political change and geographic characteristics are interrelated, citing examples from (and beyond) the representations in this chapter. For example, you might consider how the remote location of a community might impact on the social life of its members or how the loss of funding might impact political involvement of community members.

You are now going to investigate a particular community, the Adass Israel Community.

**A shorter alternative case study on Melbourne Men's Shed is available online as a separate resource.**

## Case study: Adass Israel community

### Applying ethical methodology to researching the Adass community

Due to the private and insular nature of the Adass community, conducting primary research is a significant challenge. Most research on this case study was conducted using secondary sources such as newspaper articles and a documentary that was publicly available. The documentary *Strictly Jewish* is the third instalment of a three-part SBS documentary series about subcultures in Australia. It aired on 27 April 2016. The insights of filmmakers Danny Ben-Moshe and Dan Goldberg are very helpful when it comes to understanding some of the issues that may emerge with primary research.

 Watch 'Strictly Jewish: Untold Australia':  
<https://www.sbs.com.au/ondemand/video/665379395693/strictly-jewish-untold-australia>

The key factors of ethical methodology – informed consent, voluntary participation, privacy and the confidentiality of data – would all have been important to adhere to in the making of the documentary film. It ensures participants of their full rights. In the specific case of Adass, it is vital that the researcher understands and appreciates the specific cultural values that underpin the community's customs and traditions in order to ensure participants are treated with respect. Given that the conservative religious community honours ancient rituals dating back to biblical times, the application of a sociological imagination in all interactions would ensure community members feel respected and understood.

These sorts of considerations were at the forefront of the minds of documentary filmmakers. Establishing informed consent procedures, including making explicit the purpose, nature and implications of the study, ensures participants are fully informed and their privacy is respected. For example, an individual has the right to control the extent, timing and circumstances of sharing details about themselves. While the *Strictly Jewish* documentary follows the lives of three members of the community – Rabbi Aryeh Goldman, elder Shlomo Abelesz, and matriarch Raizel Fogel – these individuals must have control over what is filmed and shared of themselves. The filmmakers state that their ability to gain access to certain aspects of the community was limited, restricted or not allowed. This highlights the importance of respecting voluntary participation and the need for privacy.

It's important to note that not everyone in the 2000-strong community approved of the documentary being made. Some members opposed the filming because they view exposure to the outside world as a challenge to their strictly Jewish way of life. According to the director Ben-Moshe, 'Some people were supportive and helpful, and some were hostile.' (Donnelly, 2016) Goldberg describes it as 'walking a very tight diplomatic tightrope'. 'There was never any suggestion of anything untoward other than some people made it clear that they didn't want us pointing cameras in their direction, which we respected.' (Bizzaca, 2016)

#### ***The nature of the Adass Israel***

The concept of *Gemeinschaft* communities involves having a close-knit group of people living in close proximity and sharing values, rituals and norms. It was first proposed by Ferdinand Tönnies, and he compared it to the type of relationships that bind families together. This can be linked to the Adass community because of the

close vicinity within which the 40 or so families that make up the community live – a square-kilometre block in Ripponlea. The Adass community places major emphasis on family through having many children, and through being a part of their neighbours' lives, as you would expect in *Gemeinschaft*.

Furthermore, Adass members run their community in a self-sufficient manner, which is reflective of their traditional customs, such as *Gemeinschaft* communities. The community has very strong social cohesion; bonds are very intimate and personal. Despite living in Melbourne's inner south-east, the community has its own kindergartens, schools, shops, a synagogue, cemetery and medical services – and very little contact with the outside world and the wider Jewish community.

Ensuring the homogeneity of culture – a characteristic of *Gemeinschaft* – the Adass community follows ancient rituals dating back to biblical times and is extremely strict in its interpretation of the commandments in Torah. Every move made by a member of the community is under scrutiny and all community members are made to follow the exact 'letter of the law' of the community's rules. In the SBS documentary linked below, the matriarch, Raizel, explains the process: 'We don't eat out, we only eat what the Rabbi [teacher of Torah, translates to master] supervises ... Our milk is watched from the time the cow is milked to the bottling, nothing is compromised, there are always eyes around to double check and triple check everything.' Religion is the biggest aspect of the community; lifelong religious learning limits jobs and personal ambition.

While the Adass community exhibits predominantly *Gemeinschaft* traits, it still needs to function within a *Gesellschaft* context – as it is part of the city of Melbourne. Unsurprisingly, and despite the vigilance with which the Adass community maintains its *Gemeinschaft* traits, the influence of *Gesellschaft* is unavoidable.

Use the information in the following link to describe the Adass community (using Sutori.com, or another digital tool), including background information, origins, founders, etc:

 'Isolated from the rest of the world, and proud to be so'. *The Age*. 2018. <https://www.theage.com.au/national/isolated-from-the-rest-of-the-world-and-proud-to-be-so-20080314-ge6uf6.html>

### ***The effect of economic changes on the Adass community***

Before the introduction of Chevra Hatzolah, some members of the Adass community felt that they were not getting immediate medical help and needed a faster service. The community generally felt that it needed a service to cater to their specific cultural, religious and emotional needs. The fact that many members in the community do not speak English also raised the need for the provision of medical care by practitioners who can speak Hebrew. These issues were raised with the Melbourne Metropolitan Ambulance Service and, after much discussion, the Chevra Hatzolah Emergency Care was created to specifically address the needs of the Adass community.

After its introduction, Chevra Hatzolah increased the group's sense of community as it provides a stronger sense of security and safety. The program is entirely funded by people within the Adass community and has never received government funding. Its mission statement is to 'provide a professional, high level of Emergency Care, to members of the Jewish Community, in a predefined area, within an efficient timeframe'.

 Hatzolah Ambulance Service: [http://hatzolah.org.au/about\\_history.htmlh](http://hatzolah.org.au/about_history.htmlh)

Another economic change that impacted the Adass community is the tremendous commercial success of Yumi's hummus dip, which was created by a female

Adass member who runs a family shop in the tiny shopping village of Ripponlea in Melbourne. The product is now available at most major supermarkets across Australia and includes over 20 different classic varieties.

 <http://www.theage.com.au/business/the-wisdom-of-benyomin-friedman-20050704-ge0gbw.html>

- Read 'Hatzolah: the private ambulance network servicing one of Melbourne's most reclusive communities':

 <https://www.sbs.com.au/programs/untold-australia/article/2016/04/07/hatzolah-private-ambulance-network-servicing-one-melbournes-most-reclusive>

Explain how the private ambulance network service is both inclusive and exclusionary.

- Watch 'Chevra Hatzolah Melbourne – Golden Key Promotion 2017':

 <https://www.youtube.com/watch?v=rpCJ3V9oMqc>

Explain how the Yumi's dip business is an example of *Gesellschaft* connections for at least some within the Adass community.

### ***The effect of sociocultural changes on the Adass community***

Starting in 2016, an SBS TV camera crew was given unique access to the Adass community for more than a year. However, not everyone in the community approved. Some members opposed the filming because they view exposure to the outside world as a challenge to their strictly Jewish way of life.

Explain how the filming of *Strictly Jewish* likely impacted the social relations within and towards the Adass community.

### ***The effect of political changes on the Adass community***

A series of child sex abuse allegations involving the former principal of the Adass Israel school rocked the Adass community and threatened its relationship with state and local governments, as well as the general perception of the community by non-members. Before the scandal, the community lived in harmony with the Victorian Government and not many people had an issue with the isolated minority.

The community came under criticism for the way it responded to the sex abuse allegations, with some members of the community being accused of covering up the case. Once details of the case were released to the public via the media, it attracted a great deal of attention and controversy, sparking debate and possibly igniting conflict within the community as it sought to come to terms with what had happened.

 'Washing away the trauma of abuse':  
<http://www.jpost.com/Magazine/A-NEW-LIFE-498946>

 'Outcry over Adass appointment':  
<https://www.jewishnews.net.au/outcry-over-adass-appointment/65930>

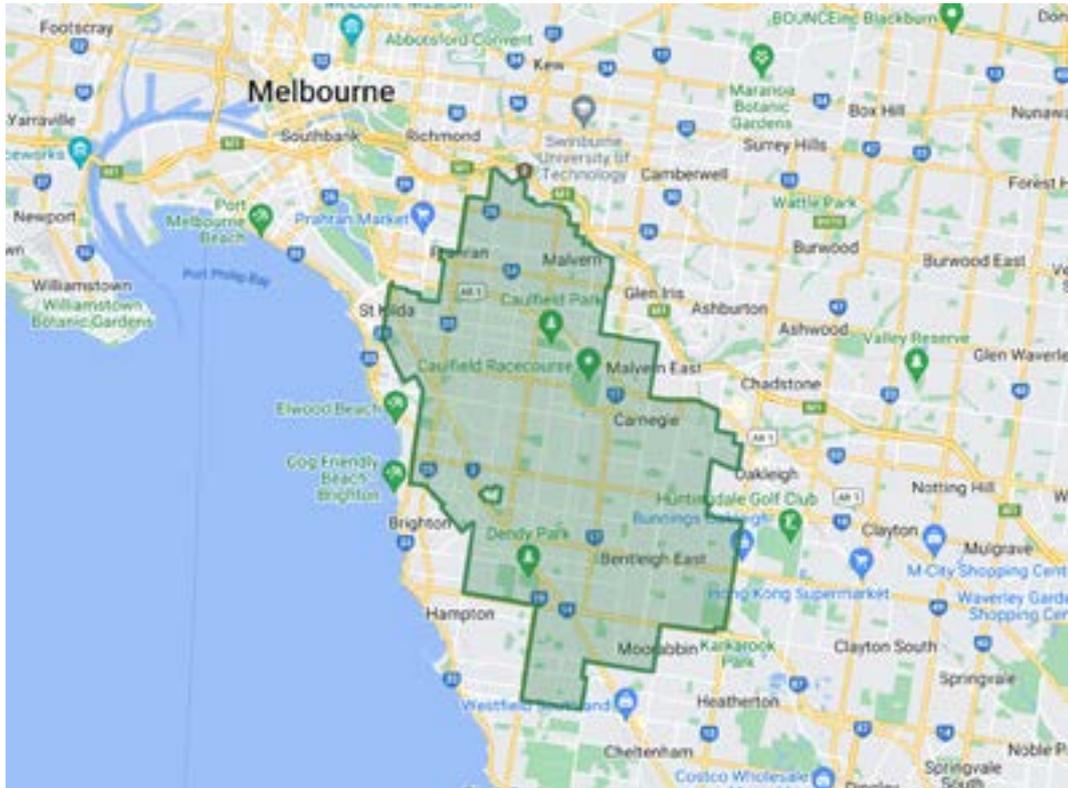
 'Adass rabbi calls for discussion following principal's appointment':  
<http://www.jwire.com.au/adass-rabbi-calls-for-discussion-following-principals-appointment>

 'Senior rabbi who stepped down following royal commission appointed school principal':  
<https://www.theguardian.com/australia-news/2017/jul/04/senior-rabbi-who-stepped-down-following-royal-commission-appointed-school-principal>

### ***Geographical characteristics of the Adass community***

The Adass community lives within a square kilometre block in Ripponlea, Melbourne, within what is called the 'eruv' boundary. Although effectively invisible, the eruv plays an important role in 'improving and enhancing the quality of life' for Adass community members.

See the current eruv boundary map using the link below:



Source: [cosv.org.au/eruv](http://cosv.org.au/eruv)



## Cable loop lets Melbourne's Orthodox Jews feel at home

**Several kilometres of Melbourne electricity wire and fibre-optic cable have been employed to help fulfil a 3000-year-old religious requirement.**

They act as a wall around several thousand Orthodox Jews, enabling them to treat the enclosed area as a metaphorical home, without which they would be housebound on the **Shabbat** (Jewish Sabbath).

It is known as the eruv, from the Hebrew for "mixing", because it allows the people to mix together and be a community, according to eruv administrator Peter Kloot. So important is it that it may affect property values, as Jewish families try to buy inside.

"It was introduced about 1000BC by King Solomon, who used the Jerusalem city walls," Dr Kloot says.

According to Jewish Sabbath laws, there are two domains: public and private, which is an area surrounded by a fence. "[On the Shabbat] you are not permitted to carry anything from a private to a public domain. In a public domain you can't carry anything in your pocket, or a water bottle, or push wheelchairs or children in prams or take a walking stick.

"The eruv turns a vast part of the area into a private domain for our purposes."

To show how it works, Dr Kloot draws a fence with a normal door in it. Then another fence, with a much bigger door - but it is still a fence. Then two telegraph poles, topped by a wire, which have the same rectangular shape on the page.

'If you have two poles and a wire, it's like two doorposts and a lintel. That effectively gives us a doorway. It's what I call a virtual wall' - a very modern metaphor for an ancient practice.



Chaim Friedman, Benyomin Friedman, Imi Weinstein and Moshe Friedman (5th person unnamed) walk from their local synagogue in Ripponlea in Melbourne, Victoria. (Photo by Aaron Francis/Newspix).

But the 'intel' must pass right over the 'doorposts', and the Optus cables are slightly to the side of the pole. So the Jewish community has been allowed to run thin plastic conduits up the pole to the cable, so that it passes directly over the top of the conduit.

Melbourne's eruv, one of the largest in the world thanks to urban sprawl, was 'built' in 1997, enclosing St Kilda East and Caulfield within a continuous wire boundary. Later it was expanded to include Bentleigh, Carnegie and Moorabbin. The Council of Orthodox Synagogues is responsible for maintaining the eruv, and it is funded by a levy on synagogue members.

*The Age* has accompanied Dr Kloot and regular inspector Yossi Aron on the weekly drive around the boundaries to make sure the eruv is intact. A licensed lineman is on standby every Thursday and Friday in case repairs are required.

Mr Aron says: 'The main cause of a problem is if a car smashes into a pole and breaks it, or a council may replace a pole, and if they do we may have to replace the conduit.' This Thursday, poles are being replaced on South Road, and Dr Kloot has to return later to check that the lines are the right sort or call out the linesman to put up a conduit.

Israeli cities have eruvs, Dr Kloot says, and some pre-war European cities had them. But only in the past 30 years have other Jewish communities had them. '[It] means all the people of the community can eat together. By eating together you are an amalgamation of individuals – eating is very unifying.'

Article by Barney Zwartz, *The Age*, 2011.

In 2006, reflecting the demographic changes in an expanding community, the eruv was expanded from its initial coverage of Caulfield, St Kilda, Elwood and Brighton to include Moorabbin, Carnegie and Bentleigh. The eruv boundary extension saw greater access to resources, space and people, which the community did not previously have. There was more flexibility of space within the community, and it encompassed a greater range of shops and people.

**Shabbat.** A weekly day of rest and celebration that begins on Friday at sunset and ends on the following evening after nightfall. Candles are lit before sunset, prayers are said and three large meals eaten, during which stories and songs are shared.

Many Jewish social organisations are geographically centred around Caulfield, Ripponlea and St Kilda, with grocery stores, synagogues, schools, restaurants, cafes, butcher shops and many **Hasidic** residents.

***Factors that influence feelings of inclusion and exclusion in the Adass community***

The Adass community adheres to and honours ancient rituals and practices which date back to biblical times. The community regards Judaic law as paramount, and thus practises these beliefs in the most orthodox way, blocking out anything that distracts them from their rituals, such as technology and media. Their sense of community is maintained through the high regard placed on cultivating large families. The Adass community strictly follows regimens that monitor many of their activities, in relation to the number of hours that must pass between eating meat and dairy, as well as certifying that chickens and bakery products are kosher – thus conforming with Jewish law. Maintaining these traditions is paramount for the Adass community, and it is ‘extremely rare for a member to leave that lifestyle’ (White, 2020). All of these factors contribute to the community’s solidarity and assist in maintaining its exclusivity from the outside world.

**Hasidic.** A movement within Orthodox Judaism that arose in the first half of the 19th century and is characterised by strong conservative religious beliefs and an emphasis on joy, faith and ecstatic prayer, song and dance. The Hasidic way of life involves belonging to a tightly-knit community that is spiritually centred around a leader who possesses political and religious authority.

***The impact of ICT on the Adass community***

In the modern world, ICT is becoming more prominent within many communities, and Adass is no exception. ICT is slowly impacting the experience of the Adass community for many members, with modern technology playing an expanding role in the lives of those involved. The president of Adass uses an iPhone, downloads applications and listens to the radio. He mentions that he allows his children to play games on his smartphone, an activity that would have been seen as aberrant in previous generations.

