NELSON

SOCIETY AND CULTURE



STAGE 6

3RD EDITION

KATE THOMPSON MAXINE JOHNSON MARSHALL LEAVER NICOLE MARTIRENA



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AND

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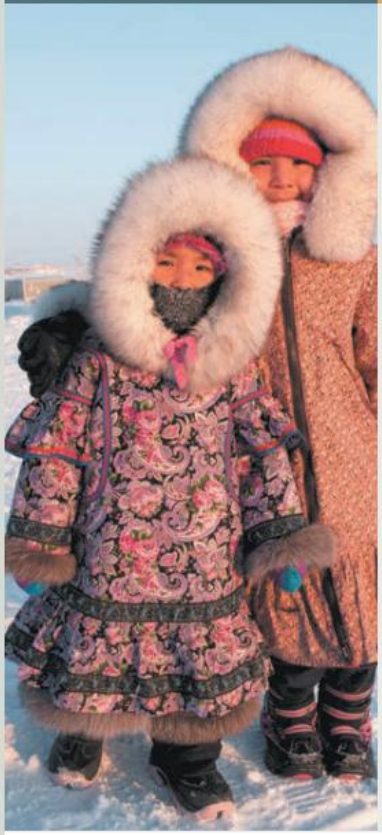
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INTRODUCTION

Society and Culture is one of the most relevant Stage 6 subjects available for students to study. Contemporary examples, critical thinking and thorough evaluation of research practices hold students in good stead for further study and employment. It is a cross-disciplinary course that allows flexibility in focus studies and student choice in the Personal Interest Project. The subject draws upon the disciplines of anthropology, communication, cultural and media studies, philosophy, social psychology and sociology. The broad subject matter addresses the influence of power, authority, identity, technology, gender and globalisation on societies and culture. In addressing these topics and concepts, students develop an understanding of themselves, their society and culture, and the societies and cultures of others.

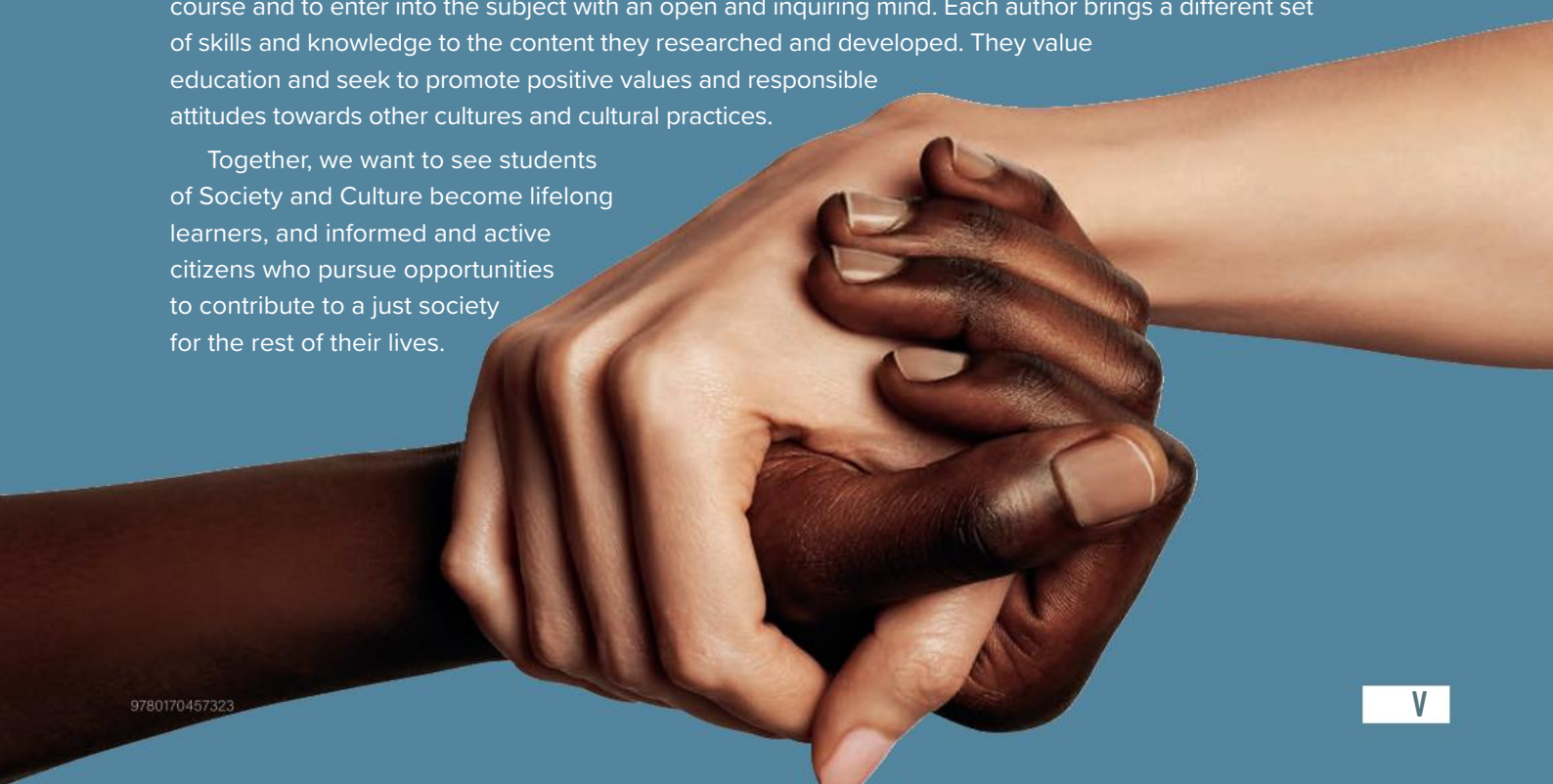
This new edition of *Society and Culture Stage 6* has been significantly revised to include all new focus studies in line with current teaching and learning interests and practices. All chapters have HSC-style review questions, and all content is based upon the requirements of the New South Wales Society and Culture Stage 6 Syllabus. The text introduces students to the fundamental concepts of persons, culture, time, and society and environment, and builds on this knowledge to consider the additional course and related depth study concepts. Examples from contemporary society and the impact of technologies on individuals, groups and institutions are integrated throughout each chapter.

The Personal Interest Project (PIP) chapter is written in a new format that addresses each part of the HSC PIP marking guidelines. Each aspect is unpacked and explained so students can understand what is required beyond the basic components of the PIP. Annotated extracts from high-level PIPs demonstrate to students how they can achieve higher mark ranges.

New focus studies and updated information in each chapter enables students to broaden and deepen their knowledge. The focus studies include the Hazara people of Afghanistan, the Yuin people of the south coast of New South Wales, intercultural communication in South Korea, the United Arab Emirates, anime, environmentalism, Inuit of Canada and the Hasidic Satmar community in New York. The focus studies have been carefully selected to provide a solid foundation to build knowledge and understanding and to assist students in achieving the course aim of developing social and cultural literacy.

The author team is composed of highly respected educators with extensive experience in a variety of roles associated with Society and Culture teaching and learning. Each author has a passion for sharing understandings of societies and cultures, and genuinely hopes that this text leads all students to embrace this course and to enter into the subject with an open and inquiring mind. Each author brings a different set of skills and knowledge to the content they researched and developed. They value education and seek to promote positive values and responsible attitudes towards other cultures and cultural practices.

Together, we want to see students of Society and Culture become lifelong learners, and informed and active citizens who pursue opportunities to contribute to a just society for the rest of their lives.



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USING *SOCIETY AND CULTURE*

Each chapter begins with a **chapter opening page**. This introduces the learning outcomes and key concepts that will be covered in the chapter and also gives students the opportunity to monitor their own progress and learning.


1
THE SOCIAL AND CULTURAL WORLD
KEY CONCEPTS
OUTCOMES
2

Chapters introduce students to the content of each topic and include discussions of key theorists, ideas and relevant concepts.


FIGURE 1.9 Australia's multicultural and hybrid society
FIGURE 1.8 Cultural identity for women from Japan and Quechua women from Peru is not only expressed in their clothing, but also in the values and customs they live every day.
SOCIETY AND CULTURE
Hybrid society
12 PART 1: PRELIMINARY COURSE
CHAPTER 1: THE SOCIAL AND CULTURAL WORLD 13

Images and **diagrams** incorporate current data, illustrate complex ideas and provide real-world examples.

Clear definitions of **key terms** appear where necessary.


SOCIETY AND CULTURE
Patrilineal
Matrilineal
The Minangkabau – a matrilineal culture
Youth health resources and contacts for young people
ACTIVITIES
Family size
CHAPTER 2: PERSONAL AND SOCIAL IDENTITY 47

Weblinks provide contextualised stimulus, real-world applications and research.


ACTIVITIES
Interactions with individuals, groups and the community

Insight boxes provide a range of real-world examples, case studies and insights into relevant social and cultural events.

INSIGHT
SOCIAL MOVEMENT: BLACK LIVES MATTER

Information boxes provide additional information about concepts, research methods and applications.

DEFINITIONS OF BELIEF SYSTEMS AND IDEOLOGIES

Activities allow for different approaches to learning and encourage students to be both independent and collaborative in their work. These questions aim to actively involve students who will be required to employ a range of strategies, such as secondary research, use of ICT skills, class discussion, debate and analysis.

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Focus studies are included in each chapter (except chapter 4). They explore the impact of technology, globalisation, change, trends and future directions.



SOCIETY AND CULTURE

FOCUS STUDY: ENVIRONMENTALISM

Environmentalism is an ideology that aims to protect the environment in order to minimise the impact of human activity on Earth and its natural resources.

PHILOSOPHY OF ENVIRONMENTALISM

Environmentalism is a political, social and ethical movement where power is gathered through collective action to protect the quality of the natural environment.

Environmentalism raises philosophical debates, such as whether the needs of the environment are more important than overemphasising economic growth, increased productivity and profits. In this focus study, you will discover that values are at the centre of decision-making when attempting to gain a balance between nature and the demands of society.

The values of conservation, preservation, protection and sustainability create an ecological commitment.

Historical development and underlying principles

The impact of the modernisation has placed increased pressure on the Earth's natural resources and ecosystems. Environmentalism as a global movement has gained momentum over the last 150 years as a result of the detrimental effects of sprawling cities, pollution, dependency on coal, the climate crisis and deforestation.

In the 1960s and 1970s, environmentalism gained momentum as pollution and atomic energy concerns became intertwined with other emerging social issues such as anti-war sentiment and gender and racial equality. One of the features of this counterculture movement was challenging institutional decision-making through group activism. Global environmental groups emerged, such as the World Wildlife Fund (now the World Wide Fund for Nature), Friends of the Earth and Greenpeace. In Australia, the movement had its roots in the world's first Greens political group, the United Tasmania Group (UTG), which gained power following the unsuccessful campaign to stop the flooding of Lake Pedder in southern Tasmania in 1972. Lake Pedder is now listed as a World Heritage Area. The United Tasmania Group promoted its core values of 'Ecology, Social Justice, Democracy and Peace' and forged a collective identity. The 'saving Lake Pedder' demonstration was seen nationally and globally as an environmental campaign symbolic of stimulating both the environmental movement in Australia and environmental regulation and law-making.

While Lake Pedder was not saved from development, the Franklin River in Tasmania was. The Australian High Court (1976) overturned the Tasmanian state government's decision to dam the Franklin and Gordon rivers in favour of preserving pristine wilderness and ancient rainforest. From the 1970s, environmental laws became increasingly significant as concern about environmental issues grew. In 1983, the High Court of Australia upheld the World Heritage Properties Act and this change triggered a great consciousness in creating a balance between the needs of society and the needs of the environment (now known as 'sustainability'). The environmental movement in Australia has resulted in greater awareness and activism.

Nations United: Urgent solutions for urgent times

View the film *Nations United: Urgent solutions for urgent times*, produced by the United Nations. It tells the story of the world as it is, as it was, and as it could be, and highlights the opportunity humanity has to reimagine and reshape the future.

FIGURE 2.8 Lake Pedder then (March 1972) and now. It was once a glacial lake in a wilderness area of Tasmania but was flooded to support a hydropower project and now feeds into Gordon Dam.

The impact of beliefs and values on identity

Understanding beliefs and values helps to understand environmentalists' worldview and the impact of both on a personal and collective identity. Core environmental values include a deep compassion and care for the environment. Other values, such as conservation, preservation, protection and sustainability, create an ecocentric commitment or an 'Earth first' philosophy and a 'green' approach to consumption and conservation.

Commitment at a personal level for environmental ethics, sustainability and 'green' attitudes is expressed in actions such as caring for the planet by repurposing, reusing and recycling. An ecocentric approach to life may involve riding or walking to work, participating in the annual ritual of Earth Day, and having an active voice for change. Ecocentricism also involves a preference for plant-based meals, being conscious of food waste and a heightened awareness of global food security issues.

Ecocentric groups acquire power through coordinated campaigns. They demonstrate a critical discernment towards the demands placed on Earth and actively oppose environmental degradation. This deep concern for the environment motivates the group to mobilise resources and protest, particularly when economic growth is prioritised by society at the expense of the environment. Ecocentric values and a deep understanding of, commitment to, and moral obligation towards the environment define the environmentalist, affirm their identity, and strengthen their ideology.

The nature and extent of adherents of environmentalism

Adherents of 'organised' environmentalism are predominantly from Western, capitalist, democratic countries, where the impact of environmental degradation is evident and supported by scientific data. Environmentalists have a political agenda and their activism has historically benefitted environments both nationally and globally.

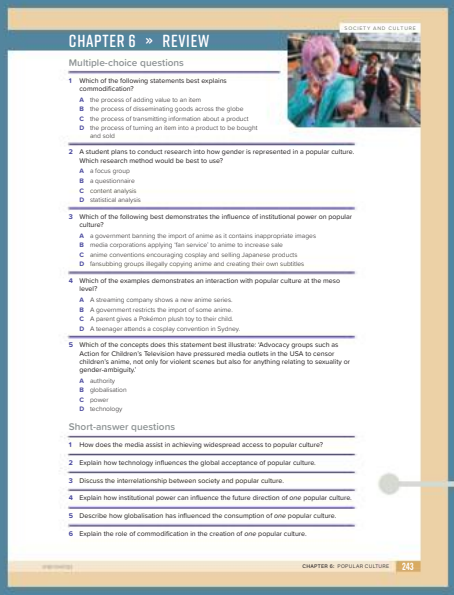
Adherent Someone who supports or follows a set of ideas or practices

Intergenerational justice is one reason for youth activism today. Many young people feel that the burden of dealing with the consequences of climate change caused by previous generations should not be borne by future generations.

FIGURE 2.11 Supporters of the Australian Greens political party

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SOCIETY AND CULTURE

CHAPTER 6 » REVIEW

Multiple-choice questions

1 Which of the following statements best explains commodification?
- A the process of adding value to an item
- B the process of disseminating goods across the globe
- C the process of transmitting information about a product
- D the process of turning an item into a product to be bought and sold

2 A student plans to conduct research into how gender is represented in a popular culture. Which research method would be best to use?
- A a focus group
- B a questionnaire
- C content analysis
- D statistical analysis

3 Which of the following best demonstrates the influence of institutional power on popular culture?
- A a government banning the import of anime as it contains inappropriate images
- B media corporations applying 'fan service' to anime to increase sale
- C anime conventions encouraging cosplay and selling Japanese products
- D fansubbing groups illegally copying anime and creating their own subtitles

4 Which of the examples demonstrates an interaction with popular culture at the meso level?
- A A streaming company shows a new anime series.
- B A government restricts the import of some anime.
- C A parent gives a Pokémon plush toy to their child.
- D A teenager attends a cosplay convention in Sydney.

5 Which of the concepts does this statement best illustrate: 'Advocacy groups such as Action for Children's Television have pressured media outlets in the USA to censor children's anime, not only for violent scenes but also for anything relating to sexuality or gender-ambiguity.'
- A authority
- B globalisation
- C power
- D technology

Short-answer questions

1 How does the media assist in achieving widespread access to popular culture?

2 Explain how technology influences the global acceptance of popular culture.

3 Discuss the interrelationship between society and popular culture.

4 Explain how institutional power can influence the future direction of one popular culture.

5 Describe how globalisation has influenced the consumption of one popular culture.

6 Explain the role of commodification in the creation of one popular culture.

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Chapter review questions check students' understanding and provide opportunities for application and analysis of concepts as well as HSC exam preparation. A scaffolded social research task is also included.

Suggested responses to all chapter activities, Insight questions and chapter review questions are available on the NelsonNet teacher website. Marking guidelines are also provided for the extended-response questions and social research tasks.

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Practice tests on Cognero Assess

Practice tests for each chapter are written in the style of the HSC exam (multiple-choice, short-answer and extended-response).

They are provided on Cognero Assess, which is a powerful and flexible formative assessment tool for teachers. Tests can be modified, added to or used as is, then assigned to students for completion.

Answer guidelines are provided for all questions, and teachers can review individual and class results and generate reports.

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PART 1

PRELIMINARY COURSE



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2 PERSONAL AND SOCIAL IDENTITY 43

3 INTERCULTURAL COMMUNICATION 87

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1

THE SOCIAL AND CULTURAL WORLD



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This chapter introduces concepts, the process of research, and how research methods are used in the context of understanding our social and cultural world. The focus study of this chapter features the Hazara culture of Afghanistan.

OUTCOMES

A student:

- **P1** identifies and applies social and cultural concepts
- **P3** identifies and describes relationships and interactions within and between social and cultural groups
- **P6** differentiates between social and cultural research methods
- **P9** uses appropriate course language and concepts suitable for different audiences and contexts
- **P10** communicates information, ideas and issues using appropriate written, oral and graphic forms

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KEY CONCEPTS

Change The alteration or modification of cultural elements in a society. Change to society can occur at the micro, meso and macro levels. It can be brought about by modernisation processes, including technological innovation. This force results in an alteration to culture.

Citizenship The rights and duties of a member of a nation-state. Whilst there are different traditions of citizenship in different cultures, the status of citizenship can be defined by the civil, the political and the social. That is, the civil being the rights and freedoms, the political being the right to participate by voting or holding office, and the social being access to services such as education and welfare.*

Community A (usually local) social system with an implied sense of relationship and mutual identity among its members. As well as being locational, a community can be a group that shares a strong common interest and whose members communicate over space and through time using communication technologies.

Continuity The persistence or consistent existence of cultural elements in a society across time. Continuity can also be referred to as the maintenance of the traditions and social structures that bring stability to a society.

Social construct A socially created aspect of social life. Social constructionists argue that society is actively and creatively produced by human beings rather than being merely given or taken for granted.

Social structure The recurring patterns of social behaviour and interrelationships between different elements of a society. For example, information on occupations and employment reveal important aspects of the social structure of work. Socialisation is central to understanding social structures as meaning is only evident in the shared ideas and actions of individuals.*

Socialisation The process by which individuals learn to become functioning members of society by internalising the roles, norms and values of that society. Socialisation occurs as a result of the individual's interaction with the agents of socialisation, through which he or she learns to perform social roles.

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* J Scott (ed.) *Oxford dictionary of sociology*, 4th edn, Oxford University Press, Oxford, 2014, pp. 76, 737.

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THE FRAMEWORK FOR SOCIETY AND CULTURE

The Society and Culture course is conceptually based. A concept is an important idea that supports our understanding of life and human behaviour. The course will facilitate a deeper examination of and encourage analysis of all the weird, wonderful and, in fact, normal aspects of our lives and the lives of those we are studying.

The following section introduces the fundamental and additional course concepts to be integrated into this depth study and to each chapter of this text. Each depth study also has related depth study concepts that apply to that topic.

Fundamental concepts

Persons

> Every person is a unique individual who develops in a social and environmental setting in which he or she is influenced by, and interacts with, other persons and groups. Communication, the sharing of values and beliefs, and cooperation are major interactions. The identity achieved by each individual is the result of interactions at the micro, meso and macro levels of society.
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We each have our own identity, personality and character, as well as our own physiology and unique DNA. We each have our own individual way in which we interact and communicate with other individuals and groups. Our levels of social and cultural awareness and literacy develop as we become more self-aware and develop a sense of our personal, social and cultural identities.

Society

> Society is made up of people, groups, networks, institutions, organisations and systems. These aspects of society may include local, national, regional and international patterns of relationships and organisation. People belong to informal and formal groups, and within and between these groups there are patterns of interactions that contribute to unique cultures.
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Society is the context in which we live our lives. Our family, our friends, the sporting teams we play in, our schools and workplaces, our social media networks and the groups we belong to are all parts of our social world. This is where we interact with others and typically have social roles and status within each group.

Culture

> Culture refers to the shared knowledge, attitudes and behaviours that give each society its coherence, identity and distinctive way of life. Culture is demonstrated by the beliefs, customs, values, norms, rules, laws, governance, arts, technologies and artefacts that people generate and use as they interpret meaning from their

world and solve present and future problems. Culture is dynamic and undergoes **change**, and is therefore not static.

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Culture typically defines our lifestyle. When we speak, we do so in the language of our culture and this is usually automatic as we do not normally need to make this a conscious choice. For most Australians, **citizenship** rights offer freedoms that are a part of living in a democracy, but we do not think about these rights in everyday circumstances. For example, religious beliefs and values shape how we think and how we act towards others. The justice and legal systems form a major part of what we would consider right or wrong in our daily actions. Our use of technology such as artificial intelligence (AI) is increasingly normalised. These aspects of culture form patterns and significantly influence who we are, how we think and how we behave. All cultures are subject to change.

Environment

Every society is located in a particular physical setting and interacts with its environment. The attitudes and values that people have in regard to their environment greatly affect interactions between persons, society, culture and the environment. Unique culture is generated from the interactions with the immediate environment. Different locations and their environments – including urban, rural, coastal, inland and isolated – present societies and their cultures with both opportunities and constraints.

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Our physical setting significantly impacts our way of life. For example, climate change influences weather patterns and causes the melting of polar ice and rising sea levels. The profound events triggered by climate change demonstrate how our environment influences our lives. As another example, consider why many Australians swim well compared to many Norwegians, and most Norwegians ski better than most Australians. This is potentially due to the two different environments in these countries. Activities and skills are shaped by the need to survive and thrive in society. Water sports are popular pastimes for many Australians and their connections with beach culture mean that it is important to learn to swim. For thousands of years, environments have dictated how

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FIGURE I.1 Our environment shapes our interests, with many Australians having a preference for water sports (left), while many people in Scandinavia enjoy snow sports (right).

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people live, where they live, what materials they use for housing, their occupations and more. However, technology has shifted society's capacity to function effectively in various environments, thus enabling settlements and development in most parts of the world.

Time

Every person, society, culture and environment is located in a period of time and is changing with time. Time can be examined as past, present and future. Our perceptions of time are drawn from past events and these influence our ideas about the present. These perceptions need not, however, determine possible ideas of a future. The concept of time is best studied in context – last century, this century, and pre- and post-events or as a particular decade. Time is studied in relation to **continuity** and change.

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FIGURE I.2 The concept of time means different things to different cultures.

Time is a construct of our culture and how we understand time is a product of our beliefs and values. A Hindu may embrace a vision of time being cyclical; that is, a cycle of birth, life, death, reincarnation and back again to birth. From a Western/Christian perspective, time is linear; that is, we have one life, which shapes notions of opportunity, progress and the eternal. Some cultures have different attitudes to particular aspects of time; for instance, Japanese are often concerned as it is considered rude to be late, while Balinese are considered to have a more relaxed attitude to punctuality.

ACTIVITIES

1. Define the concept of persons.
2. List three examples of cultural characteristics of your culture and compare these to another culture.
3. List three examples of cultural characteristics different from your own.
4. Describe the culture of your suburb or locality compared to a different suburb or locality that you are familiar with.
5. Explain how aspects of culture such as religion and the justice/legal system shape our lives.
6. Outline the ways in which your environment influences your life.
7. Identify two aspects of your understanding of time and describe how they shape your everyday life.
8. Copy and complete the following table by stating how the environment influences human activity in each location. The first one has been done for you.

Environment	Influences on human activity	Example
Alpine	Limits some activities and settlement due to cold temperatures. Often attracts seasonal visitors for snow sports.	Thredbo (Australia), Aspen (USA), Queenstown (NZ)
Tropical		
Coastal		
Mountainous		
Desert		

ACTIVITIES

9 Investigate how humans have modified the environment to suit their own social needs. Support your answer with examples.

10 Find examples of different types of housing in different environments around the world. Identify design features and explain how the dwellings have been adapted to suit the environment.

11 Explain why the course diagram (figure 1.3) has six double-headed arrows.

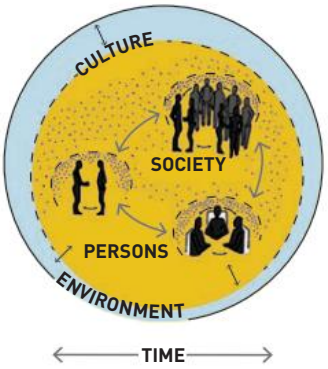


FIGURE 1.3 The Society and Culture diagram showing the interaction of course concepts

Additional concepts

The definitions of the following concepts are from the Society and Culture syllabus.

Power

Power is the ability or capacity to influence or persuade others to a point of view or action to which they may not always agree. Exercising power is important in initiating or preventing change.

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Authority

Authority is linked to power and the right to make decisions and to determine, adjudicate or settle issues and disputes in society. Authority is best understood as the legitimate use of power. The use of authority is important in the process of decision-making and in initiating change and maintaining continuity.

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Gender

Gender refers to the socially constructed differences between females and males. Social life – including family life, roles, work, behaviour and other activities – is organised around the dimensions of this difference. Gender also refers to the cultural ideals, identities and stereotypes of masculinity and femininity and the sexual division of labour in institutions and organisations. Gender reflects the value a society places on these **social constructs**, which are particular and unique to a society.

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Identity

Identity refers to the sense of self and can be viewed from a personal, social and cultural level. Identity is formed over a period of time and is the result of interactions at the micro, meso and macro levels of society. An identity has dimensions or layers that create a sense of inclusion in a group or culture.

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Contributing factors to one's identity may be gender, sexuality, family, class, ethnicity, beliefs, social status, group membership and national pride.

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Technologies

The term 'technologies' refers to all the tools that we use to assist our interactions in society. Technologies can lead to innovation and can initiate change to micro, meso and macro operations in society. The value placed on technologies at any level of society influences the rate of change to society and culture. Technologies are constantly changing and adapting and their impact varies over time. Communication-based technologies facilitate the interaction between the micro, meso and macro levels of society.

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Throughout any era, the technology of a culture reflects the skills and adaptability of its people. Technology includes diverse items such as the stone axe, the wheel, gunpowder, the compass, irrigation, vaccinations, the computer and the internet. Technology can cause major social changes, and there is usually a significant exchange of technological ideas between groups and between cultures.

Globalisation

Globalisation is the process of integration and sharing of goods, capital, labour, services, knowledge, leisure, sport, ideas and culture between countries. Globalisation is evidenced in the emergence of global patterns of consumption and consumerism; the growth of transnational corporations; global sport; the spread of world tourism; and the growth of global military and economic systems. Globalisation is assisted by technologies and media integration, resulting in an increasing consciousness of the world as a single place.

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Social and cultural literacy

The study of Society and Culture requires an examination of diverse ways of living, with the expectation of moving outside the familiar boundaries of one's own day-to-day experience and culture. A basic tenet of Society and Culture is that diverse cultures and other countries are a feature of learning. Although a substantial part of the coursework relates to local examples, content and understanding, it is vital to employ cross-cultural studies that offer real breadth in understanding of human behaviour to ensure an appreciation of the world beyond 'our own'.

For effective cross-cultural studies:

- **refrain from making judgements** – when we first encounter unusual cultural practices, our initial reactions are often disbelief, dismissal or judgement. Such negative reactions mean we cannot effectively come to a genuine understanding of the behaviours in question. Aim to find out more information about the circumstances and social context of these behaviours. Which concepts can better help achieve understanding? You are not being asked to deny your own values and beliefs

but to put them aside while you explore the reality of the lives of those from another way of living. If we suspend judgement, we are able to demonstrate social and cultural literacy by showing concern for the welfare, rights and dignity of all people.

- **avoid being a 'tourist'** – other cultures can seem 'exotic', which is the reason why so many Australians spend so much money on overseas travel. Typically, we enjoy the new, exciting experiences that take us out of our everyday lives. However, aim to look beyond the exotic and find aspects of behaviour that give you a better understanding of other people's lives. Be more of a traveller, and less of a tourist. Get out and about and get to know the locals!
- **be respectful** – a major pitfall of many intercultural encounters is a paternalistic sense of being 'tolerant'. That quality of charitable understanding often reveals more about the observer than those being observed. Many Australians fail to appreciate the full implications of being part of the dominant culture, and they also fail to appreciate the reality of being marginalised as part of a minority. Offer all cultures the respect and dignity you would expect for your own.
- **consider cultural relativism** – despite the best intentions and any amount of detailed study, it is difficult to fully understand what it is really like to be from another culture. The process of **socialisation** is a lived experience over many years and any cross-cultural researcher must accept that they may never fully understand the subtleties and depth of knowledge required. However, this does not excuse the researcher from making the effort. The rewards typically outweigh the limitations, and your life will be richer for the experience.

An important strategy in learning to apply concepts is to understand that a major goal of the course for all students is to achieve social and cultural literacy. The socially and culturally literate person uses concepts to demonstrate that he or she:

- has a sense of personal, social and cultural identity and understands that culture underpins one's behaviour, beliefs and values
- is interested in, observes and asks questions about the micro, meso and macro levels of society
- empathises with and appreciates the diverse beliefs and values of different societies and cultures
- researches effectively and ethically, showing critical discernment towards information and the media
- communicates effectively with individuals and groups and works cooperatively in a cross-cultural setting
- applies skills to achieve social inclusion and is aware of the issues of discrimination and prejudice
- avoids making judgements of another culture's practices using the values of his or her own culture.
- has a sense of social responsibility and displays active citizenship by engaging critically with social issues, and takes considered action for the welfare, dignity, social justice and human rights of others at the local, national and global levels
- is aware of, and sensitive to, major national and global issues such as poverty, disease and conflict, including armed conflict
- considers the impact of globalisation, technologies and rapid change, as well as continuity and its implications for the future.

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ACTIVITIES

1 In small groups, discuss then record one distinct example of a social action for each of the 10 characteristics/concepts of social and cultural literacy. For each action, outline the strategies to be used to achieve each characteristic/concept.
2 Who holds power in your everyday interactions at school? How does that person use power?
3 Who holds authority in your school? How does that person apply their authority?
4 List three gender-related stereotypes. How might these stereotypes have changed over time?
5 Conduct brief secondary research about technology used by the following groups and explain why the technology was so important to each era.
   a pre-colonial Aboriginal and Torres Strait Islander peoples
   b colonial-era Australians
   c contemporary Australians.
6 Scenario: You live in the future and are digging in the ruins of your town or suburb.
   a Identify three artefacts you uncover that are evidence that the area was once a globalised city.
   b Explain why each item is reliable evidence.
7 To what extent is globalisation dependent on technology?

Combining personal experience and public knowledge

Society and Culture is a distinctive course. Course content is not just about acquiring knowledge of the study of human behaviour through the research and writings of those in the fields of **sociology**, **psychology** and **anthropology**. While such knowledge builds the foundation for our studies, the personal experiences of the students of Society and Culture are equally important. To achieve meaningful social and cultural literacy, the successful Society and Culture student must develop a capacity to combine personal experience and public knowledge to provide a balanced, lived experience to their understandings.

The memories, stories and recollections of the students in the Society and Culture class can form an important dimension to deeper understanding of human behaviour through sharing personal experiences. However, this needs to be complemented by engagement with public knowledge evident in published works, such as books, academic journals, magazines, newspapers, reliable websites, documentaries and films. A key objective of this course is for students to better understand the world through both study and reflecting on lived experience. The synthesis of personal experience and public knowledge is a crucial process in this course and can take us beyond facts and towards wisdom. Combining these can bring our learning to life and add meaning.

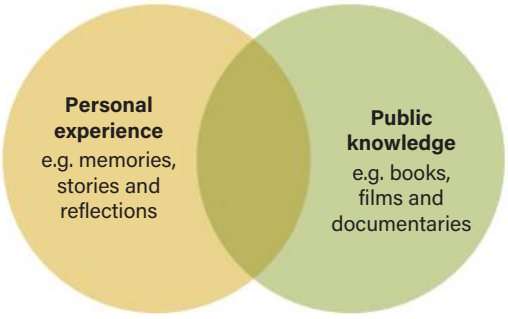


FIGURE 1.4 The combination of personal experience and public knowledge provides a balance and relevance to understanding.

Sociology
Sociology is more than the study of society, as there are many different methods of understanding social structures and the ways of organising the patterns of human relationships. Some methods focus on change and conflict, others on meaningful social action and social reform. Sociology is identified as the newest of the social sciences with a focus on transformation of traditional societies to modern social structures

Psychology
Psychology is the science of the mind, which focuses on understanding the ways humans learn, are motivated, perceive and develop memory but allows for individual differences in the formation of their personality and their intelligence

Anthropology
Anthropology embraces the study of all societies and cultures in the world. In the early years of this discipline there was a tendency to undertake cross-cultural study of non-Western and so-called 'primitive' societies while sociology typically focused on Western societies. However, contemporary anthropology can focus on any social and cultural context. Participant observation through long-term immersion in a culture is a renowned method of research in anthropology

MICRO, MESO AND MACRO

Micro-level society

Interactions are personal and occur between individuals and their family, peers and individuals in the **community**. [The micro level is] where individuals' everyday actions and social interactions occur – for example, within families and small-scale social groups, such as peer groups. The micro level focuses on patterns of social interaction at the individual level.

Meso-level society

Interactions occur between the micro and the macro levels of society. Meso-level structures are groups in the community, village, school, workplace, local interest club, branch, organisation and state. The meso level is also known as the middle level. The middle ground where individuals interact within groups such as schools, communities, church groups [or other groups for worship] and neighbourhoods and workplaces, at branch and state level. The meso level consists of larger groups that interact directly with the individual. It focuses on relationships between middle-level **social structures** and the individual. Meso-level society is also known as 'middle-level society'.

Macro-level society

Interactions are impersonal and relate to large institutions, the media, law and government and are evident at a national and international level. [The macro level is] the 'big picture' – the wider social structures, social processes and their interrelationships. Macro-level society includes those social institutions – such as the media, the law, the workplace institution and the government – that help to shape the social and cultural world. The macro level examines how these collective groups relate to the wider society of which they are are a part.

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ACTIVITIES

1. Explain what is meant by 'public knowledge'.
2. Explain why reflecting on personal experiences is useful in the Society and Culture course.
3. In groups, share details of your experiences of primary school. Explore whether the experiences of others add meaning to your understanding of the nature of the primary school experience.
4. Discuss the limitations of relying solely on personal experiences as the source of information on a social issue.

THE NATURE OF THE SOCIAL AND CULTURAL WORLD

We live in a world of interactions between individuals, groups and communities. These social and cultural groupings work at local, regional, national and global levels. They can be in highly populated urban spaces or remote rural locations; in any context there is potential for people to feel connected and befriended or, conversely, experience isolation and even alienation. The dynamics of our interactions form opportunities and challenges in our day-to-day lives, and the better we understand the influence of social structures, the greater are our options for participating in a community in a meaningful way.

To explore the social and cultural world, we will investigate the groups and institutions of family, school, peers, work, government, media and the legal system. We will learn about how individuals and groups interact in these contexts and how they are socially constructed and influenced by social expectations. We will also refer to the micro, meso and macro levels of society.

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The multicultural and hybrid nature of societies and cultures

A multicultural society is one with a range of ethnic groups and cultures. Living in a multicultural society offers many opportunities for engaging with different cultural groups, encountering diverse languages, religions, lifestyles and cultural outlooks. The interactions of such diverse cultures can take many forms, including positively embracing cultural diversity, being indifferent and tolerating the 'other' groups or even engaging in overt rivalry and conflict between cultural groups. We live in an era in which population growth, tourism, migration, work and the movement of refugees have dramatically increased the worldwide interaction of cultures. How we as individuals and as a collective group choose to interact with diverse cultures will have a significant impact on global options for peace and prosperity.

At the heart of diversity in Australia is the recognition that this land is home to more than 200 Aboriginal and Torres Strait Islander (ATSI) language groups stretching back 65 000 years. Since British occupation in 1788, peoples from all over the world have arrived in Australia. The first arrivals came by boat and brought with them the cultures of the British Isles, which became the dominant culture that has shaped many aspects of contemporary Australian society, notably the systems of government, law and justice, religion, education, language, sports and architecture. However, the waves of migration that followed brought cultural diversity on a vast scale. Nearly 20 per cent of Australians speak a language other than English at home; overseas migration provides more than 60 per cent of Australia's population growth and is responsible for significant aspects of economic growth.

In Australia today, more than 25 per cent of Australians were born overseas and close to 50 per cent have at least one parent who was born overseas. It is broadly accepted that being part of a multicultural society enables each cultural group to hold and celebrate their traditions, their religion, values, language and customs while also living, studying and working in a broader Australian cultural and multicultural context. The term 'multiculturalism' refers to government policy that supports promoting cultural diversity and harmony between different ethnic groups



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FIGURE 1.5 Some people choose to live in more remote locations, which may influence their need for community connection.



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FIGURE 1.6 Some people live in close proximity to others, which can increase either their sense of community or isolation.



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FIGURE 1.7 The UAE declared 2019 the Year of Tolerance. Should we aspire to do more than just 'tolerate' differences?

https://www.playbytherules.net.au/got-an-issue/inclusion-and-diversity/inclusion-and-diversity-what-is-it

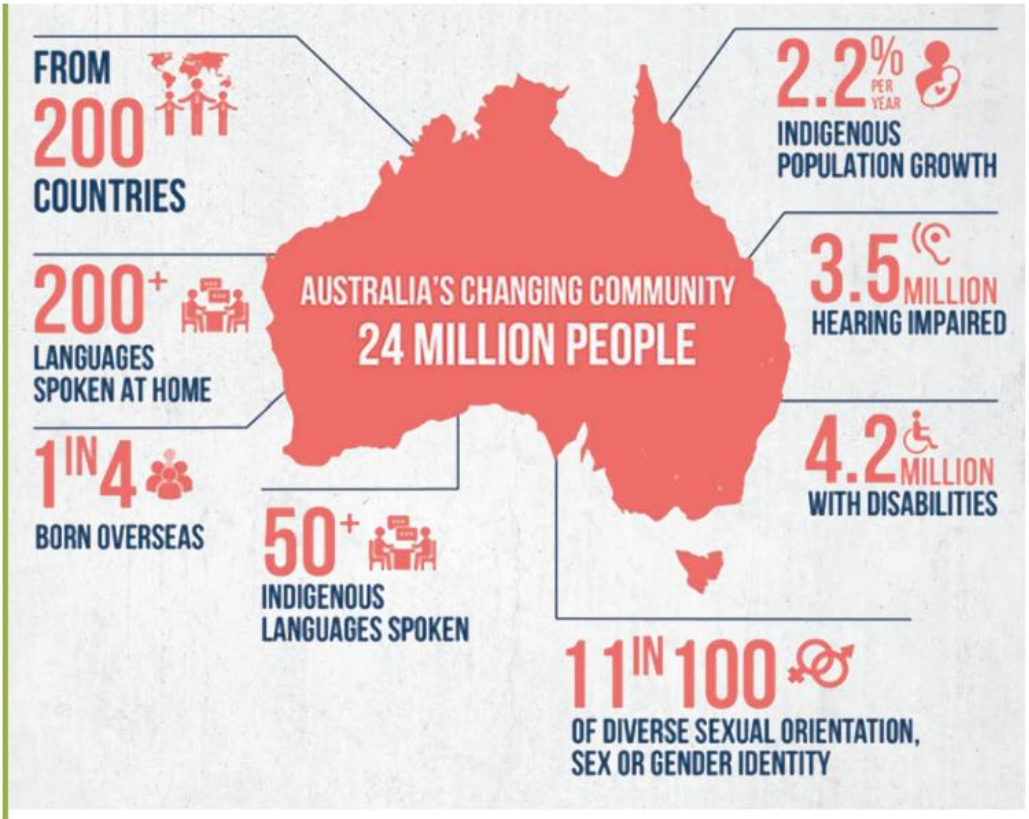


FIGURE I.8 Australia's multicultural and hybrid society

as a positive social goal, so that all can share in the economic and political life of Australia. The Australian Government publication *Life in Australia*, published by the Department of Home Affairs states:

> Within the framework of Australia's laws, all Australians are able to express their culture and beliefs and to participate freely in Australia's national life. Australia holds firmly to the belief that no one should be disadvantaged on the basis of their country of birth, cultural heritage, language, gender or religious belief.
>
> *Life in Australia*, Department of Home Affairs, 2020, p. 8,
> © Commonwealth of Australia CC BY 4.0

age-fotostock//Paul Quayle



Dreamstime.com/Dani3315



FIGURE I.9 Cultural identity for women from Japan and Quechua women from Peru is not only expressed in their clothing, but also in the values and customs they live every day.

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Prior to policies promoting multiculturalism, the government strategy was to expect Aboriginal and Torres Strait Islander peoples and migrants to assimilate. Assimilation is the expectation that people abandon their original culture and adopt the dominant host culture and values. The adoption of this policy resulted in the Stolen Generations, deeply impacting the lives of Aboriginal and Torres Strait Islander communities across Australia. Assimilation also placed social expectations on migrants to conform to the dominant culture; for example, by anglicising their names.

Political scientist, Bhikhu Parekh advocates multiculturalism in stating:

> The cultural identity of some groups (minorities) should not be confined to the private sphere while the language, culture and religion of others (the majority) enjoy a public monopoly and are treated as the norm. For a lack of public recognition is not conducive to encouraging the full participation of everyone in the public sphere.
>
> A Giddens and P Sutton, *Sociology*, Polity Press, Cambridge, 2017, p. 680.

Culture is not a fixed and static entity and, by its nature, must evolve and change in response to changing context and circumstances. In the contemporary context, if we perceive society and culture as a **hybrid**, we acknowledge the diverse influences that work to shape and reshape our differences through contrasting understandings of gender, religion, ethnicity, language, customs and even our age. The theory of hybridity was developed by Homi Bhabha in his book *The Location of Culture* (1994) where the process is quoted as:

Hybrid society
A society that comprises a range of social and cultural influences and components, rather than having a homogenous identity

> more than merely fusing existing cultural elements. Rather, hybridity refers to the process of the emergence of a culture, in which its elements are being continually transformed or translated from irrepressible encounters. Hybridity offers the potential to undermine existing forms of cultural authority and representation.
>
> In J Scott (ed.) *Oxford Dictionary of Sociology*, 4th edn, *Oxford University Press*, Oxford, 2014, pp. 325–6.

There were times when cultures were perceived as much more fixed, like a monolith of heritage and tradition that was very difficult to change. This way of seeing culture was evident in the colonial era, when notions of hegemony and power were dominant in the worldviews of the colonisers and the colonised. However, as the era of migration flourished in post-colonial times, the interactions and encounters between cultures grew and the notion of the resulting culture being a hybrid gained momentum. In our increasingly globalised world, with interactions and influences drawn from every corner of the planet, we can see culture as dynamic and potentially open to a multitude of influences. Members of society must have equal rights to practise their culture but also equal responsibilities to follow the law. To promote a sense of cultural identity that values diversity, nations need to provide forums for open discussion and respect for alternative worldviews.

Governments should not create culture

Read this article exploring the idea that defining Australian identity can be elusive: 'A hybrid Australia, where identity has a multi-layered crunch', *The Conversation*, 2014.

View the infographic and statistics on cultural diversity in Australia in *Face the facts: cultural diversity*, Australian Human Rights Commission, 2014.

After reading, debate the statement: 'Governments should not create culture'.

Online Resource
Life in Australia

ACTIVITIES

1 Differentiate hybrid societies from multiculturalism.
2 Access the government publication *Life in Australia* from the Department of Home Affairs to answer the following questions.
   a To what extent does this publication promote assimilation or multiculturalism?
   b Does Australian citizenship hold the expectation that people need to engage with different cultures?
3 Research the term 'diaspora' and provide brief case studies of three such communities in Australia. Include information on the history of their dispersal and examples of how they seek to maintain their cultural identity.

Film study

Watch *District 9* (2009), directed by Neil Blomkamp.

4 Explain how this film offers insights into cultural identity in contemporary life.

Interactions with individuals, groups and the community

Our social and cultural world operates in the context of a vast array of influences, networks and organisations that are beyond the complete understanding of any individual.

However, we aim to make sense of the vast range of options, possibilities, alternatives and choices that make up our lives. Categorising social and cultural phenomena into micro, meso and macro contexts allows us to better appreciate the scope and the scale of what we are studying.

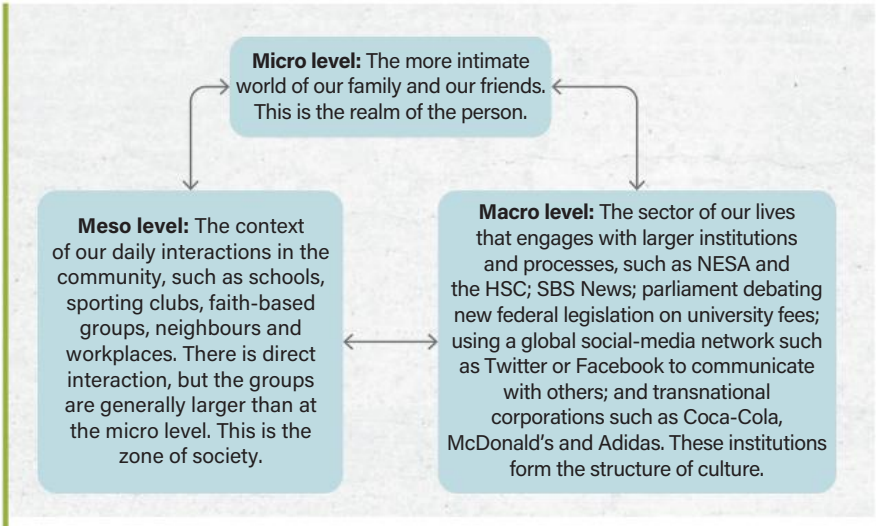


FIGURE 1.10 Examples of the micro, meso and macro levels in the social and cultural world

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ACTIVITY

1 Discuss a range of challenges and opportunities that have arisen from your social interactions with individuals, groups and the wider community.

2 Copy and complete the table below by classifying the following social and cultural activities as taking place at the micro, meso or macro levels.

Social and cultural phenomena	Micro level	Meso level	Macro level
	✓ Select one only		
Cooking a meal at home			
Riding a bike to school			
Participating in a Society and Culture lesson after lunch			
Sharing birthday cake with friends at recess			
Accessing the account of an Instagram social influencer to illustrate consumer buying trends in a Business Studies lesson			
Having a conversation with a manager			
Doing an online search of your rights as a casual employee			
Training with your swim squad			
Talking to your neighbour			
Voting in a state election			

Society as a construct that develops over time

A social construct is an aspect of life created by humans. It usually results from patterns and repetitions in behaviours.

Significant aspects of the social and cultural world and how we perceive it are largely influenced by our beliefs and attitudes. For example, social constructs such as gender and adolescence are creations of what our culture encourages us to believe they should be. Different cultures at different times in their history define gender roles in vastly different ways. In some cultures, children transition from childhood to adulthood very quickly and do not have the extended 'in-between' time that Western culture refers to as 'adolescence'. These constructs are not static and can evolve and change over time. Gender roles have changed over time and the qualities of masculinity and femininity will continue to evolve within different cultural contexts.

Social constructs develop over time. Social interactions and debates have significantly altered attitudes, values and aspirations for women. Many gender roles have been redefined.

Legislation does not necessarily change attitudes and it is in the lived experiences in the social world where we enact our values and refine our behaviours. For example, the legal recognition of same-sex marriage came after significant challenges to the previous assumptions about what is and is not a relationship. Changing and evolving attitudes at this middle level reflect very real and lived experiences.

The micro level deals with gender on a very personal level, such as in the family, which plays a significant role in the formation of identity and values. These powerful determinants of character shape gender traits, which influence our behaviour. The interactions with our

parents, grandparents and siblings can produce an understanding of intergenerational differences. Contrasting values can coexist in our micro world and form the acceptance of difference in our lives.

Society is formed by the interactions of its members at the micro, meso and macro levels. These levels should not be understood as separate spheres as each interacts with the others through time to shape the context of where we live and how we understand our world.

Social expectations

Our behaviour is shaped by expectations. If we do something that offends others, negative consequences make it clear the behaviour was unacceptable, just as when we act in a positive way this is communicated by acknowledgement such as a reward. Positive reinforcement, such as 'Good catch, Kai!' / 'Great save, Sofia!' is a well-accepted technique in parenting.

In Australia, people are expected to say 'please' and 'thank you'. However, this is not expected in all cultures; in Sweden and Finland, for example, there is no word for 'please'. But in an Australian context to omit polite language is considered rude, so parents train their children by withholding something until they say 'please'. This training is a key dimension of socialisation, which is:

> the process by which individuals learn to become functioning members of society by internalising the roles, norms and values of that society.

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Social norms are the guides to behaviours that are appropriate and desirable, and the behaviours that should be avoided. Such social expectations effectively determine how we should and should not behave. Absorbing norms and adapting them into our expected behaviour allows us to interact successfully in society by meeting social expectations. Norms are often endorsed by people in our micro and meso worlds. Unpleasant consequences for breaking social norms, such as being in conflict with family, or detention at school, or responding to questions by police, are used to reinforce social expectations. Norms and rules represent social order and the need for social control, and encourage members of society not to deviate far from these social expectations.

In micro- and meso-world interactions, we talk, smile, frown and construct a social conversation of agreements and rejections, approvals and disapprovals and messages of contradiction in multiple ways. We define who we are in the context of our social world. Our daily decisions and activities are socially constructed and are shaped by what we believe will confirm to others that we are a particular type of person.

Social expectations are amplified with the use of communication technology such as social media. Posting a meme, making an insensitive comment about someone else's post, re-tweeting the advice of your favoured influencer or vlogging the events of your day, although aimed at the meso level, puts you at a macro-level interaction. A post can 'go viral' via communication technology that can deliver instant fame or lasting shame. The worth or otherwise of this communication is decided by the expectations and judgements of those who observe it, which is a dynamic illustration of how we socially construct our understanding of our world.

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ACTIVITIES

1 Define the term 'social construct' and refer to an example in your response.
2 List a variety of expected social behaviours in the following situations:
   a a school assembly
   b a funeral
   c New Year's Eve
   d a bus ride
   e a sports match
3 Identify a decision you made that shaped your social world and explain how this decision brought either change or continuity to your life.
4 Select a suitable online video that has gone viral and note how many views it has received. Why did it achieve so many views? Can the message be identified as shaping social expectations for an audience?

Groups and institutions

Understanding the social functions of the family, schools, peers, work, government, media and the legal system are essential to understanding the groups and institutions that form the structure of the social and cultural world.

Family

The family plays a vital role in shaping each individual. Through child rearing, the training of survival skills, and aspiring to nurturing the relationships of its members, the role of the family is an undeniable force. Across time and cultures some form of the family unit has been the basic building block of society. There are many forms the family can take, from extended to nuclear, same-sex parents, single parent, step, blended, foster and adoptive families. Family organisation can be patriarchal, matriarchal or non-stereotypical, child centred or parent centred. Families can be places of caring, cooperation and love, or a place of tension, conflict and hostility or all of these. The family exerts a profound force in shaping the identity of people.

Family is recognised as the primary determinant of socialisation. The love we give to and the sacrifices we make for family members are typically much more than we would give to or make for other people and, equally, the frustrations and disputes we have as family members can cause us to act in ways we may never reveal to others. For most people, family is the social glue that binds their sense of self and place in the world. This is evident in the energy and expense that are typically associated with family events such as a birth, coming of age, a marriage, even death. Different cultures have numerous ways of celebrating these occasions, which reinforces family as a principal social institution. The breakdown of the family is equally powerful because of challenges and distress. For example, the death of a family member, separation or divorce can have a profound impact on people's lives. For example, Aboriginal and Torres Strait Islander peoples who have experience of the Stolen Generations know the deep impact of profound loss in their family, a damage that extends intergenerationally, adding to loss of language and culture.



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FIGURE 1.11 One type of family: parents and their children

ACTIVITIES

1 List the different types of families in contemporary society.
2 Outline how an individual is shaped by their family and how their family is shaped by them.
3 Identify two concepts or words that explore the relationship between a person and their family. Briefly explain the significance of each concept/word.
4 Predict the characteristics of the family in the near future.

Research

5 In small groups, investigate the concept of family in two cultures other than your own and briefly share the findings with your class.

School

Schooling and navigating educational institutions have a momentous influence on how individual and group identities are formed. Personal qualities and abilities, such as literacy, numeracy, the ability to think in new ways, as well as achieving the knowledge, understanding and skills to analyse, to do research and interact with others, are part of the goals of education. As well as being places of teaching and learning, schools are socially dynamic where the interactions between students create formative experiences that are remembered for a lifetime. Schooling is a vital agent of socialisation and substantially influences identity formation through the promotion of values, ethics, citizenship and aspirations.

Schools are generally an individual's first significant encounter with a social institution. Each schooling system typically has formal structures, such as a hierarchy of leadership, and across the student cohorts there are informal roles, statuses and responsibilities.

Institutions such as schools rely on an accepted moral code and the transmission of socially accepted values. American author Mark Twain remarked: 'I never let my schooling interfere with my education.' Renowned Brazilian educationalist, Paulo Freire also challenged norms, and valued informal and personal experiences advocating for the worldviews of oppressed peoples. Catholic priest and philosopher Ivan Illich also challenged the orthodoxy of his educational experiences in a process he termed 'deschooling'. Although every Australian child has access to educational opportunities, there are situations where the system reinforces inequality. However, many Australians have improved their life chances through the social mobility acquired due to access to education.



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FIGURE 1.12 The acquisition of knowledge, understanding and skills

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INSIGHT

APPLYING FUNDAMENTAL CONCEPTS TO SCHOOLS

Deeper understanding of the aspects of the social and cultural world can be achieved by using concepts. For example, consider understanding of schools through the lens of the course diagram (figure 1.13).