Not only are community leaders taking advantage of modern technology, but members are beginning to use matchmaking websites to locate potential partners overseas in other Orthodox Jewish populations. This is contradictory to the supposedly self-sufficient reputation of the community, and thus affects how members interact with each other and with those in the outside world. ICT can positively impact on the experience of community because it allows for more freedom for members and expands an individual’s opportunities for employment, social relationships and connections.

Yet ICT does not always have positive effects on a sense of community – it can also be detrimental to the experience of religion, according to many members. A portion of Adass members frown upon the internet, television and radio. Community leaders worry about the prominence of technology, given its role in sparking political revolution against authoritarian regimes. Technology use is restricted during Shabbat, with ‘no phones, cars, lights or televisions’ being used, as well as prohibitions on the use of electricity or internet.

These types of technologies are seen as potentially having a detrimental impact on community by making members become detached from their families and ultimately leaving the strict confines of their society. They can give freedom to members, such as women and children who may have lacked it in the past, through the use of websites and phones. This can cause a divide among families, though, as different family members hold contradictory opinions about the use and benefits of technological advances.

### ***Different perspectives on the sense of community from members within the Adass community***

We already know that the experience of community is not a homogeneous one. In considering the diversity of different perspectives on the sense of community, we need to examine the experiences of different members within the community. In doing so, it is important not to make assumptions about an individual's experience based on appearance, language or cultural origin. Due to the ever-increasing complexity of society, people are able to think about themselves in more complex ways, and as part of more complex webs of relationships, than they did in the past.

#### *Raizel Fogel, 'the matriarch'*

Adass members value women as prominent members of the community, and one of the most influential is Raizel Fogel, referred to as 'the matriarch'. Born into the Adass community, Raizel is a volunteer who helps mothers through childbirth in a culturally appropriate manner.

Raizel has a large family of her own – including 37 grandchildren and one great-grandchild! Numbers like this are common for Adass women, as family plays a pivotal role in their culture. Yet Raizel also runs the local delicatessen with her husband, Yankel. It is a Kosher deli that is under strict supervision by the Adass Chief Rabbi, but it is also a catering business for bar mitzvahs and weddings, and is not limited to the Jewish community. Due to this, Raizel is more exposed to the non-Jewish population than the average Adass member. This ultimately expands her knowledge of the outside world, meaning she can to an extent take an outsider's view of her own culture. It could be assumed that Raizel values family above anything else, followed by the health and wellbeing of others in her community. Raizel Fogel says she 'feels like a queen' getting to keep her home nice and cook for her family, and that she plays a fulfilling role in the community.

#### *Shlomo Abelesz, the community's 'multimedia guru'*

Another member of the Adass community with a prominent role and reputation is Shlomo Abelesz, who was born in Hungary and raised inside Adass Israel in Melbourne from the age of three. Shlomo has become the community's 'multimedia guru', as he sends e-newsletter bulletins to announce births, deaths and marriages into the close-knit group of Adass. He is an integral part of the Adass Israel community's womb-to-tomb free services. For example, if someone needs a pram for a newborn, Shlomo posts a request on his bulletin board and within 24 hours a pram is found, free of charge. One of his other jobs is to act as a human filter, searching through websites for news that is relevant to his community and kosher enough for their eyes. This involves a lot of involvement with social media and technology resources, which is unusual for Adass members. As noted, other people in the community look down upon technology and feel that it destroys the social bonds created by face-to-face interaction. Shlomo is also the unofficial spokesman for the community, appearing on the news and in the SBS documentary. He is an elder of Adass Israel and is familiar with most community members.



## The perspective of ex-community member Dassi Erlich

The Malka Leifer case is probably the most damaging incident in the history of the Adass community. Leifer, ex-principal of the Adass Israel School, was charged with 74 child sex offences involving the abuse of girls at the school, but she avoided trial by leaving the country in 2008. Victim Dassi Erlich has spoken out in newspapers, has raised the issue in meetings with prominent politicians, and is preparing to tell her story in a book. Rejecting the Adass community to seek justice over the alleged crimes of Malka Leifer, Erlich states in *The Australian*, 'From the outside, when I look at the kids who grow up in that community and the way of life, I can't condone it. I think it's wrong. I think a lot of the rules about keeping the community so excluded and making the outside world seem so dangerous bred that kind of [sexual] abuse.' Malka Leifer is set to go on trial on August 1 2022 to face charges relating to alleged child sexual abuse while she was principal of the school. She has pleaded not guilty to 90 charges. Not only are the charges of child sexual assault detrimental to the community, but a past member's insight and thoughts on the community further weaken a sense of community in Adass. This case sheds an unfavourable light on the Adass community, depicting Adass as a corrupted and even dangerous community in the eyes of some.

Source: Excerpts from 'Private Lessons Dassi Erlich's Story of Sexual Abuse', *The Weekend Australian Magazine*, Cameron Stuart, 18–19 March 2017



Adass Israel School, Ripponlea.

### *The perspective of youth in the community*

Children, excluding family, are separated by gender and do not talk to each other until they are about eight years old. There are separate kindergartens and schools for boys and girls kept so distinct that boys and girls cannot be dropped off in the same street. Boys and girls are brought up to have very different values, with girls being raised to be homemakers and the boys to be providers for the community. Children go to school until they are 16, then to full-time religious school until they are married, which is when they can go to university or work. Basic subjects such as geography are taught, but no career-oriented subjects are taught at school. Boys are brought up with the study of Torah, while girls are brought up to be mothers and to get married. In school, girls are taught life skills such as teaching and cooking. An Adass member told *The Age* that the community had become much stricter under leader Rabbi Avrohom Zvi Beck, and the 'younger members were more fanatical in their religious observance than their parents'. This indicates how younger generations may be more susceptible

to religious influence because of a lack of exposure to the outside world. The elders of the community appear to be more wary of how they are perceived due to their experience of persecution and anti-Semitism.

- See more by reading 'Isolated from the rest of the world, and proud to be so'.  
[www.smh.com.au/national/isolated-from-the-rest-of-the-world-and-proud-to-be-so-20080314-gds57q.html](http://www.smh.com.au/national/isolated-from-the-rest-of-the-world-and-proud-to-be-so-20080314-gds57q.html)



### Activity 4.1.14 – Community case study report

Now that you have studied a community in depth, it is time for you to pick another community of your choice to research and write about with the same level of detail as used in the case study.

Remember to refer to the ethical methodologies discussed in the introduction to this book and the TASA guidelines for ethical research.

The community you choose may be researched using secondary sources and/or from primary research undertaken by you. You will write a report of 800 to 1000 words containing the following components:

1. With reference to Tönnies' theory of *Gemeinschaft* and *Gesellschaft*, describe the nature of the community and explain the reasons for this group being classified as a community.
2. Describe the geographic characteristics of the community.
3. Describe and compare the experience of community from at least four different perspectives, focusing on degree of social connectedness, social cohesion and social capital and factors of inclusion and exclusion.
4. Evaluate the impact of ICT on the community.
5. Identify and evaluate the effect of one economic change on the community, focusing on what the experience of community was like before and after the change.
6. Identify and evaluate the effect of one sociocultural change on the community, focusing on what the experience of community was like before and after the change.
7. Identify and evaluate the effect of one political change on the community, focusing on what the experience of community was like before and after the change.

#### Criteria for success

1. Analysis of the nature of the community
2. Comparison of different experiences in the community
3. Evaluation of the effect of social, political and economic change
4. Evaluation of the impact of ICT on the community
5. Sourcing and synthesis of a range of relevant evidence to support observations and analysis
6. Reflection on approaches to understanding the social world
7. Understanding and use of key concepts and theories.

#### Questions and responses

Look at each of the example questions and the answers below. Does the response answer all parts of the question? How many marks would you give it? Write an alternative answer and swap with a classmate to mark it.

1. Compare Tönnies' *Gemeinschaft* and *Gesellschaft*.
2. Define *Gemeinschaft*.
3. Define *Gesellschaft*.
4. Explain at least two differences between them.

Tönnies theorised the concepts of *Gemeinschaft* and *Gesellschaft* in his theory of community. *Gemeinschaft* consists of close-knit, intimate bonds between people who are motivated by their loyalty to the collective, united by homogeneous values and in close geographic proximity. By contrast, *Gesellschaft* refers to impersonal, flexible relations between people based on personal interest and gain rather than group loyalty. In a *Gesellschaft* community, it is rational will, propelled by economic and political interests, that influences interactions, rather than any sense of loyalty to the collective as in a rural village.

5. Explain how economic decline in a community can have a negative impact on social connectedness.
6. Define 'social connectedness'.
7. Explain how economic decline can negatively impact social connectedness.

Social connectedness refers to the extent to which an individual feels they belong to a group resulting from quality relationships within the group and shared goals.

Economic decline within a community can result in a lack of financial support for institutions that promote a sense of belonging or achieve common goals for members.

For example, economic decline in small town communities could lead to the loss of funding of the local AFL team, resulting in people feeling less connected to the community when they no longer participate in or celebrate the AFL club.

8. Explain how geographical characteristics can impact the experience for members within a community.
9. Identify at least two geographical characteristics.
10. Explain how they can impact the experience of community.
11. Provide an example.

Geographical characteristics such as scenic quality, natural landforms and good regular public transport can impact the experience of community positively by improving the health and wellbeing of members within the community as well as allowing for spaces for community members to meet and socialise. For example, the St Kilda foreshore provides high scenic quality through the natural landform of the beach, while built features such as barbecues and bike paths allow members of the community to come together and participate in recreation within the community, allowing them to feel connected to the community to a greater extent.

12. Identify the challenges in establishing a sense of community between individuals in *Gesellschaft*.
13. Define 'sense of community'.
14. Identify at least two challenges.
15. Explain why/how they are challenges to community.

A sense of community can be developed through people feeling connected to others within the community and feeling as though they belong to the community through shared values, beliefs and traditions. In Tönnies' *Gesellschaft*, relationships are impersonal and individualistic, and it can be challenging to establish a sense of community because there is little social cohesion due to values and beliefs differing among individuals. *Gesellschaft* individuals' beliefs are based on economic, political and self-interests, rather than loyalty to the collective community which is a feature of *Gemeinschaft* societies. Without common goals and shared values, people within a *Gesellschaft* community may find it difficult to connect with others in the community and may not feel bound to or part of the community.

16. Describe the benefits and issues of online communities.
17. Describe two benefits of online communities.
18. Describe two issues with online communities.

The rising prevalence of ICT has led to an increase in the number of online communities. The benefits of online communities are that members with shared interests and values can connect with one another in a virtual space, regardless of geographical location. This means members have more freedom to select the communities they belong to, based on mutual beliefs and passions, increasing a sense of belonging for members and allowing them to find like-minded people. This is particularly important for people who may be socially isolated. Issues associated with online communities include exposure to unsafe contacts in the virtual world and increased exposure to damaging views of some online communities – for example, communities that promote racism or sexism, and the fact that not all people have equal access to ICT.

19. Discuss aspects of ethical methodology that would be most crucial to implement in researching any community.
20. Explain why ethical methodology is important to adhere to and list the core features.
21. Identify one aspect and explain why it is most crucial to implement in researching a community.
22. Illustrate with an example from a community.

Ethical methodology is important to adhere to when researching a community in order to ensure the rights of participants are respected. The key factors of ethical methodology are voluntary participation, informed consent, privacy and the confidentiality of data. In regard to the Adass community, an ultra-orthodox Jewish community located in Ripponlea, Victoria, these factors are crucial to abide by when conducting research into the community. For example, during the research of the Malka Leifer sexual assault case in Adass, it would have been crucial for the victims being interviewed by the media to have given consent after being informed of the purpose and nature of the research and understand that they had freedom of choice to participate and withdraw from participation at any time.

23. Discuss factors that can influence inclusion and exclusion within a community.
24. Discuss at least two factors that influence inclusion.
25. Discuss at least two factors that influence exclusion.
26. Use an example to illustrate.

Inclusion can be enhanced through group participation and events such as community festivals or fundraisers to encourage a sense of togetherness or belonging and enhancing social cohesion. Working towards a common goal can also allow for a greater sense of inclusion within a community, for example, growing a community garden. Conversely, exclusion is a feeling of social isolation, which can occur when an individual's beliefs and values do not align with those of the broader community. For example, individuals who are gay may feel a sense of exclusion in a traditionally minded community. Exclusion can also occur when individuals do not feel they have an equal opportunity to participate in a community, due to personal attributes such as age or disability.

27. Discuss how definitions and experiences of community have changed over time. Use examples to support your discussion.
28. Explain how the experience of community has changed over time.
29. Discuss at least two sociocultural changes – geographical and social mobility through ICT, changing gender roles, increasing urbanisation.

The concept of community can be defined as a group of people who share social relationships through close geographical proximity, being in regular contact and having similarities such as shared interests or values. Due to sociocultural changes such as the increase of ICT, communities are no longer restricted by geographical closeness, as many communities now exist online with members coming from all over the world, for example, the Nerdfighter online

community. This increased mobility through ICT means that people can belong to and take part in many communities and select communities based on shared beliefs, which can increase a sense of belonging to the community, thus ICT has changed both definitions and experiences of community. Another sociocultural factor that has changed the experiences of community is increased gender equality, which has enabled women to feel more included in a community, strengthening overall social cohesion in communities as all members feel more accepted in the community. For example, the creation and broadcast of the AFL women's league allows women to participate in the AFL community more fully and have their achievements celebrated on a larger scale.

### Extended response

Referring to *Gemeinschaft* and *Gesellschaft*, apply the theory of Tönnies to evaluate the experience in the Adass community.

1. Discuss Tönnies' theory.
2. Provide evidence of *Gemeinschaft* and *Gesellschaft* characteristics in the Adass community to apply theoretical concepts.
3. Evaluate experience in the Adass community but make sure you demonstrate your awareness that a homogeneous experience of community does not exist – multiple and diverse experiences occur due to a range of factors.

Tönnies' theory of community presented a dichotomy of the pre- industrialised community of *Gemeinschaft* and the post-industrialised society of *Gesellschaft*. The concept of *Gemeinschaft* communities involves having a close- knit group of people living in close proximity with one another and sharing values, rituals and norms. The Adass community of Melbourne is an ultra-Orthodox Jewish community that exists within one square kilometre in the suburb of Ripponlea, where members of the community live and work. While the community exists within a *Gesellschaft* context, that being the city of Melbourne, the Adass community consists largely of *Gemeinschaft* characteristics. The families of this community are in close and frequent contact with one another, a characteristic of *Gemeinschaft*. As one member explains, 'Everyone knows who is getting married, whose elderly mother is ailing.' The Adass community places major emphasis on family through having many children, and through being part of their neighbours' lives, as you would expect in *Gemeinschaft*. Raizel Fogel of the community expresses how she 'feels like a queen', given the privilege to care for her family, including 37 grandchildren.

Further aligning to *Gemeinschaft* communities, the community is run in a self-sufficient manner, reflective of traditional customs. The community has very strong social cohesion; bonds are intimate and personal, which can lead to a greater sense of belonging in the community for members. Despite the community existing in broader Melbourne society, a *Gesellschaft*, it has very little contact with the outside world. They have their own kindergartens, schools, shops, synagogue, cemetery and medical services. Some community members, such as Raizel Fogel, do have frequent contact with the broader society through work and volunteering, which means she is existing within both the *Gemeinschaft* community and *Gesellschaft* society.

Ensuring the homogeneity of culture, which is typical of *Gemeinschaft*, the Adass community follows ancient rituals and is extremely strict in its interpretations of the Torah. Raizel, a community member, explains, 'We only eat what the Rabbi supervises,' demonstrating the degree to which ancient religious rituals are adhered to in the community.

In a *Gemeinschaft*, members tend to feel a strong sense of safety and security within the community. This position is reflected in a Rabbi's testament, when asked about his experience of living in the Adass community, that 'it gives you a tremendous feeling of belonging, security, a sense of obligation'.

It is important to acknowledge that there is never one singular experience of community and experiences will differ between members. Alternatively, Dassi Erlich, an ex-community member who left the community after alleged sexual assaults on her by the then principal of the Adass Israel School, sheds an unfavourable light on the *Gemeinschaft* community. She states, 'I think a lot of the rules about keeping the community so excluded and making the outside world seem so dangerous bred that kind of abuse.'

While many members have expressed their sense of extreme contentment within the community due to its strong social cohesion, sense of belonging through shared values and rituals, and sense of security, the victims of the alleged sexual assaults of the Adass School principal reflect on a very negative experience of the community and do not value the restrictive and exclusive nature of the Adass community, despite other members highly valuing these aspects of the community.

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## Glossary of terms

**antithetical** in complete and utter opposition to the character of something, for example, eating a steak is antithetical to the beliefs of a vegetarian.

**continuum** the idea that we can better understand how societies evolve and change by recognising their continuity, rather than over-simplifying using dichotomies like 'rural' and 'urban'; there are no sharp breaking points to be found in examining rural/urban differences but a flowing and inter-related transition from one to the other.

**dichotomy** a division or contrast between two things that are represented as being opposed or entirely different.

**digital divide** the gap between individuals, households, socio-economic levels, geographic areas and other factors with regard to the access to or use of ICT; the gap can result in economic and social inequality due to differences in access to resources.

**exclusion** the extent to which individuals within and outside a community experience marginalisation and restriction of certain rights, resources and opportunities that are available to others; exclusion is often due to factors that make the individual seem to deviate from the norms of the community by way of age, gender, class, ethnicity, health status, sexuality, level of education, and so on.

**Gemeinschaft** small, traditional, often rural societies consisting of close, familiar, social relationships built on the basis of intimacy, support and collective solidarity (community).

**Gesellschaft** large, modern, often urban societies consisting of distant, impersonal interactions built on the basis of self-interest, personal gain and individualism (society).

**global village** the merging or contraction of the world by media, technology and the economy into one virtual world that is interconnected and interdependent; the term was coined by media theorist Marshall McLuhan.

**Hasidic** a movement within Orthodox Judaism that is characterised by strong conservative religious beliefs and an emphasis on joy, faith and ecstatic prayer, song and dance and involves belonging to a tightly knit community that is spiritually centred around a leader who possesses political and religious authority; it arose in the first half of the nineteenth century.

**homogeneous** describes something that is uniform or the same, for example, all members of a group share the same experiences and characteristics.

**inclusion** the extent to which individuals within a community experience a sense of belonging and participate actively; inclusion encompasses the concepts of social cohesion, social connectedness and social capital.

**individualism** a set of ideas emphasising the importance of the individual, individual freedom and individual choice; this can be contrasted with 'collectivism', which focuses on the needs and interests of a collective group in society.

**kinship** biological relationships between parents and children, between siblings and between marital partners.

**Shabbat** in Judaism, a weekly day of rest and celebration that begins on Friday at sunset and ends on the following evening after nightfall: candles are lit before sunset, prayers are said and three large meals eaten, during which stories and songs are shared.

**social capital** the extent to which an individual's bonds with others, sense of shared identity and purpose and the scope of their interactions with others increases their capacity to influence the political process and feel socially empowered in society.

**social cohesion** the degree to which positive social relationships bind people together in a society and support their wellbeing; members of a socially cohesive community will feel a sense of belonging and trust and will not experience exclusion and marginalisation.

**social connectedness** the quality of relationships people have with others which are integral to their wellbeing and provides support, happiness, contentment and a sense of belonging; also refers to people collaborating to achieve shared goals that benefit one another and society as a whole.





**4**

# **COMMUNITY, SOCIAL MOVEMENTS AND SOCIAL CHANGE**

Area of Study 2:  
Social Movements and Social Change



## Area of Study 2: Social Movements and Social Change

On completion of this unit the student should be able to analyse the nature and purpose of social movements and evaluate their influence on social change. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 2.

### Key knowledge

- the concepts of social movement and social change
- the nature and purpose of social movements
  - alternative, redemptive, reformatory and revolutionary types of social movements
  - the deprivation and new social movements theories of how social movements come into being
  - the stages in social movements of emergence, coalescence, bureaucratisation and decline
  - how power is used by a social movement and its opposition
  - influences of social movements on social change, with consideration of what was changed and who was changed
- the nature and purpose of one specific social movement and an understanding of the following interrelated components:
  - the social movement as alternative, redemptive, reformatory or revolutionary
  - how the social movement came into being, from deprivation and/or new social movement theory perspectives
  - the current stage of the social movement
  - how power is exercised by the social movement
  - how power is used by the social movement's opposition in an attempt to prevent it from achieving its desired social changes
  - the influence of the social movement on social change.

### Key skills

- explain and apply sociological concepts
- analyse the nature and purpose of social movements
- analyse how social movements come into being, drawing on deprivation and new social movement theories
- analyse how power is used by social movements and by their opposition
- evaluate the influence of social movements on social change
- source and use a range of relevant evidence to support observations and analysis
- synthesise evidence to draw conclusions
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world.

# 4

## Community, Social Movements and Social Change

### Area of Study 2: Social Movements and Social Change

**The Dakota Access Pipeline 187**

**The concept of social change 189**

**Social change 190**

**The nature and purpose of social movements 193**

Deprivation theory **194**

New social movements theories **195**

**Types of social movements 198**

**The stages in social movements 199**

Stage 1: Emergence **199**

Stage 2: Coalescence **199**

Stage 3: Bureaucratisation **200**

Stage 4: Decline **200**

**How power is used by a social movement and its opposition 204**

Legitimate power **205**

Illegitimate power **205**

Media and technology as powerful tools for new social movements **206**

**Strategies used by environmental movements 208**

**Influences of social movements on social change 212**

Sample analysis of (environmental) change as a result of the movement against the Dakota Access Pipeline **213**

Success criteria **218**

Your case study: some inspiration **219**

Claim interrogation task **221**

Interrogation framework **222**

**Questions and responses 223**

Extended-answer sample questions and marking guides **225**

References and further resources **227**

Glossary of terms **229**

# Social movements and social change

Welcome to your final Area of Study for the year. It's an exciting one! Over the course of this study, you will explain, analyse and evaluate the purpose, evolution, **power** and outcomes of one **social movement**, one example of which is the environmental movement opposing the Dakota Access Pipeline.

We have spoken about sociologist C. Wright Mills and his concept of the sociological imagination. Mills also observed, 'I have tried to be objective. I do not claim to be detached'. In your study of Sociology, it is important to be able to perceive and understand the social world from all possible perspectives. You do not have to like or agree with an aspect of society, but you do have to be open to understanding it fully.

It can be tempting (and human) to make judgements based on your own set of personal values and views. So, for example, you might be inclined to study a social movement only from the perspective of the **participants** in the movement because you find it difficult, or irrelevant, to appreciate opposing or contrary viewpoints that appear unreasonable or unjust to you. Beware of doing this. You run the risk of only seeing personal troubles rather than the social issues they represent. You may also jump to shallow, ill-informed conclusions about the complexity or scope of the social movement and its impact on **social change**. For further research, to explore this important message further and to cultivate the right mindset for this Area of Study, watch this 2010 TED Talk by sociologist Sam Richards, where he argues that empathy is the core of sociology:

 [www.ted.com/talks/sam\\_richards\\_a\\_radical\\_experiment\\_in\\_empathy](http://www.ted.com/talks/sam_richards_a_radical_experiment_in_empathy)

## The Dakota Access Pipeline

To provide a more cost-effective, efficient way to transport oil than by shipping it in barrels by train, the company Energy Transfer Partners built a \$3.7 billion, 1900-kilometre-long pipeline was built in 2016 and 2017 in the Upper Midwest region of the US. The pipeline was designed to transport around 470,000 barrels of crude oil per day from the Bakken Formation oil fields in North Dakota southeast across four states to Illinois, from which the oil could be shipped to refineries. One of the goals for the project was to increase profit margins for oil companies.

While most of the pipeline had already been built, one section still awaited approval from the Trump administration. The section was adjacent to the land of the Standing Rock Sioux Tribe (and through Lake Oahe, the tribe's only source of freshwater) who, along with many supporters worldwide, had protested for months against the pipeline. They argued that the pipeline would contaminate their drinking water and damage sacred burial sites. The resulting campaign became associated with the hashtag #NODAPL.

**Power** the ability of one person or institution to influence the actions of another person or institution; a sociological term to describe the way in which groups of people define those as different to themselves. It is a way to split social groups into 'us and them'.

**Social movement** a form of collective action that emerges in response to perceived inequality, injustice, oppression and/or demands that go unfulfilled in society; **participants** in social movements engage in collective actions and activities in pursuit of the movement's goals and hope to raise public awareness about key issues that they view as important. Social movement purposes can vary from carrying out social change, resisting social change or undoing social change.

**Social change:** adjustments and fluctuations in the views, values, norms and structures in society in response to various factors such as laws, the actions and interests of specific groups of people, government, available resources and the way society is organised; social change is associated with a variety of change factors: political, economic, cultural, technological and environmental.



## Activity 4.2.1 – the Dakota Access Pipeline

1. Find out more about the controversial oil pipeline that became a rallying cry for both indigenous rights and climate change activism:
  -  Watch the 2017 documentary, *The Seventh Generation: Youth at the Heart of the Standing Rock Protests* from ABC News (US): [www.youtube.com/watch?v=1Rz\\_TkpysKk](http://www.youtube.com/watch?v=1Rz_TkpysKk)
  -  Read this 2016 article from *The Guardian*, ‘Dakota Access pipeline: the who, what and why of the Standing Rock protests’: [www.theguardian.com/us-news/2016/nov/03/north-dakota-access-oil-pipeline-protests-explainer](http://www.theguardian.com/us-news/2016/nov/03/north-dakota-access-oil-pipeline-protests-explainer)
  -  Read this CNN news article ‘Dakota Access Pipeline: What’s at stake?’: [www.edition.cnn.com/2016/09/07/us/dakota-access-pipeline-visual-guide/index.html](http://www.edition.cnn.com/2016/09/07/us/dakota-access-pipeline-visual-guide/index.html)
2. The issue was often presented as a conflict between two sides – the Standing Rock Sioux Tribe and Energy Transfer Partners – but there is more to it than that. Who else is affected and involved?
3. As you learn about the ways in which sociology approaches the study of social movements, you will explore the following kinds of questions in relation to the movement to stop the Dakota Access Pipeline:
  - a. What does the movement want to achieve?
  - b. Who founded and who leads the movement?
  - c. Does the movement want limited or radical change?
  - d. What aspect of society is the movement affecting?
  - e. What is the role of technology in garnering support and raising awareness of the movement?
  - f. Do protesters feel deprived of rights, goods, services, resources or comforts?
  - g. What is currently happening with the movement?
  - h. In what ways is power used by the government, NGOs and individuals in promoting the movement?
  - i. In what ways is power used against the movement by government, authorities and individuals?
  - j. Are the various displays of power by and against the movement legitimate or illegitimate?
  - k. What are the outcomes of the movement – what specific change has occurred?
  - l. How might the Dakota Access Pipeline environmental movement compare with another social movement?



Protest in Seattle, WA, against the Dakota Access Pipeline; photo: John Duffy



Dakota Access Pipeline route (Standing Rock Indian Reservation is shown in yellow, major oil fields are shown in dark blue). Adapted from [https://en.wikipedia.org/wiki/file:bakken\\_map\\_osm\\_basemap.png](https://en.wikipedia.org/wiki/file:bakken_map_osm_basemap.png)

Exploring this case study will help you to research and present a report on your own choice of social movement. But first, let's start with something closer to home – by discussing social change more generally with your peers.

## The concept of social change

“Sooner or later, things will start to change. Not just for us, but for humanity as a whole. This system that we all live in may continue to dominate us for a couple more centuries – who knows how long – but we believe in the transformative power that humans possess. Things weren't always how they are today and things won't always be this way in the future. Things change, they transform. Empires are born and they eventually die. Political and economic systems eventually fade away.”

From Gerardo Cerdas, Grito de los Excluidos in interview with Beverly Bell, *Other Worlds*;

Full interview available at <https://otherworldsarepossible.org/raising-hope-across-borders-transnational-social-movements-and-power>



### Activity 4.2.2 – The good society, ordinary people and social change

Discuss the following questions as a class:

1. What constitutes a 'good' society?
2. Do you believe humanity is currently moving towards having a good society, or away from that ideal?
3. Is it possible to create a good society? Why, or why not?
4. 'Young people don't mobilise to create change because they feel powerless'. To what extent do you think this statement true?
5. 'We look to leaders—people we think of as superior beings—to do everything for us. This can mean delegating all the work of democracy to sometimes very flawed individuals. It can also mean we fundamentally misunderstand how democratic movements work.' (Paraphrased from Open Culture, Politics, 2017: [www.openculture.com/2017/08/noam-chomsky-explains-the-best-way-for-ordinary-people-to-make-change-in-the-world-even-when-it-seems-daunting.html](http://www.openculture.com/2017/08/noam-chomsky-explains-the-best-way-for-ordinary-people-to-make-change-in-the-world-even-when-it-seems-daunting.html))  
To what extent do you agree with this statement?

### What ordinary people can do to enact social change

6. Watch Noam Chomsky talk about social change in the short three-minute video:  
[www.youtube.com/watch?v=\\_cdSoMbwTA4&t=3s](http://www.youtube.com/watch?v=_cdSoMbwTA4&t=3s) (from 'Manufacturing Consent', 1992)

'The way things change is because lots of people are working all the time, and they're working in their communities or their workplace or wherever they happen to be, and they're building up the basis for popular movements.'

Chomsky made this claim back in 1992, almost thirty years ago. To what extent have things changed since then politically, economically, culturally, technologically and environmentally?

Write and deliver your own short two-minute presentation, entitled 'What ordinary people can do to enact social change today'.

To assist you with this task, consult these resources:

-  New York University professor Clay Shirky discussing how Facebook, Twitter and texting help citizens in repressive regimes to report on real news and bypass censors: ('How social media can make history', Clay Shirky, TED Talks, 2009)  
[www.ted.com/talks/clay\\_shirky\\_how\\_social\\_media\\_can\\_make\\_history](http://www.ted.com/talks/clay_shirky_how_social_media_can_make_history)
-  Environmental activism goes digital in lockdown – but could it change the movement for good? (William Finnegan, The Conversation, 2020): [www.theconversation.com/environmental-activism-goes-digital-in-lockdown-but-could-it-change-the-movement-for-good-137203](http://www.theconversation.com/environmental-activism-goes-digital-in-lockdown-but-could-it-change-the-movement-for-good-137203)

### Personal troubles are social issues: why we need to feel heard

Watch this six-minute video on 'why we need to feel heard' (Alain De Botton, 'The School of Life', 2020) – [www.youtube.com/watch?v=hnQwaVnv-FA](http://www.youtube.com/watch?v=hnQwaVnv-FA)

7. How might the points and advice in this video apply on a broad, 'collective' scale in society?
8. What can happen when a large group in society feels like their feelings and experiences are not acknowledged, validated, legitimised, noticed or understood in that society?
9. Can you think of examples of this in your own life, or in society broadly? What are the consequences of not feeling heard?

## Social change

Like nature itself, society is not a static phenomenon, it is ever-changing and dynamic. It flourishes, decays, renews and adapts to new conditions, yet at the same time the people *within* society attempt to maintain stability and order. Views, values, norms and structures fluctuate in response to various factors such as laws, the actions and interests of specific groups of people, government, available resources and the way society is organised.

Australian society has changed significantly in many ways since you were born. The structure of society and the values and social norms that bind people together and help to maintain social order have changed. Broad trends such as changes in population size, **urbanisation**, **industrialisation**, **globalisation** and technological advances have led to significant social change. Change also arises out of conflict, which challenges established social structures and norms. It can occur when people coalesce to form groups to challenge or resist an aspect of society.

**urbanisation** the increase in numbers of people living in cities; the United Nations Population Fund expects that by 2030 nearly 5 billion (61 per cent) of the world's 8.1 billion people will live in cities.

**industrialisation** the shift or transformation in a society from agriculture to the manufacturing of goods. Manual labour is often replaced by mechanised mass production.

**globalisation** the acceleration and intensification of exchanges of goods, services, labour and capital around the world, which promotes global interdependence; globalisation has been facilitated by rapid changes in communications and technology.

However, some aspects of society remain relatively continuous and resistant to change. Take the institution of ‘the family’, for example. As discussed in Units 1 and 2 Sociology, while this institution is certainly undergoing social change, it nevertheless remains the foundation of Australian society, and the primary vehicle for socialisation.

When we talk about social change, we need to associate it with a variety of change factors: political, economic, cultural, technological and environmental (‘PECTE’). These five types of change contribute to overall social change in a society. Social change directly influences or affects aspects of lifestyle.