QUESTION

Select one of the following: a family, a media organisation or a group of which you are a member. Apply the fundamental concepts to your understanding of this group.

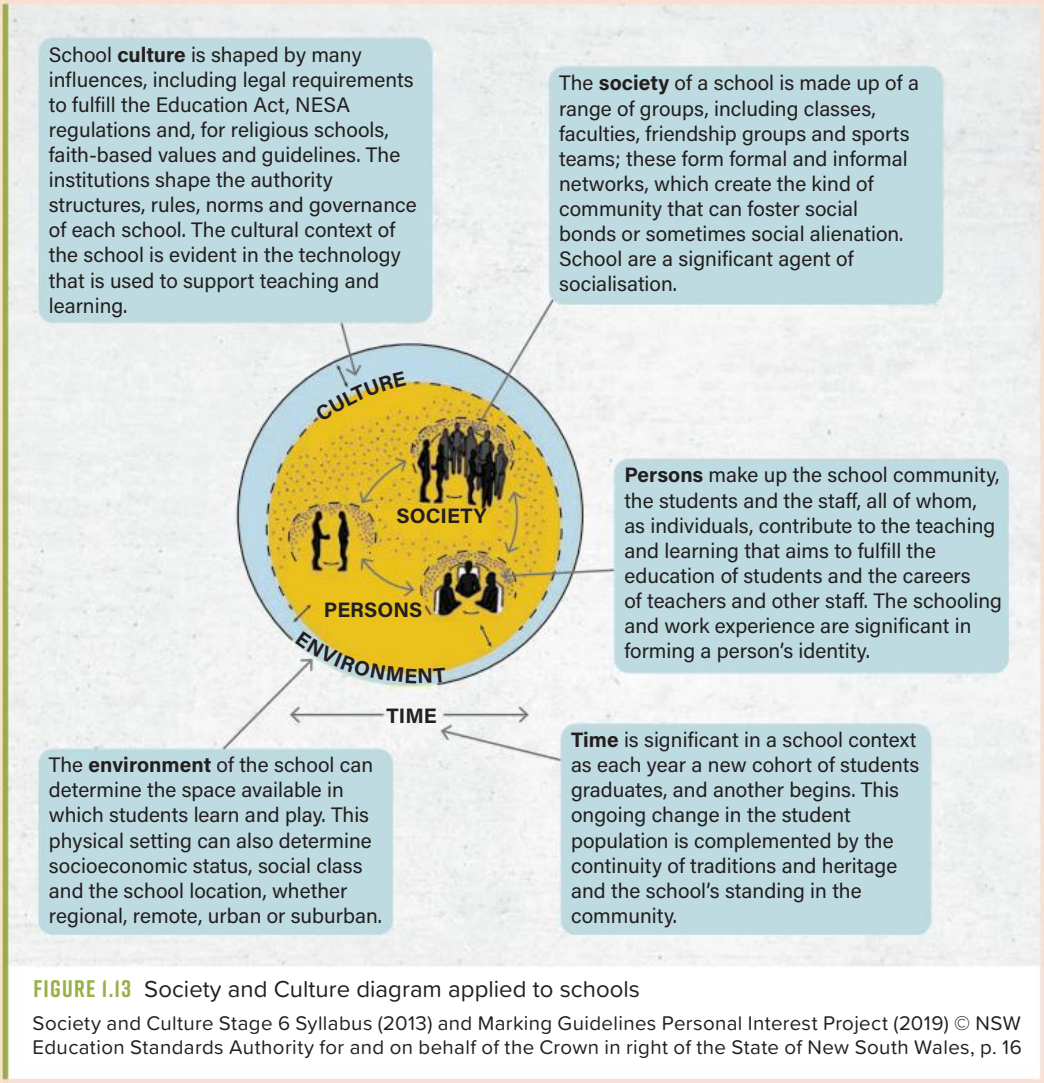


FIGURE 1.13 Society and Culture diagram applied to schools

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 16

ACTIVITIES

1. Assess the extent to which you are shaped by school and how you may shape it.
2. How might attitudes to one of the following – class, gender or ethnicity – shape a school's values and actions in a way that reinforces either inequality or opportunity? Select a research method you would apply to better understanding this issue in schools then outline how you would conduct this research.

Research

3. Take five photographs that depict hierarchy in your school and explain how hierarchy is evident in each photograph. Make sure you carry out this activity ethically and that you have the permission of the people in the photographs. Note the details of these permissions. Ethical behaviour follows understood codes of what is morally right when undertaking any study of people or society.

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FIGURE 1.14 Individuals shape their peers, and peers shape individuals.

Peers

Friendship is a fundamental feature of our life experiences. When it is positive and empathetic, it is enriching and rewarding, but when friendship turns negative or manipulative, an individual can be adversely affected. Friends and colleagues can be very influential in our everyday life and can also shape our identity. The interactions and dynamics of this micro network of close friends, colleagues, associates and acquaintances shape so much of our experience of the social world. Peer groups can be closed and operate as a clique, or they can be more open and fluid, allowing access and easy interaction with other groups. Peer groups maintain connection through shared interests such as leisure activities, ethnicity, school, sport and sporting ability, enjoyment and connection with a particular pop culture, work, even a similar sense of humour. There is an element of chance in whom we meet and become friends with; however, we are most likely to connect with others who have similar attitudes, outlooks and ways of perceiving the world.

During the formative teenage years, the peer group is a powerful agent of socialisation and during this stage of life it is probably more influential than family or teachers. The peer group typically requires strong loyalty from its members and will have roles and statuses that may be unspoken but are very real determinates in interpersonal dynamics. Peer groups require conformity to these expectations, or an individual may face rejection. Will friendships endure after graduation from school? Will they last a lifetime or not beyond school attendance? There is probably no stage in life when people encounter and get to know as many individuals as they do when they are at school. Students typically know about one hundred people, each of whom is forming their own identity, enjoying successes, making mistakes and experiencing aspects of life for the first time. Individuals form their identity at school from observing others and experiencing a broad range of situations; however, they are learning from those who are themselves only learning.

ACTIVITIES

1. Consider the rules, symbols or special language of one of your peer groups. What are the purposes of these rules?
2. Create a tally of the time spent in communication with your parents or guardians in one week. Also keep a tally of the time spent in communication with your peers in that week. Compare the quantity and quality of each communication.
3. Choose one of your peer groups and rank, in order of importance, the following reasons for the social connection of this group: social class, ethnicity, school, sports, music, work, location, personality, adversity, other/s.

Work

Work is mental or physical effort with the aim of producing a good or service that is needed by others. Work shapes a person's sense of self. Each occupation usually comes with perceived levels of respect, status, power and income.

Work plays a significant role in our lives. Our attitude to unpaid work, such as domestic duties or volunteering, may be shaped by family, peers or other interactions. The rise of job insecurity because of the growth of transient work in the 'gig economy' has redefined social structures of work, with new industries such as Uber, Airbnb and Airtasker offering

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short-term and temporary contracts, and part-time and casual work. Changes such as 'flexible' working arrangements and working from home have redefined the work options of many people. These changes have happened at the same time as increased privatisation, automation, robotics and AI have altered the nature of many jobs.

Traditionally, the workplace has been a social network that provides friendships and a sense of achievement and sets our daily routines; however, the changing world of work no longer provides these experiences for all.

Why Australia's future is female and the outlook for male-dominated industries is bleak

1 Read: 'Why Australia's future is female and the outlook for male-dominated industries is bleak'. Identify one macro change that has challenged gender stereotyping in the workplace and how this may alter work over time.

2 Identify three strategies that could be applied to enhance work–life balance for full-time workers in a profession of your choice.

3 Research: Investigate the predictions about the Year of Singularity and forecast what impact this technological development might have on the way humans work in that future.

Government

A nation's macro organisation is defined by its system of government. There are many types of governments including democracy, communism, dictatorships and monarchy. However, there are many variations within these, such as republics, commonwealths, people's republics, fascist states, constituent assemblies and constitutional monarchies. Each nation's government defines the way authority is organised and this finds expression in constitutions, laws, judicial systems and protocols designed to run the country. The government controls the military as part of its authority, while the management of the work of government is usually conducted by the civil (public) service. Historically, governments and nation-states are relatively recent phenomena, which exist as the people of the nation have entrusted those in authority to run the country in the interests of all. Of course, there is often conflict over which section of society is receiving the most benefit.

Australia's government is defined under the Australian Constitution as a constitutional monarchy. Every elected government in Australia at local, state or federal level has the right to create laws, which Australians are expected to abide by. An understanding of the electoral and legislative processes is a vital dimension of citizenship. Voting in elections allows citizens in the majority to choose a political party that will propose the laws that will govern for all. The capacity of our governments to make laws is the essence of democracy. However, this system of government reflects a British heritage, which is in contrast to the laws and customs of Aboriginal and Torres Strait Islander peoples. Traditional laws for Aboriginal and Torres Strait Islander cultures do not change, they always were and always will be held throughout time, throughout the Dreaming. The process of creating new laws by governments can be a source of confusion to traditional peoples. For example, laws created under Protectionist policies led to the Stolen Generations, followed by laws for self-determination and recognition of land rights. These laws were followed by laws for mandatory sentencing, which led to a significant increase in the numbers of Aboriginal and Torres Strait Islander people held in prison. The imposition of many laws and policies has taken control away from our First Nations peoples, which has caused alienation and misunderstanding. Both governments and the people aim to find ways to resolve conflict where all groups acknowledge each other's needs to find a path to equity and social justice.

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FIGURE I.15 Protest is a means of engaging with government.

In this era of globalisation, the role of government is contracting as a result of increasing privatisation, free trade and the growing power of transnational corporations in a global context. However, governments are needed to deal effectively with global issues such as the climate crisis, pandemics, terrorism and the global economy. What will active citizenship look like in the near future?

Uluru Statement from the Heart

Read the Uluru Statement from the Heart and the call for a Makarrata (a process of conflict resolution, peacemaking and justice, or a coming together after a struggle). Design a conference agenda with appropriate protocols that would bring together members of federal and state governments with Indigenous Elders and leaders to address deaths in custody, the focus of the #BlackLivesMatter movement.

Media

Contemporary society offers a truly diverse range of media and technology platforms with which to communicate, inform and shape our ways of understanding the world. The revolution that moved communication from the local level of spoken and written words to mass communication started with printing from carved blocks of stone in China, and movable type invented by Gutenberg in 1440 has since evolved into a vast array of mass media technologies. These include newspapers, magazines, film, records, radio, television, followed by the advent of the internet and the tsunami of social media platforms such as Facebook, Twitter, Instagram and more.

Changes in media have been driven by technology. Anthony Giddens identifies four significant developments:

- the increasing capacity of computers which has reduced the costs to be involved both for producers and consumers
- digitising data has allowed for technologies to be integrated
- satellite communication which allowed for communication at a global level
- fibre optics which allowed for greater speed and file size in sharing communication.

A Giddens and P Sutton, *Sociology*, 8th edn, Wiley, 2017, p. 754.

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In this changing context, our society has witnessed many challenges and changes in the transition from old media to new media. These include:

- use of smartphones, which has normalised people having access to information in their pockets
- the popularity of chat forums, blogs, apps and influencers, which have redefined how we socialise and in turn the socialisation process
- challenging groups and institutions about their lack of cultural representation in the media and treatment of other disadvantaged groups
- the impact on people living in villages and remote communities, or with a different religion, when they view images from cosmopolitan and pluralistic places that present a worldview that is quite different
- social media use, which emboldens participants to present their life for public consumption
- the information age and how popular culture is populated by corporations, lobby groups and advertisers who are engaged with shaping opinions
- decisions on the extent to which these challenges and changes shape our behaviour, our spending and, most importantly, what we value.

These qualities of the media have the capacity to powerfully shape identity and how we understand the world.



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FIGURE 1.16 The use of social media can shape individuals.

ACTIVITIES

1. List four concepts or words that explore the relationship between culture and the media. Briefly explain the significance of each concept or word.
2. Explain your understanding of the key roles and responsibilities of the media.
3. Summarise the influence the media has over your micro, meso and macro worlds.
4. Discuss the extent to which social media shapes human interaction.
5. Brainstorm ways in which individuals or groups can approach social media with critical discernment.

The legal system

Legal systems cannot guarantee that all citizens agree with the laws or support the values and principles that generate them. Many of the laws in a capitalist economy focus on protecting property and there is an argument that laws tend to defend those in positions of power and privilege. Crucial aspects of the law are that it should deliver social justice and promote a sense of social responsibility, foster active citizenship and take action for the welfare, dignity and human rights of all citizens. An effective legal system is one that functions for all individuals and promotes norms that are recognised as acceptable behaviour; and if these are transgressed then the sanctions need to be seen as appropriate. Our laws change to reflect community values, but it takes time. For example, homosexuality was illegal for decades, which shaped society and regulated interactions and behaviours, but only to a limited extent because the law was eventually amended to legalise same-sex marriage. The momentum behind this change came from individuals with certain beliefs and value systems, who banded together with others sharing similar views. As a collective, those individuals gained momentum, formed lobby groups and rights groups and campaigned for change. In this way, individuals shaped society.

SOCIAL AND CULTURAL RESEARCH

Social and cultural research is a process that involves a definite series of steps which, if carried out effectively, will lead to a better understanding of specific aspects of the social and cultural world. The syllabus outlines 10 distinct steps in conducting social and cultural research.

1 Decide on the topic to research

Reflect on a social issue, problem or even something inspiring that is of specific interest to you. Ask yourself what genuinely interests you or what is an issue that you find challenging or frustrating that you want to better understand; for example, you may want to better understand 'disputes within the family'.

2 Develop a focus question or hypothesis

To ensure there is an appropriate topic, consider which concepts and content from the syllabus would provide a clear emphasis. For example, kinship and socialisation, as well as conflict and cooperation, communication, roles and status would form an important foundation for defining your research and specific question; 'disputes within the family' might take on a more detailed focus, such as 'disputes between teenagers and their parents'. If you divide your research and report writing into convenient sections, you will find the process easier and more manageable. For example, there may be more relevant issues within the broad topic 'Disputes between teenagers and their parents':

- teen identity and the struggle for independence
- parental responsibility and their 'need to know everything'
- better ways for families to negotiate teen freedoms and responsibilities.

This process of 'drilling down' into the questions associated with the broad topic would allow for the development of a focus question such as: Does the setting of specific freedoms and responsibilities for the teenager reduce conflict in the family context?

3 Gather background information

Conduct secondary research first. It will fast-track your knowledge and enhance your capacity to apply other research methods. Consider looking at films on the topic, such as *Rebel Without a Cause*, *Ferris Bueller's Day Off*, *Juno*, *Perfect 10*, *Work It*, *Philophobia*. Balanced secondary research should include books and published works as not all information is available on the internet.

4 Design the research

Understand the full range of research methods you can use and plan which methods to use in addition to the secondary research already undertaken. You should consider the time and resources you have available. Aim to achieve a balance of primary and secondary research, as well as qualitative and quantitative research methods. Also, consider in advance any ethical issues that might impact the relevance and validity of your results.

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5 Develop the research methods to be used

Ensure the time frame for conducting research is suitable; for example, if conducting a questionnaire, allow sufficient time to draft questions, trial these and make the necessary edits. Questions must be framed and written to elicit the information you need, and it may take several versions to get this right. Distributing your questionnaire and waiting for responses also takes time. For any research, it is vital that you review the questions and perspectives you bring to the task and deal with any personal biases. A questionnaire can provide quantitative results, so consider conducting an interview that will offer qualitative insights to provide balance.

6 Apply the research methods ethically

Ensure that you fully understand ethical issues related to each research method and correctly acknowledge and reference your research and writings so that the work of others is recognised and that you never plagiarise. It is also crucial to evaluate your use of these research methods by considering how applicable they are to the topic and assessing how appropriate and valid the findings are, if there were any limitations and, finally, your judgement on the usefulness of these research findings.

Ethical research is vital to the overall integrity and value of your social and cultural research. The quality of research must ensure trust and respect of all involved and avoid bias including the data obtained and used with responsibility and confidentiality. This is the context in which honest responses will be achieved. A detailed explanation of ethical issues is available on page 21 of the Society and Culture syllabus.

7 Compile and organise the collected information

The collected information generally involves written text, but should also include tables, charts, diagrams, illustrations and other graphics, if appropriate. For example, a graph of selected results from a questionnaire conducted with a section of your year group will offer important insights and evidence to support your hypothesis on freedoms and responsibilities for the teenager.

8 Analyse, synthesise and interpret the findings

In organising your research results and writing, aim to sequence your findings, points of argument and chapter headings so that there is a logical progression of ideas. It is not essential that all your research results concur. The social and cultural world is complex, and some results may be contradictory. Your task is to acknowledge and analyse the reasons for this complexity, and your aim is to achieve a holistic understanding of these questions. Resolving these questions and coming to an overall conclusion is the process of achieving synthesis despite the seeming contradictions.

9 Write up the conclusions

An effective conclusion does not introduce new material as it needs to be a well-considered summary of the findings already presented and evaluated in your writing. Avoid omitting any contradictory findings but focus on the overall learning and understanding achieved. In fact, it may be that you now appreciate the strength or even the limitations in your original hypotheses and thinking. Your work has added to awareness of this topic and you should be positive about this achievement.

10 Check the final version

You will need to write and refine draft versions of your final product. Carefully read to check for accurate spelling and grammar, use of concepts, paragraph structure and referencing, all crucial elements of editing. Ensure you leave enough time to complete this step.

ACTIVITY

Group work

Think of a social and cultural issue. For each of the 10 steps, record how this topic could be effectively and ethically researched.

QUANTITATIVE AND QUALITATIVE RESEARCH

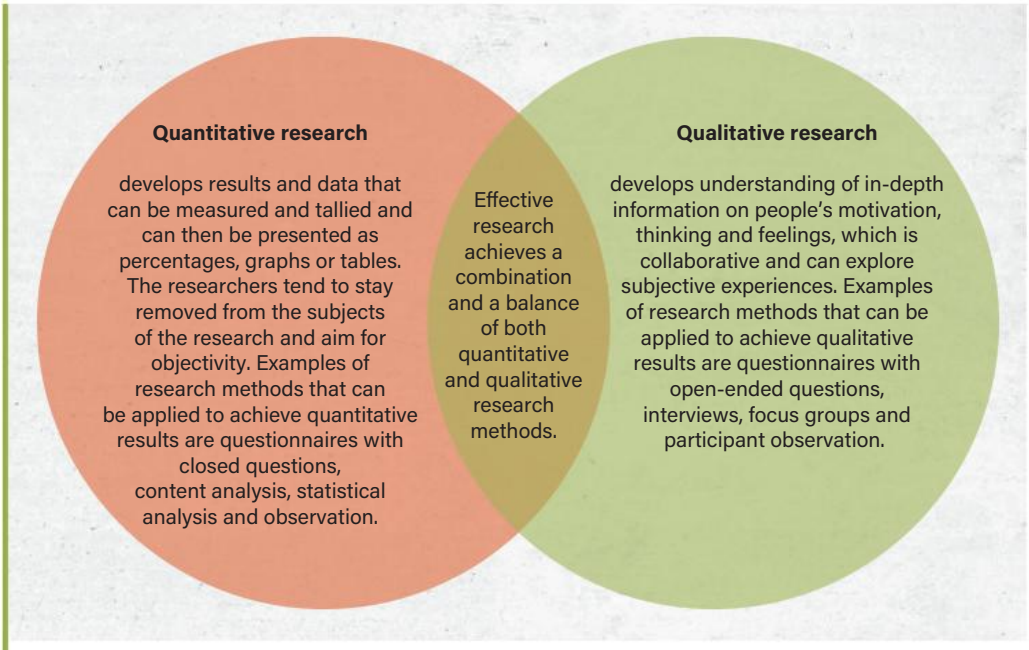


FIGURE I.17 Differences between quantitative and qualitative research

Understanding, using and applying concepts is a crucial skill in Society and Culture. To succeed in this course, another vital skill is developing knowledge and understanding of research methods. A research method is a way of gaining knowledge. We can gain information by reading texts, watching documentaries, completing online searches, asking questions and listening to others; this will add to our knowledge and understanding; it will

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also help us develop skills in how we acquire new knowledge. Research methods provide us with a systematic range of techniques, which are categorised as either primary or secondary, as well as whether these methods produce quantitative and qualitative results or a combination. These qualities are detailed in the following research methods.

Research methods

CONTENT ANALYSIS

Content analysis is a primary research method, which requires the development of a systematic process for examining the content of a source of information and recording data. These sources could come from television, magazines, radio, films, websites, newspapers, songs, or virtually any source. Even though this research method uses secondary sources it involves much more than reading a book or watching a film. Results are often quantitative but may also reveal genuine qualitative insights.

The aim of content analysis is to systematically examine the information contained in a source and categorise it. This information is communicated through actions, keywords, opinions, repetition, assumptions, illustrations and images evident in the content. It is important to be very clear about the criteria for what is to be counted in the tally. If done correctly, this will reveal meaningful evidence, which will assist you in understanding issues related to your research topic.

The process must be systematically and thoughtfully applied with consistency to ensure that justifiable and reliable information is drawn from these sources and that the results yield meaningful data. Selecting the sample on which to focus for a content analysis is also an important decision. It would not be realistic to attempt to analyse a whole series of programs. Instead, it would be appropriate to select one or two programs that were representative of the series. Using a coding sheet is recommended. However, it would also be necessary to justify your choice of this sample as part of an evaluation of your research. Other factors in setting up a coding sheet include having clear guidelines as to which features of a source will be included in the tally and which ones will be excluded. For example, if recording the diversity of cultural identities of actors in a television series you might only record those with speaking roles.

Strengths and challenges of content analysis include the strength that it delivers original, primary data that can be targeted specifically, but the challenge that it can be time-consuming to review sources and record the data required.

Ethical issues include ensuring all sources are acknowledged and referenced, and that data is recorded in a way that avoids any bias in the selection of criteria.

An example of content analysis is to research the extent of cigarette smoking evident in a television series set in a time period when smoking was a social norm. A series set in the mid-twentieth century, such as *Mad Men* or *Fargo*, often displays a high level of smoking. Content analysis could be applied to gather evidence to explore the extent to which this behaviour is depicted on screen and then use this data to compare with information about actual cigarette usage in those times. This data could also be used to demonstrate continuity or change through a similar analysis of a current television series.

ACTIVITIES

1. Outline the purpose of conducting content analysis.
2. Provide your own effective example of a research topic that could apply content analysis and briefly explain how this would be conducted.
3. Why is it important to be systematic when using content analysis?
4. Why is it important to qualify the conclusions you draw from evidence gathered using content analysis?
5. Conduct a content analysis to record and review 'Congratulations on your new baby' greeting cards. The aim of this task is to determine the extent of gender stereotyping evident in samples of the boy and girl versions of these cards. Consider doing a tally of colours, images, font and text used in the cards. Draw a conclusion on the evidence collected that assesses the extent of stereotyping in greeting cards and what these stereotypes value.

INTERVIEW

An interview is essentially a conversation between two people with the aim of collecting specific information firsthand. It is a primary and qualitative research method and there are two specific roles: the interviewer, the person wanting to find out certain information, and the interviewee, the person willing to give information.

The interviewer should not be overly passive, simply accepting the information, because a good interview should be a dynamic process, which works best when both individuals are engaged and motivated to share quality insights and information. The ideal qualities for an interviewer include being an active listener and being appropriately responsive to the story and details being shared.

The process of conducting an interview requires careful consideration; first, decide your choice of interviewee. If you expect someone to offer the benefits of their wisdom, you need to have done your homework! This typically requires background knowledge and secondary research. Know the background, work and achievements of your interviewee and your topic – they will be more likely to respond positively to your requests for information and insights. Make a list of the questions that you wish to cover in the interview, both open and closed. There are differing ways of preparing your questions for an interview. First, prepare a list of specific *structured* questions, which has the advantage of providing you with a clear and precise flow of questions and a sense of direction and purpose.

Another style of interview is *unstructured*, which is more like a conversation, with questions arising in response in the information shared. However, most interviews are a combination of both styles, in a *semi-structured* interview. A planned interview guide is required, which both outlines the topics and key questions but is also flexible, allowing both parties to be responsive. Audio recording your interview is important for collecting and storing the interview responses. This can easily be done on your mobile phone if conducting the interview in person, or using the 'record' tool if conducting the interview on an online platform such as Zoom. Ensure you are familiar with the specific technology and always ask permission of the interviewee to record the interview. Avoid leading questions such as 'Why did you think the election result was so wrong?' as this reveals a bias in your questions and will limit the validity of your research. Match your language and tone so that it is comprehensible and compatible with your interviewee. Always respect their privacy and if their experiences are challenging or very emotional then offer to take a break from the questions. Be prepared to ask follow-up questions if you did not achieve the level of detail in the initial response. It will not always be necessary to do a transcript of the entire interview, though it will be valuable to be able to quote from your source and discuss the significance of a particular statement that you wish to quote.

Strengths and challenges of interviews include providing in-depth and insightful information relatively quickly, which is a strength, but the interviewer also has the challenge of maintaining an effective flow of questions and responses to the ideas shared.

Ethical issues include managing any bias in both the way questions are asked and the way responses are provided. It is also important to include the interview in your references and resource list and to clarify if permission to quote them has been given.

An example for researching the topic 'Hip hop: an evolution or a revolution?' A renowned MC is visiting your town, which gives you an opportunity to discover aspects of the genre that have been difficult to resolve.



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FIGURE 1.18 'What is your opinion on ...?

ACTIVITIES

1. Identify two strengths and two weaknesses of using interviews as a research method.
2. Explain how you could use silence and pausing when conducting an interview.
3. Develop a series of questions aimed at eliciting detailed responses from an interviewee.

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OBSERVATION

Observation (non-participant observation) is a research method that can be quantitative, if being used to collect and count quantifiable data, or qualitative, if it engages the impulse to 'people watch', which is typical human behaviour. This method requires the researcher to observe the myriad social expectations and rules in peoples' everyday lives. Strategies for observing human behaviour for research purposes, identified in the syllabus, include participant and non-participant observation. These methods take the researcher to where the subjects of their investigation live, learn, work and play.

The aim of non-participant observation is for the researcher to witness the action taking place without actively engaging, interacting or influencing the participants.

The process requires the researcher to decide who or what action is being observed, as well as which particular actions are being documented, how to record these and what interpretations will be required in order to draw meaning from this process. A criticism of non-participant observation is that the very presence of the researcher alters the behaviours and interactions of those being observed (the Hawthorne effect) so the observer needs to limit their interaction with those observed.

Strengths and challenges of observation include the strength that, if completed effectively, then genuine and objective insights into human behaviours can be achieved, while a challenge is that there is no opportunity for follow-up questions that might reveal motives for certain behaviours.

Ethical issues for this research method may include that those being observed have not given their permission. These observations could be an invasion of privacy or reveal the identity of those involved.

An example of non-participant observation would be to understand why people form orderly queues at a bus stop in some locations and rush the door when the bus arrives at others. Are the rules for queuing the same in all cultures? Observation is used extensively in psychology such as the study of infant behaviour during playtime to assess coordination or cognitive development.

PARTICIPANT OBSERVATION

Participant observation is, in many ways, similar to non-participant observation, although this method is considered to be a more qualitative research method as the researcher gains access to the group being observed and attempts to understand them while being part of their social setting.

The aim of participant observation is for the researcher to become immersed in the group being studied to gain an insider's perspective and understanding of the social group being studied.

The process of participant observation could be applied to researching a particular cultural group, so an appropriate group needs to be selected that will provide meaningful insights. In this process, the permission of the people involved must be organised, as well as ensuring the privacy of the people being researched is maintained.

Strengths and challenges include the strength of the quality of in-depth insights that can be achieved by this research. However, for the purposes of student research, the challenge is to ensure this is not a covert process and that the purposes of the research are open and disclosed to the group being studied.

Ethical issues associated with this method include the need for transparency to ensure participants are not placed in an awkward situation and the subjects of the study at no stage feel they have been spied upon.

An example of participant observation may be an effective way to understand the extreme loyalty of Sydney Swans fans. This would require joining the Swans Fan Club and being a member of the football club. By attending matches, training sessions, even travelling to away games, the researcher could become immersed in the Swans' culture to achieve a more in-depth understanding of their devotion and dedication. Remember, that in attempting to become a member, the researcher must also continue to observe.

ACTIVITIES

1 Distinguish between non-participant observation and participant observation.
2 Provide an example of research that would be suitable for participant observation. Explain why it is suitable.
3 Provide an example of research that would be suitable for non-participant observation. Explain why it is suitable.
4 How could bias impact on the research examples provided above?
5 How could unethical research impact on one of the examples provided above?

i QUESTIONNAIRE

A questionnaire is an effective research method when it is well executed. The process of preparing a set of questions, distributing these to a selected group or random sample of people and then analysing the results can achieve significant insights. This is a primary research method, but results can be both qualitative and quantitative depending on the use of open-ended and closed questions.

The aim of the questionnaire is to design the questions carefully and trial them before distribution, as clearly expressed questions with a logical flow will encourage better responses and honest insights. The researcher is not available to explain the meaning of a question so each one must be clear and purposeful to avoid questions that may be misunderstood.

The process of questionnaire design must ensure there is a clear introduction stating the purpose of the research, how the results will be used and how confidentiality and anonymity will be assured.

- Closed questions are easy to answer and provide results that are easier to measure. It can be frustrating if the range of options in a closed question is too restrictive.
- Open-ended questions allow means of expressing opinions and clarifying reasoning.
- The design of the questionnaire is crucial as it needs to be accessible, visually interesting and easy to read. Avoid a crowded layout but do not make a questionnaire too long as this may impact the response rate.
- Avoid too many 'yes/no' responses and consider a variety of types of questions. For example, request a ranking of choices in preference or use the Likert scale to allow different levels of responses to be given. If required, give clear advice on how the questionnaire is to be returned.
- Questionnaires created and distributed using digital providers are increasingly popular, although paper-based or emailed versions can also be used.
- The design and layout options are supplied for online questionnaires, which ensures relative ease of distribution as well as ensuring respondents do not miss a question due to program set-up.
- The results for each response go straight to the provider's online database for easy access and reviewing results.
- Fees are charged to access the provider's more advanced features.
- There can be issues with control of the distribution of your questionnaire. A specific group may be targeted; however, it is possible for the questionnaire link to be sent to someone outside that group, which may affect results.
- If you want as wide a distribution as possible, then global reach is an option.
- People who do not have access to communication technology are unable to be included in your research.
- A digital provider may not maintain the confidentiality of the data in their system. This ethical issue would require the researcher to read closely the Privacy Terms and Conditions. If these were to include statements such as the one that follows, the researcher may be conducting unethical research and compromising the data of those involved: 'We may share your information with affiliated companies for reward redemption and/or other market research opportunities.'

Strengths of questionnaires:

- They are accessible and straightforward for respondents to use.
- They can be a quick means of contacting many people to gain their views.
- They are a research process that is repeated consistently, which offers a standardised approach.

Challenges of questionnaires:

- The researcher cannot ask follow-up questions if the respondent has more to say, although open-ended questions will lessen this effect.

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- There can be low response rates and people may not complete the questionnaire. If this occurs, then your questions may not be appropriate, or your target population may need to be reconsidered.

Ethical issues associated with questionnaires as a research method include ensuring all participants know that their confidentiality, anonymity and privacy will be protected. Also, as the researchers cannot totally control who will respond to a questionnaire, questions must be framed to avoid causing any offence or making participants feel uncomfortable.

An example of a suitable questionnaire would be one distributed to your Society and Culture class and also to another class in a different school exploring issues related to contrasts between family values and the values of the peer group and how individuals reconcile these differences.



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FIGURE 1.19 By completing a questionnaire, you can have your say.

ACTIVITIES

1. Explain why it is important to trial a draft of a questionnaire.
2. Explain the importance of effective page layout in this research method.
3. Distinguish between closed and open-ended questions.
4. Is it necessary to receive a 100 per cent return rate from the questionnaires you distribute? Why or why not?
5. What are the risks and ethical issues associated with using digital providers for distributing and collating results from a questionnaire?

SECONDARY RESEARCH

Secondary research is the appropriate and practical first step for the researcher to ensure awareness of the work that has already been undertaken in their area of interest. There will typically be a wealth of public knowledge in sources such as books, websites, letters, diaries, blogs, autobiographies, films, photographs, newspapers, magazines, journal articles, and social media such as Twitter, Instagram and TikTok.

The aim of secondary research is to understand information from experts in the field whose publications are in the public domain and can be accessed at state and local libraries, databases and web searches, although other restricted material can be accessed via Freedom of Information available through the Office of the Australian Information Commissioner.

The process of secondary research is a vital early step in the research process as having this knowledge base in your area of interest will enhance your capacity to develop more effective primary research. English sociologist John Scott has

identified four criteria for assessing the quality of sources of secondary research:

1 Authenticity. Is the evidence genuine and of unquestionable origin?
2 Credibility. Is the evidence free from error or distortion?
3 Representativeness. Is the evidence typical of its kind?
4 Meaning. Is the evidence clear and comprehensible?

John Scott cited in A Bryman, *Social Research Methods*, Oxford University Press, Oxford, 2016, p. 546.

Strengths and challenges of secondary research relate to the information that is available to read and absorb. It can be inspiring to review the work of others who are also passionate about your area of interest, but reviewing a large amount of data can be overwhelming and may be too much to absorb. Refining the keywords of your searches is the key to resolving this dilemma.

Ethical issues linked to secondary research are the requirements for sources to be identified, acknowledged and correctly referenced. Never break the ethics of research by attempting to pass someone else's work off as your own. This is plagiarism.

An example of effective research is a search of academic articles on the Australia/New Zealand Reference Centre, which is available through most libraries. Explore how refining your keywords can make your search more specific and productive.

ACTIVITIES

1 Why is it important to undertake secondary research?
2 Rank Scott's criteria for assessing the quality of sources in secondary research. Justify your rank order.
3 Evaluate the use of TikTok posts for undertaking secondary research.
4 Collect a range of examples where secondary research has been effectively integrated into a piece of writing. Identify what makes each effective.
5 Explain why plagiarism is a vital issue in the application of secondary research.

STATISTICAL ANALYSIS

Statistical analysis is the interpretation of statistical data to promote interpretation and understanding of human behaviour, generally at the meso and macro levels.

The aim of statistical analysis is to provide a significant quantitative tool in social and cultural resources. Numerical data can provide a way to measure the social world to better understand it.

The process requires the researcher to access statistical data and then interpret meaning from the evidence and trends to better understand the specific aspects of the social world. One of the most reliable sources of this data is the Australian Bureau of Statistics (ABS) which runs the nationwide Census every five years, requesting information from every household in Australia. This Census data is a significant resource for statistical analysis because of the scale and credibility of the data provided by the ABS. These well-organised results can be used for subgroup analysis, such as selecting information according to age group or location or cultural heritage. In this method there are times when the boundary between primary and secondary research becomes blurred. For example, the process of data collection is certainly primary research; however, interpreting that data is considered to be secondary research of that particular primary source.

The effective analysis of statistics allows the researcher to present clear arguments with strong evidence. However, in all research results the data may have elements of being socially constructed.

Strengths and challenges: It is assumed that some statistics, such as the number of births, will be recorded accurately. The same may not be said for crime statistics, for example, because a crime only becomes a statistic when it has been reported or recorded by police. Many crimes go unreported by the victims or witnesses, so if a local government claims a low crime rate, there may be relatively few police patrolling in that area. Also, police can make decisions about which crimes to report to favourably influence detection rates. Therefore, there can be challenges with crime statistics, which may reflect people's attitudes to crime rather than the actual numbers of crimes committed and in this way statistics on crime are socially constructed.

Ethical issues: It is important to consider whether there were any inappropriate assumptions or bias

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in the collection of data. This consideration should be overtly discussed to evaluate the usefulness and validity of conclusions drawn from this data.

An example of exploring statistics is to access the ABS website and select 'Data by Region' then follow the link to your local government area and note the median age and median wage for your area. Then choose a different local government area, possibly where you would like to go for a holiday and compare median age and median wage. This is an easy step to become familiar with the vast range of data and information available at the ABS going back many years. Then consider why there may be different age structures in the two local government areas in order to better understand the demographics of each area.

ACTIVITY

Research

What is 'big data' and why is it increasingly in demand as a source of information?

Contemporary issues

Contemporary social issues are those that affect people in society that remain unresolved. Examples of contemporary issues include:

- homelessness
- poverty
- inequality
- discrimination
- freedom of religion
- freedom of speech
- treatment of asylum seekers
- overpopulation
- racial profiling
- childhood obesity
- bullying and harassment.

The syllabus requires you to examine at least two contemporary issues, using an appropriate research method. Choose one of the following:

- content analysis of the media
- a short questionnaire
- secondary research.

FOCUS STUDY: THE HAZARA PEOPLE OF AFGHANISTAN

Note: This case study was reviewed by Ali Reza Yunespour, from School of Social and Political Sciences at the University of Melbourne, Partnership Coordinator of Indigo Foundation. Ali was interviewed as part of this research and endorses the perspectives provided on Hazara culture.

CULTURAL CONTEXT AND HERITAGE

Afghanistan has a rich history of interactions with nations from all parts of the world. Often described as 'the meeting place of empires', located at 'the heart of the world', Afghanistan has seen a history of diverse influences, from the expansion of the empires of the Persians, the Greeks under Alexander the Great, and the Mongols under Genghis Khan to the invasions of the British, the Russians (Soviets) and the Americans with UN-sanctioned partners including Australia. Afghanistan's geographical location has been a strategic point for trade and wealth associated with silk, spices, opium, jade and porcelain on the Silk Road. The first monotheist religion, Zoroastrianism, began in modern-day Afghanistan, along with the early influence of Buddhism, and was practised by followers of both Shia and Sunni Islam, which have been significant influences in the cultures of the Afghan peoples. This cultural diversity is evident today in the 14 distinct cultural identities named in the Constitution of Afghanistan (2004), with the largest groups being the Pashtun, Tajiks, Hazaras and Uzbeks. These groups are often referred to as 'tribes', but this terminology carries colonialist implications. The Arabic word *qawm*, or ethnic group, is preferable and acknowledges the rich and diverse social, cultural and geographical identities.

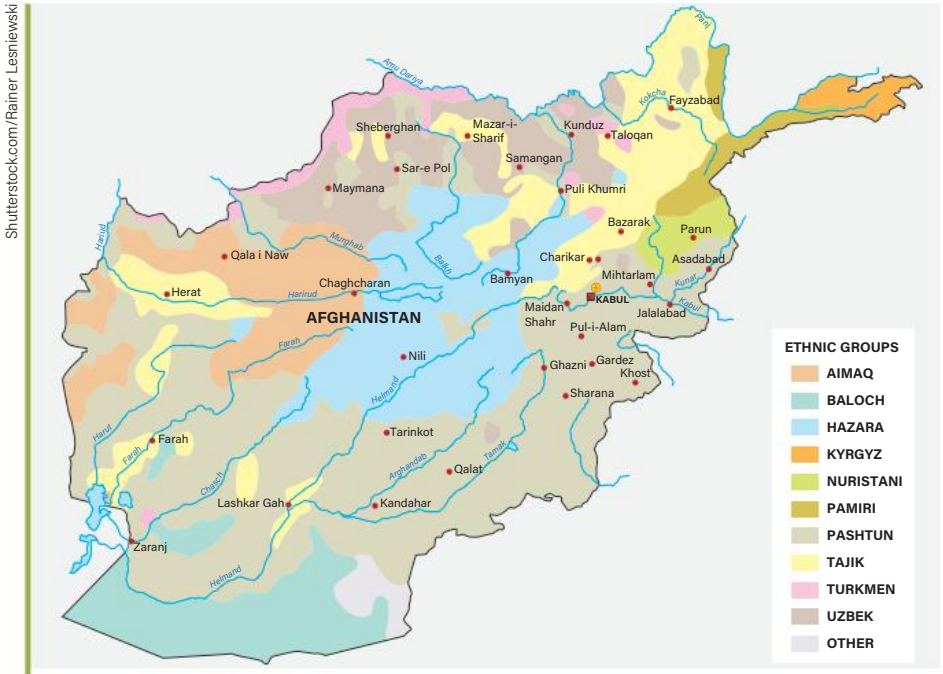


FIGURE 1.20 Ethnolinguistic groups of Afghanistan

The focus of this study will be the Hazara people and their culture because of their distinct sociopolitical history in Afghanistan and the fast-growing population of Hazara in Australia. The majority of Afghan asylum seekers and refugees who have arrived in Australia by boat in the past two decades are Hazara. They have been integral to the cultural diversity and economic life of many urban and regional suburbs in Australia including Merrylands in NSW and Dandenong, Shepparton and Mildura in Victoria.

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HAZARA IDENTITY

Traditional lands: Hazara homelands are known as *Hazarajat* or *Hazaristan* and are located in central Afghanistan, with 5000-metre-high mountains and fertile river valleys. These lands were much larger in former times.

Religion: The majority of Hazara are Shia Muslims although some Hazara are Sunni.

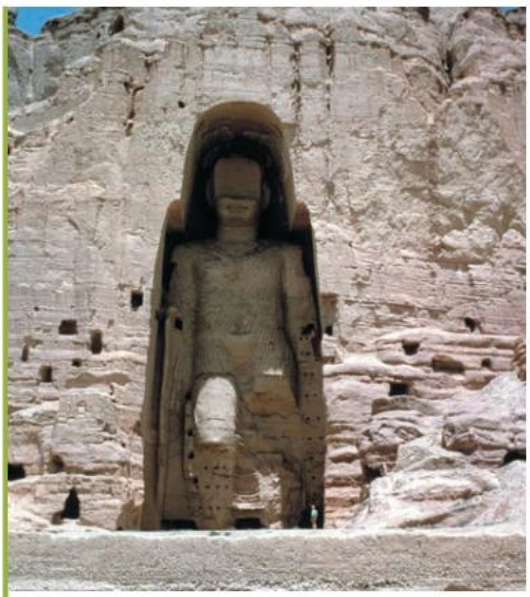
Language: Hazagari, which is a dialect of Dari, is the second official language of Afghanistan. Hazagari is derived from Persian.

Economy: Traditionally, Hazara farmers grazed flocks of sheep and goats and grew crops such as wheat, fruit and vegetable in subsistence farming, and there was a heritage of artisan skills in making rugs and woollen fabrics. However, this has changed in recent decades as Hazara families have moved willingly, or have been displaced due to ongoing conflicts, from their villages and rural towns to urban centres such as the capital of Afghanistan, Kabul, and the urban centres of neighbouring countries, Iran and Pakistan. Migration to and remittances from countries such as Australia, Iran and Pakistan are significant contributors to the livelihoods of Hazara in Afghanistan.

The origins of the Hazara culture are currently disputed. Popular historical accounts identify the Hazara as descendants of Mongol warriors who invaded the region at the time of Genghis Khan, a lineage which is supposedly substantiated by their 'Asiatic' appearance. However, Hazara scholars dispute this as a major influence of ethnicity because the roots of culture can be traced back to the time of the arrival of Buddhism. This older connection identifies the Hazara with an Indigenous connection to their lands. The ancient Buddha statues of Bamiyan affirm this Buddhist heritage in the traditional Hazara lands. Tragically, these statues were destroyed by the Taliban in 2001.

Qawm is a social group that is defined by kinship, location and occupation. It affirms cohesion and commonality within that group. This creates a strong group identity consisting of overlapping loyalties to the village, to the valley communities, to clan, tribe and to religion.

The endogamous marriage customs are common among most ethnic groups in Afghanistan. But, inter-ethnic marriages have been increasing among Hazaras in recent years, particularly in major city centres such as the capital Kabul.



Alamy Stock Photo/Sonia Halliday

FIGURE 1.21 One of the Bamiyan Buddhas before it was destroyed in 2001



Getty Images/Majority World

FIGURE 1.22 A Hazara family

The Hazara people are a minority group. They have experienced prejudice, discrimination and marginalisation. Historically, those who have moved to the city experience limited work opportunities, as they are often relegated to low-status positions of

servants and manual labourers. Due to intergenerational poverty and ongoing violence in Afghanistan, many Hazara have left and sought refuge in Pakistan, Iran, Australia, Western Europe and North America. They received official recognition in the 2004 Constitution of Afghanistan, and some Hazara who have been able to access an education, have achieved social mobility and attained prominent positions in Afghan society.

Hazara wedding

Listen to Safdar Tawakoli's song playing at a traditional wedding in central Afghanistan.

Afghanistan: Who are the Hazaras?

'Afghanistan: Who are the Hazaras?', *Al Jazeera*, 2016.

POWER, AUTHORITY, INFLUENCE AND DECISION-MAKING

Traditional Hazara social structures result in local communities functioning with considerable independence. Decisions are taken by community leaders (known as Khans, Mirs, Maliks or Mullahs). These leaders typically take responsibility for the resolution of conflict at the meso level in local communities where the focus is on mediation and negotiation of resolving disputes. For example, disputes over issues such as land or water rights are resolved at the local level. If an individual is in ongoing conflict, then there is also community expectation for this to be sanctioned through a form of indirect community coercion that would result in family weddings being boycotted or individuals being excluded from the mosque. There is also a reluctance to have disputes registered at the district level, involving police and judges, as this usually escalates the dispute and imposes increased costs on all parties.

At the macro level, Hazara have endured many challenges in the context of the authority structures in Afghanistan. Historically, Hazara communities have paid taxes to the Afghan Government but lived independently from the rest of the country under their own codes and customs. However, this autonomy was destabilised during the rule of Afghanistan by Abdur Rahman (1880–1901) when disputes between the Afghan Army and local Hazara escalated. Widespread resistance resulted in the persecution and massacre of many Hazara people; some were even taken into slavery. It is estimated that half the Hazara population was either killed or driven into exile. A significant outcome of this war was increasing power and control of land being given to the Mir and Khans, the heads of wealthy landowning families with whom Abdur Rahman had formed alliances during the war.

The Hazara continued to endure civil war, inequality and being relegated to low-status positions in society through most of the twentieth century. However, there were Hazara who were able to pursue an education and demand more influence to counter their lack of rights and access to resources. Shia clergy also became more politically active in response to the Iranian Revolution, which promoted Shia interests and a Shia worldview. Further significant change occurred during the Soviet (Russian) invasion of Afghanistan (1979–88). The Hazaras came through a period of disunity to achieve a combined political purpose that aligned with the Soviet principle of land redistribution to overthrow the Mir and Khans and the Malik system. This enabled them to redistribute land and begin to achieve more unified political purposes. Sultan Ali Kishtmand, a Hazara, served as Prime Minister of Afghanistan in 1981–90. Hazaras referred to their lands as Hazaristan and consolidated the Hazara interests in political processes through the Hizb-i Wahdat-i Islami (Party of Islamic Unity), as well as several NGOs, organised mainly by Hazaras to operate schools for girls as well as boys in traditional Hazara homelands in central Afghanistan. Hazaras believed they could no longer be disregarded and the Wahdat website proclaimed: 'Hazaras will no longer sit idly by while our Afghan brothers decide what is best for them.'

Are Hazara people marginalised?

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CONFLICT AND COOPERATION

Unfortunately, the conflict for the Hazara people continued when, in 1994, the Taliban emerged as a religious, political and military force in Afghanistan, with a commitment to Sharia law and fundamentalist Sunni Islam beliefs and policies. This was a cause of direct conflict with the Hazaras, most of whom are believers in Shia Islam. The Hizb-i-Wahdat was forced out of Kabul in 1995 and the following year the Taliban captured the capital city of Kabul. After the Taliban took control of most of Afghanistan, Hazara groups united with the other Afghan groups to form the Northern Alliance but despite the fierce resistance, Hazara homelands in central Afghanistan had fallen to the Taliban by 1998. In 2001, the Taliban destroyed the ancient Bamiyan Buddha statues because they perceived these as idols, but it also reflected their enmity towards the Hazaras. In 2001, the United States of America, with other allies including Australia, invaded Afghanistan claiming 'collective self-defence' under the UN Charter in response to the September 11 attacks on the Twin Towers in New York. The aim was to defeat al-Qaeda and the Taliban and, although the Taliban were initially defeated, their insurgency strategy continued for many years, with peace still to be achieved.

In 2004, the new Constitution of Afghanistan gave full citizenship rights to the Hazara people for the first time. However, this only has meaning in a civil society where the people have faith in state institutions and the social, political, religious and economic framework that supports a pluralism that accepts and embraces cultural diversity and brings peace. Access to and development of new infrastructure as well as peace and security are needed so that Hazara schools, universities, weddings, commemorations and maternity hospitals can function without fear.

GENDER, ROLES AND STATUS



Alamy Stock Photo/Design Pics Inc

FIGURE I.23 Hazara girl wearing traditional clothes



Getty Images/DEA/N. Cirani

FIGURE I.24 Hazara man wearing traditional clothes

Gender roles in traditional societies are typically clearly defined and this applies to the experiences of Hazara where most men had control of the family resources while women were responsible for child rearing and tasks within the home. Hafizullah Emadi states:

> The status of women in Hazaristan does not differ significantly from that of women of other ethnic Afghanistani communities. They suffer from both societal injustice and male oppression. Their suffering ranges from beating and stabbing, to flogging in public and stoning to death if they have sexual affairs prior to or after marriage. Often, a

Hazara music

Visit the websites of these musicians for examples of Hazara music, both *tadeonal* and music with contemporary influences:

- Qader Eshpari
- Taqi Khan
- Dawood Sarkhosh.

> woman is not only deprived of the right to marry of her own choice, but is also forced to marry a man twice her age and subjected to the practice of *muta* or temporary marriage.
>
> Prevailing cultural practices and psychological mores tend to be discriminatory, right from birth. The birth of a boy is celebrated as he is regarded as the inheritor of the family name, while that of a girl goes without notice as she is destined to enter another home after marriage.

Hafizullah Emadi, 'Breaking the shackles: political participation of Hazara women in Afghanistan', *Asian Journal of Women's Studies*, 2000, 6(1):143–161. Used with permission of Taylor & Francis.

However, while these attitudes to women have been evident in the past, there are changes happening. Many Hazara women have a strong influence in family life through management of finances, holding legal rights to property, the raising of children, as well as the right to divorce. Having smaller families and favouring the nuclear family model is developing more equal relations for men and women.

Most Afghani women cannot access the rights and liberties that are available to women in many other cultures. However, a number of women have succeeded in playing leading roles in politics, business, universities and the arts. Many received modern education in the 1960s, 1970s and 1980s, which enabled them to challenge established social standards and work in professions. Subsequently, Hazara women with an education demonstrate their ability to make a difference and some women complete higher education in the co-ed university in Bamiyan. Many Hazara women of the lower classes not only perform daily household chores and raise their children, but also work in family agricultural activities and spend their spare time making handicrafts to supplement the family income. They are well known for producing high-quality gloves, scarves, embroidery, *gilim* (rugs) and *barak*, a special wool fabric. Since 2001, due to access to education and higher education, the status of women and girls has significantly changed in Hazara-dominated urban centres such as those west of Kabul and rural villages.

Women making a difference

Dr Sima Samar is a former refugee who became the Minister for Women's Affairs in Afghanistan. She is the chairperson of the Afghanistan Independent Human Rights Commission and was the founder of Gawharshad University. In 2019, she was appointed by the UN Secretary General to the UN high-level advisory board.

The rise of fundamentalist Sunni Islam in the 1990s under the Taliban severely limited women's freedom and participation in economic, civil and political life. However, the subjugation of women is not universal as there are many Afghan men who do not support the idea and practice of male dominance and superiority. For both men or women, if literacy, education and skills are limited there is difficulty gaining work to improve income and status. For many, cultivating poppies for opium production is a source of additional income.

> The high levels of debt also require Hazara to sell their land, household belongings and even their daughters and their sons in the form of bonded labour to repay debts.

Elaheh Rostami-Povey, 'Gender, agency and identity, the case of Afghan women in Afghanistan, Pakistan and Iran', *Journal of Development Studies*, 2007, 43(2):294–311, p. 307.

Getty Images/Wakil Kohsar



FIGURE 1.25 Dr Sima Samar

Gawharshad University

Programs for women at Gawharshad University, Kabul

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Gender issues in Afghanistan and across the Muslim world are often over-simplified by the West in relation to women wearing head and body coverings. For example, Australian journalist, Irris Makler, while working in Afghanistan, observed of the burka:

> after six weeks, I still haven't adjusted to the sight of a woman covered in this way, robbed of her individuality and the chance of a smile... The most basic of human contact – a meeting of eyes – is denied to women here.

Irris Makler, *Our Woman in Kabul*, Bantam, Sydney, 2004, p. 8.

Afghan women define gender relations in both the context of the desire for gender equality and also in terms of their traditional understanding of gender relations. This is complex but still enables them to negotiate ideologies concerning both patriarchy and Islam. Most women do not see wearing traditional dress, including the headscarf, as symbols of cultural constraints, or as oppressive or patriarchal dominance, which is the perception of the West. Their goal is to create a more progressive Afghan society, one in which women have access to health, education and employment. Women have faced many efforts to control them, from Islamic State and the Taliban, as well as Western groups such as the military and NGOs with their expectations of modernity.

Education is vital for social change if the status of all Afghanis is to be enhanced. In Borjegai, the community in partnership with the NGO, the Indigo Foundation, have expanded opportunities for schooling. Since 2004, nearly 6000 students (35–40 per cent girls) have enrolled in Borjegai schools, with a gender ratio in primary levels that is nearly 50 per cent in most schools. However, girls continue to leave school at a higher rate than boys at secondary levels due to the male-dominated culture and economic difficulties

Looking back, Looking forward

For more details on changes in Afghanistan, see *Looking back, Looking forward* by Ali Reza Yunespour.



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Alamy Stock Photo/Vladimir Grigorev

Shutterstock.com/Vladimir Zhoga

age-fotostock/Mika Schmidt

FIGURE 1.26 Modes of dress for Muslim women (clockwise from top left): hijab, chador, niqab, burka

facing families. Graduates of Borjegai schools have a success rate of over 75 per cent in the annual university admission exams (known as *Kankor*). A key change is that university and non-university graduates have returned to the community as schoolteachers and principals.