## PECTE

Remember the acronym PECTE. It will serve you well in this study. This acronym stands for:

**Political** change has to do with government policy and its administration, including laws and policies.

**Economic** change relates to costs, interest rates, income, taxes and financial management.

**Cultural** change refers to beliefs, values, mores, traditions, language and laws of groups of people in society.

**Technological** change refers to technical advances in production methods and to innovations – the means by which we can adapt to, control and change our social and physical environment through the use of technology.

**Environmental** change is a disturbance of the environment most often caused by human influences and natural ecological processes. Environmental changes can include natural disasters, global warming, food and water shortages, etc.



## Activity 4.2.2 - Representations of social change

1. Explore the Tasmanian Arts Guide image gallery: [tasmanianartsguide.com.au/image-gallery](http://tasmanianartsguide.com.au/image-gallery)  
Pick one image that could work as a representation of the concept of social change. Explain what it is about the elements and principles in the artwork that may communicate or exhibit the concept of social change. These keywords might help with your explanation:
  - a. Elements: line, tone, shape/form, texture, colour, contrast, space, value (contrast)
  - b. Principles: balance, proportion, emphasis, harmony, movement, rhythm, scale, unity, repetition.
2. Take part in this ‘simple theory of change’ exercise with your peers:  
[www.actionevaluationcollaborative.exposure.co/simple-theory-of-action-exercise](http://www.actionevaluationcollaborative.exposure.co/simple-theory-of-action-exercise)
3. Read Malcolm Turnbull’s 2012 feature article from the Australian Financial Review entitled ‘My Australia: How it has changed’: [www.malcolmtturnbull.com.au/media/opinion-my-australia-how-it-has-changed](http://www.malcolmtturnbull.com.au/media/opinion-my-australia-how-it-has-changed)

Using information from the article, identify the type of change each example represents using the categories of PECTE. Briefly describe the possible social changes that might emerge as a consequence. To really challenge yourself, try to determine whether any social movements could emerge as a result of the changes you identify by considering who might take part in the movement, and why.

Example of change	What type of change (PECTE)?	Consequent social change(s)
Millions of new businesses have been created		
Gross domestic product (GDP) has doubled and per capita incomes increased by 50 per cent		
Increased regulation and interventionist policies, especially in workplace relations, telecommunications, aged care, childcare, media, financial services and manufacturing		
More and more industries and jobs in high wage-developed countries such as Australia are subject to competition from countries that are invariably lower wage but less often lower skilled		
Developing countries have converged with the developed world		
The power available to the individual soldier or terrorist has never been greater		
Billions of people can now directly contribute to and interact with the news media through technology		
The global economy has never been as big or as connected		
Technologies have given individuals a voice they have never had before		
Two and a half billion people – more than a third of the world – are now connected to the internet, increasingly via a smartphone or tablet		
China has become the second largest, soon to be largest, economy in the world		
We now seek civic integration rather than cultural assimilation		
Less 'middle class welfare' than most OECD countries		
We no longer regard national identity by reference to a common race, ethnicity, religion or cultural background		
Enhanced individual liberty		

Note: Suggested responses to the categorisation task are available online.

4. In your opinion, what social changes need to occur in Australian society today and why? Conversely, what aspects of society do you think should continue without change?
5. Consider the debate about marriage equality in Australia. What PECTE change factors were involved, and how did they affect in the movement to establish marriage equality?

 Visit the Australian Marriage Equality website: <http://www.australianmarriageequality.org>



## The nature and purpose of social movements

'As anyone knows who has been part of a movement, a demonstration, a campaign, or a strike, struggles undertaken for the most limited and prosaic goals have a way of opening the most profound and lyrical sense of possibility in their participants. To experience even briefly a movement's solidarity, equality, reciprocity, morality, collective and individual empowerment, reconciliation of individual and group, is to have a foretaste of the peaceable kingdom... Once we have experienced solidarity, we can never forget it. It may be short-lived, but its heady sensations remain. It may be still largely a dream, but we have experienced that dream. It may seem impossible, but we have looked into the face of its possibilities.' (Ronald Aronson, *After Marxism*, 1994).

As can be seen in the collective effort to establish marriage equality in Australia in the mid-to-late 2010s, when there is a perceived need for some sort of change in society, social movements can emerge. As such, all social movements have a vision for society that they seek to establish, instil or promote. Social movements consist of people who feel that their voices are not being heard, or who feel they do not have adequate power to initiate social change.

However, not all individuals who perceive injustice and lack a voice and power in society participate in social movements. Sociologists are interested in knowing what influences some people to take part in social movements while others choose not to. As Meyer (2007) noted, the 'best predictor of why anyone takes on any political action is whether that person has been asked to do so. Issues do not automatically drive people into the streets.'

As sociology has changed over time, so too has our understanding of social movements. Late in the nineteenth century, sociologists mainly associated social movements with socialism and the working class, even though most supporters of socialism thought of themselves as a deprived 'class' rather than a 'movement' (Maddison and Scalmer, 2005). By the late 1930s, Sigmund Freud's psychoanalytic theory started to influence the way social movements were interpreted. This led to a focus on ideas and emotions – such as the function and impact of the charismatic mob leader (Cantril, 1941).

However, it was the turbulent times of the 1960s that saw theories on social movements substantially develop and deepen. With technology evolving beyond print media to new broadcast communications such as television, societies became more complex and globalised. In the past, sociologists had not focused much on the 'why' behind the emergence of social movements – opting instead to focus on 'how' they came into being (Klandermans and Tarrow, 1988). The approach from the 1960s onwards was a more 'imaginative perspective on global flows and networks' (Urry, 2003) and a concerted effort to listen to activists who 'possessed real knowledge of the social situation' (Dubet, cited in Maddison and Scalmer, 2005). A greater application of the sociological imagination (history, culture, structure and critical perspectives) has contributed to the change in understanding of social movements in the twenty-first century. In addition, greater attention is being placed on the consequences of social movements. That is, the social change that they create.



### Activity 4.2.4 - Social norms and social trends

1. Watch Linh Do present a TED Talk on social norms and social change, then discuss these questions as a class: <http://www.tedxchristchurch.com/linh-dow>
  - a. Why is it important to challenge the status quo?
  - b. Linh Do says that ‘there’s nothing necessarily right about these paradigms’. What does this stance have to do with social change?
2. Read this Slate article from 2016 (‘Standing Tall’ by Kristen Carpenter and Angela Riley): <https://slate.com/news-and-politics/2016/09/why-the-sioux-battle-against-the-dakota-access-pipeline-is-such-a-big-deal.html>

Explain the purpose of the movement against the Dakota Access Pipeline. What issue(s) is it addressing? What are its core objectives? The answer is not as straightforward as it may appear on the surface.

3. Create your own timelines to describe the Dakota Access Pipeline movement, using background information, origins, founders, key dates and events from this 2017 article from US public broadcaster NPR: <https://www.npr.org/sections/thetwo-way/2017/02/22/514988040/key-moments-in-the-dakota-access-pipeline-fight>



A section of the Dakota Access Pipeline in North Dakota (photo by Tony Webster).

### Deprivation theory

Before the 1960s, **deprivation theory** was commonly used to account for the emergence of social movements. A shared feeling of discontent or a common grievance can emerge among a group of people in a society if they compare themselves to others who are seemingly better off, and consequently the group can feel deprived of goods, services or resources and take action for social change.

Deprivation theory emphasises disadvantage and assumes that participants in social movements focus on acquiring something they don’t have. In general, in order to experience a sense of deprivation, an individual must not only experience the desire for improved circumstances, but also feel that they have a right to gain access to the resources they are seeking. So, while we may all want to be given \$5 million, few of us will feel deprived of this money, since we do not believe we are rightfully entitled it.

As another example, in this deprivation theory view, same-sex attracted people join a movement for marriage equality in order to acquire something (the right to marry) that others already possess. However, perceived disadvantage by itself does not guarantee that a social movement will begin and that people who are disadvantaged will take part in the movement.

Note that deprivation theory has a number of significant problems. First, since most people feel deprived at one level or another most of the time, the theory has a hard time explaining why the groups that form social movements do so when other people are also

**deprivation theory** a theory asserting that social movements arise predominantly among economically, and hence socially, disadvantaged people who feel they are deprived of opportunities, status or wealth that they are entitled to.

deprived. Second, Jenkins and Perrow (1977) argue that the reasoning behind this theory is not logical because often the only evidence for deprivation is the social movement.

The most significant issue with deprivation theory is its limited scope. As it focuses predominantly on economic or class-based inequality, partly because of the time in which it was developed, as a precursor to the emergence of a social movement, it cannot account for or fully explain the range of movements that emerge in a complex, globalised, post-industrial world.



### Activity 4.2.5 - Deprivation theory

1. The Polish 'Solidarity' movement emerged from a long history of worker discontent, strikes and protests that had characterised tensions between the government and society in communist Poland. Solidarity became the first independent labour union in a Soviet-bloc country, and gave rise to a broad non-violent social movement. The movement emerged in August 1980 via a workers' strike in the shipyards. Find out more about this movement and then explain how deprivation theory applies to it:

 'Solidarity Poland 1981', 10 min 53s: <https://www.youtube.com/watch?v=peT3-xSzi08>

2. Read this address by Rodney Croome to rally against proposed anti-protest laws introduced into Tasmania in 2014: [www.bobbrown.org.au/address\\_by\\_rodney\\_croome](http://www.bobbrown.org.au/address_by_rodney_croome)
3. Using this and your own research on the Salamanca Protests in Tasmania in 1988, explain how deprivation theory applies to movements focusing on gay rights, anti-discrimination protections and the recognition of same-sex relationships and families – including marriage.
4. Review your work on the purpose of the movement against the Dakota Access Pipeline. With reference to the issue/s the movement addressed and its core objectives, explain how deprivation theory may have been relevant and applicable.



Solidarity leader Lech Wałęsa;  
photo Giedymin Jabłoński.

### ***New social movements theories***

After the 1960s, **new social movements** theories emerged in response to the growing complexity, technological advancement and globalisation of the industrialised world, which potentially changed the purpose, evolution, power and outcomes of social movements. Proponents of new social movements theories believed that representation of movements as largely homogeneous phenomena (as depicted by deprivation theory) was no longer accurate or useful. As opposed to deprivation theory, new social movements theories posit that people who join social movements are motivated by quality-of-life issues rather than economic concerns.

**New social movements** categorised as displaying feelings of disillusionment toward traditional systems of government, which are perceived as increasingly bureaucratic and morally and ethically questionable; associated theories posit that people who join social movements are motivated by quality-of-life issues rather than economic concerns.

Other sociologists have characterised new social movements as consisting of an informal network of interactions, a sense of collective identity and a broad range of social and cultural concerns. As Edmunds and Turner (2002) state:

‘In contemporary society, people have become more privatised and work has become atomised (broken down into smaller parts). The 1960s activists believed government/ political action could change things [...] In contrast, the 1990s generation has lost the belief that political action can do this; rather, it portrays governments as part of the problem rather than the solution.’

Hence, new social movements often refer to abstract ideas and values that are existential in nature.

One concept that can help us to account for the emergence of new social movements is democratic deficit. As articulated by the Museum of Australian Democracy, we can consider a democratic system of government as holding the following values at its core:

- freedom of election and being elected
- freedom of assembly and political participation
- freedom of speech, expression and religious belief
- rule of law
- other basic human rights.

(Sourced from the Museum of Australian Democracy – [www.moadoph.gov.au/democracy/australian-democracy](http://www.moadoph.gov.au/democracy/australian-democracy))

Democratic deficit can therefore denote the absence or underdevelopment of core democratic values, the failure of institutions to function properly because of a lack of transparency and accountability, technocratic decision making and inadequate participation of citizens in policy making. As defined by Encyclopedia Britannica, it can be understood as a ‘distortion in the flow of influence from citizens to government.’

New social movements often emerge when there is a perceived or real democratic deficit, but you may note that few new social movements are revolutionary in nature, despite the extent of democratic deficit in contemporary society.



### Activity 4.2.6 - Representation analysis

Read the following article by Peter McPhee from The Conversation (2019):

 ‘We live in a world of upheaval. So why aren’t today’s protests leading to revolutions?’  
[theconversation.com/we-live-in-a-world-of-upheaval-so-why-arent-todays-protests-leading-to-revolutions-126505](https://theconversation.com/we-live-in-a-world-of-upheaval-so-why-arent-todays-protests-leading-to-revolutions-126505)

Referring to this representation, discuss why and what type of new social movements emerge.

New social movements often use technology to raise awareness of their cause and often the scope of their influence occurs on a global scale. The internet could provide the foundations for a social and political revolution, transforming social communities and the relationship between citizens and the government. Thus, in a climate where communal political activity has declined, the internet has become ‘the people’s instrument’ (Davis, 1999).

There are three analytical categories within new social movements theories: frames, submerged networks, and movement culture (Snow and Benford, 1992).

Frames are a way of simplifying and condensing the ‘world out there’ and then offering solutions. Successful framing enables social movements to ‘mobilise potential adherents and constituents, to garner bystander support, and to demobilise antagonists’ (Snow and Benford, 1992).

Submerged networks refer to the lack of formal or clear organisational structure within a movement. Because of the internet and the globalised nature of many new movements, it can appear as if there is no central authority or figure driving the movement’s agenda but rather a fluid collapsed structure of interwoven networks of people working towards the movement’s aims.

Movement culture refers to how new social movements groups manipulate information, identity and structure to achieve goals. For example, ‘[e]merging movements of women, environmentalists, gays and lesbians, and oppressed minorities, as well as anti-colonial forces in the Third World, sought to uncover hidden histories of their political ancestors in order to fortify their legitimacy and forge new collective identities’ (Edelman, 2001). Among new social movements theorists, there is an emphasis on the lived experience of movement participants – ethnography, oral narratives and documentary history become important sources of data to understanding new movements.



### New social movements - categories

There are two broad categories that new social movements fall into based on the type of change they are trying to create:

1. **Defensive new social movements** intend to defend or protect an aspect of society from change (also known as reactionary or conservative).
2. **Offensive new social movements** are resentful, upset or annoyed at an aspect of society they feel is unjust and want it to change (also known as progressive).



### Activity 4.2.7 - Social movements and democracy

To provide you with an appropriate example of the characteristics of new social movements, view the short documentary *Beautiful Democracy*, which follows three groups finding dynamic and unconventional ways to engage with and defend their democratic rights as part of the Pro-Democracy movement in New Zealand.

[www.vimeo.com/200864542](http://www.vimeo.com/200864542)



You can also check out the Beautiful Democracy Facebook page: [www.facebook.com/beautifuldemocracy](https://www.facebook.com/beautifuldemocracy)



### Activity 4.2.8 - Technology and new social movements

1. Evaluate the impact of technology on new social movements by reading the 2009 *Time* article by Lev Grossman, ‘Iran Protests: Twitter, the Medium of the Movement’, *Time Magazine*, 2009.  
<http://content.time.com/time/world/article/0,8599,1905125,00.html>  
‘Social Media made the world care about Standing Rock – and helped it forget’, *Wired*, 2017.  
[www.wired.com/2017/01/social-media-made-world-care-standing-rock-helped-forget](http://www.wired.com/2017/01/social-media-made-world-care-standing-rock-helped-forget)



2. Contrast deprivation theory with new social movements theories using the Diffen website ([www.diffen.com](http://www.diffen.com)).
3. Is it possible to apply both deprivation theory and new social movements theories when analysing a social movement? Explain how the social movements in Australia seeking increases to JobKeeper, and the Women's March 4 Justice, could be seen as a combination of deprivation and quality-of-life issues. Refer to the following article: <https://www.abc.net.au/news/2021-03-15/jobkeeper-and-womens-march-4-justice-linked-poverty-violence/13248392>
4. Review your work on the purpose of the movement against the Dakota Access Pipeline. With reference to the issues the movement is addressing and its core objectives, explain how new social movements theories are relevant and applicable.

## Types of social movements

In 1966, cultural anthropologist David F. Aberle identified four kinds of social movements: alternative, redemptive, reformatory and revolutionary. He based his categories on two questions:

1. Who is the movement attempting to change?
2. How much change is being advocated?

If the advocacy for change is aimed at the individual, then we have alternative or redemptive social movements.