Niamatullan Ibrahimi argues that 'the road to modernity can only go through the territory of Afghan traditions' (Ibrahimi, 2017, p. 249) and questions whether the building of the Afghan state can be separated from loyalties to ethnic identities. To achieve a modern democratic state, ethnicity needs to be depoliticised by ensuring equal rights and access to resources for all.

Additional resources and readings

- Khalid Hosseini, *The Kite Runner*. Riverhead Books, New York, 2003. A novel about Pashtun boy Amir who abandons his Hazara friend Hassan in Afghanistan; he seeks redemption later as an adult.
- *The Kite Runner, 2007,* film directed by Marc Foster.
- 'Afghanistan's persecuted Hazaras have little hope in peace talks', *Al Jazeera*, 2019.
- 'They are thriving after years of persecution but fear a Taliban deal', *New York Times*, 2019.
- 'Hazara perspective on war crimes by Australian soldiers in Afghanistan', *The Guardian*, 2020.
- 'Resurgent Taliban targets Afghan Hazara as Australia sends them back', *The Guardian*, 2014.
- Jenny Nordberg, *The underground girls of Kabul: In search of a hidden resistance in Afghanistan*, Crown, 2014.

ACTIVITIES

1. List the empires that have influenced the history of Afghanistan.
2. Explain the core beliefs of Zoroastrianism.
3. Distinguish between the beliefs and religious practices of Shia and Sunni Islam.
4. Research information on the size of the population of Pashtun, Tajiks, Hazara and Uzbeks in Afghanistan.
5. Investigate why *muta* (temporary marriage) is practised by Shia Muslims.
6. Reflect on your own experience and analyse how your own cultural context is similar to, or different from, the Hazara people.

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CHAPTER 1 » REVIEW



Multiple-choice questions

1 Which level of social interaction occurs with family and peers?

- **A** micro
- **B** meso
- **C** metro
- **D** macro

2 Which of the following statements best defines culture?

- **A** shared knowledge of beliefs, laws and technologies
- **B** distinctive behaviours by formal or informal groups
- **C** the ability to influence others to a particular point of view
- **D** identity achieved by each individual through micro, meso and macro interactions

3 Which method is a researcher undertaking if they enrol in a university course to better understand the experiences of international students?

- **A** interview
- **B** observation
- **C** secondary research
- **D** participant observation

4 Which community is the best example of a hybrid society?

- **A** All the members attend the same new church.
- **B** Suburbs all have a mix of cultural groups.
- **C** Suburbs are set aside for specific cultural groups.
- **D** Most members have no strong commitment to religion.

Short-answer questions

1 Explain the difference between power and authority, providing relevant examples to illustrate your response.

2 Explain how democracy shapes how we live our lives.

3 What are TWO strengths and TWO weaknesses of using a questionnaire as applied to a specific social research topic?

4 Outline your strategy for appropriately applying observation to a specified research topic.

Extended-response questions

1 Explain the extent to which peer groups are essential for social survival.

2 Discuss how THREE of the following groups and institutions shape, and are shaped by, individuals:

- family
- school
- peers
- work
- government
- media
- legal system

Social research: Hazara Cross-cultural task

Task	Personal reflection
Task outline	Identify TWO features of Hazara culture and compare how similar or different these are to your lived experience of these features.
Outcomes	**P1** identifies and applies social and cultural concepts **P9** uses appropriate course language and concepts suitable for different audiences and contexts **P10** communicates information, ideas and issues, using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Research process	**Step 1:** Select TWO features of Hazara culture from the following: identity, power, authority, influence, decision-making, conflict, cooperation, gender, roles or status. **Step 2:** Make brief notes or a mind map about why you chose these TWO features in relation to Hazara culture. **Step 3:** Consider how these TWO features are evident in your own life experience and make brief notes or a mind map in considering these. **Step 4:** Drawing on the steps above, write a report that includes an explanation of these TWO features and how they reflect your life experience. Then compare how these are similar to or different from your understanding of Hazara people's experience of these TWO features. In your report, integrate other fundamental, additional and related course concepts for this topic (as well as any in the list of features that you did not select).
Submission requirements	A report of no more than 800 words that may include images (with captions) relevant to the information provided. All sources need to be referenced.

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2
PERSONAL AND SOCIAL IDENTITY


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This chapter applies concepts and research methods to understanding the processes of socialisation in everyday life that shape our personal and social identity. This understanding is then applied to an exploration of social theory to advance understanding of the development of the physical and social self. The focus study of this chapter features the Yuin people and culture of the south coast of New South Wales.

OUTCOMES

A student:

- **P1** identifies and applies social and cultural concepts
- **P2** describes personal, social and cultural identity
- **P3** identifies and describes relationships and interactions within and between social and cultural groups
- **P5** explains continuity and change and their implications for societies and cultures
- **P8** plans and conducts ethical social and cultural research
- **P10** communicates information, ideas and issues using appropriate written, oral and graphic forms.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Class Class is a system in which societies are organised into hierarchical levels based on power, privilege and wealth.

Ethnicity (Ethnic identity) An individual's identification with, or sense of belonging to, an ethnic group. This is based on perceived common origins that people share, such as a specific ancestry and culture, that mark them as different from others.

Kinship Established relationships between individuals and groups on the basis of socially recognised biological relationships or marital links.

Life course A culturally defined sequence of age categories through which people are usually expected to pass as they progress from birth to death.

Life stages The passage of an individual through the successive stages of life, from childhood, 'adolescence', adult life and old age which can collectively define individuals by their membership of a particular age.

Responsibilities The ability or authority to act or make decisions on one's own, without supervision. This is associated with being accountable for decisions that are made.

Rights The social, civil and political rights accorded to individuals. These include human rights – the fundamental rights that individuals should have as humans, such as the right to life, equality before the law, education and freedom of belief.

Roles The social expectations attached to a particular social position and the analysis of these expectations, which may include the rights and obligations associated with that role.*

Self-concept Composed of the various identities, attitudes, beliefs and values that an individual holds about himself or herself and by which the individual defines himself or herself as a specific objective identity: the 'self'.

Social construct A socially created aspect of social life. Social constructionists argue that society is actively and creatively produced by human beings rather than being merely given or taken for granted.

Socialisation The process by which individuals learn to become functioning members of society by internalising the roles, norms and values of that society. Socialisation occurs as a result of the individual's interaction with the agents of socialisation, through which he or she learns to perform social roles.

Status A form of social stratification in which social positions are ranked and organised by legal, political and cultural criteria into status groups which confer positive and negative privileges. Status groups can be competitive as they seek to preserve privileges by excluding rivals.*

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 51–9.

J Scott (ed) *Oxford Dictionary of Sociology,* 4th edn, Oxford University Press, Oxford, 2014, pp. 652, 726–7.

THE NATURE OF THE DEVELOPMENT OF PERSONAL AND SOCIAL IDENTITY

Development of personality, self-awareness and self-concept

Identity
The sense of self. This can be viewed from the personal, social and cultural levels. Identity is formed over a period of time and is the result of interactions at the micro, meso and macro levels of society. An identity has dimensions or layers that create a sense of inclusion in a group or culture. Factors contributing to one's identity may include gender, sexuality, family, class, ethnicity, beliefs, social status, group membership and national pride

Each person's individuality is a mix of genes, experiences, influences and stimuli which combine to shape their **identity**. As our self-awareness develops, a sense of self emerges, and our personality takes shape. The concept of self has been divided into two categories by many experts, the 'I' and the 'me'. Philosopher and social theorist George Mead identified that:

> it is the self that makes distinctively human society possible.
>
> George Herbert Mead, *Mind, Self & Society. The definitive edition* (Charles W Morris ed), The University of Chicago Press, Chicago, 2015.

Our **self-concept**, the 'I', is the foundation of who we are, that spontaneous, yet inner and personal sense of who we are. The 'me' concept is a product of social interaction where we learn to be more self-conscious and socially aware in an objective sense within the context of wider society. The 'me' social self emerges as a child moves beyond mimicry and imitation into the world of play and taking on social **roles**, typically between the ages of five and eight years old.

How does personality develop, and can personality be categorised? Carl Jung identified psychological types and Isabel Briggs Myers, with her mother Katharine Briggs, developed personality tests that characterise people according to whether they:

- are extraverted or introverted
- use perception by sensing or intuition
- make decisions by thinking or feeling
- use judgement or perception in their understandings.

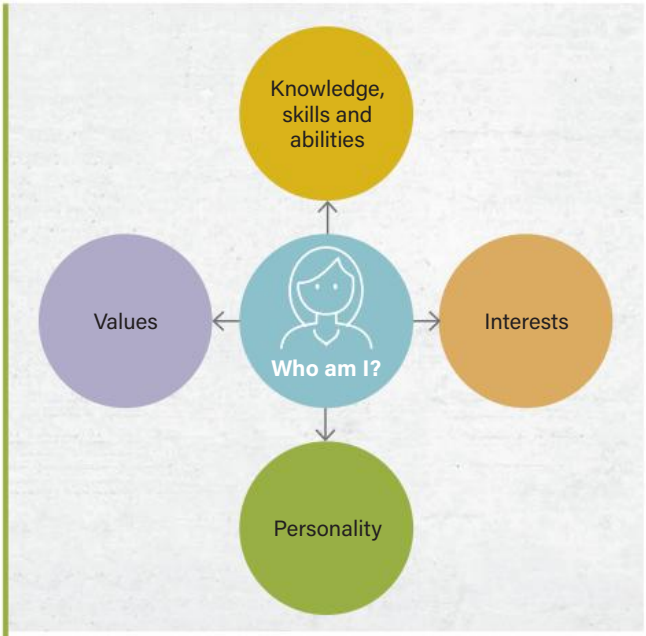


FIGURE 2.1 Our sense of 'I am' comes from a combination of identities, attitudes, beliefs and values.

The Myers–Briggs Type Indicator has been used extensively in industry and careers testing. It identifies 16 personality types. However, all psychometric tests have strengths and weaknesses. Is it really possible for one test to accurately sum up a person's personality?

Development of identity and the social self

Many theories have been formulated and a great deal of research has been conducted into identity formation and the development of the 'me', the social self. A number of these theories will be explored as part of this chapter. The social self can be understood as the time an individual is first aware of their separate personal identity, distinct from other people. This self is aware that we can understand ourselves through the eyes

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of others and we can hold an internal conversation that is increasingly engaged in social interaction to learn the rules that shape our world. How does one develop this awareness? Some theorists and researchers believe that identity formation is part of expanding brain function as children grow. Other theorists consider it to be more a function of human interactions. The capacity to say 'I am ...' is a clear indicator that the individual has a sense of self. What would be some of your 'I am ...' statements, statements that reveal how you see yourself in the social world? We can be many of these at the same time; for example, the same person could reveal, 'I am talented, I am athletic, I am tired, lazy and cheeky at school, but I am respectful to my coach.'



Shutterstock.com/EstudiosOMH

FIGURE 2.2 We can be many things at the same time. What are some of your 'I am ...' statements?

As children, we imitate, pretend and play. Through these actions we learn how to act and how not to act, and we learn who we can be from the options available. As we grow up, we begin to perceive the choices and the possibilities. Are we only that person we present to the social world, or are we also the person others label us as, or the person we deeply aspire to be? Developing identity and the social self can be a complex process of reconciling the individual 'I', that inner person, and the societal 'me', the social self.

The role of socialisation

Socialisation is the process of learning to deal with the social world by gaining knowledge and understanding of the rules and expectations for the social situations we encounter in our lives. Socialisation is divided into two types: primary and secondary. Primary socialisation acknowledges the profound influence of the family, while secondary socialisation includes the influence of other agents, such as peers, religion, school and the media. The impact of all these agents of socialisation is ongoing, as we will typically encounter new situations throughout our life that we need to adapt to by adopting appropriate behaviours. The roles, norms and values that are part of our **ethnicity**, gender and social **class** typically become internalised and shape our perception of our identity and how we present ourselves to the world.

There is some debate about the significance of socialisation and the extent to which people engage passively or actively in the socialisation process. One school of thought regards growing up as a conflict and emotionally driven process, while others see growing up as a gradual transmission of customs, beliefs and values from one generation to the next. Socialisation focuses on continuity and social order and, arguably, may not deal as well with social change. Does our culture focus too much on correct behaviour, etiquettes and protocol, and have we lost the capacity to act on our instincts and feelings?

The lived experience requires negotiating emotions and relationships, information and decision-making, spirituality, friendships, enmity, effective communication, falling in love, sexuality, making good choices and acquiring wisdom. The development of each person through all their **life stages** requires appropriate socialisation to function effectively in their social and cultural world.

ACTIVITIES

1 Identify the differences between identity, self-concept and personality.
2 Describe the processes of socialisation.
3 How would you explain the concept of socialisation to a child?
4 Debate that the process of socialisation is lifelong.
5 There are many challenges to understanding our social self. How do our moods, circumstances, the expectations of others, even the medications we may be taking influence who we are?
6 Access and complete an online test related to each of the following:
   a the Myers–Briggs/Jung Type indicator test
   b the Herrmann Brain Dominance Instrument (HBDI) – the brain dominance test
   c the Positivity Ratio by Barbara Fredrickson.
7 Compare the results from these tests and comment on their relevance to your sense of identity and self-awareness.
8 Critique the use of these tests. Assess the reliability, validity and bias of the tests.
9 Is 'self' just the summation of qualities such as gender, religious beliefs and occupation, or do other characteristics, such as being forgiving, humorous or impatient, offer a clearer guide to the real person? List the top five characteristics that define a person's sense of self, with a brief justification for each.

Family and kinship

Family is the main agent in socialisation because it shapes so many personal characteristics and aspirations. Parental guidance and authority have a profound effect on any individual's life. Siblings and members of the extended family, such as grandparents, grandchildren, uncles, aunts, cousins, nieces and nephews, are also important in shaping an individual's identity.

The social function of the family can be challenging to define as there are a wide variety of interpretations of family structure; however, key considerations include:

- its role in the control of reproduction
- the socialisation of children
- the regulation of sexual relations
- the organisation of work roles and economic decisions.

Alamy Stock Photo/Tetra Images



FIGURE 2.3 Family has a powerful influence on the development of an individual's identity.

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Kinship is the system in every human society that governs individuals and groups on the basis of biological relationships and marriage. There are many ways to organise society; for example, clan and kinship structures can be **patrilineal** (where property and wealth are inherited by males) or **matrilineal** (inherited by females), which shapes how authority, economic and social relations are defined.

Patrilineal
The tracing of kinship through the male line. In this system, property and status are passed from father to son

Matrilineal
The tracing of kinship through the female line. Also called matriliny

The Minangkabau – a matrilineal culture n.

The Minangkabau culture of West Sumatra, in Indonesia, is matrilineal. Learn more about this established social system by reading this article from *The Conversation*.

There are many versions of family life: nuclear, extended, same-sex, single-parent, blended and adoptive, with each family structure aiming to provide a living environment for their members. This diversity of family structures is representative of the pluralistic society that is Australia today. While most families aspire to be warm and supportive, there are families that are oppressive and harmful, where controlling behaviour, abuse and violence occur; for example, conflict and rejection can be part of any family but when it dominates interactions the impact can be profound. One of the leading causes of homelessness is family conflict. Families can also discriminate against other family members, leading to isolation and rejection; for example, if a member comes out as gay, converts to a different religion, or partners with someone from a different ethnicity. Families can also be a place of denial of opportunity, where an individual's aspirations are suppressed due to gender expectations or expectations that a specific career is pursued, resulting in the abandonment of personal aspirations. The perceived **status** of some careers within families can deny personal aspirations. These experiences can be intensely demoralising, thereby influencing an individual's personal and social identity.

Youth health resources and contacts for young people n.

ACTIVITIES

1 Define the term 'kinship'. How is it different from 'family'?

Group work

2 Analyse the ways in which families influence the development of personal and social identity. Consider family structure/size, role of grandparents and extended family and wider social networks.

Family size

Variation in family size will shape the interactions within families. This includes single-parent families, the choice to delay having a family and having fewer children overall in a family. These changes have been influenced by the levels of divorce and separation and the cost of housing, which leads to delays in having children due to the need to save and increased female participation in the workforce. Data from the Australian Bureau of Statistics reveal that there has been a significant long-term decline in the birth rate. In 1961, the postwar baby boom saw the birthrate peak at 3.5 children per woman, whereas in 1992 this birthrate had dropped to 1.9 children. Within thirty years, Australian families had almost halved in size. Currently, less than 2 per cent of families have five or more children. The predominant size is either one or two children, which accounts for 76 per cent of families.

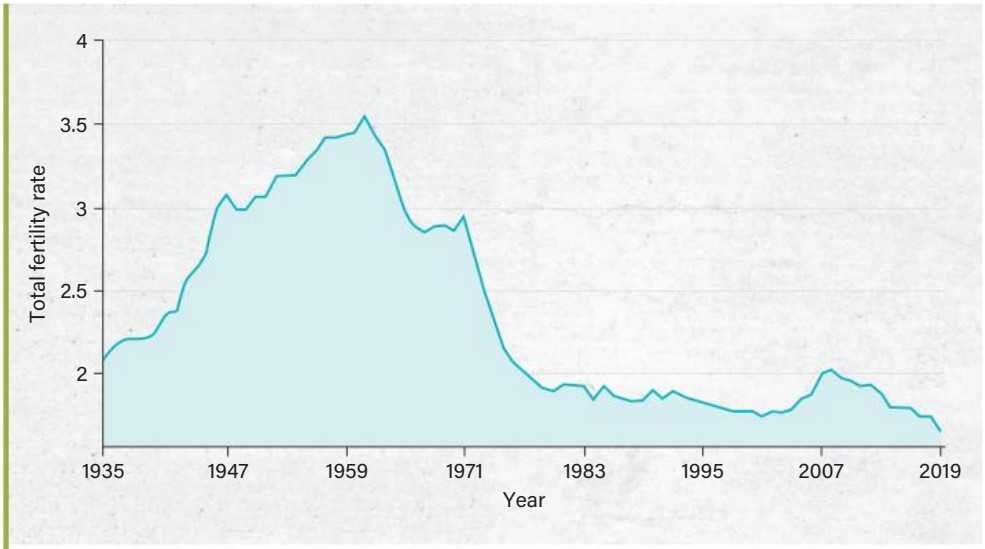


FIGURE 2.4 Fertility rates in Australia 1935–2019, based on ABS data (Births, Australia, 9/12/20). © Commonwealth of Australia CC BY 4.0

In 2019, Australia's total fertility rate (TFR) was 1.66 babies per woman, a decrease from the 2012 rate of 1.93 babies per woman, continuing the trend of the past 10 years. Since 1976, the TFR for Australia has been below replacement level. That is, the average number of babies born to a woman throughout her reproductive life has been insufficient to replace herself and her partner. The TFR required for replacement is currently considered to be around 2.1 babies per woman. This trend in fewer births is creating changes to family size.

ACTIVITIES

1 Describe the general trends in Australian family size since your grandparents were born.
2 Explain how family size impacts family life and the process of socialisation.

Group work

3 List the advantages and disadvantages of growing up in a family:
   - **a** as an only child
   - **b** with a sibling who is the same gender as you
   - **c** with more than four children.

   Try to interview people who have personal experience of growing up in each of these family groupings.

   Share your findings. Which type of family group appeals to you most? Why?

   How might identity formation differ depending on family size?

INSIGHT

BIRTH-ORDER CHARACTERISTICS

The study of birth order has attempted to provide a general understanding of the role it might play in shaping aspects of an individual's personality. Research by Daniel Eckstein, Associate Professor of Counseling Psychology at Ottawa University, has outlined the following characteristics of birth order.

- Eldest born are often high achievers, with the greatest educational success and fewest academic problems, strong motivation and a need for achievement. They may become authoritarian or strict and feel power is their right. Firstborns are typified as goal-setters, perfectionists, responsible, organised, rule-keepers, determined,

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detail-oriented people. They are natural leaders; the majority of politicians, spokespersons and managing directors are firstborns. They can have a sense of entitlement and even superiority.

- Middle born are sociable, typically successful in team sports and relate well to older and younger people but will often compete in areas not attempted by their elder sibling. They can have feelings of not belonging and have less need for intellectual achievement. Middle children are good mediators and have superior cooperation skills and, as they do not have their parents all to themselves, they learn to negotiate and compromise. They often make excellent managers and leaders because of these skills. The classic middle borns are also flexible, diplomatic, peacemakers, generous and social and tend to be people-pleasers who usually hate confrontation. Their basic need is to keep life smooth and their motto might be 'peace at any price'.
- Youngest born are empathetic and popular, with high representation among writers, autobiographers and family historians; they are over-represented in activities involving social interplay. They are also affectionate, uncomplicated and sometimes a little absent-minded. Youngests may also be even-tempered, with a 'take it or leave it' attitude, with ambitious plans that don't always work out. Last borns are the world's cheerleaders, with strong people skills; they love to entertain and talk to others, so they make good salespeople. They make friends easily and immediately make others feel at ease, but they can also be risk-takers who question authority.
- Only children have a need for achievement and are comfortable being the centre of adult attention. They are the mega-movers of the world, are task-orientated, tend to be extremely well organised, highly conscientious and dependable. They are keen on facts, ideas and details and feel extremely comfortable with responsibility.

Making declarations that define a large number of people invites the risk of overgeneralising. People can resent being placed into categories that define them according to prescribed characteristics. While it is reasonable to allow each individual the scope to fulfil their potential, are there patterns in human behaviour that allow social scientists to better understand the influences that shape our lives?

The trend towards smaller family sizes may alter the significance of birth order. In addition, the increase in the number of blended families can change a child's role with the addition of stepsiblings, which alters the birth-order patterns in a family. Socialisation through life experience and styles of child rearing are also an important influence on personality.

ACTIVITIES

1 Create a list of character attributes for:
   - **a** eldest children
   - **b** middle children
   - **c** youngest children
   - **d** only children.

2 How might gender affect birth-order characteristics?

3 Organise a group of people who are not likely to know the birth order of others in that group. Ask them to circulate within the group and, without asking, have them attempt to find someone who has the same birth-order position as them; that is, eldest, youngest, middle or only. When each small group has finished the task, ask them for a show of hands to see how accurate the selections were. Ask everyone to discuss what influenced their selection.

   You may follow up this activity with each birth-order group discussing what it is like being in their birth-order position, and asking if they can agree on any general characteristics they share with the whole group.

Research

4 Design and conduct a brief questionnaire to determine whether the characteristics of birth order described above are correct. Include both closed and open-ended questions and test a draft copy of your questionnaire before finalising it. Compile the results and present your findings using graphs and diagrams. Assess whether the majority of respondents agreed with birth-order profiling. Include a statement on how you have conducted ethical research through this process.

Ethnicity and culture

Ethnicity

A person's ethnicity is evident through their group's shared cultural characteristics and an awareness of their common identity. This cultural identity will have distinctive features expressed in a shared history, a common language and religion, common ancestry, customs, dress, cuisine and values.

Anthony Giddens defines ethnicity in the following way:

> Ethnic groups are imagined communities whose existence depends on the self-identification of their members. Members of ethnic groups see themselves as culturally distinct from other groups and are seen by them, in return, as different.
>
> A Giddens and P Sutton, *Sociology*, Polity Press, Cambridge, 2017, p. 665.

An individual's ethnicity may or may not be apparent to a wider society, but it can strongly shape the worldview of the individual who is a member of that ethnic group, one of a multitude of ethnicities that shape our collective humanity. Ethnicity is about culture and lifestyle but is also about connection with the past by sustaining a present and a future through actions, shared stories, memories and lived experiences.

Alamy Stock Photo/frans lemmens



FIGURE 2.5 Traditional Maori greeting, the *hongi*. Maori culture and customs strongly influence personal and social identity.

Ethnicity as a concept has replaced the notion of 'race'. During the eighteenth and nineteenth centuries, the idea of 'race' was used to categorise groups of people according to a perceived understanding of their biological features; it was part of the ideology that was used by European colonial powers to justify their conquests. The concept of 'race', although used in everyday language, is a deficient way of labelling people and has negative connotations, leading to stereotypes and prejudices.

Identifying with a particular ethnicity requires accepting the **rights** and **responsibilities** of that group. This would require knowledge of and commitment to the norms, the customs and the manners of that group in order to attain approval and acceptance. For a person from the Yuin Nation on the south coast of New South Wales, this might mean speaking Aboriginal English or being familiar with significant scared sites; for Italian

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Australians, this might be expressed in overt support for the national Italian football team, 'gli Azzurri', during the FIFA World Cup; for Chinese Australians, this might be knowledge of the protocols regarding the giving of Lucky Envelopes during the Lunar New Year. These behaviours would be observed by others of that ethnicity and serve to reinforce a shared sense of belonging, which is a significant determinate of personal and social identity. Migrant groups have commonly been referred to as 'ethnic'; in fact, 97 per cent of Australians have a migrant heritage.

Culture

Cultural heritage also has a profound influence on the formation of an individual's identity. Our cultural background or combination of backgrounds shapes the way we see the world. The traditions, values and beliefs we absorb through the cultural context of our lives are profound. Culture refers to the shared knowledge, ways of thinking, attitudes and behaviours that give each society its coherence and its distinctive way of life. Culture refers to the laws and systems of government that rule people's lives; it is the language that we use when we are thinking or speaking; it is the architectural styles that resonate within our environment; and it is so many things we take for granted on a day-to-day level. The influence of culture shapes our sense of our rights and responsibilities as citizens, our attitudes to social class and how the economy should operate. Culture determines the way we understand the world. This is known as 'worldview'. These characteristics continue to build the story of the development of our personal and social identities.

INSIGHT

BLACK LIVES MATTER

The Black Lives Matter movement in Australia began as a local response to the 2020 #BLM demonstrations in the United States of America after the death of George Floyd and many other African Americans at the hands of the police. In Australia, the protests focused on the injustices that so many Aboriginal and Torres Strait Islander people experience, and the significant numbers who have died in custody within the justice system. In essence, these protests challenged aspects of Australian culture, in particular the authority of the police, the justice and prison systems and specifically how this authority is applied to our First Nations people. In April 1991, the Royal Commission into Aboriginal Deaths in Custody investigated 99 cases of Aboriginal deaths in custody between 1980 and 1989 and made many recommendations to the federal government. Tragically, those recommendations were not acted upon and between 1991 and the #BLM protests in 2020, a further 430 First Nations people died in custody. In addition to this, Aboriginal and Torres Strait Islander people are over-represented in the criminal justice system of Australia. Although Aboriginal and Torres



Marshall Leaver

FIGURE 2.6 Justice ... still waiting



Marshall Leaver

FIGURE 2.7 'In custody'

Strait Islander adults make up around 3 per cent of the national population, they make up 27 per cent of the national prison population (Australian Law Reform Commission).

Are Aboriginal and Torres Strait Islander people victims of the authority systems in Australian culture due to their ethnicity as First Nations peoples? Is this injustice acceptable in Australia?

How could this conflict of cultures be better understood?

Implicit Associations Test

Complete this test and consider the impact of 'racial' assumption in people's lives.