- **Alternative social movements** operate at the individual level and advocate for minor change to people's attitudes, lives or behaviours. For example: the Facebook-based social movement 'People Against Texting and Driving' seeks to convince people that speaking or texting on mobile phones when driving is dangerous.
- **Redemptive social movements** operate at the individual level and advocate for radical changes. They wish to help people 'redeem' or completely remake their lives. For example, 'Get Off Drugs Naturally' is an organisation that aims to eliminate the problem of drug and alcohol abuse in people's lives.

If the change being advocated is aimed at the whole society, or even the world, then we have reformatory or revolutionary social movements:

- **Reformatory social movements** advocate for minor changes but target all members of society. These types of movements tend to work within existing political systems to promote moderate change. Examples include the environmental and feminist movements.
- **Revolutionary social movements** are the most extreme of all movements. They emerge from strong dissatisfaction within an existing society. Proponents are dedicated to carrying out revolutionary reforms (through applying a specific ideology or belief system) in order to change a society's fundamental structure or practices. If they do not aim for exclusive control, they are not revolutionary. Examples include the uprisings of the French Revolution and the Islamic State in Syria (ISIS).

Bear in mind that categorising a social movement in this way is a subjective process and is relative to time and place. A movement that is perceived as reformatory in one society can be perceived as revolutionary in another. For example, the demands for transparency and freedom of information by the WikiLeaks organisation have been perceived in different ways by different countries depending on the laws and norms of the country.



### Activity 4.2.9 - Review questions

1. Test your understanding by marking the following statements as true or false. Check your answers at the bottom of the following page--.
  - a. Alternative social movements are focused on creating dramatic and wide-scale change in society.
  - b. Alternative social movements are focused on changing the behaviour and attitudes of individuals in society.
  - c. Redemptive social movements seek radical change for individuals.
  - d. Redemptive social movements are focused on creating change for everyone in society.
  - e. Reformative social movements target all members of society.
  - f. Reformative social movements work within existing structures and systems to promote moderate change.
  - g. Some reformative social movements are progressive (they promote new social patterns), while others try to preserve the status quo or revive past social patterns.
  - h. Most revolutionary social movements aim for exclusive control or apply specific ideologies.
  
2. Explain whether the movement against the Dakota Access Pipeline is alternative, redemptive, reformative or revolutionary. Whom does it affect? How broad is the effect? What aspect of society is the movement affecting?

## The stages in social movements

To understand the way a movement develops and evolves, we need to think of it as having a life span. The life span of a movement consists of four key stages. Bear in mind that social movements with clearly defined agendas and goals tend to fit well into this framework, while other less explicitly articulated and structured movements do not fit as easily into the stages of development. It's also worth noting that a social movement can go forwards and backwards in its life span and may skip stages altogether. The trajectory is not necessarily linear. Generally, most movements at least reach the second stage of coalescence, since it is at that point that we begin to see behaviour that we define as a social movement (Christiansen, 2009).

### **Stage 1: Emergence**

In this stage, there is widespread discontent but little to no organisation. Potential movement participants may be unhappy about something but, as yet, they have not taken any organised collective action.

### **Stage 2: Coalescence**

At this stage, the movement is no longer just a generalised sense of deprivation or disillusionment but has now solidified to include ideas about who or what is responsible. At this stage, leadership emerges and strategies to achieve objectives are discussed and delineated. At this stage, mass demonstrations may occur to display the social movement's power and demands. Most importantly, this is the stage at which the movement becomes more than just a group of discontented individuals; at this point they are now organised and strategic in their outlook.

### **Stage 3: Bureaucratisation**

This stage is associated with formalisation and is characterised by higher levels of organisation, often including formal positions and leadership roles. By this stage, social movements have had some success in that they have raised awareness of their cause by various means but they can no longer only rely on mass protests or inspirational leaders to advance their goals (Christiansen, 2009). They start to also use formal political strategies instead. In this phase, their political power is greater than in the previous stages, in that they may have more access to the media, officials and political bodies.

Bureaucratisation is generally crucial to the realisation of the goals of a movement but it can also lead to actions that undermine or diffuse the movement's initial ideals and principles. That is, the reality of implementation and working with established processes and institutions can be very much at odds with the abstract utopian ideas that gave the movement momentum in the first place.

### **Stage 4: Decline**

The decline stage of a social movement's life span can be separated into five categories: repression, co-optation, failure, adoption by the mainstream, and success.

- a. Repression occurs when authorities use measures (sometimes violent) to control or destroy a social movement. The more revolutionary the social movement, the more likely it is that authorities will attempt to repress it.
- b. Co-optation occurs when leaders leave or are significantly influenced by other actors outside of the movement and even the group the movement was targeting with their protests. This influence may involve offers of money, prestige or power. Some leaders of social movements may also start to use their position of power to suit their own interests. For example, the leaders of a group pushing a big corporation to change might be offered high salaries to come and work for the corporation instead (Christiansen, 2009).
- c. Failure – a social movement may end because of organisational failures, such as poor leadership, loss of interest among members or inadequate financial resources. Some people may lose interest when the excitement of early campaigns is replaced by routine. Division due to internal conflicts over goals, tactics and strategies is another common problem contributing to failure. (Christiansen, 2009).
- d. Becoming mainstream – a social movement's objectives may become absorbed within the 'mainstream', so it is no longer needed. As criminologist Freda Adler (1975) says, 'major social movements eventually fade into the social landscape not because they have diminished but because they have become a permanent part of our perceptions and experience.' In effect, the radical ideas of one generation can become plain common sense to the next.
- e. Success – in some rare cases the social movement accomplishes its goals. For example, after the passing of the *Marriage Amendment (Definition and Religious Freedoms) Act 2017* following the postal vote on marriage equality in Australia in 2017, the movement for marriage equality in Australia had no reason to continue.

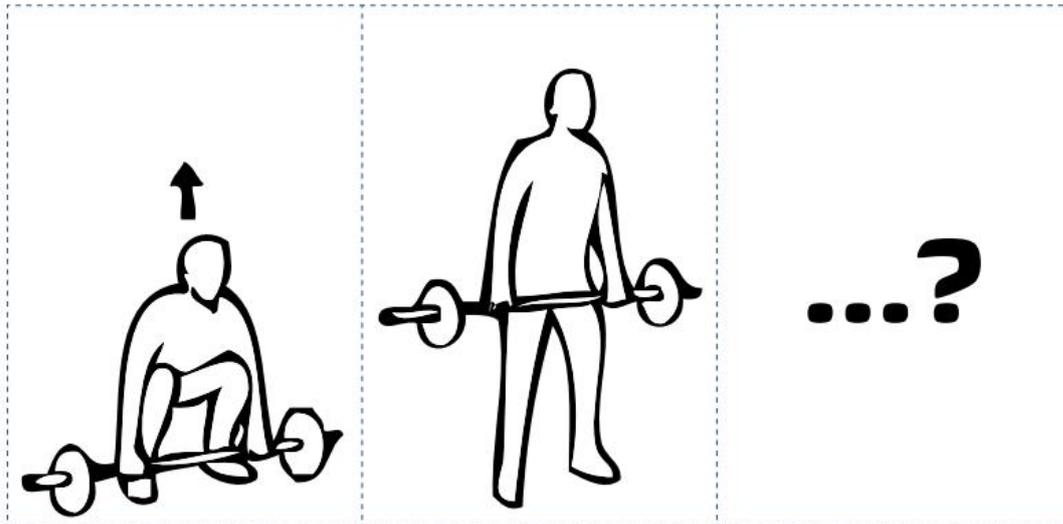


Answers for Activity 4.2.9: F, T, T, F, T, T, T, F.



### Activity 4.2.10 - The shape of social movements

1. How might you be able to represent the five stages of the life of a social movement using a visual metaphor? Create a visual representation, with labels and annotations for each stage.



2. Study the Umbrella Movement protests in 2014 in Hong Kong by watching the videos below:

- ABC, *Four Corners*, 'Rebellion', 2 September 2019, [www.abc.net.au/4corners/rebellion/11472262](http://www.abc.net.au/4corners/rebellion/11472262)
- SBS, *VICE News*, 'Riots, Unrest and the Umbrella Movement: Hong Kong Rising', 18 October 2014, [www.youtube.com/watch?v=6HxbHY86CZc](http://www.youtube.com/watch?v=6HxbHY86CZc)

Consider how the stages of a social movement apply to this case. The first stage, emergence, shows the feelings of widespread discontent, often with an increase in media coverage, but little to no action or organisation, because it is in a preliminary stage. Since the British agreed to return Hong Kong to China, there has been discontent surrounding legislative changes and the gradual loss of democratic rights. There were protests before the Umbrella Movement in 2014, but they were separated by many years and lacked organisation. The movement reached the coalescence stage, which sees a more defined sense of discontent, when a 'democracy poll' drew hundreds of thousands of participants, and saw 800,000 people vote for full democracy, with Hong Kong having just over 7 million residents at the time.

The Umbrella Movement in Hong Kong teetered between the coalescence stage and the bureaucratisation stage. While there was a raised awareness of the movement, it lacked organisation and relied on mass rallies. This saw police use violence and created the need for volunteer medics. The pro-democracy movement became divided when the generally peaceful protests were subjected to violent crackdowns from the police, with the demonstrators becoming victims. Some members of the movement wanted to start using violence themselves.

Students were prevented from participating in political movements, and the movement started to decline as the government used the police to control and suppress it. The waning support, with thousands dwindling to hundreds, and the internal conflict, led to the movement being seen as a failure. Eventually the movement dissolved without achieving what it set out to do. But it is acknowledged that this movement generated a greater political awareness in Hong Kong, which wasn't there previously, and a continued support for democracy as a system.

3. Read and summarise the Digital Tonto blog article by Greg Satell from 2015, 'Why Some Movements Succeed and Others Fail': [www.digitaltonto.com/2015/why-some-movements-succeed-and-others-fail](http://www.digitaltonto.com/2015/why-some-movements-succeed-and-others-fail)

4. Visually depict the life span of the movement against the Dakota Access Pipeline using Haikudeck ([www.haikudeck.com](http://www.haikudeck.com)). Your work should contain images, annotations, headings and subheadings for each of the following stages:
  - clarity of purpose
  - shared values
  - effective planning
  - connecting to the mainstream.
5. Identify the current stage of the movement against the Dakota Access Pipeline with reference to evidence from a number of secondary sources. Read the following articles:
  - 'Five reasons why the North Dakota Access Pipeline fight will continue in 2017', Kyle Whyte, The Guardian, 6 January 2017: [theconversation.com/five-reasons-why-the-north-dakota-pipeline-fight-will-continue-in-2017-70782](http://theconversation.com/five-reasons-why-the-north-dakota-pipeline-fight-will-continue-in-2017-70782)
  - 'Dakota Access pipeline suffers U.S. Supreme Court setback', Lawrence Hurley, Reuters, 23 February 2022: [www.reuters.com/business/energy/us-supreme-court-turns-away-dakota-pipeline-operators-appeal-2022-02-22/](http://www.reuters.com/business/energy/us-supreme-court-turns-away-dakota-pipeline-operators-appeal-2022-02-22/)
6. Consider the stages of the freedom of information movement, specifically represented by WikiLeaks. The box below features a sample student essay in response to the task: 'Explain how one social movement changed as it passed through different stages. Refer to material that you have studied.' Overall, the student demonstrates a very good understanding of the stages of social movements but needs to show a more detailed understanding of the specific movement.
7. Conduct your own online research on the lifespan of WikiLeaks and critically review the accuracy of the sample student's essay. How well have they captured the movement's evolution and applied and defined the stages?



Julian Assange; photo: Espen Moe



### Sample essay - Wikileaks

The emergence stage for WikiLeaks was when Julian Assange and other founders became educated on the defence of freedom of speech and media publishing, the improvement of the common historical record and the support of the rights of all people to create new history. Furthermore, during this stage Julian Assange (and other founders) became educated and aware of the defence of freedom of speech and the media publishing the improvement of the common historical record.

WikiLeaks derived its principles from the Universal Declaration of Human Rights, which mentions that 'everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinions without the interference and to seek, receive and impart information and ideas through any media regardless of frontiers'.

During this stage of coalescence, there is no longer a general sense of unease but now a sense of what the unease is about and who or what is responsible. The discontent is not long uncoordinated and individual, it tends to become more focal and collective. This stage is when individuals participating in the mass behaviour of the preceding stage become aware of each other. This is evident when WikiLeaks became a collective group and through this were made aware of each other. Leadership emerges at this point and strategies for success are worked out. In WikiLeaks, leadership emerged through determination to make the group successful and determine plans and strategies to do so. Strategies for success were worked out in WikiLeaks when they decided to hack the system and publicise documents in order for the public to see and gain an insight. Another strategy was to carefully construct

their main aim and goal. What is meant by this, is that WikiLeaks' aim needed to suit and satisfy the people, they almost had to be answerable and accountable to the people. By doing this, the public would side with WikiLeaks and support their actions and intentions. By using the words 'immoral' and 'unjust' when describing the actions of the government, it positions the people to feel they are being betrayed as their government is hiding documents from them. Through this, WikiLeaks used this strategy to draw the public in and support their intents.

Importantly, this is the stage where the movement becomes more than just a group of random upset individuals. At this point, they are now organised and strategic in their outlook. WikiLeaks became organised in the sense that they knew what strategy to take to achieve their aim, which was to hack systems where documents were held.

WikiLeaks went through this stage when they began publishing top-secret articles from the government and large organisations on their website, beginning with the document which ordered the assassination of Somali government officials. Through this stage, WikiLeaks changed as they become a collective. They gained members and through this, their strategies were more sophisticated in the sense that they would achieve their aim and they also gained more power.

During the third stage, known as bureaucratisation, social movements have had some success in that they have raised awareness to a degree that a coordinated strategy is necessary across all of the SMOs. Social movements in this stage are unable to rely on mass rallies or inspirational leaders to progress towards their goals, they must rely on trained staff to carry out the functions of organisations. WikiLeaks relied on trained professionals, specifically hackers, in order to achieve their goal. In this phase, their political power is greater, compared to previous stages. By now, social movements have seen success in the way they have begun to raise awareness of their motives and aims, they now rely on staff with specialised knowledge to run their day-to-day activities. There was clear leadership in WikiLeaks, with Julian Assange being the 'helm' of the project and Kristinn Hrafnsson being tipped as the new public face of WikiLeaks after the arrest of Julian Assange.

Decline is the final stage in the social movement. Decline refers to social movements declining through repression, co-optation, success, failure and adoption by mainstream. Decline through repression occurs when authorities, or agents on their behalf, use measures that are sometimes violent, to control or destroy a social movement. This was evident in WikiLeaks when groups such as the government aimed to take down the website in order to reduce and completely prevent documents from being released. The more revolutionary the social movement, the more likely authorities will attempt to repress it, this is because revolutionary movements are the most extreme of all movements and because they are dedicated to carrying out revolutionary reforms. Through applying a specific belief system, governments are more inclined to repress the social movement and an example of this is when governments aimed to shut down WikiLeaks.

WikiLeaks' main decline was through repression. Governments will often pass laws outlawing specific movements, activities or organisations, or justify attacks on them by declaring them as somewhat 'dangerous' to public order. This type of repression makes it extremely difficult for social movements to carry out their activities, recruit new members and this was the case in WikiLeaks as it continues to be under attack by the US government.

Decline through failure is when a social movement may end due to organisational failures, such as poor leadership, loss of interest among members or inadequate financial resources. Some individuals may lose interest when the excitement of early campaigns is replaced by routine. Division due to internal conflicts over goals, tactics and strategies is another common problem contributing to failure. WikiLeaks suffered from inadequate financial resources and division due to internal conflicts over goals, tactics and strategies. WikiLeaks paused their leaking of documents due to their financial crisis and some may view this as failure. Large corporate enablers

of online payments, including PayPal, Mastercard, Visa, Western Union and Bank of America declined to process donations. Because of this, WikiLeaks was experiencing a financial blockage which resulted to them holding off the leaking of confidential information, because they were so reliant on donations from major organisations, it resulted in the movement slowly diminishing. Assange mentioned at a press conference that the organisation was 'fighting for survival' which reinforces the idea of WikiLeaks' failure. WikiLeaks' failure also resulted in loss of interest among members within the group and from major organisation. WikiLeaks lost members because there was some 'very serious problems'. Through this, WikiLeaks lost support which ultimately led to decline.

Currently, WikiLeaks is in the decline stage as authorities are still attempting, and have attempted in the past (recently), to take down the WikiLeaks website and to cause the movement to ultimately decline through repression due to the WikiLeaks' actions, on behalf of authorities being labelled as deviant and illegal.

Note: This student essay has been largely left unedited.

## How power is used by a social movement and its opposition

'The most common way people give up their power is by thinking they don't have any.'  
(Attributed to Alice Walker, author of *The Colour Purple*)

Can you think of an example in society, contemporary or historical, where the statement above may have applied? Why might people hold the perception that they are powerless?

'Power is the chance to impose your will within a social context, even when opposed and regardless of the integrity of that chance.' (Max Weber)

Famous sociologist Max Weber's theory of power is a useful way of examining the relationships that are institutionalised, structured and systematised in society. He defined power as an individual enacting and achieving their own will even in the face of resistance by others. Weber's definition of power recognises that getting someone to do something they might not really want to do is not necessarily a bad thing. Power can have positive and negative effects. The same imposition of power can be experienced in diverse ways. Responses to the imposition of legitimate power involve:

- non-mandatory compliance or obedience – individuals are not forced to obey but do so of their own free will
- the belief that there's something to gain or a vested interest in complying
- the belief that the dominant individual has legitimate authority
- entrenched and long-term relations between those who exercise power and those who obey it, so that consistent patterns of inequality are established.

Social movements with more power have greater access to resources and are therefore more likely to achieve social change. Likewise, those individuals with power are more able to resist and/or repress the actions of social movements, which have less power. Sociologists usually define power as the ability to impose one's will on others, even if those others resist in some way. More generally, one could define 'power' as the potential to bring about significant change, usually in people's lives, through the actions of oneself or of others.

Weber outlines three main types of authority:

1. **Traditional authority** – this authority is tied to tradition and the idea that this is the way things have always been done. Examples include the authority of the monarchy and the idea that the father is the ‘head of the household’.
2. **Rational-legal authority** – this authority is based on the official role or position a person holds, tied to the system of rules and regulations (the law and other bureaucratic systems) within a society. Examples include employer/employee, teacher/student, police officer/citizen and expert/non-expert.
3. **Charismatic authority** – this authority is based on the charisma of the leader, as defined in a relationship dynamic (do others think they show ‘real leadership’ and a willingness to follow them). This type of power comes from interpersonal influence.

An individual or group may have one kind of authority and not others, or may have all three in varying degrees. One type of power can also change into another over time. A traditional structure can be upended by the rise of a charismatic figure, but charismatic movements often struggle with the death of the leader unless they shift towards a more rational-legal structure.

### ***Legitimate power***

Some sociologists distinguish between legitimate and illegitimate power. The use of power by those seen as having the right to it (because they are in positions of authority) is considered legitimate power. In a democracy, elected officials are granted legitimate power as political representatives for the members of a society. In a school, the teacher has legitimate power to set school-assessed coursework (this power may be disliked but it is nevertheless legitimate). This form of power is often referred to as authority.

As stated earlier, legitimate does not necessarily mean just, rational or right. This power relies on subjective judgement and context. Power is legitimate when people consistently display a willingness to believe in the legitimacy of the claims made and actions taken by those in positions of authority.

When protesting against or questioning the actions of those in power, social movements often call into question an authority’s legitimacy.

### ***Illegitimate power***

In sociology, power that requires the use of coercion, the threat of force or the use of force to make people comply is known as illegitimate power. Note that in other forums, coercion and use of force is considered legitimate power by the nation-state. Another important point about illegitimate power is that it is not recognised or endorsed by those forced to comply with it. Resistance and disobedience are often the response to displays of what is perceived as illegitimate power.



## **Activity 4.2.11 – Review questions**

1. Explain the difference between Max Weber’s three types of authority.
2. What evidence is there amongst the movement against the Dakota Access Pipeline of traditional, charismatic and rational-legal types of authority?
3. What kinds of changes and shifts can occur in positions of authority?

### **Media and technology as powerful tools for new social movements**

'Most people I know have an almost inseparable relationship with their smartphone and an insatiable desire for content, new images and captivating videos to share.

We have all turned into publishers, syndicating news to our respective social and professional networks at the press of a button. The whole world of viral marketing and word-of-mouth citizen engagement is racing ahead in leaps and bounds as the "sharing" function becomes indispensable to people's daily lives, feeding our social whims and, for many, validating our existence as social citizens. This is all good news for the world of campaigning and capacity building, i.e. garnering support around popular issues and creating traction.'

(Iain Patton, founder and CEO of the Ethical Team – [www.ethicalteam.com](http://www.ethicalteam.com))

As the world has globalised, many people have gained extensive access to information and communications technology (ICT), which has greatly accelerated the process of accessing and sharing information. The evolution of technology has led to new ways of exchanging ideas using a diverse range of platforms and mediums, all of which have played a huge role in the emergence, impacts and power of social movements. When we talk about the media, we are generally referring to books, newspapers, radio, television, movies, magazines, recordings, the internet and social media.

In contemporary, developed societies, power is often claimed through the strategic use of technology and the media. The identity of a movement, its ability to brand and promote itself effectively on a global scale for maximum impact and raised awareness, is often shaped by its online presence and interactions. This point is made by Szerszynski (2002):

'In a highly mediated information age, power resides largely at the level of control over symbolic codes and schemes of meaning, so it is here that social movements increasingly concentrate their labour'.

Given that the media can't resist 'conflict, event, personality' (Smith, 2000), many social movements have become adept at purposefully using media organisations for their own benefit and gain. 'Sabotage and violence were usually seen as part of the pre-democratic repertoire of movements, and are in decline, as the media and spread of education provided more people with the resources and repertoires to protest within the system' (Meyer and Tarrow, 1998).

'I was just another protector with a camera, my video camera and my smartphone. And technology has been very vital in our fight here,' said Hoferer, a member of the Walker River Paiute Tribe who was part of the movement against the Dakota Access Pipeline (as reported in 'Dakota Access Pipeline Fight Watched on Facebook Live Around World.'

 See [www.nbcnews.com/storyline/dakota-pipeline-protests/dakota-access-pipeline-fight-watched-facebook-live-around-world-n678366](http://www.nbcnews.com/storyline/dakota-pipeline-protests/dakota-access-pipeline-fight-watched-facebook-live-around-world-n678366)

Hoferer was one of many protesters who shared footage of the Dakota Access Pipeline conflict with the world. Videos recording violent clashes between police and protesters attracted upwards of 4 million views on Facebook alone and received support from across the globe in the form of signed petitions and online protests.

Participants in the movement claim that using social media platforms to 'share from within' the movement is vital, because of a perceived lack of mainstream media coverage.



### Activity 4.2.12 – Social movements and the media

Rewatch the TED Talk by Clay Shirky you viewed in Activity 4.2.2:

[www.ted.com/talks/clay\\_shirky\\_how\\_cellphones\\_twitter\\_facebook\\_can\\_make\\_history](http://www.ted.com/talks/clay_shirky_how_cellphones_twitter_facebook_can_make_history)

1. According to Shirky, how has the media landscape transformed from the twentieth to the twenty first century?
2. Explain what Shirky means when he says, 'the internet is the first medium in history that has native support for groups and conversation at the same time'.
3. 'Every time a new consumer joins this media landscape, a new producer joins as well, because the same equipment – phones, computers – let you consume and produce.' Discuss the implications of this statement in relation to the emergence of new social movements.
4. Shirky asks, 'How can we make best use of this media?'. Answer this question by evaluating the most effective uses of media by the movement against the Dakota Access Pipeline.
5. Complete this table to gain an understanding of how power was used by, and against, the movement opposed to the Dakota Access Pipeline during the different stages of the movement.

Stage	Power used by the movement	Power used by opposition to the movement
Emergence		
Coalescence		
Bureaucratisation		
Decline		

6. WikiLeaks is an independent website that invites people to post information and documents that powerful interest groups would prefer to keep secret. Julian Assange is its founder and leader. In 2010, the organisation received a shocking video and supporting documents from whistle-blowers within the US military, which were then leaked online for the world to see. You can read more about it in this article (Dan Froomkin, Huffington Post, 2017): [www.huffingtonpost.com.au/entry/WikiLeaks-exposes-video-o\\_n\\_525569](http://www.huffingtonpost.com.au/entry/WikiLeaks-exposes-video-o_n_525569)
7. In response to the leak, the US government arrested Chelsea (born Bradley) Manning after detecting, from her instant messages and emails to a high-profile former hacker, that she had passed these materials to WikiLeaks, along with thousands of pages of confidential US diplomatic cables. Manning faced two charges under military law for allegedly illegally transferring the Iraq video and copies of documents to her computer, and then for passing 'national defense information to an unauthorised source'. The charge sheet said Manning leaked the material to 'bring discredit upon the armed forces'. Read the 2010 article from *The Guardian*, 'US private Bradley Manning charged with leaking Iraq killings video' (Chris McGreal, 2020) – [www.theguardian.com/world/2010/jul/06/bradley-manning-charged-iraq-killings-video](http://www.theguardian.com/world/2010/jul/06/bradley-manning-charged-iraq-killings-video) – for more information. With reference to the representation and this case, evaluate how power has been used by WikiLeaks and its opponents.
8. Read more about the three types of authority from 'Sociology: Understanding and Changing the Social World', here: [open.lib.umn.edu/sociology/chapter/14-1-power-and-authority](http://open.lib.umn.edu/sociology/chapter/14-1-power-and-authority)
9. Earth First! is a progressive environmental advocacy group that began in 1979 in the south-west of the United States. Earth First! aims to end the exploitation and destruction of the environment. It could be classified as a revolutionary social movement. Members believe that the destruction of the planet and its sustainable Indigenous cultures has resulted in worldwide tragedy. Explore examples of direct action by checking out Earth First!'s website: ([earthfirstjournal.news](http://earthfirstjournal.news)). Then consider the approach promoted by the Metta Center for Non-Violence ([mettacenter.org](http://mettacenter.org)). Complete a PMI (pluses, minuses, interesting) chart on each approach to evaluate its capacity to achieve social change, then respond to these questions:
  - a. How can non-violent actions change society? What are some examples of this according to Earth First! and other movements?
  - b. How important is it for a social movement to be non-violent?
  - c. Which is more effective in bringing about social change – violent action or non-violent action?
10. 'At the public, political level, movements engage in acts of symbolic challenge to dominant understandings through prophecy, paradox, carnivalesque, reversal and irony' (Szerszynski, 2002). Find the meanings of these terms and look for evidence of such strategies in the movement against the Dakota Access Pipeline. Present your findings using Paperli ([paper.li](http://paper.li)).

## Strategies used by environmental movements

Environmental movements have their own set of unique strategies and approaches to using power to achieve their aims. Their protests typically take the form of a narrative, often with clearly recognised scripts and roles (Benford and Hunt, 1992). For example, Greenpeace often employs a 'David and Goliath' narrative to depict the momentous challenge of standing up against 'evil, giant corporations' in order to protect the planet from degradation.

🌐 Watch the Greenpeace clip 'Greenpeace: Inspiring Action': [www.youtube.com/watch?v=zVu9eawb1QY](http://www.youtube.com/watch?v=zVu9eawb1QY)



As you can see from ‘Greenpeace: Inspiring Action’, ‘images rather than factual claims’ can dominate the actions of environmental protesters. This ‘grounds their legitimacy in the sincerity and commitment of the protester, and in the emotional reactions of the viewers’ (Szerszynski, 2002).

In addition to narrative and imagery, environmental movements also use *ritual*, which is repeated, rule-bound behaviour that is on display, symbolic (partly or wholly) and excessively dramatic. ‘Environmental protest movements draw on strategies of ritualisation in order to both help bind the movement together, and also to communicate to wider society’ (Szerszynski, 2002).



### Direction action methods

Direct action is defined as the attempt to effect change immediately through boycotts, blockades, strikes and civil disobedience. These strategies are still widely used by social movements, but interestingly research indicates that activists often combine sabotage and violence with a range of more familiar social movement repertoires and even forms of conventional political participation (Plows et al., 2004) to achieve their aims. Social movements are well aware that ‘one two-dollar can of spray can reverse a hundred-thousand-dollar media campaign’ (Rushkoff, 1996). Social movements don’t necessarily involve violence, despite sometimes being met with violent repression or backlash. Direct action methods can be non-violent in nature.



### Activity 4.2.13 - Representation analysis

1. Read the 2019 article ‘Extinction Rebellion: how to craft a protest brand’ (Julie Shiels, The Conversation, 2019) [theconversation.com/extinction-rebellion-how-to-craft-a-protest-brand-123084](https://theconversation.com/extinction-rebellion-how-to-craft-a-protest-brand-123084)
2. Explore this gallery of Extinction Rebellion posters and artwork included in the 2020 article by Dave Margulis, ‘How Design Made Extinction Rebellion a Global Movement’: [dmworkshop.com/how-great-posters-and-distributed-design-made-extinction-rebellion-a-global-movement](https://dmworkshop.com/how-great-posters-and-distributed-design-made-extinction-rebellion-a-global-movement)

Pick one representation and analyse it, using these prompts as a guide:

- What is being represented (the issue or focus)?
- Who is the intended audience?
- Whose beliefs or values are being promoted?
- What assumptions about family underpin the representation?
- How is the representation likely to influence perceptions (views, opinions) of the audience?
- How is the representation likely to influence awareness (knowledge) among the audience?
- Is there evidence of homogeneous thinking about families within the representation?
- Is the impact of the representation on perceptions and awareness negative or positive overall?



### Activity 4.2.14 - Evaluating methods of protest

‘...we have an Australian way to deal with this challenge [climate change] and it’s been put into place.

I’ll tell you what the Australian way isn’t, the Australian way is not what we have seen with the vandalism in our capital today. I don’t associate, in any way, shape or form, that foolishness with the good-hearted nature of Australians who care deeply about this issue, as I do and my government does. I don’t associate them with this. They have no part with that foolishness today, any more than we’ve seen in other selfish protests around this country.

Australians care deeply about this issue, and so does our government. Action will be taken against those who have committed those offences in our capital today, as they should and, I think Australians who, regardless of what their position on this issue, would agree with that. That is not the way we go forward.

There is a woman that I wave to almost every morning when I come into this building, as I drive up. And there’s often people, as you all know, who will be putting their point across peacefully and calmly down there on the ramp coming up into Parliament House. She’s there almost every morning and she makes this point every day, and she gives me a wave and she gives me a smile. I’ll tell you what, I’m listening to her. I’m listening to Australians about this issue. And, more than that, we’re taking action that I think will actually make the difference.

We need the technological changes that will transform the global energy economy of the world. It’s not good enough for it to just happen to Australia and the United States and in Europe. It must happen in these other countries, and they must have prosperity. Otherwise, we will not fix this. That is the Australian way.’

Remarks from Prime Minister Scott Morrison in response to Extinction Rebellion protests in Canberra, August 2021.

1. Outline Scott Morrison’s contention about protest methods used by environmental movements, such as Extinction Rebellion, in the excerpt above.
2. Explain why politicians may be reluctant to admit that disruptive protest can lead to social change.
3. Read this 2021 article by Mischa Ketchell on *The Conversation*, ‘Can a polite sign lead to political change? What kinds of protest work?’: <https://theconversation.com/can-a-polite-sign-lead-to-political-change-what-kinds-of-protest-work-166023>
4. Considering disruptive, violent and passive methods of protest with regard to how effective these methods are in creating social change, write a brief ‘recipe’ in which you provide measurements and instructions for these methods as key ingredients in a ‘protest pie’.
5. Explore the many movements that have emerged in response to the issue of climate change, outlined on the Climate for Change website, [climateforchange.org.au/climate\\_movement](http://climateforchange.org.au/climate_movement).
6. Using some of the resources and representations below, explain the ways power was used by the government, non-government organisations (NGOs) and individuals in supporting the movement against the Dakota Access Pipeline, and evaluate whether these displays of power were legitimate or illegitimate.
  - a. ‘North Dakota Access Pipeline: 141 arrests as protesters pushed back from site’, *The Guardian*, 29 October 2016, <https://www.theguardian.com/us-news/2016/oct/27/north-dakota-access-pipeline-protest-arrests-pepper-spray>  
(excerpt below – used with permission)

**Excerpt**

“Law enforcement officials arrested 141 people in North Dakota after police surrounded protesters, deploying pepper spray and armoured vehicles in order to clear hundreds of Native American activists and supporters from land owned by an oil pipeline company.