ACTIVITIES

1. Why is it more appropriate to use the word 'ethnicity' rather than 'race'?
2. Conduct research to find three cultural practices associated with the following ethnic groups or groups of your choice:
   - Brazilian
   - Irish
   - Kurds
   - Khmer
   - Japanese.
3. A key question raised by the Australian #BLM protests into Black Deaths in Custody was: Why are so many Aboriginal and Torres Strait Islander men, women and children caught up in the justice system? Justify the use of TWO research methods that could be used to ethically investigate this issue.
4. Watch one film from the list below, all of which feature perspectives on Australian cultural identities, and respond to the question: To what extent does ethnicity influence personal and social identity?
   - *Beneath Clouds* (2002), directed by Ivan Sen
   - *Lion* (2016), directed by Garth Davis
   - *Sweet Country* (2017), directed by Warwick Thornton
   - *Hearts and Bones* (2019), directed by Ben Lawrence
   - *Cunnamulla* (2000), directed by Dennis O'Rourke
   - *Women of the Sun, 25 Years On* (2006), directed by Geoffrey Nottage
   - *Looking for Alibrandi* (2000), directed by Kate Woods
   - *Bran Nue Dae* (2009), directed by Rachel Perkins
   - *Samson and Delilah* (2009), directed by Warwick Thornton
   - *Charlie's Country* (2013), directed by Rolf de Heer

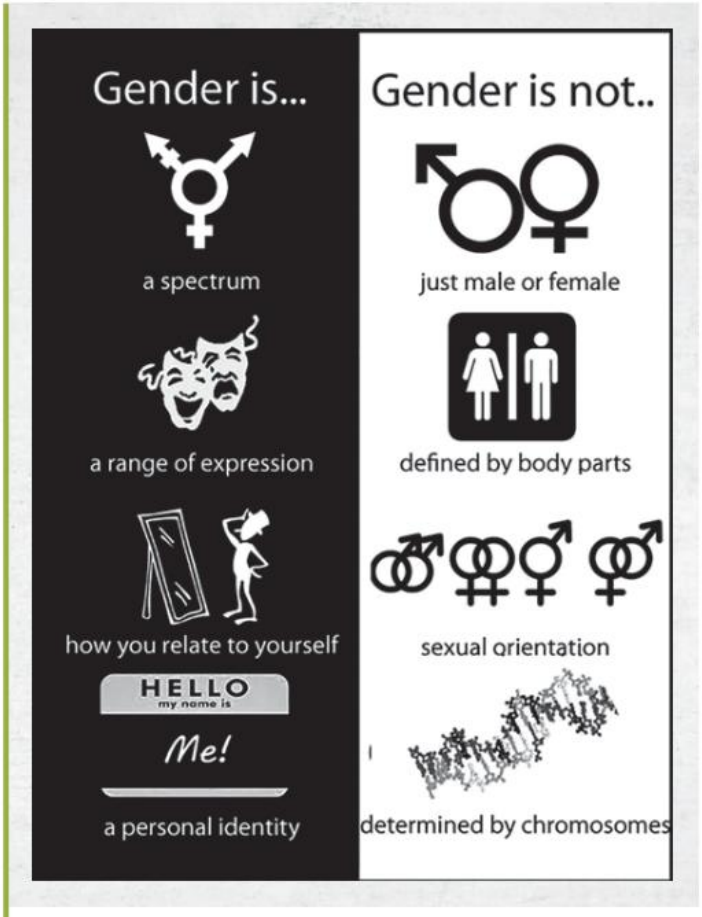
Gender

Our everyday actions and reactions to social situations are strongly shaped by the **social construct** of gender. Human behaviour seems to require interpretations of masculinity and femininity; however, gender is a broad and fluid spectrum that can range from the 'mainstream' and conventional to the less traditional and nonconformist.

Gender refers to the socially constructed differences between people, rather than biological differences. Gender relates to social identity where some roles are the product of the socialisation process. Many behaviours are learnt through family interactions, schooling experiences and exposure to media, which work to form patterns of gendered personal identity. The toys with which children play and the clothing they typically wear create norms and expectations, often set by their parents, which are difficult to counteract. These norms are internalised and individuals behave accordingly. Presentations of male

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and female stereotypes are commonly depicted in advertising, in children's and adult media programming and in video games. Gender roles are pervasive. For generations, rules, norms of behaviour and social roles have been established upon gender expectations and the weighty pressure to conform.



Deviant Art/snoogan2dope

FIGURE 2.8 What gender is and what it is not.

The socialisation process allows active challenges to dominant gender assumptions. Individual choice can offer alternatives to contest and change assumed patterns of behaviour. At the meso level, gifts of gendered toys and clothing can be returned to the shop with a negative appraisal of the product. Consumer boycotts have often been an effective vehicle for social change. On the macro level, social movements have disrupted the acceptance of gendered norms and changed the law; these include the Suffragettes (1900–10s), the Women's Liberation Movement (from 1960s), Gay Liberation (1970–80s), the Third Wave of feminism (from 1990s) and the #MeToo movement (from 2017). However, while customary gender roles still seem to be a dominant factor in shaping our expectations of male and female behaviours, there is an increasingly diverse range of ways that we express our gender identity. Are we becoming more open to diversity or are traditional roles still influential in shaping identity?



Marshall Leaver

FIGURE 2.9 Street art aimed at deconstructing traditional gender roles

Dr Paul Oliver states that:

> society is patriarchal in nature with men having decision making authority over women in most situations. Whichever hierarchical organisation one examines, from the Church to the armed forces to business organisations ... crucial decisions are taken by men.

P Oliver, *Sociology*, Hodder & Stoughton, London, 2015, p. 234.

This is not a situation that socially literate people must accept; changes to this perceived 'nature of society' should be challenged.

This lack of recognition for females in leadership is evident in the low numbers of female CEOs in 2020 in Australia. There were 10 female CEOs in the ASX200, making up 5 per cent of CEOs. The ASX200–300 female CEO representation is slightly higher at 9 per cent.

Chief Executive Women, www.ceworg.au

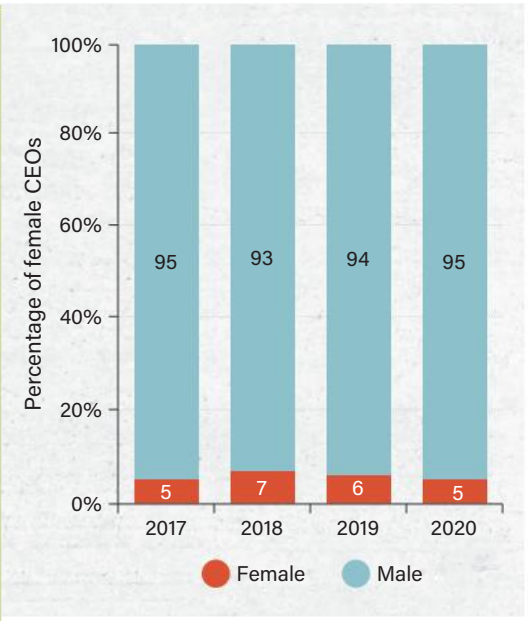


FIGURE 2.10 Percentage of female CEOs in 2020

According to Sue Morphet, President of Chief Executive Women:

> Australia is making absolutely no progress. You would think there have been so many conversations and discussions about the benefits that women can bring to companies and to our economy. Yet corporate Australia is still not seeing it as worthwhile to promote women to higher levels.

Sue Morphet cited in Charlotte Grieve, '"Absolutely no progress": Number of female CEOs in Australia is declining', *Sydney Morning Herald*, 17 September 2020.

Despite 100 years of social movements challenging disparities in gender roles and status, the need for meaningful change to attain gender equality is still evident.

The waves of feminism generated a re-examination of what it means to be female and served to redefine roles, expectations and aspirations for women. While men have not experienced similar scrutiny of their gender roles, it is evident that identity is not fixed, and that it can accommodate many variations. Gender and sexual identity have witnessed many changes and challenges to traditional assumptions, but it is still a long road to acceptance, understanding and equality.

Gender pay parity

Gender pay parity and status are still issues in Australia. Read these articles to learn more about the current issues:

- 'Gender pay gap to remain for decades without fast improvement, data shows'
- '"Absolutely no progress": Number of female CEOs in Australia is declining'

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SIMONE DE BEAUVOIR

French feminist and existentialist, Simone de Beauvoir wrote and taught that women should not have to accept the gender expectations that society imposes on them. She lived by her own standards, demonstrating it is possible to rebuff the socialisation process. Her book, *The Second Sex*, identified how women were treated as an 'other' in a world where being male was considered the norm, as men held power that women were not given access to. She believed in free will and challenged the idea that one is born a woman; this is something that is learnt. Simone de Beauvoir believed the existentialist challenge was to create meaning in one's own life.

Research

Explore and consider de Beauvoir's life and work. Also consider researching the life and work of French philosopher Jean-Paul Sartre.

THE WODAABE

The Wodaabe are nomadic cattle herders whose territory ranges across northern Cameroon to Chad, Niger and northeast Nigeria. During the rainy season, they hold inter-clan gatherings. Each year the unmarried men take part in a dance, song and beauty contest, called the Guérewol, in an effort to attract a wife. The young Wodaabe men use elaborate make-up and ornaments to draw attention to their height and the whiteness of their teeth and eyes, and the female judges and marriageable women assess the men on their appearance, alure and dancing skill.

Research

Conduct secondary research on the Wodaabe people to construct a comparison of gender roles, behaviours and beauty ideals between the Wodaabe and young Australians. To what extent is beauty a social construct?



Alamy Stock Photo/Science Photo Library/Simon Stone

FIGURE 2.11 Wodaabe men taking part in the Guérewol courtship ritual

ACTIVITIES

1 Using examples, explain how gender is a 'social construct'.
2 Design or identify one toy that does not promote gender stereotyping and explain how it achieves this.
3 Discuss whether society's perception of gender is changing.
4 To what extent does gender influence the development of personal and social identity?

Film/Book study

5 Select one of these texts and discuss how it challenges the traditional notions of gender:
- *Hidden Figures* (2016), directed by Theodore Melfi
- *Moonlight* (2016), directed by Barry Jenkins
- *Dangal* (2016), directed by Nitesh Tiwari
- *Uncle Frank* (2020), directed by Alan Ball
- *Captain Marvel* (2019), directed by Anna Boden & Ryan Fleck
- *Mulan* (2020), directed by Niki Caro
- *Moana* (2016), directed by Ron Clements & John Musker
- *The Queen's Gambit* (2020), TV series created by Scott Frank & Allan Scott
- *Fight Like a Girl,* by Clementine Ford, 2018
- *The Underground Girls of Kabul: In search of a hidden resistance in Afghanistan,* by Jenny Nordberg, 2014
- *The Testaments* by Margaret Atwood, 2019

6 Watch the video of Audrey Mason-Hyde's TED Talk 'Toilets, bowties, gender and me'. Assess the effectiveness of Audrey's strategy and vision for dealing with gender expectations?

TED Talk: 'Toilets, bowties, gender and me'

7 Develop a research proposal to examine the changing nature of feminism. Your research must include an interview with both a male and a female who have experienced a feminist wave or movement.

Sexuality

Sexuality offers both influences and constraints due to the significant roles and social expectations associated with this aspect of human identity and behaviour. While it is clear that sexual attraction has a biological function, there are also many social dynamics and cultural norms that need to be understood to comprehend sexuality. Interpretations need to reconcile attraction, manners, courtship rituals and the law as these vary widely from one culture to another and change within cultures as activities that were once taboo can become common practice; that process can also be reversed. These values impact important issues such as birth control, population growth, sexually transmitted diseases, as well as the increasingly diverse range of gender and sexualities, including heterosexual, gay, lesbian, bisexual, transgender, androgynous, asexual, pansexual and gender

Shutterstock.com/loreanto



FIGURE 2.12 Sexuality is a significant and important aspect of life and growing up.

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re-assigned, just as there are conservative and fundamentalist reactions to such diversity. Since the 1970s, the increased availability of contraception has seen separation of the traditional correlation between sex and reproduction and this has significantly changed the moral perspectives many cultures have on sex outside of marriage. Like other forms of human activity, sexual behaviour is learnt. We learn about sexual conduct through the socialisation processes.

NATIONAL SURVEY INTO SEXUAL HEALTH

Since 1992, the Australian Research Centre at La Trobe University has undertaken regular research of Year 10–12 students from government, Catholic and independent schools. The sixth, and most recent, National Survey of Secondary Students and Sexual Health, conducted in 2018, included responses from 6327 students. This research revealed the following:

- 74% of all Year 10–12 students had experienced some sexual activity
- 47% of all Year 10–12 students had experienced sexual intercourse
- 57% of sexually active teens used a condom during their most recent sexual encounter
- 68% thought other people always used a condom
- 41% of students had experienced oral sex
- Not yet sexually active students (53.4%) did not feel regretful about their decision to not have sex yet
- 35% of students indicated an attraction to the same gender or to multiple genders
- Approximately one-quarter of sexually active students (28%) reported an experience of unwanted sex
- 33% of students reported 'sexting' in the last two months, mostly with a girlfriend, boyfriend or friend; 55% had done so only once or a few times in the last two months.

National Survey of Secondary Students and Sexual Health, La Trobe University, June 2019.

QUESTIONS

1 Do the results of this research reflect your perspectives of the behaviour of 15- to 17-year-olds?
2 Do these results reflect images of young people in the media?
3 Could there be any considerations regarding the validity of this evidence?
4 Having a boyfriend or girlfriend is a significant milestone and these relationships can form crucial influences on an adolescent's life. How significant are these partnerships in the process of identity formation?

Education and information about sexual activity is important for young people to access, as sexuality is a significant aspect of life, growing up and public discussion. Some researchers have argued that the increased availability of pornography has altered the expectations of some young people about sexual activity and can have negative consequences.

Despite many societal taboos and rules designed to control sexual behaviours, conformity to these rules is never universal. Expressions of sexuality develop and change, and with so much attention focused on sexual acts, thoughts, feelings and fears, the need for clear understanding of people's rights and responsibilities is crucial in all human societies.

ACTIVITIES

1 How may sexuality influence the development of personal and social identity?
2 Is there an overemphasis on sexuality in contemporary society or is the emphasis on sexuality an appropriate reality? Provide reasons for your response.

Beliefs

Beliefs are:

> a set of opinions or convictions; ideas we believe in as the truth. Beliefs can come from one's own experience and reflection, or from what one is told by others.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 51.

Religion is a dimension of society that has traditionally determined beliefs, values and ideals. It has a profound influence and authority in society through shaping rituals, defining sacred and profane behaviours, the nature of faith, the meaning of life and death and providing a means of understanding divinity. The impact of religious visions of truth are both inspiring and confounding. The range of actions delivered in the name of God is immense, so the capacity of religion to shape the values of the individuals within a culture is profound.

Throughout history, people have grown up immersed in the religious rituals, texts and beliefs that have shaped thought and action, created social hierarchies, intensified feelings, and even defined the truth for them. Religious practice has also been challenged by the rise of secularism, individualism and consumerism, with people moving away from organised groups and following alternative spiritualities; it has also witnessed the revival of fundamentalist practice. However, the social sciences should avoid judging the faith and beliefs of those being studied. People hold strong commitments to their religious principles and best practice is to empathise and appreciate these worldviews to better understand others and their laws and values at the macro level. At the meso level these beliefs shape the character of the groups that are the organisations and systems of our social world, such as a local church, charity or a volunteer group. At the micro level these beliefs shape the values that give our life direction, such as our capacity for empathy and respect for the rights of others.

ACTIVITIES

1. In what ways may religion influence the development of personal and social identity?
2. Emile Durkheim, considered to be the founder of sociology, argued that shared beliefs and rituals are so important that every society needs a religion. Discuss this claim and provide reasons for your response with examples from two belief systems.
3. What is secularisation? Justify the use of two research methods that could ascertain if secularism is on the increase in your suburb or town.
4. Select a religion or belief system that you are not familiar with. Outline two significant beliefs of that religion and link each belief to a specific ritual. How does each ritual provide meaning to the participants? Discuss how these practices shape the values of these participants.

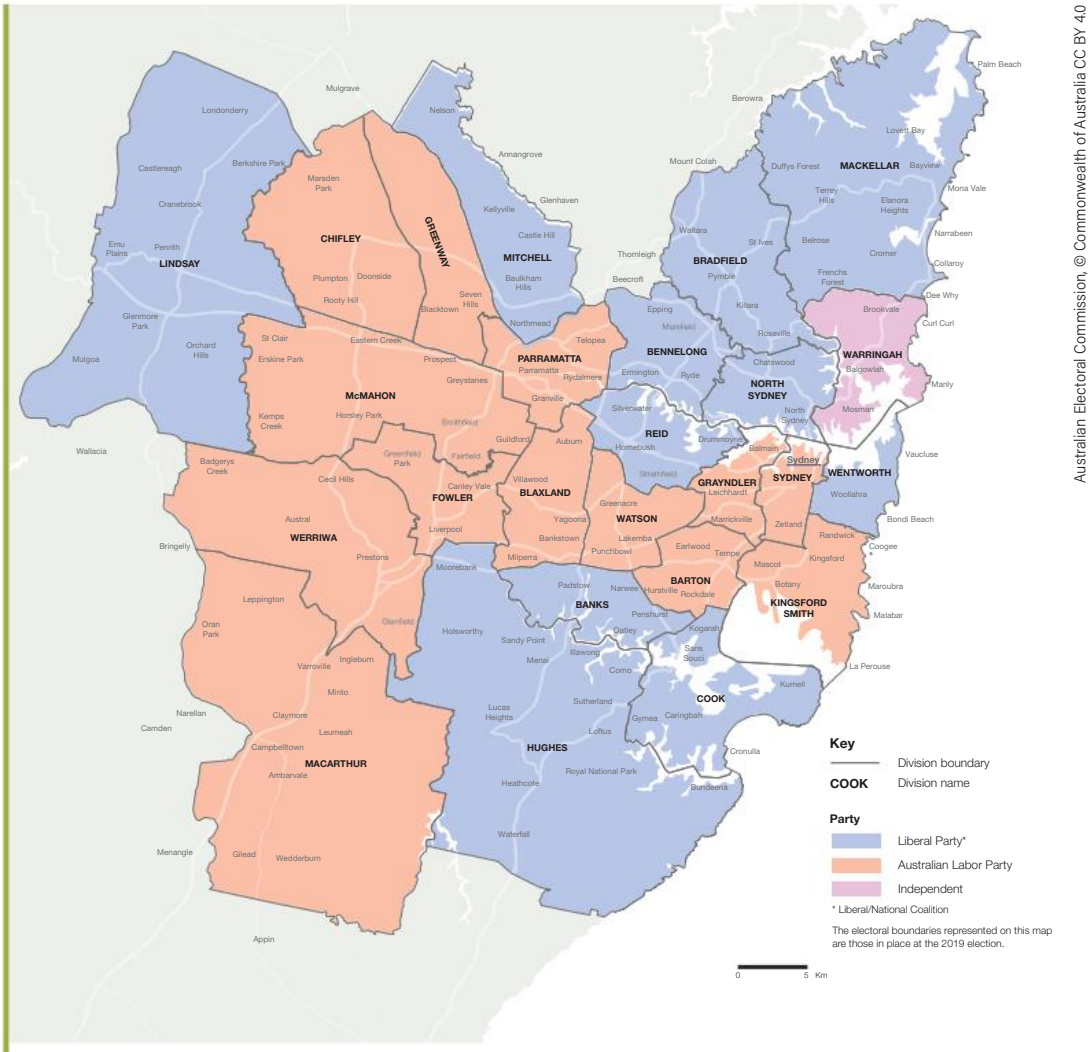
Location, status and class

Location

People typically have a strong sense of identity with where they live. It is home and a place with which they have an allegiance. This loyalty might be to the local football team or a sense of connection to local community groups, such as a Bushcare program. As a collective, we seem to invest much time and energy into assessing others by their postcode

or the suburb in which they live, the value of their property, their income, their ethnic origin, the languages they speak, their ATAR score and so on. There are perceived social and cultural divides in and across New South Wales and we typically associate with 'people like us', to connect with those we feel we understand or will understand us. Many locations seem to come with a story, such as the 'surfie' images of Sydney's beaches, the 'hipster' lifestyle of the inner-city suburbs, the 'glamazons' from the wealthy suburbs or the 'happy hippy' from the Byron Bay hinterland. While these images and labels may hold some connection with reality, the potential to overgeneralise and even stereotype a community is best avoided.

Location can be a factor that influences a person's political ideals and values. Voting patterns in Sydney for federal elections reveal patterns that correlate to geographic regions in the north, west and south. The location of university-educated people follows a similar north–south distribution. The relative value of properties also has a similarly unequal distribution, as does the proportion of students attending private schools and average income.



Australian Electoral Commission, © Commonwealth of Australia CC BY 4.0

FIGURE 2.13 2019 federal election results for metropolitan Sydney

The Australian Bureau of Statistics (ABS) is responsible for collecting data from every Australian in the Census, which takes place every five years. This wealth of information allows researchers to explore empirical evidence to understand the social world, and provides specific quantitative evidence that takes understanding beyond general impressions.

Status

Social status is a significant indicator of personal and social identity. Social status is a measure of our position within the hierarchical layering or social strata that attempts to organise people into groups according to income, wealth, occupation, education, even ethnicity. The higher the status of the group, the more shared esteem they enjoy. Status is about honour and prestige. It can be *ascribed status*, meaning it has been allocated by birth, gender, age, ethnicity or family relationships, or it is *achieved status*, which is earned by accomplishment, based on education, occupation, marital status or other factors related to attained success. It is not a simple structure; for example, a person who holds a job as a plumber may be perceived by some as lower status, but may be wealthier than many other people, and might also hold the position of president of a sports club with major responsibilities and wide recognition within the community.

Important indicators of status in our culture are occupation, education and income. Adults typically identify strongly with their occupation. Certain occupations attract higher incomes and those people who earn more are often held in high esteem. It defines their place in the world and gives them a context for their individuality. Status is also linked to the concept of authority. If you are recognised as having a particular authority in certain circumstances, then this gives you status. You are recognised for your position in society and in general this gives you the capacity to make things happen. Status is affirmed by the esteem of others and measured in comparison to others. It can be evident in our association of certain suburbs having high, middle or low status.



Alamy Stock Photo/David Hancock

FIGURE 2.14 Insignia are designed to show status and are more often adopted by males than females.

Class

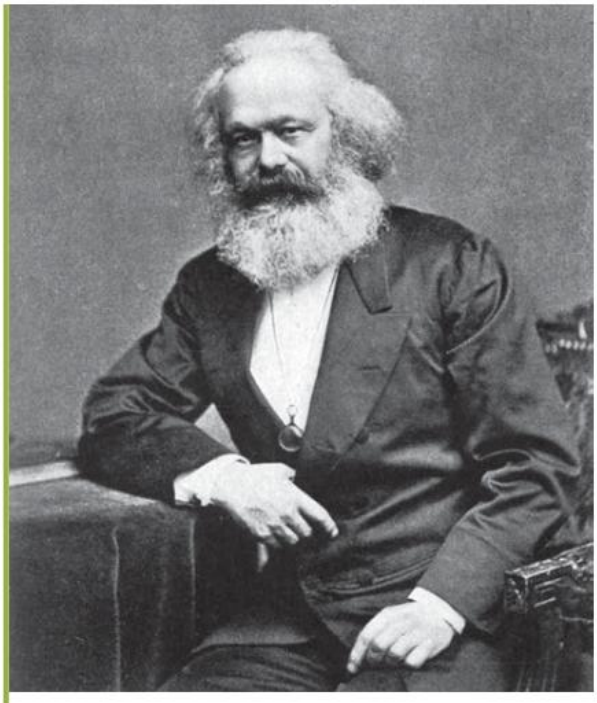
Class is a system by which societies are organised into hierarchical levels based on power, privilege and wealth. When social status becomes strongly established in our way of life it can be perceived as a large-scale grouping known as class. Class has a historical basis, with people being 'born into old money' (upper class) or coming from a 'working-class family', for example. Class is typically determined by the access to economic resources that in turn shape our way of life, our aspirations, our behaviours and our life chances. Examples of categories of class include working class, middle class and upper class.

Modern societies are multi-dimensional so class divisions can be quite fluid. Through education, hard work or marriage, individuals can aspire to and achieve upward mobility, improving their status and class options. Similarly, the descendants of the wealthy and powerful can lose their fortune, face bankruptcy and lose their social standing. Class that is based on achievement and economic standing is changeable. Some cultures are very hierarchical

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with defined class or caste structures while others, such as in Australia, aspire to be more egalitarian and hold ideals of equality. They tend to be less focused on a strict class structure. Australia offers the opportunity for social mobility whereby people can work to achieve status. However, there are still differences between working, middle and upper classes that are apparent to all Australians and these can influence the **life course** and shape the roles and status in our daily life.

Class and status are evident in the research and writings of Karl Marx and Max Weber, each of whom were focused on the relevance of social class in being a major influence in the social world. However, in the post-industrial era the rise of globalisation, consumerism and individualism has witnessed a rise in status for many new professions in the information and service sectors, which has eroded the former class structures that once commanded respect.



Alamy Stock Photo/GL Archive

FIGURE 2.15 Karl Marx

ACTIVITIES

1 How does location influence activities during adolescence? Are there certain activities some groups are more likely to take part in due to their location, such as surfing or dirt-bike riding? Explain whether your location influences your leisure activities.

2 Distinguish between social class and status.

3 In the past, did greater divisions in society exist, created along class boundaries? Which class divisions are evident in Australian society today?

4 What are the measures of status? Rank the following factors in order of importance to decide which attributes would have the highest status in your world:

physical strength	occupation	family connections
intelligence	academic results	body type/shape
beauty	sporting ability	car (type)
height	location	clothing and accessories
wealth	type of home (size/style)	other.

Discuss the results as a class. What may have influenced these results?

5 In pairs, research images associated with each of the following groups:

- upper class
- middle class
- working class.

Compare your results with another pair and then the class as a whole. Do the images represent myths, or stereotypes or are they based on fact?

Extension

6 Compare Karl Marx's ideas about the role of class in shaping society with Max Weber's (pronounced 'vay-ber').

Peers

Peers are the friends and acquaintances we spend time with on a regular basis. Many are friends from school, but the peer group can draw from a diverse range of contacts, such as being the same age, sharing the same ethnicity, enjoying similar sports or music, or being part of a religious or community group. Peer groups represent a powerful network in the lives of most adolescents as they provide the most dynamic opportunity for the individual to explore their world beyond the family.

The family has been a major agent of socialisation throughout childhood, but adolescents will typically explore the wider world of their peer networks to experience another significant influence in their socialisation. The impact of peers takes over as the primary agent of socialisation at around 12 years of age and continues through the early teen years; a resistance to peer influence can emerge with the desire for more individuality in the later teen years. The role of the peer group does not necessarily conflict with the role of the family, but it does generate alternatives and allows exploration of new possibilities. Peer groups tend to develop their own culture, featuring a leadership and status structure, rituals, dress codes, symbols, even distinctive slang. These characteristics set the group apart and encourage others to see them as a distinct social identity.



Shutterstock.com/Neale Cousland

FIGURE 2.16 Graffiti, like slang, is a language only some can decipher.

Teen slang helps define the group by spawning distinctive words that parents and teachers cannot understand. Slang is defined as informal language, more often spoken than written. It might include words and meanings that are considered rude, and might stay in use for only a short time. Slang is used by particular groups to reinforce their social bond.

How to speak Gen Z n.

Review the research by McCrindle on 'How to speak Gen Z' then answer the following questions.