[...]

Cecily Fong, spokeswoman for the state department of emergency services, told *The Guardian* that the pipeline operator would be in charge of securing the site once law enforcement successfully removed activists. “Our intent from the beginning here is that no one gets seriously hurt. We’ve shown a lot of patience and discretion.”

The security response of the pipeline company, however, has proven to be controversial. On Wednesday, the Morton County sheriff’s office revealed that some private guards were not properly licensed when they deployed dogs on unarmed activists.

In a hastily planned press briefing, Kirchmeier told reporters that police were planning to remain in place “as long as it takes” to keep protesters off the pipeline’s land. Fong also claimed that protesters set fire to multiple pipeline excavators.”

- a. Dean Dedman Jr, a member of the Standing Rock Hunkpapa tribe from South Dakota, recorded the protests by drone and contributed the footage to the *Guardian* in 2016: [www.theguardian.com/us-news/video/2016/aug/29/north-dakota-oil-access-pipeline-protest-video](http://www.theguardian.com/us-news/video/2016/aug/29/north-dakota-oil-access-pipeline-protest-video)
- b. This short video from NBC news, ‘Dakota Access Pipeline Protesters: “The World Needed to See What Was Going On”’: [www.youtube.com/watch?v=15YAD0Us4N4](http://www.youtube.com/watch?v=15YAD0Us4N4)  
The video’s description notes that ‘Native Americans are broadcasting their own stories live online to show the world ‘the truth’ about the controversial pipeline construction. Those leading the movement online explain how social media has empowered them – in their own words and through their own camera lenses.’
- c. The Standing Rock Sioux Tribe is leading the movement and has developed a significant online presence to garner support and raise awareness globally. See their campaign website ([www.standwithstandingrock.net](http://www.standwithstandingrock.net)) and Facebook page ([www.facebook.com/standingrockST](http://www.facebook.com/standingrockST))
- d. Alongside a number of other bureaucratic and legal measures, the Standing Rock Sioux Tribe successfully sued the Army Corps of Engineers, which permitted the project, alleging that the agency violated the National Historic Preservation Act (NHPA) and the National Environmental Policy Act (NEPA) – see: <https://earthjustice.org/sites/default/files/files/3154%201%20Complaint.pdf>



- e. Celebrities and public figures, such as actors Shailene Woodley and Mark Ruffalo, and civil rights activist Jesse Jackson travelled to North Dakota in solidarity with the Standing Rock Sioux. Listen to, and read about, the song that Neil Young wrote about the movement: [www.rollingstone.com/music/music-news/neil-young-protests-dakota-access-pipeline-with-indian-givers-video-102903](http://www.rollingstone.com/music/music-news/neil-young-protests-dakota-access-pipeline-with-indian-givers-video-102903)
- f. Thousands of Native Americans and environmental activists marched through downtown Washington, DC, to the White House to protest the construction of the Dakota Access Pipeline: [www.theguardian.com/us-news/2017/mar/10/native-nations-march-washington-dakota-access-pipeline](http://www.theguardian.com/us-news/2017/mar/10/native-nations-march-washington-dakota-access-pipeline)
- g. Video: 'Dakota Access Pipeline Company Attacks Native American Protesters with Dogs and Pepper Spray' (Democracy Now!, 4 September 2016) [www.democracynow.org/2016/9/4/dakota\\_access\\_pipeline\\_company\\_attacks\\_native](http://www.democracynow.org/2016/9/4/dakota_access_pipeline_company_attacks_native)
- h. 'Dakota Access Pipeline Protests In North Dakota Turn Violent' (NPR, 4 September 2016): [www.npr.org/sections/thetwo-way/2016/09/04/492625850/dakota-access-pipeline-protests-in-north-dakota-turn-violent](http://www.npr.org/sections/thetwo-way/2016/09/04/492625850/dakota-access-pipeline-protests-in-north-dakota-turn-violent)
- i. 'Lawsuit Dismissed Against Dakota Access Pipeline Protesters' (US News, 19 May 2017) [www.usnews.com/news/best-states/north-dakota/articles/2017-05-19/lawsuit-dismissed-against-dakota-access-pipeline-protesters](http://www.usnews.com/news/best-states/north-dakota/articles/2017-05-19/lawsuit-dismissed-against-dakota-access-pipeline-protesters)
- j. Since 2016, the Standing Rock Youth Council has organised a number of long-distance relay runs that have gained global attention and unified young Indigenous people around resistance to the Dakota Access Pipeline. In February 2021, they completed a 93-mile relay in subzero temperatures from South Dakota back to Sacred Stone Camp. 'Running is praying too—in a physical way. [...] Wherever we ran, where we laid our footprints down, our prayers down, it was heard not just through our nation but throughout Oceti Sakowin. [...] It woke up this common sense of feeling like you belong to something. You feel like you need to stand up, or you just need to do something.' - Standing Rock Youth Council member Bobbi Jean Huyamni.

 Watch the video ([www.facebook.com/watch/?v=881843429025634](https://www.facebook.com/watch/?v=881843429025634)) and explore other examples of #shutdownDAPL protests.

'Ritualisation is often employed where power and legitimacy are grounded not in a worldly authority, but in a higher moral law. The important symbolic component of many protest actions, such as the heroic last stand, locked in at the top of a lone tree, can be seen as providing a ritual legitimisation to acts that are not granted legitimacy from formal sources of legal authority. The very illegality of many protest actions is thus turned from a sign of illegitimacy into a different mode of legitimation, one deriving its moral force from the personal risk the actor is prepared to undertake to underwrite their commitment to protect nature' (Szerszynski, 2002).

7. How do supporters of the movement against the Dakota Access Pipeline use ritualisation as a powerful tactic? Provide evidence.

## Influences of social movements on social change

'Small events can produce large and unpredictable effects, meaning that complex systems are increasingly subject to shockwaves.'

Michael Mann, 'The Sources of Social Power' (1993).

It's important for you to be able to clearly articulate specific examples of change that occurred as a result of the actions of a social movement. As discussed at the start of this study, there are five possible factors that can contribute to overall social change:

**political – economic – cultural – technological – environmental**

When we talk about social change, we are referring to actual changes in behaviour, conditions, knowledge, policies and laws, norms, relationships, resources and so on. The change must be detectable and verifiable using empirical evidence (through observation and experience, not just theory).

### **Sample analysis of (environmental) change as a result of the movement against the Dakota Access Pipeline**

Pipeline construction stalled temporarily in December 2016 as a result of protests led by the Standing Rock Sioux, leading to some direct environmental change as the land was briefly protected from further building. However, the pause in construction was short-lived as the pipeline resumed operation on 1 June 2017 under the orders of President Trump. Standing Rock Sioux attorney, Jan Hasselmen, then ‘reluctantly’ proposed an alternative to shutting down the pipeline, which was increased public reporting of pipeline issues such as repairs and implementation of a spill response plan. Because of the alleged millions of dollars that would have been lost if the pipeline operation stopped, the courts deliberated the options at the time.

The movement has since stretched through three American presidential administrations and, despite on-going protest and litigation by the Standing Rock Sioux Tribe, the oil pipeline has continued to operate without a federal permit for almost five years.

In 2022, under US President Joe Biden’s administration, America’s highest court ruled that the U.S. Army Corps of Engineers must move forward with a long-delayed environmental review of the disputed segment of the pipeline, as the final portion of the pipeline crosses through a treaty-protected body of water. The court confirmed unresolved concerns about the potential impacts of oil spills and the likelihood that one could take place, but did not rule to shut the pipeline down.

In a video released by the tribe in February 2022 Chairwoman Janet Alkire said:

‘First, the fight is not over, the fight for our water, for the unborn and for Mother Earth. [...] Every day that the pipeline operates and transfers oil, trespass damages continually accrue. [...] Each day is a risk of more than a half-million barrels of oil poisoning our most precious water source, the Missouri River.’

Source: <https://www.facebook.com/watch/?v=529793981707237>

Regardless of the outcome in North Dakota, activist leaders say they plan to channel the energy generated in Standing Rock to oppose a wide range of fossil fuel projects in development across the country. The movement against the Dakota Access Pipeline has given rise to a global movement of Indigenous resistance to fossil-fuel infrastructure projects.



#### **Activity 4.2.15 – Evaluating the #NODAPL movement**

1. ‘To truly revolutionise how things are done, it’s not enough to change a policy or shift leadership to a new regime. You must change the beliefs that lead to actions. History is made by those who can define a path forward and persuade others – even those who are initially skeptical – that it is a journey worth embarking on.’ – Satell and Popovic, ‘How Protests Become Successful Social Movements’, *Harvard Business Review*, 2017: [www.hbr.org/2017/01/how-protests-become-successful-social-movements](http://www.hbr.org/2017/01/how-protests-become-successful-social-movements).

In a 400-word extended response, evaluate the extent to which the movement against the Dakota Access Pipeline changed the beliefs underpinning the actions of the movement’s opposition. When formulating your response, you may choose to consider Energy Transfer’s position on what it considers misconceptions about the Dakota Access Pipeline, as listed on their website: [www.dapipelinefacts.com/the-facts.html](http://www.dapipelinefacts.com/the-facts.html)

- The purpose of a social movement is to effect change. Carefully read 'The Dakota Access Pipeline Fight is the Future of Environmental Activism' (Justin Worland, *TIME*, 2016) – [www.time.com/4586218/dakota-access-pipeline-keystone-2017](http://www.time.com/4586218/dakota-access-pipeline-keystone-2017).

Using a 4x4 grid, with each square labelled challenge, choices, consequences, conclusion, broadly evaluate the influence and effectiveness of the movement against the Dakota Access Pipeline.

- Conduct your own research on the movement against the Dakota Access Pipeline to identify specific evidence of change. List them under PECTE, then rank them from least to most powerful/significant, or, create a 'ripple chart' that clearly depicts the influence of the movement on creating social change. The central circle of your ripple chart should represent the movement, while the ripples stemming from that are the social changes that occurred as a result of the movement. The further the ripples are from the centre, the more intense, long-lasting and significant the changes are. Excellent ripple charts will consider the impacts of each ripple (i.e., the resulting ripples!). Start with this resource: Dakota Access pipeline: Is the Standing Rock movement defeated?' (Northcott, C, BBC News, 9 February 2017): [www.bbc.com/news/world-us-canada-38924160](http://www.bbc.com/news/world-us-canada-38924160)
- Complete the tables below to get a precise understanding of what and who was changed as a result of the movement against the Dakota Access Pipeline.

<b>Energy Transfer Partners</b>	
<b>Goals</b>	
<b>Power used</b>	
<b>Impacts</b>	

<b>Standing Rock Sioux Tribe</b>	
<b>Goals</b>	
<b>Power used</b>	
<b>Impacts</b>	

<b>Other Native American tribes</b>	
Goals	
Power used	
Impacts	

<b>Environmental activists</b>	
Goals	
Power used	
Impacts	

<b>Farmers and ranchers in the area</b>	
Goals	
Power used	
Impacts	

<b>State and local governments</b>	
Goals	
Power used	
Impacts	

<b>The federal government (including the Army Corps of Engineers)</b>	
Goals	
Power used	
Impacts	

<b>Former president Barack Obama</b>	
Goals	
Power used	
Impacts	

<b>Former president Donald Trump</b>	
<b>Goals</b>	
<b>Power used</b>	
<b>Impacts</b>	

5. Using your findings on how the movement against the Dakota Access Pipeline created change, respond to these questions:
  - a. Who suffered from, or was disadvantaged by the changes, and how?
  - b. Who benefited from the changes, and how?
  - c. What money or effort was expended to bring about change? Who can or should provide these resources?
  - d. How much can people, and therefore society, really change?
6. Some scholars have reflected on the lack of understanding of ‘sacredness’, which has underpinned tensions and conflict between supporters and opponents of the Dakota Access Pipeline. This highlights that the movement against the Dakota Access Pipeline is not purely concerned with environmental issues.

‘The intimate connection between landscape and religion is at the center of Native American societies. It is the reason that thousands of Native Americans from across the United States and Indigenous peoples from around the world have traveled to the windswept prairies of North Dakota. But, despite our 200-plus years of contact, the United States has yet to begin to understand the uniqueness of Native American religions and ties to the land. And until this happens, there will continue to be conflicts over religious ideas of land and landscape, and what makes a place sacred.’

(From ‘Why understanding Native American religion is important for resolving the Dakota Access Pipeline crisis’ by Rosalyn LaPier, 2016. The Conversation: [www.theconversation.com/why-understanding-native-american-religion-is-important-for-resolving-the-dakota-access-pipeline-crisis-68032](http://www.theconversation.com/why-understanding-native-american-religion-is-important-for-resolving-the-dakota-access-pipeline-crisis-68032))

Conduct your own research into the religious beliefs of Native American societies and reflect on the type of change (PECTE) the movement against the Dakota Access Pipeline has attempted to create. What are the barriers and challenges to this sort of change? What impact has the movement against the pipeline had on this sort of change?

## Case study report and study activities

Now that you've studied an environmental movement in depth and observed the level of detail required, it's time for you to pick another movement of your choice and research its purpose, evolution, power and outcomes. The social movement you choose should be at a stage where its impact on social change has been commented on in a range of sources – this will ensure you have enough secondary sources to work with. An important part of this task involves comparing and contrasting your chosen movement to the Dakota Access Pipeline environmental movement. You'll need to write a report of 800 to 1000 words containing the components below. Each component is worth 5 marks, for a total of 50.

1. Explain the purpose of the social movement. What issue(s) is it addressing? What are its core objectives?
2. Describe the social movement: give background information, origins, founders, key dates and events. It's helpful to create a timeline.
3. Identify whether the social movement is alternative, redemptive, reformative or revolutionary. Whom does it affect? How broad is its impact? What aspect of society is the movement affecting?
4. Discuss how the deprivation theory and/or new social movements theories can be applied to frame your understanding of the social movement.
5. Identify the current stage of the social movement: emergence, coalescence, bureaucratisation or decline, with reference to evidence from a number of secondary sources.
6. Explain the ways power is used by the government, NGOs and individuals in promoting the movement and evaluate whether these displays of power are legitimate or illegitimate.
7. Explain the ways power is used by the government, NGOs and individuals in eroding or challenging the movement and evaluate whether these displays of power are legitimate or illegitimate.
8. Analyse the outcomes of the movement: What specific change has occurred?
9. Evaluate anticipated changes that could occur if the movement satisfied all its objectives and overcame its opposition.
10. Compare and contrast the social movement to the Dakota Access Pipeline environmental movement with consideration to the components above.

### **Success criteria**

- a. Analysis of the nature of the social movement
- b. Evaluation of the influence of the social movement on social change
- c. Sourcing and synthesis of a range of relevant evidence to support observations and analysis
- d. Reflection on approaches to understanding the social world
- e. Understanding and use of key concepts and theories.

**Your case study: some inspiration**

If you're not sure what movement to complete your research project on, you could look into using any of the interesting movements listed below:

The Umbrella Movement, Hong Kong	#BlackLivesMatter	Kony 2012	Arab Spring
Global Catholic Climate Movement	Marriage Equality	Occupy Wall Street	Bulldozer Revolution
YouStink – The Lebanese Garbage movement	Venezuela's student movement	Vibra Mexico (Mexico Moves)	LGBTIQ+ movement
9/11 Truth movement	Voluntary human extinction movement	Slow food movement	Food waste movement

**Activity 4.2.16 – Annotate and assess**

Below, you will find a sample student's case study notes on the environmental movement Earth First! Annotate them while looking for evidence of the components above, and use the success criteria to arrive at an overall mark out of 50 (10 marks per criteria). Justify your assessment with feedback on what was done well and what could be further improved or strengthened.

**Sample student's case study notes**

Earth First! is a progressive environmental advocacy group that began in 1979 in the southwestern United States. Earth First could be classified as a revolutionary social movement, as the group has emerged from extreme dissatisfaction within society. Revolutionary movements are committed to carrying out extremist types of reforms in a bid to alter a society's structure or practices. Their ultimate aim is to gain exclusive control over those in society. Earth First aims to end the exploitation and destruction of the environment. Members believe that the ruination of the Earth and its sustainable indigenous cultures has resulted in tragedy all around the globe. Earth First formed in response to an 'ineffective environmental community' that was becoming increasingly 'corporate' and 'compromising' in regards to achieving results. Founding members decided that it was not 'enough to ask politicians and corporations to destroy less wilderness', they had to take action 'to recreate lost habitats and reintroduce extirpated predators'. The Earth First movement is guided by a philosophy of deep ecology and operates on a non-hierarchical structure with no staff or formal leadership. Members reject any type of reformative movement that advocates for minor change and target all of society, as they do not believe these movements bring about change which is sustained and meaningful for the entire world.

The Earth First! movement arose from widespread unrest with the 'corporate' and 'compromising' actions of the environmental activist movements in America in the 1970s. Provoked by a lack of effective environmental advocacy groups and firm leadership in regards to preserving nature, activists Dave Foreman, Mike Roselle,

Howie Wolke, Bart Koehler and Ron Kezar envisioned a revolutionary movement which would draw upon the ideas of the new science of conservation biology. The concept came together on a hike towards Albuquerque when Foreman called out 'Earth First'

These founding members were guided by the belief that removing of a single strand from the entire web of life produces a ripple effect of catastrophic consequences. They believed in the fact that nature exists for its own sake, and is not a malleable construct for humans to destroy. Earth First! is a movement that does not have members, but consists of a community of Earth First-ers, who practise acts that range from legal organising to civil disobedience and 'monkeywrenching'.

The deprivation theory suggests that social movements have their foundations among people who feel deprived of some goods or resources. According to this theory, a social movement often transpires because there is a belief that change will not come about by traditional methods. This relates to the Earth First movement because it references social inequality and the ways in which unconventional protesting means must be used if change is needed. Earth First relies on unorthodox ways of presenting a point, such as members chaining themselves to trees and cordoning off areas with fallen flora in a bid to stop police.

The new social movements theory claims that contemporary social movements are movements for change based on the desire for structural reform rather than revolution, and they do not attempt to dismantle existing political or economic systems. These types of movements are viewed as the inevitable outcome of changing social, economic and political relationships in a post-industrial society. New social movements are a reaction to a feeling of disillusionment towards political systems of government. This relates to the Earth First movement because it has stemmed from dissatisfaction with the measures undertaken by the government and by other environmental activist groups to protect the environment.

The first stage of any social movement is called emergence, which is also referred to as the 'social ferment' stage. In this stage, the social movement is very preliminary and the amount of organisation is very limited. It can be thought of as a widespread sense of discontent, as potential participants are unhappy with a policy or social condition, but have not taken action as of yet. In the emergence stage of Earth First, many people were disgusted by the increasingly corporate, compromising and ineffective environmental activism community. There was a widespread feeling of dissatisfaction with the accomplishments of the so-called 'environmental groups', and this encouraged the beginning of the movement.

The second stage of a social movement's progression is called coalescence, and it occurs when the movement has overcome some obstacles. Also called the 'popular stage', coalescence is characterised by a clearly defined sense of discontent among members. It is when individuals participating in the mass behaviour become aware of each other, and when leadership emerges. The Earth First activists envisioned a revolutionary movement that would set aside multimillion-acre ecological preserves all across the United States. In this stage, Earth First began hosting mass demonstrations, such as the gathering of Earth First members from around America to take action against Willamette Industries logging company. They were more organised, and yet Earth First does not have a clear leader.

The third stage of a social movement is called bureaucratisation, also referred to as 'formalisation'. It is when higher levels of organisation and coalition-based strategies come into effect. In this stage, social movements have seen success in the way they have begun to raise awareness of their motives and aims. They now rely on staff with specialised knowledge to run their day-to-day operations. This is the stage that Earth First is in due to the amount of awareness they have raised on the topic of nature conservation. They run a journal which contains reports on direct action – displaying their organisation and success, and carrying out large protests which attract attention from around the world.

The final stage in the social movement cycle is decline, which is also referred to as 'institutionalisation'. Decline does not necessarily mean failure. Earth First has not gone through this stage yet.

Max Weber defined power as 'the chance to impose your will within a social context, even when opposed and regardless of the integrity of that chance'. Other interpretations explain it as 'being influential, having control, being effective'. In a sociological context, power is referred to as the ability to impose one's will on others, even if there is resistance in some way. There are two main types of power, being legitimate and illegitimate power. In regards to the social movement, Earth First, it could be said they hold illegitimate power in society. Illegitimate power is power that requires the use of coercion or threat of force to bring about compliance. It is power that people do not accept as just, and it may be seen as immoral, illegal, lacking popular support or unscientific. Earth First is not an authoritative group in society, although members may believe it is, due to its lack of sanctioned authority. Earth First utilises unconventional methods of protest to make their points, including barricading roads and chaining themselves to trees. These are not practices often employed by those who have legitimate power. Yet Earth First could possibly be considered authentically powerful due to members' expert knowledge when it comes to the environment and environmental movements. Expert knowledge plays a part when the expert possesses the power to define ordinary people or to withhold knowledge from others. Earth First members would hold expert knowledge over others who may not be as educated on environmental movements. On the other hand, legitimate power is the use of power by those who have the right to it, such as elected officials and police officers. This form of power is often referred to as authority. The opposition to Earth First protests is usually the police, and they obviously hold legitimate power due to their status in society.

Note: These student notes have been largely left unedited.

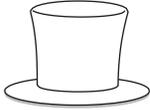
### ***Claim interrogation task***

Sociology is a social science and involves the systematic study of society through observation and experiment. Sociologists collect, analyse and reach conclusions about data in an objective and measured manner. It is crucial that your own sociological inquiry is accurate, reliable and displays your rich sociological imagination. This is what your teacher and examiners hope to see in the essay responses you produce in the SAC and exam for this Area of Study. Now that you have extensively explored the concepts and ideas around social movements and social change, it is time to synthesise your knowledge and interrogate some claims related to what you have studied:

1. What is happening in other parts of the world doesn't really have an impact on social movements in Australia.
2. Deprivation theory is no longer useful for understanding new social movements.
3. Social movements have both a local and global impact.
4. Challenges faced by a group in society can be overcome through collective action.
5. All social movements achieve real outcomes.
6. Only informed and educated individuals are likely to create real change in a society.
7. Social change is not a simple, linear cause-and-effect process.
8. If a social movement is to be successful in achieving change, it needs to work with the system, compromise and be flexible.
9. The most important stage of a social movement is bureaucratisation.
10. Evolving technologies will inevitably lead to an increase in activism and hence more dramatic social change in the future.

### ***Interrogation framework***

In groups of three, use Edward de Bono's Six Thinking Hats framework to interrogate one of the claims above. This technique breaks down the thinking process into six components:



#### **White Hat**

The factual, informative perspective (what can we know for sure about the claim?).



#### **Red Hat**

The emotional perspective (what does your gut or intuition say?).



#### **Black Hat**

The 'devil's advocate' perspective (what are the weaknesses and flaws in the claim?).



#### **Yellow Hat**

The positive, idealistic perspective (what is valid and insightful about the claim?).



#### **Green Hat**

The creative perspective (what possibilities, alternatives and new ideas emerge in response to the claim?).



#### **Blue Hat**

The logical, structured perspective (how should we think about or approach this claim?).

See: [https://wonthaggi.vic.edu.au/makingadifference/teacher\\_research\\_guide/defining/defining\\_debono.htm](https://wonthaggi.vic.edu.au/makingadifference/teacher_research_guide/defining/defining_debono.htm)

Your group can then present your interrogation to the rest of the class.

## Questions and responses

Look at each of the example questions and their suggested answer content. Write an answer to each of the questions using the guiding dot points and swap with a classmate to mark it.

### **Question 1 (3 marks)**

Define 'social movement' and explain how a social movement can create social change.

- Define social movement.
- Define social change.
- Explain how social movements can create social change by providing examples of methods and strategies.

### **Question 2 (4 marks)**

Discuss ways a social movement may use technology to achieve its aims. (4 marks)

- Acknowledge that new social movements increasingly use technology in pursuit of their aims.
- Discuss at least two ways a social movement may use technology to achieve its aims.
- Provide a specific example.

### **Question 3 (7 marks)**

Describe one theory used to explain the emergence of social movements and evaluate the theory's ability to account for the emergence of social movements.

- Demonstrate an understanding of the concept of social movement.
- Describe either deprivation theory or new social movements theories, including key features of the theory in explaining why social movements emerge.
- Explain the strengths and weaknesses of the theory in accounting for the emergence of social movements.
- Evaluate the overall theory's ability to account for emergence of social movements.

### **Question 4 (2 marks)**

Define the concept of a social movement.

- List the key features of a social movement.

### **Question 5 (8 marks)**

Referring to a social movement you have studied this year, discuss how power is used by the social movement and its opposition.

- Outline a social movement.
- Define power and reference Weber.
- Discuss at least one way the movement used power.
- Identify the opposition of the movement.
- Discuss at least one way the movement's opposition used power.
- Use detailed evidence.

**Question 6 (2 marks)**

Explain the difference between alternative and redemptive social movements.

- Distinguish between the two types of social movements with reference to the people that organise the movement, what it is attempting to change and the type of change the movement is advocating for.

**Question 7 (8 marks)**

How do social movements influence social change? Discuss who and what changed over time with reference to one social movement that you have studied this year.

- Demonstrate an understanding of the concepts of social movements and social change.
- Explore how social movements influence social change (for example, power, stage of movement).
- Discuss who and what was changed over time.
- Demonstrate a detailed understanding of one specific social movement.
- Use detailed evidence studied throughout the year to support your response.

**Representation - Black Lives Matter**

The Black Lives Matter Global Network is a chapter-based, member-led organization whose mission is to build local power and to intervene in violence inflicted on Black communities by the state and vigilantes. We are expansive. We are a collective of liberators who believe in an inclusive and spacious movement. We also believe that in order to win and bring as many people with us along the way, we must move beyond the narrow nationalism that is all too prevalent in Black communities. We must ensure we are building a movement that brings all of us to the front. We affirm the lives of Black queer and trans folks, disabled folks, undocumented folks, folks with records, women, and all Black lives along the gender spectrum. Our network centers those who have been marginalized within Black liberation movements. We are working for a world where Black lives are no longer systematically targeted for demise. We affirm our humanity, our contributions to this society, and our resilience in the face of deadly oppression. The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation.

Source: Black Lives Matter website – [www.blacklivesmatter.org/about](http://www.blacklivesmatter.org/about)

**Question 8 (1 mark)**

Using the representation provided, describe the social change the Black Lives Matter social movement advocates for.

- Describe the social change as elimination of racism against Black people/equality/ stopping the systematic targeting of black people by law enforcement authorities.

**Question 9 (2 marks)**

Using the representation provided, explain whether Black Lives Matter is an alternative, redemptive, reformative or revolutionary social movement.

- Identify the movement as reformative.
- Explain why the movement is reformative with reference to who is being targeted and the extent of change being advocated for.

**Question 10 (6 marks)**

Compare the nature of new social movements with social movements that emerged before the 1960s.

- Explain how several factors have led to a shift in the way sociologists conceptualise the emergence of social movements.
- Describe the nature of social movements, according to deprivation theory.
- Describe the nature of social movements, according to new social movements theories.
- Identify at least two points of difference and/or similarity between the two theories.

**Extended-answer sample questions and marking guides****Question 1 (10 marks)**

Social movements come into being for various reasons. Referring to at least one sociological theory, explain how a social movement that you have studied this year came into existence.

- Demonstrate an understanding of the concept of social movement.
- Describe a social movement with reference to its purpose (why it emerged/began).
- Describe an emergence theory – new social movements theories or deprivation theory.
- Apply the theory to account for the emergence of the social movement.
- Use detailed evidence.

**Question 2 (10 marks)**

Compare a social movement's initial purpose with the actual social change it has achieved.

- Demonstrate a detailed understanding of a specific social movement.
- Demonstrate an understanding of the concepts of social movement and social change.
- Describe the social movement's initial purpose.
- Describe the social change the movement created.
- Compare the purpose with the change.
- Use detailed evidence to support your response.

**Question 3 (10 marks)**

Evaluate the most effective methods of power used by and against a social movement you have studied this year.

- Describe a social movement.
- Discuss how power was used by the movement, with evidence.
- Evaluate how effective these methods were in relation to the change they effected (cause and effect).
- Discuss how power was used by the movement's opposition, with evidence.
- Evaluate how effective these methods were.

**Question 4 (10 marks)**

Using the representation below, discuss the nature and purpose of this social movement. In your response, refer to the following:

- what type of social movement it is
- with reference to a sociological theory, explain why the social movement may have come into being
- how power has been exercised by the social movement and its opposition.



### **Animal rights 'peaceful protest' causes chaos in Melbourne, 39 arrested**

**SBS World News, 8 April 2019**

Police have begun arresting animal rights protesters who blocked a CBD intersection and chained themselves to trucks outside abattoirs across the state.

Three teenagers are among 39 people arrested over an animal rights protest that blocked a major Melbourne intersection causing chaos for commuters during the morning peak hour.

Three vans were used in the blockade as more than 100 activists chanted 'What do we want? Animal liberation – now!' with some sitting on tram tracks near the intersection of Flinders and Swanston streets on Monday. Protesters were seen holding signs that say: 'This is a peaceful protest' and 'SOS animal emergency climate emergency'.

A number of people also chained themselves to the rented vehicles that were draped in black and emblazoned with the web address of a vegan documentary.

...

Those arrested could face charges relating to obstructing a roadway, and resisting police.

The action caused traffic chaos during the morning peak.

...

It comes after the Gippy Goat Cafe in West Gippsland announced on Sunday it's closing its doors, blaming 'nearly 4 months of constant harassment, vile statements and threats from the abusive vegan activists'.

'We have personally been subjected to an appalling stream of threats of extreme violence against ourselves, our family, our staff and even their families,' operators John and Penny said on Facebook.

'Eight good people are now without a job, families no longer can enjoy the good food and open space, and children can no longer interact with our animals,' it said.

The demonstration caused some city trams to stop running or be diverted.

'It's causing quite the headache for people,' Public Transport Victoria's Georgia Main told 3AW.

It comes after hundreds of animal rights activists rallied on Saturday, as part of a global protest, calling for an end to slaughterhouses outside Queen Victoria Market.

Mr Morrison said the federal government would be open to supporting civil court action brought by pastoralists against the protesters.

'State and territory governments should ensure the full force of the law is brought against these green-collared criminals,' the Prime Minister said.

Farmers were going through some of the toughest conditions in more than a century and should be supported, he added.

Excerpted from 'Animal rights 'peaceful protest' causes chaos in Melbourne, 39 arrested', SBS News, 2019. [www.sbs.com.au/news/article/animal-rights-peaceful-protest-causes-chaos-in-melbourne-39-arrested/3j6b8cmxz](http://www.sbs.com.au/news/article/animal-rights-peaceful-protest-causes-chaos-in-melbourne-39-arrested/3j6b8cmxz)

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## Glossary of terms

**deprivation theory** a theory asserting that social movements arise predominantly among economically, and hence socially, disadvantaged people who feel they are deprived of opportunities, status or wealth that they are entitled to.

**globalisation** the acceleration and intensification of exchanges of goods, services, labour and capital around the world, which promotes global interdependence; globalisation has been facilitated by rapid changes in communications and technology.

**industrialisation** the shift or transformation in a society from agriculture to the manufacturing of goods. Manual labour is often replaced by mechanised mass production.

**new social movements** categorised as displaying feelings of disillusionment toward traditional systems of government, which are perceived as increasingly bureaucratic and morally and ethically questionable; associated theories posit that people who join social movements are motivated by quality-of-life issues rather than economic concerns.

**power** the ability of one person or institution to influence the actions of another person or institution.

**social change:** adjustments and fluctuations in the views, values, norms and structures in society in response to various factors such as laws, the actions and interests of specific groups of people, government, available resources and the way society is organised; social change is associated with a variety of change factors: political, economic, cultural, technological and environmental.

**social movement** a form of collective action that emerges in response to perceived inequality, injustice, oppression and/or demands that go unfulfilled in society;

**participants** in social movements engage in collective actions and activities in pursuit of the movement's goals and hope to raise public awareness about key issues that they view as important. Social movement purposes can vary from carrying out social change, resisting social change or undoing social change.

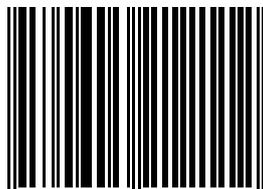
**urbanisation** the increase in numbers of people living in cities; the United Nations Population Fund expect that by 2030 nearly 5 billion (61 per cent) of the world's 8.1 billion people will live in cities.





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