1. How does language define a peer group? Choose five words that illustrate how peer groups contribute to a sense of personal and social identity.
2. What is the purpose of teenage slang?
3. Make a list of slang terms relevant to your peer group.
4. Personal reflection: How has your peer group influenced your identity?

School

Schools are an important influence through the formative years because of their role in education, training and discipline, and the values they instill. The impact of the school learning environment is significant in two areas: the curriculum and extra-curricular

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activities. There is much potential for learning experiences in the curriculum to shape knowledge, opinions and attitudes. Consider the curriculum of English lessons that explore racism in texts such as *Jasper Jones* or *To Kill a Mockingbird*, or the History lessons that shape our understanding of freedom, democracy and human rights, or the opportunity for developing creativity through courses in the performing and visual arts, or the logic and discipline of mathematics. There is probably no other time in life where our minds are exposed to such a diverse range of opinions, knowledge and opportunities to experience new ideas. Schools offer the prospect of attaining success through merit and achievement and provide the opportunity for social mobility.

For most people, school is an interactive experience on a significant scale. At no other time in our life will we spend six years with such a large, diverse group of people. At school, people spend time experimenting with and exploring different friendship groups and getting to know the qualities, character, strengths and weaknesses of most of the people in their cohort. They go to a number of different classes together, grow up together and share collective experiences. Life after school is much more varied, but the foundations for a person's personal and social identity are built here too.



Alamy Stock Photo/David Hancock

FIGURE 2.17 School is an important influence on personal and social identity.

Beyond the syllabus and teaching programs, there are myriad activities at school that impact socialisation. It could be the skills and teamwork developed playing sport or in a community service activity that made you look at your interaction with others in a new way, such as volunteering at an age-care residence where you discover the humour and wise insights that the residents openly shared with you.

Each school has a culture and traditions. Public or private, secular or denominational, each is an institution with customs, rules and agreed ways of behaving, and these cultures and traditions influence students both positively and negatively. Many students resist the values and rules presented to them, but even if they reject them, students are still being socialised by these values.

ACTIVITIES

1 Describe how your school experiences have exposed you to an understanding of the following aspects of society:
   - **a** authority
   - **b** responsibility
   - **c** humour
   - **d** history
   - **e** society
   - **f** relationships
   - **g** multiculturalism
   - **h** discrimination.

2 What can you learn as part of a family that you would not learn at school? What can you learn at school that you would not learn as part of a family?

3 Examine your school crest and identify the cultural values, standards and norms that are expressed in the design. Are there cultural values, standards or norms that are part of the expectations of enrolment?

4 List the extra-curricular activities you have been engaged in at your school. Then list the extra-curricular activities you have avoided. Explain what these choices demonstrate about who you are and who you want to be.

Class discussion

5 What are the human qualities that make the learning experience in high school most successful?

Media

The media in all its forms represents a powerful influence in our society, whether via television, radio, print or online newspapers, magazines, books, cinema, music, gaming, streaming services or social media platforms. The power of the media lies in its ability to shape our ideas, opinions, attitudes and behaviour through communicating ideas and images of the world.

Marshall Leaver



FIGURE 2.18 Stencil art takes a stand over media influence.

Individuals have instant access to information and expert and random opinions, which create space to interpret and attribute meaning and even contribute to discussion. Access to this broad range of information allows social media consumers to form their own judgements on issues, and customise their feed to receive the voices they trust and enjoy. The emphasis on the connectivity of users, who create and share content through YouTube, Facebook, Instagram, Twitter and TikTok, means that there has been a revolution in how people interpret and attribute meaning in their world.

The Social Dilemma

Watch: Netflix's *The Social Dilemma* (2020), which explores problems with social media.

Discuss: 'How does social media shape the way we are informed and understand the world around us?'

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The constant online access to friends and the ability to post the details of our daily lives to feeds from in-favour groups and organisations, and to follow influencers and celebrities, have altered the dynamics of interaction with the social world and even aspects of our self-perception.

What has changed? Traditional news media has experienced an erosion of market share and a decline in jobs and profits, and the ownership of Australian media has been concentrated, held by fewer corporations. In a democratic system, news media has held governments and other organisations to account through investigative journalism. Are we losing access to quality information with the loss of professionals who are trained to report news that is balanced and ethical? While local news reporting in regional towns and suburbs is in decline, there is ready access to global media organisation such as *Al Jazeera*, *The Guardian* and *The New York Times* to provide up-to-date insights.

Through technology, the media significantly influences the way we construct our understanding of the social world, yet we always need to use critical thinking when we consume information and use the media. This requires us to be active citizens: everyone has a social responsibility to engage critically with social issues and be informed to support the welfare, dignity, social justice and human rights of others at the local, national and global levels.

ACTIVITIES

1. Explain the difference between mass media and social media. Provide examples of each.
2. How has social media altered patterns of socialisation?
3. Provide an example of a media story and image that shocked you. Explain why you were shocked and how this may have influenced your thoughts and/or behaviour.

Group work

4. Working in small groups, conduct secondary research into two of the following corporation: Disney, Sony, AT&T/Warner Media, ViacomCBS, Fox News, Bertelsmann, Vivendi, News Corp, Netflix, Facebook, YouTube, WeChat, Tumblr, Twitch, Nintendo. (You may wish to extend or update this list.) For each corporation, your research should include its origins and wealth, the media organisations under its control, some examples of successful work, and if there have been any ethical issues in its governance and performance. As a class, decide which corporation is the most influential media organisation and the extent to which they engage with social issues to support welfare, dignity, social justice and human rights.

The ‘nature versus nurture’ debate

Psychologists and sociologists have long debated the process of identity formation. At the heart of this debate is the question of whether we are predominantly a product of our birth (nature) or of how we were raised (nurtured). What does this mean? Our nature refers to our biology; that is, those hereditary aspects that are our physical being, our genetics, our DNA. This school of thought (known as biological determinism) believes that a person’s genetic make-up determines behaviour. By contrast, nurture refers to personal qualities that are acquired during life. This school of thought (known as behaviourism) believes that the way a person is raised determines their behaviour. Behaviourists argue that human traits are the result of societal and not biological factors.

Biological determinists believe that the only way to alter this genetic make-up is through actions such as gene therapy, epigenetics, CRISPR (genome editing) technology,

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FIGURE 2.19 DNA – a measure of our lives

IVF programs, surgery or interventions with medication. On the other hand, behaviourists believe that any person's characteristics can be changed through interventions such as training, counselling and therapy. However, contemporary research has come to a place of compromise; that is, the process of identity formation is not 'nature versus nurture' but nature *and* nurture. This acknowledgement accepts that life is complicated and, for a holistic picture of human beings and their functioning, it is important to acknowledge that both influences play a significant role.

ACTIVITIES

1 Distinguish between nature and nurture factors in socialisation. Has one had a stronger influence in your life?

2 Research how twin and adoption studies have provided an understanding of nature and nurture in the process of identity formation.

Twin and adoption studies

Watch the twin and adoption studies video from the Khan Academy to better understand the distinction between 'nature' and 'nurture'. The studies of twins allow for distinctions to be made between the influence of our genes in comparison to the social and contexts in which we grow up. The distinction between 'identical' and 'fraternal' twins can support research in this area. Studies of adoption enable comparison between the adoptive and biological families where the influence of societal and genetic factors can be distinguished.

'Adolescence' as a social construct

The stage of the life cycle we refer to as 'adolescence' is a clear example of a social construct. In recent times the delay between childhood and adulthood has continued to expand. Our increasingly specialised society has kept extending the expectations for education, and young people are required to spend longer at school and university than in previous generations. This means delaying entry into the workforce and independence as an adult. This delay has had a number of consequences, such as extended times of dependency on parents as well as the rise of youth culture. The youth market is a powerful consumer and marketing phenomenon, which targets, for example, fashion, technology, films, e-sports. The extension of adolescence has also created a delay in the age of marriage and having children.

Being beyond childhood and yet not being considered an adult is a fundamental issue for the adolescent. For many young people, their lack of rights and recognition is a problem; for others, it represents a waiting game; and for others it can be the best and most exciting time of life. For most adolescents, their experience is, in reality, a combination of these factors.

Many songs have been sung, words spoken, books written and films produced that deal with the adolescent experience. This time of an individual's life course is an intensely personal experience and, although experiences are shared with friends and

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family, each individual feels and faces up to questions of their own identity more than at any other time of life.

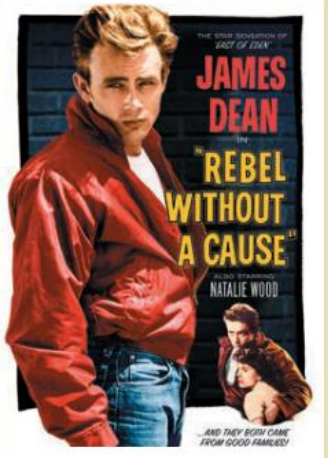
Adolescence as a social construct

Adolescence was originally largely relevant in Western and modern cultures. The notion of adolescence cannot be considered to be a cultural universal. That is, not all cultures recognise adolescence as a life stage. Not every culture has this extended time between childhood and adulthood that we call 'adolescence'. This life stage is a social construct that may suit the needs of our culture but is not appropriate to all ways of life. In our technologically driven and diverse and complex culture, we need extensive training and acquisition of knowledge to achieve adult status. We have created a culture that requires extended education and attaining qualifications to become an adult. This socially constructed process that extends the time it takes for a person to begin earning an income effectively prolongs this 'not a child, not quite an adult' stage of life.

Across different cultures, the life stage between childhood and adulthood has many different interpretations. In most Western cultures, such as in the United States and Australia, adolescence is recognised as a stage during which teens can learn and experiment but also, to some extent, exhibit antisocial behaviours that challenge those in authority such as their parents and their schools. Rules about the amount of time spent with peers, gender expectations and sexual prohibitions can be a source of conflict. In some contexts, misbehaviour in the West has been normalised and even anticipated. However, various cultures hold different expectations of 'adolescence'. For example, the Amish support their young people challenging Amish norms by living and working outside their community whereby they adopt dress and behaviours of mainstream culture. This time of freedom does have the expectation that individuals will return to Amish ways, resume their values and accept the discipline of their church. By contrast, for young Arab people, there is a strong expectation to remain committed to the family system, where family interests and opinions influence life decisions such as marriage and career choices and rules, and social expectations to avoid actions that would bring dishonour to the family. The Maasai, of east Africa have no adolescent stage for males as their status changes directly from childhood to the adult status of warrior through an initiation ceremony.

'TEEN' ORIGINS

The term 'teenager' was created in the late 1950s when, as a result of the post-Second World War 'Baby Boom', there were so many people in the teen years that teenagers became a category of their own. Since that time, this stage of the life cycle has become established, marketed and celebrated with distinctive waves of music, fashion, slang and attitudes.



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FIGURE 2.20 An icon of teen rebellion from the 1950s

ACTIVITIES

1 Construct a mind map of the words and ideas that you associate with the experience of being an adolescent. Do any general patterns emerge from these ideas; that is, can they be organised into categories of behaviour?
2 Describe the rights and responsibilities of adolescents today.
3 Select three examples from art or the media, such as songs, films and books, that express something significant about the experience of adolescence. Briefly explain what you understand to be the key message being expressed, and how this message is significant to understanding this life stage.

Theories and the development of the physical and social self

A theorist is a researcher whose work is to explore an idea and allow that idea to be tested extensively. When the research has been examined through sufficient investigation and scrutinised by other researchers and academics, it can be said to have become theory. Of course, even the most widely accepted theory has a long process before it becomes 'social fact', as the diversity of human experience makes it very difficult for a theory to be true for all people and all situations. In essence, theories are attempts to understand the world around us and make predictions about behaviour. Although they may not give us the 'whole truth', they represent valid attempts to know and understand the world in which we live.

The existence of a wide variety of theories that deal with the development of the physical and social self indicates that there can really be no single theory that fulfils all we need to know about growing up. But we can acknowledge that the questioning, researching and testing that goes with any theory must add to our understanding. Exploring the range of ideas of various theorists will assist us in coming to terms with the body of public knowledge on adolescent development and will enable us to compare the theories with personal experiences. A summary of the most important theorists follows.

Getty Images/Patrick Grehan



FIGURE 2.21 Jean Piaget

Jean Piaget (1896–1980)

Piaget was a Swiss psychologist who conducted pioneering research into the development of intelligence in children and adolescents. Piaget's work produced a detailed awareness of the workings of the mind. He developed a four-stage model of cognitive development in individuals. These stages are:

1 **the sensorimotor stage:** typically from birth to two years, when the child is gaining motor skills and learning about objects
2 **the preoperational stage:** typically from two to seven years, when the child is attuned to learning words and using symbols. The use of reason is intuitive
3 **the concrete operational stage:** typically from seven to 11 years, when the child deals with abstract concepts such as numbers and relationships
4 **the formal operational stage:** typically from 11 years onwards, when the individual begins to think in ideas and ideals and to reason logically.

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The relevant stage in the study of adolescence and beyond into adulthood is stage 4, the formal operational stage. Piaget's research demonstrated that by adolescence, a person's mind has developed sufficiently to allow a level of thinking that previously had not been achievable. This level of thinking is characterised by a capacity 'to think about one's thoughts' and, as a result, adolescents have the capacity to look more objectively at the world around them, to not only observe, but to make decisions and judgements about what they experience and to consider where they would prefer to build connections. For example, the actions of significant others, such as parents, are examined and compared to ideals of behaviour that may have been experienced with other families or friends.

Deferred gratification

Small children live in a very immediate world, the world of 'I want it now!' Their needs generally have to be fulfilled without delay, whether the urge for food or the desire to continue with the game they are playing. Small children can have difficulty dealing with a delay in what they really want now. However, as children grow older, they develop the ability to deal with future events and they will, by adolescence, generally be able to practise what is known as 'deferred gratification'. This is the ability to understand that sometimes benefits might not come immediately, but they are, in that person's mind, still very real. Working and saving now to have money for a future purchase, and sacrificing the opportunity to go out and staying home to study for a better examination result some time in the future, are examples of the ability to defer gratification. Such behaviour fits Piaget's model showing how, during the development of adolescence, the growth of the cognitive processes is crucial in developing understanding.

Introspection

Introspection is the process of looking inwards to examine one's own thoughts and feelings. Adolescents develop this capacity when they can examine their thoughts while contemplating a complex variety of possible consequences. For example, they can be self-critical of their ability to deal with the consequences of their own actions as well as observe how others are reacting. This capacity to think critically about themselves and about the way they think and behave is a skill that Piaget argued brings about a strong sense of egocentrism, and this preoccupation with themselves is evidence of their ability to:

- achieve adult reasoning
- recognise logical inconsistencies
- anticipate the consequences of particular actions
- comprehend the future.

During this period of development, Piaget observed that adolescents can swing from being withdrawn and uncommunicative to enthusiastic participants in large peer groups and back again. What do such patterns of behaviour reveal about the need for introspection? For example, when confronting an authority figure, such as a teacher or parent, a concrete response would be, 'I think you're wrong', whereas a formal operation response would be, 'I know you're wrong and I can show you why'. Piaget believed that not all adolescents,

or even all adults, reach the formal operation stage. Although Piaget acknowledged that cognitive development played a very important role in the development of personality, he believed that other social influences were also crucial.

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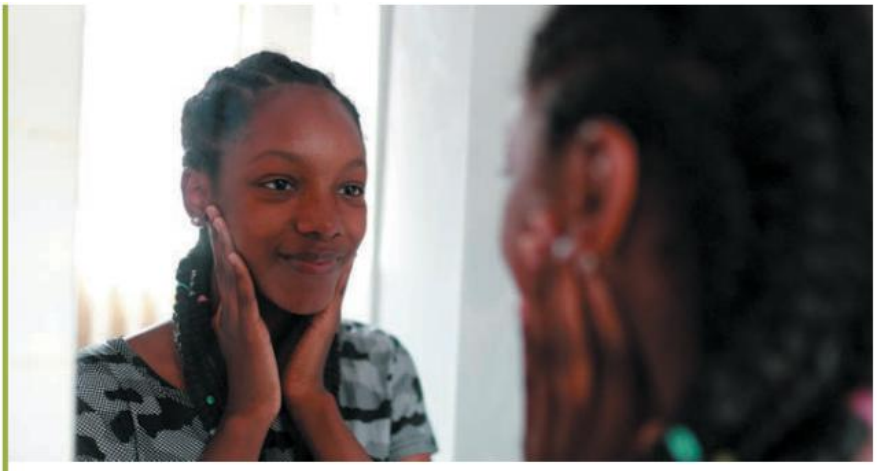


FIGURE 2.22 The 'me' in the mirror. Introspection is the process of looking inwards.

ACTIVITIES

1. What is 'cognitive development'?
2. Outline the stages and characteristics of Piaget's theory on cognitive development.
3. Explain 'delayed gratification'. Why do children lack this skill? Provide examples from your life when you have delayed gratification.
4. Explain the term 'introspection'.
5. From your experience of people you know who fit the various stages defined by Piaget, create an image either visually or in words, or both, that represents someone typical of that stage. Briefly explain why each image or statement is an appropriate representation of that stage.

Getty Images/Ted Streshinsky Photographic Archive

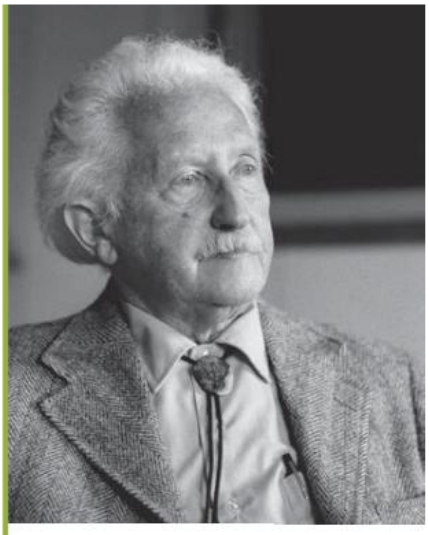


FIGURE 2.23 Erik Erikson

Erik Erikson (1902–1994)

Erik Erikson was born in Frankfurt, Germany. He was an artist and a teacher when he met Anna Freud, the daughter of the renowned psychoanalyst Sigmund Freud. It is not known whether they fell in love, but she did influence Erikson to begin studying child psychoanalysis. This new direction began a lifetime of research that would lead Erikson to make a major contribution to the understanding of adolescent development and to what is known as the 'identity crisis'. In 1933, Erikson migrated to the United States, where he continued his studies at the universities of Harvard and Yale.

Who am I?

To begin to understand the way Erikson viewed adolescence, we need to appreciate the question, 'Who am I?' Erikson's research revealed growing up to be a time when personal identity is formed through exploration and experimentation. He emphasised that social groups are a powerful factor in determining personal identity.



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FIGURE 2.24 Closeness and a sense of belonging are powerful dynamics in group behaviour.

Erikson saw the clear potential for individuals to develop a positive sense of identity, or a less desirable sense of role confusion, at this time in their lives. He believed that individuals have to choose from the wide variety of possible options available – which characteristics, desires, aspirations, parts of their life experience, role models and values and beliefs – they would like to include in their own lives and, of course, which to reject.

Confusion seems inevitable in the growing-up process, but the resolution of these diverse choices is the primary focus. Any individual is simultaneously many things and is capable of many social roles; for example, a daughter or son, a student, a friend, a worker, a believer or a non-believer, an athlete, a partner … even 'outgoing' or 'introspective'. How can all these possible roles be reconciled? How can one person deal with such a mixed, and at times contradictory, set of options? What happens when people from one group meet people from another group and then start talking to you? Which is the real you? Trying to resolve these issues can cause what Erikson referred to as an identity crisis.

DEALING WITH CRISES

In exploring the process of identity formation in adolescence, Erikson defined the four distinct reactions of adolescents.

1 Identity foreclosure

This happens when an adolescent avoids a crisis by sidestepping the issue altogether. At a time of crisis, an adolescent may opt to follow the advice of others, such as that of parents, without first thinking about or exploring the possible alternatives themselves.

An example of identity foreclosure in relation to the process of decision-making is when students follow their parents' advice about subject choices at school. Parents might say they know best and choose what they think are the most appropriate subjects; the adolescent goes along with their suggestions, without thinking about their own preferences. In this instance there is no real consideration of the alternatives, and the opinion of a dominant person is the only result. The real outcome could be a foreclosure on the decision-making process and possibly on the identity of the student. Of course, this is a situation that occurs in many life situations, not only adolescence, but if it comes at an adolescent's crucial identity formation stage, it may have a strong influence.

2 Identity diffusion

This is the situation in which an individual is unable to make a decision because of the meso and macro conditions affecting their life. The problems may be so big and so complex that the individual is overwhelmed and cannot successfully consider the options. For example, problems associated with racial discrimination, poverty or lack of educational opportunity would greatly affect an individual's options, and may ultimately prevent any appropriate reaction to the crisis.

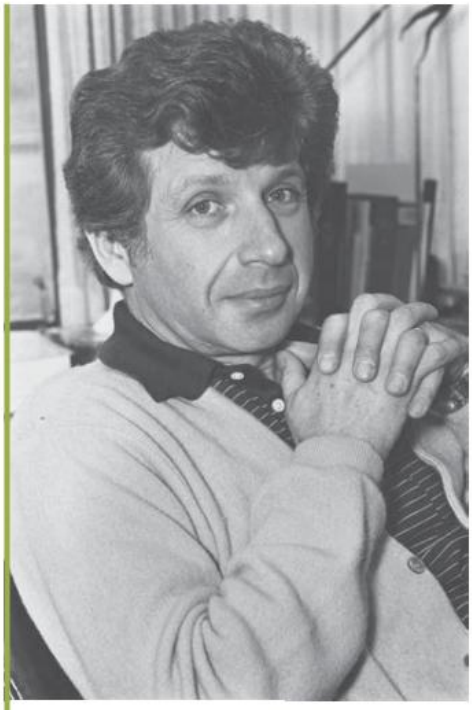
3 Identity achievement

This is when adolescents successfully manage to resolve the various factors in their lives. Having considered these, they arrive at an assured position that blends these diverse elements. This achievement is probably best realised with a balance of their own abilities and aspirations; with the expectations of parents and family, friends and peer groups; and with broader societal and cultural considerations. Nothing to it really ... however, if achievement seems too much to handle, Erikson predicted the next option.

4 Identity moratorium

Like a time-out in sport, a moratorium is a chance to suspend activity and consider the options. It may involve a state of confusion when there is experimentation with a range of roles, values and beliefs.

Erikson referred to this moratorium occurring when adolescents are faced with an overwhelming array of alternatives and delay making a commitment to any in particular. This allows for trying out a variety of roles and characters before making an ongoing commitment to any of them. Typically, this experimentation enables them to make more informed choices from a position of personal experience.



Getty Images/Barbera Alper

FIGURE 2.25 David Elkind

David Elkind (1931–)

In 1967, psychologist David Elkind applied Piaget's stages of cognitive development to provide insights into the adolescent stage of life. In an article titled 'Egocentrism in adolescence', he stated that adolescence is a time of egocentrism, which is a preoccupation with self and physical changes such as facial features, physique, clothing and speech. This preoccupation can also be evident in adolescents' overdeveloped awareness of other people's perceptions of them or in a withdrawal into themselves, limiting their communication with others to avoid feedback.

Elkind illustrated this egocentrism in two distinctively adolescent characteristics:

1 The 'imaginary audience' happens in actual or impending social situations where an adolescent anticipates the reactions of other people. These expectations are based on the premise that others are as admiring or as critical of the adolescent as they are themselves and this process continually constructs and reacts to an imaginary audience.
2 The 'personal fable' exaggerates an individual's sense of being special. Elkind links this to diary entries that deeply explore experiences, joys and frustrations, but also states that these events have universal importance and significance and heighten a sense of the uniqueness of a person's emotional experiences.

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When Elkind published this article, there was no such thing as social media. Do you think that the existence of social media heightens these tendencies in contemporary adolescents? Do adolescents think too much about what will be posted on Instagram when deciding whether to attend a party? Which is more important: the party experience or the post? These aspects of Elkind's theory really focus on a description of the self-admiring and the self-critical qualities of adolescence.

Carol Gilligan (1936–)



Alamy Stock Photo/Neil Turner

FIGURE 2.26 Carol Gilligan

Carol Gilligan worked with Erik Erikson and psychologist Lawrence Kohlberg. Her research was inspired by Kohlberg's work on moral development. However, she came to challenge some fundamental assumptions of Kohlberg's research and explored the understanding of morals with a fresh insight. Gilligan's concern was that Kohlberg's research and his theory of moral development were developed from data collected exclusively from men. So, she conducted new research that aimed to reduce such gender bias.

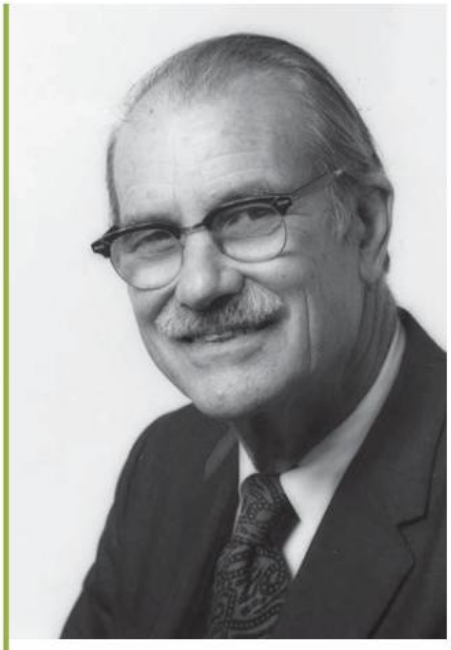
The key finding of Gilligan's research dealt with the influence gender identity has on moral reasoning. She theorised that men make moral decisions in regard to justice, rights and rules and, in contrast, women apply a code that measures care, compassion and interpersonal relationships. Gilligan's aim was not to prove that one gender was better than the other, but she proposed that:

> men and women do emphasize different values in moral reasoning – an abstract conception of justice on the one side, and the principles of compassion and human responsibility on the other.
>
> Carol Gilligan cited in H Gleitman, *Psychology*, Norton, New York, 1999.

Gilligan adapted Kohlberg's idea that there are stages of moral development and proposed that:

- **the pre-conventional stage**, with its focus on individual survival while embracing moving from selfishness to holding a sense of responsibility for others
- **the conventional stage**, where self-sacrifice and truth are vital motivators
- **the post-conventional stage**, where non-violence and not hurting others is vital in people's moral decisions.

Gilligan's research theorised that any moral decisions about what to do and what not to do were shaped by gender. She concluded that women worry about the impact of relationships while men focus on the issue of rules and justice. Is this at the core of gender difference? Can the contrasts between men and women come down to such sharp distinctions? Critics of Gilligan suggested her interviews were too unstructured, and her samples too small, but she did challenge the patriarchy evident in academic research, and her work reflected the contemporary context of feminism and challenging traditional gender assumptions.



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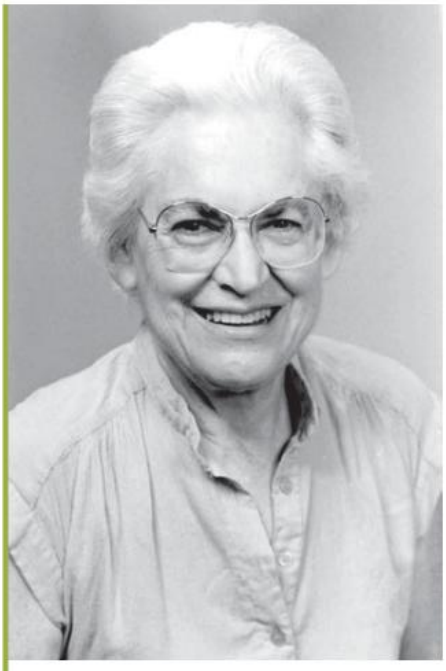
FIGURE 2.27 Robert Havighurst

Robert Havighurst (1900–1991)

Robert Havighust's theory of human development was that each person goes through six stages in life and that there are developmental tasks associated with each stage. For the adolescent stage (13 to 18 years), the developmental tasks involve acquiring the skills, knowledge and attitudes that enable:

- forming friendships with peers of both sexes
- developing masculinity or femininity
- building emotional independence from parents and other adults
- finding pathways to economic independence and preparing for an occupation
- forming a sense of citizenship and civic behaviour that is socially responsible.

This theory is dependent on engaging with social expectations that are evident in any culture at a particular time. This strong focus on social and cultural context is a model that can build expectations of that age group.



Washington University Photographic Services Collection, Washington University Libraries, Department of Special Collections

FIGURE 2.28 Jane Loevinger

Jane Loevinger (1918–2008)

Jane Loevinger's research focused on ego development, the process of personality maturation and evolution that results from the interaction of the inner self (the id) and the wider environment, but she analysed this through a focus on both moral and cognitive development. Her theory was that there are nine stages in ego development. These stages are the pre-social symbiotic, impulsive, self-protective, conformist, self-aware, conscientious, individualist, autonomous and integrated stages. The stages that are most linked to adolescence are conformist and self-aware.

Loevinger's conformist stage is associated with schooling, the peer group and that very strong sense of belonging to a group. During this stage, the impact of the fear of rejection and disapproval from the group is a significant influence on behaviour. It is a time of exaggerated confidence, trust and loyalty. For example, this could be demonstrated by a commitment to a team in playing sport, mirrored by a sharp competitiveness against those from a different team.

While the subsequent stage, which Loevinger calls 'the self-aware', is not typically experienced by adolescents, the skills and abilities required to become self-aware are part of adolescence. Those who are self-aware have the abilitiy to imagine multiple possibilities in various situations and to move beyond the fixed option of the conformist stage. The sense of 'self' begins to flourish, even in the context of changing options and possibilities. Many adults do not develop beyond this stage and do not attain the stages of conscientious, individualist, autonomous and integrated. Ego development is the process that strives to make sense of, master and amalgamate life's diverse experiences.

ACTIVITY

Select two theorists and compare the extent to which their theories assist your understanding of the adolescent experience.

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Transitions through the life course

An individual's life course (also known as the 'life cycle') is an acknowledgement of an individual's passage through recognised stages of life. These transitions can equate with biological stages, but also align with social and cultural expression of rites and rituals. These stages are broadly expressed as childhood, adulthood, parenthood and mature/old age, but are also ritualised though ceremonies that punctuate life, such as baptism and naming ceremonies, coming-of-age ceremonies such as a bar/bat mitvah, marriage, retirement and funerals. In a Western cultural context, stages for adolescence have become significant since the mid-twentieth century, as have rituals associated with divorce.

With growth and maturity, people are typically able to accept rights and responsibilities. These are usually accompanied not only by rituals and celebrations, but also by tests and initiations. The privileges and responsibilities that distinguish status within any society usually come with adulthood. Across all cultures, the process of becoming an adult requires familiarity and understanding of the changing rights and responsibilities in the context of the power and authority structures of that culture. There is a lot to know if you want to become a fully accomplished and accepted member of the adult world.

Life stages

There are generally accepted life stages that apply to all people. In Australia, the stages of the life cycle are typically identified as those shown in table 2.1.

TABLE 2.1 Stages of the life cycle

Stage	Age
Infancy	0–2 years
Early childhood	2–5 years
Childhood	5–11 years
Adolescence	12–20 years
Young adult	20–30 years
Adulthood	30–50 years
Late adult	50–65 years
Mature age	65+ years

In the context of these stages, puberty typically occurs between the ages of 11 to 14 years, but it can occur at any time from 8 to 20 years. A significant issue to consider is the impact of socialisation of individuals who develop physically at a young age and how this affects their relations with their peers at that stage. Is being a 'late bloomer' in relation to puberty likely to shape behaviours and attitudes? Would experiencing puberty at a very young or relatively old age make you stronger and more confident or hesitant and potentially vulnerable?

Our attitudes to the various stages of life seem to be full of contradictions. Older adults can experience ageism, which can be just as negative as sexism or racism. How aware are we of how we judge people at certain life stages? The image of teenagers as rebellious, inexperienced, aggressive and oversexed can be contrasted with the image of mature-age people who are inflexible, isolated and unproductive. Are these images realistic? Are they stereotypes? Does time change our perceptions of ourselves? Consider a married couple in late adulthood: he is always looking to the past by dreaming of a youthful lifestyle that cannot be recaptured; she is wishing for a future where she will hold her grandchildren; and neither is happy with where they are in the present. People grow hair, lose hair, develop wrinkles and maybe mellow with wisdom. But who decides what the appropriate behaviours are for a particular stage of the life cycle? It appears obvious when people break the code of social expectations, but who determines these norms of behaviour? Do they change and evolve?

ACTIVITIES

1 Consider the sayings 'she is mature beyond her years' and 'act your age'. What other sayings can you think of that reflect life stages? Explain whether they are appropriate to age and stage or if these expressions limit who we can be.

2 Copy and complete the following table on the life stages.

Life stage	Age	Typical activities	Typical images	Typical behaviours	Their attitudes towards life	Your attitudes towards them
Infancy						
Early childhood						
Childhood						
Adolescence						
Young adult						
Adulthood						
Late adult						
Mature age						



Getty Images/Chris Hyde

FIGURE 2.29 In democratic Australian society, it is the responsibility of all adults to make an informed vote about governance.

Citizenship test and interview

Review the information from the federal government to understand the requirements of the Citizenship test.

Changing rights and responsibilities

Rights have evolved over time and are social inventions in particular social and political situations. Contemporary rights are expressed in ideals of liberty, freedom of thought and movement, holding religious beliefs, and having the right to vote in elections and participate in political processes. Many of the rights we hold today are expressed in the United Nations' Universal Declaration of Human Rights, which was created in response to genocide, violence and war on a global scale. Since that declaration in 1948 there have been declarations of rights for specific groups including children, Indigenous peoples and disabled people. These rights aim to define the standards by which all people should live and that need to be upheld. They form one of the explicit aims of the Society and Culture course:

> has a sense of social responsibility and displays active citizenship by engaging critically with social issues, and takes considered action for the welfare, dignity, social justice and human rights of others at the local, national and global levels.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 25.

A commitment to rights and responsibilities is part of being an Australian citizen. For those born in Australia, citizenship is a right; however, immigrants must pass a test to achieve this status.

Do Australians have a strong sense of the responsibilities linked to these rights? How is our responsibility expressed in terms of the aims of the Society and Culture course?

> is aware of, and sensitive to, major national and global issues such as poverty, disease and conflict, including armed conflict.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 25.

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How seriously do we take our global responsibility to uphold the rights of those living on this land and those wishing to do so? Australians can enact civic and global responsibilities with purpose and power. Political decision-making is a fundamental task for any member of society. Understanding how those in authority make decisions about how resources are accessed and distributed is vital to the functioning of any society, whether a remote community or an entire nation. Determining rights and responsibilities through decision-making processes is the essence of politics, both on the meso level of local and state governments and the macro level through our federal government and global organisations such as the United Nations. All social situations can be interpreted as having a political or decision-making dimension. It is the challenge for each generation of youth to find a way to negotiate, challenge or accept the power and authority structures in their world.

ACTIVITIES

1 Rank the following activities in order of significance for young Australian people:
- getting a driver's licence
- first school formal
- finishing the HSC
- graduating from high school
- first overseas trip
- turning 18
- turning 21
- first job
- first date
- first child.

2 It could be argued that there is no one major ritual that recognises the entry to adulthood in Australian culture. Your task is to design a new ritual that recognises and acknowledges the arrival of young Australians into adulthood.

3 Explain the meanings of rights and responsibilities and provide examples of each.

4 How do rights and responsibilities vary at different life stages?

5 Write a Declaration of Active Citizenship. Your 10-point manifesto should express in your own words the essential significant rights and responsibilities of being a citizen of Australia. Consider using social and cultural literacy (see page 7) as a guide.

Theory of Generations: Karl Mannheim

Sociologist Karl Mannheim pioneered research into how a group of people born within a number of years can share a worldview that is specific to that group. He said that:

> individuals who belong to the same generation are endowed with a common location in the historical dimension of the social process.
>
> Karl Mannheim cited in A Giddens and P Sutton, *Sociology*, Polity Press, Cambridge, 2013.

We readily label generations, such as Gen Z, Millennials, Gen X, Gen Y and Baby Boomers and we make many assumptions about those who were born, grew up and formed their values and identity at certain times in history – the presumption being that we are all strongly shaped by our social and cultural context. Mannheim's theory also identified that these generations exert significant influence on society and are the catalysts for significant social change. Mannheim believed that generations are as significant as social class in shaping society.



Alamy Stock Photo/History and Art Collection

FIGURE 2.30 Karl Mannheim

Getty Images/Robert Sherbow



FIGURE 2.31 William Strauss

Generational Theory: Strauss–Howe

In their 1997 book, *The Fourth Turning*, American authors William Strauss and Neil Howe developed the work of Mannheim by theorising that there are four cycles of generational characteristics that emerge and re-emerge through time. They referred to these eras as 'turnings' and predicted that they followed a pattern:

- The first turning is a High period, a positive era which strengthens institutions and a new civic order grows but individualism is weakened.
- The second turning is an Awakening period typified by a passionate time of change and upheaval. The former civic order is challenged by new values.
- The third turning is an Unraveling period when individualism rises and institutional power declines. With older values in decay, a new values system arises.
- The fourth turning is a Crisis, when there is great upheaval and the new values system drives creation of new civic order and institutions.

W Strauss and N Howe, *The Fourth Turning*, Crown, 2009.

In aiming to understand the process of socialisation and identity formation, which processes are more important? Are we more a product of socialising agents, such as family and peers, or more a product of our times and the generational cohort in which we grow up?

The Strauss-Howe Generational Theory is an interesting model because it enables us to think about the near future and provides a tool for considering the meso-level changes that apply in today's global context. The youth of today share commonalities facilitated through information technology; whether they are growing up in Australia, the United States, the United Kingdom, Germany or Japan, the shared digital experience cuts through global, cultural and socioeconomic boundaries. Globalisation, facilitated by social media and online technologies, means that the current generation is linked by shared experiences, creating the world's first global generation. How will this shape the future?

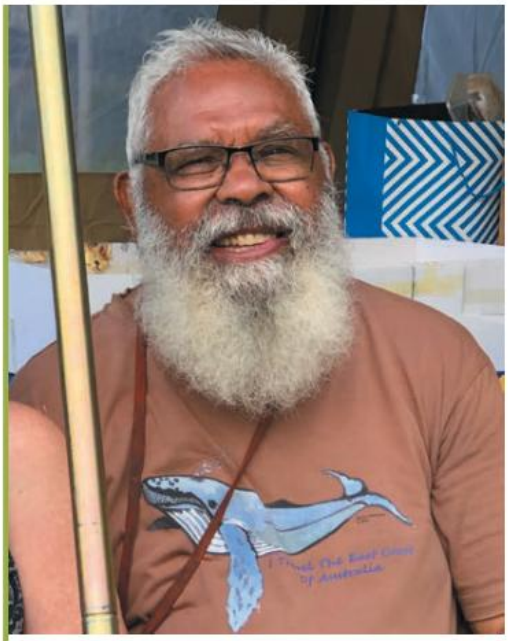
Socialisation shapes our identity and this process of becoming an informed member of society represents one of the major challenges of growing up. Knowledge of self and the forces that shape our lives are a complex mix of influences that those in the transition from childhood to adulthood are assumed to know and understand. However, in a world that seems obsessed with change, the new knowledge that is required in order to survive makes much of the knowledge passed on by previous generations seem redundant. The youth of today may find the words of theologian Geoff Spencer challenging, 'All the experience under the sun does not equip us for the future', yet some wisdom from the past may help.

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FOCUS STUDY: PROCESSES OF SOCIALISATION IN THE YUIN CULTURE OF THE NSW SOUTH COAST

This focus study has been written with the guidance and support of Yuin Elder and Loreman, Uncle Max Dulumunmun Harrison, and draws on conversations with Uncle Max and his teachings. To undertake a study and connection with Yuin culture it is necessary to respectfully open our ears, open our minds and open our hearts. Take the time to listen and learn from those who live in a rich and ancient culture but who also have lived experience of oppression. All people need to be informed and empathetic to work towards building a positive future for this land.

The environment of the Yuin Nation encompasses the lands and the waters from the escarpment near Wollongong and Bundeena in the north and along the south coast of New South Wales into the waters at Lake Mallacoota on the Victorian border. Their traditional lands also extend inland to the Southern Highlands and the Snowy Mountains. The language spoken is Dhurga as well as Djiringanj, Thaua, Walbanga and Wandandian.



Marshall Leaver

FIGURE 2.32 Uncle Max Dulumunmun Harrison

Yuin Connection to the Environment – the Land and the Waters

> It is so important to read the land, to be observant of the changing colour of the leaves and the changes in behaviour of the animals so we become aware and recognise the messages the land is sending us.
>
> Max Dulumunmun Harrison, *My people's dreaming*, HarperCollins, Sydney, 2013, p. 51.

This deep connection to the land contrasts with the European understanding of the land as owned with deed or title, often with a mortgage. The First Nations perspective is the reverse and is often expressed as 'the land owns us'. Aboriginal cultures and identities have their foundations in a deep connection to the land through caring for Country, learning from it and being reliant on it, and for their sense of self, being Yuin. Before colonisation, the people travelled freely throughout Yuin Country, from the high country, to the forests, to the rivers and the coast following the seasons and living with a diversity of health-giving foods.

> We knew what fish would be traveling near the coast because of the types of blossoms we saw and other natural signals that were given by the land. I witnessed my Uncles and father chanting and calling in Koorah Koo-rie wind spirit then getting into the water and slapping the surface with their sticks. This was a message that went out to the dolphins to herd the fish into channels and we would hunt the fish from there.
>
> Max Dulumunmun Harrison, *My People's Dreaming*, HarperCollins, Sydney, 2013, p. 53.

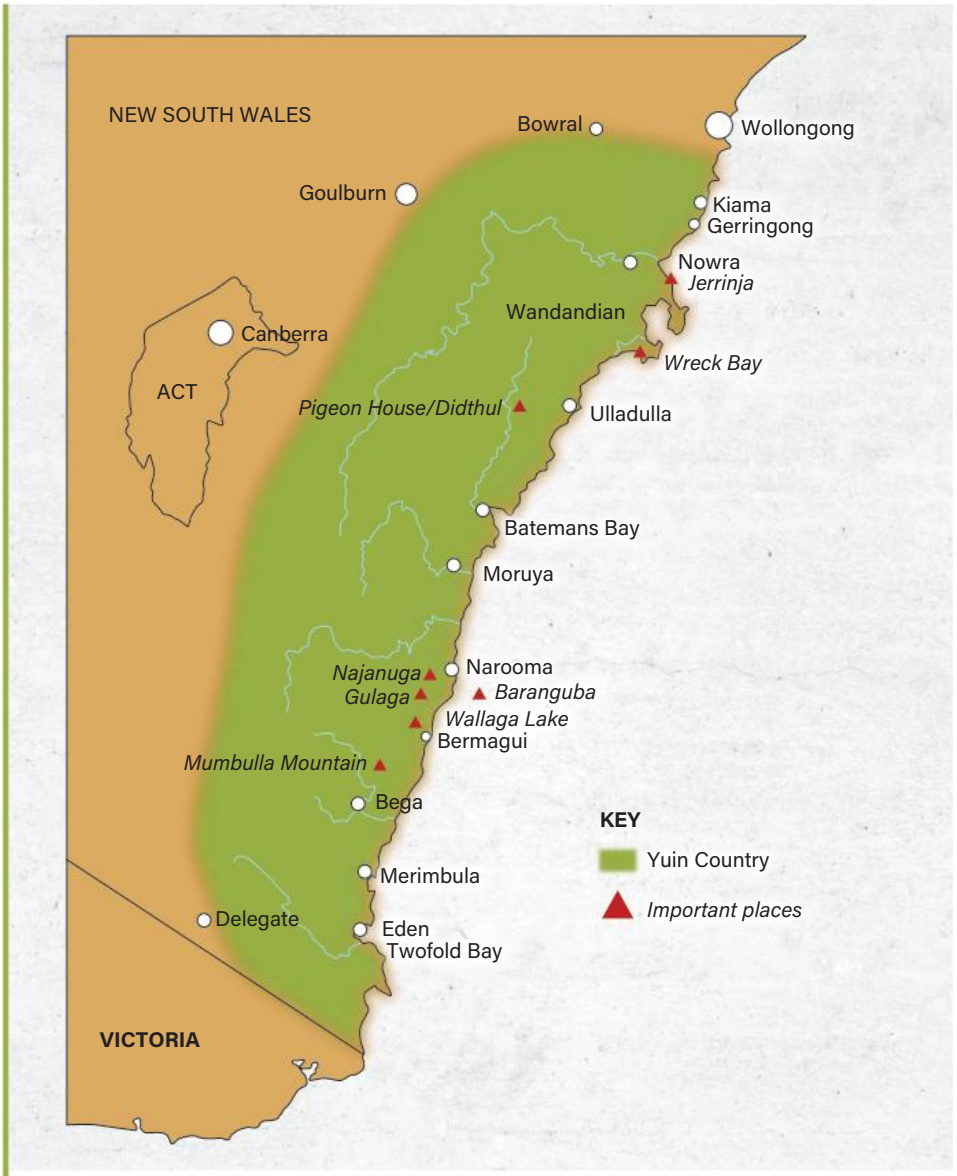


FIGURE 2.33 Yuin Country

Lore
Traditional lore covers the rules of the culture, including sacrilege, incest, assault, theft, insult, including swearing, and the usurpation of ritual privileges and duties. However, traditional lore also makes not doing certain things an offence; for example not sharing food



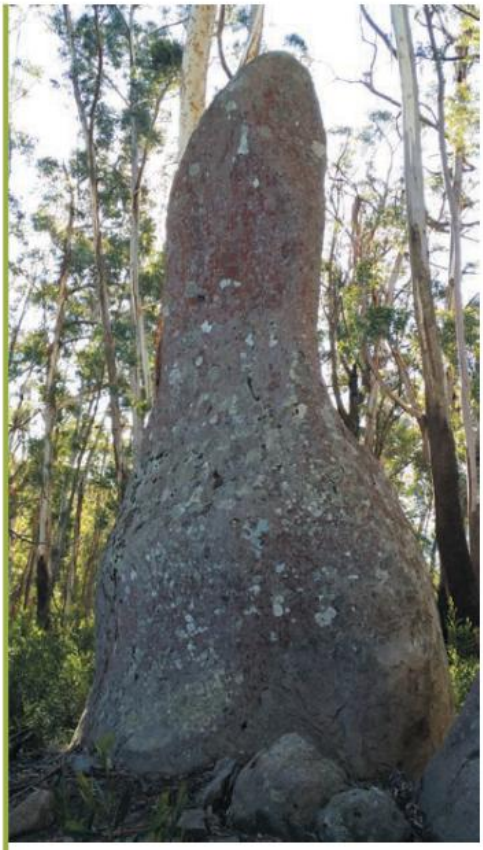
Marshall Leaver

FIGURE 2.34 Gurawal the whale rests in Wreck Bay with Didthul / Bulgan*/ Pidgeon House Mountain in the distance. (* breast of the mother that feeds us)

Yuin beliefs

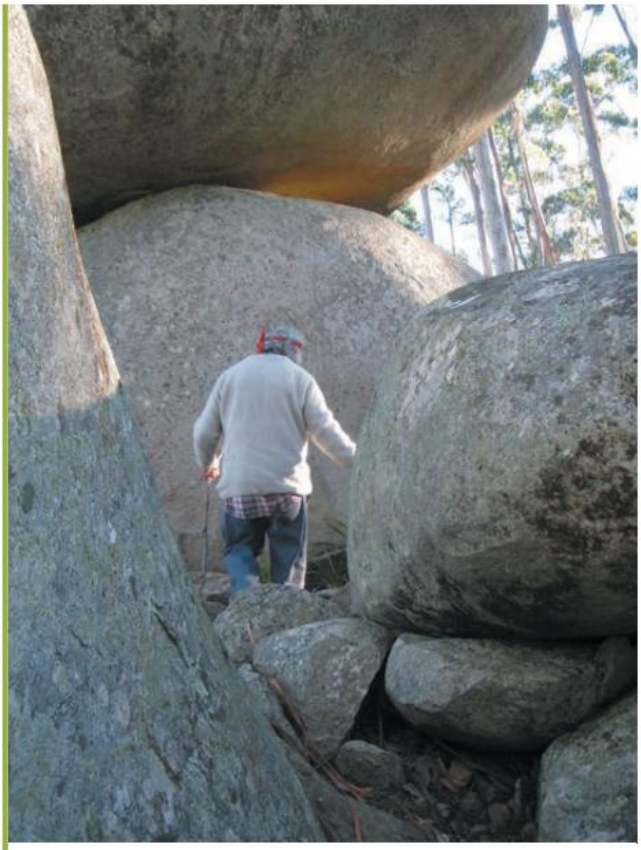
Yuin beliefs shape the identity and socialisation of the people. For them, the world is made up of Mother Earth, Father Sky, Grandmother Moon and Grandfather Sun and that all was created by Daramah, the Great Sprit. After all of the heavens, the earth and all of nature were created, Daramah then created two people, a woman called Ngardi and a man called Tunku, and to them Daramah, Great Creator gave two gifts: a rock and a tree. These gifts provided everything they required to live – to make tools, to build fires and to create art so they could pass on this knowledge as **lore** through the generations. (Harrison, 2013, p. 20)

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FIGURE 2.35 Ngardi, the first image of human creation, at Gulaga



Marshall Leaver

FIGURE 2.36 Uncle Max walking the Sacred Site at Gulaga

Yuin lore defines the peoples' identity so that throughout their life course there are responsibilities to respect and follow. The teachings define the Yuin worldview and their connection to the natural environment. In this way, each day Uncle Max acknowledges the arrival of Grandfather Sun and the warmth and energy that enables all things to live, plants to grow and all creatures to have the chance to thrive. Without that energy, there would be no life and even after the sun has set that energy can be released; when a fire is lit the energy stored in the wood glows and burns to keep us warm. Equally important is acknowledging the Mother, the Earth, the provider of the soils that grow the plants needed to live and enrich the lives of all creatures, the provider of all the minerals used to make metals and the myriad tools. Even the oil in the ground used to fuel machines and the plastics used every moment, as well as the rare earths that make information technologies so efficient – all come from the Mother.

Connection to the land is fundamental to the function of all cultures; however, as cultures modernise, this interdependence can be taken for granted in the context of using and exploiting the natural resources. First Nations peoples' respect for the land is a means by which all peoples can open their eyes, senses, minds and hearts to a meaningful and sustainable connection with the natural world. In the Yuin worldview, Grandmother Moon controls the waters and the tides, and gives us woman time without which there would be no birth and no life. Father Sky gives the air we breathe, the clouds that hold water and the winds. The Yuin worldview teaches us to walk and work with respect for all creation and to be in awe of the spirit in all things. There are many ceremonies and teachings that are part of Yuin cultural practice today. These delineate life stages and status in their culture, but these are typically men's and women's business as well as sacred and sometimes secret business, which may not be discussed outside gender and cultural boundaries.

Marshall Leaver

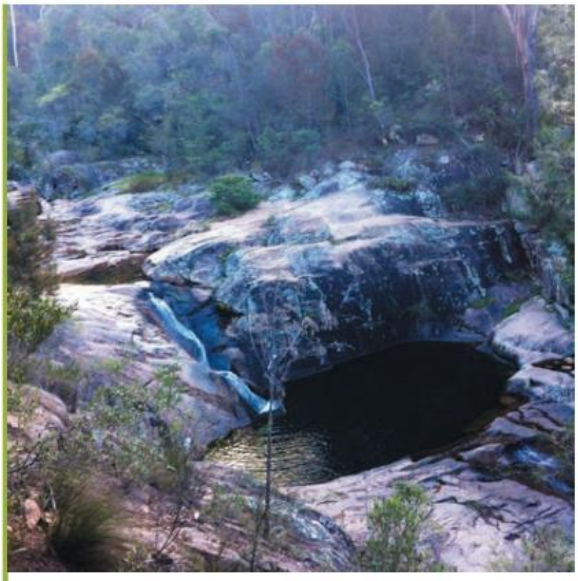


FIGURE 2.37 After initiation on the mountain young men, and at other times young women, swim in this pool as part of ritual.

Socialisation into Yuin culture

Uncle Max tells of a time as a young boy that was significant in his socialisation through kinship. One day he was feeling bad and walking around the camp, kicking stones and feeling grumpy. His grandfather asked what the matter was and the little boy replied, 'Ah Pop, I'm just having a bad day!' Pop said, 'You just sit down and I'm going to tell you something really, really important.' Attentively, little Max listened to these words, 'Daramah, the Creator Sprit gave us hot days, cold days, windy days, rainy days, frosty days and snowy days but he never ever gave us a bad day!' With that the Senior man stood up and walked away, leaving Max to ponder the meaning. Today, Uncle Max would ask with a grin: 'If we are having a bad day, could we take a photo of it and show it to him?' Uncle's message is about greeting each day, as he greets Grandfather Sun, with the understanding and realisation that today is the first day of the rest of his life. He says: Embrace the opportunities the day will offer, be open to the world around us. Listen, watch and learn. Whatever has gone before, today is the first day of the rest of our lives.

> Initiation is when a boy becomes a man. You become aware of the messages the land is sending you and you feel a responsibility towards the land. You feel significantly different once you are initiated.
>
> Max Dulumunmun Harrison, *My People's Dreaming*, HarperCollins, Sydney, 2013, p. 105.

Connection to the land and nature is in the daily routine to access foods and medicines, but also to deeply held beliefs of kinship connections through totems and the responsibility to care for the land, the plants and creatures.

In the oral tradition of the Yuin people, the initiation of young people in their lore is by listening to the Elders, but this is a challenging and demanding process. The initiate will sit in the middle of four Elders, two in front and two behind while each Elder talks to the initiate simultaneously; however, the two at the front are instructing in relevant but different aspects of lore, while the two behind tell meaningless and distracting stories. The initiate is required to absorb the information from each Elder in front and not hold onto the words of those behind.

Teaching and memorisation through song is a significant technique in Yuin and many Indigenous cultures, but much of the teaching and socialisation by Yuin Elders is done through observation, often in silence.

ACTIVITY

Role-play this form of teaching by sitting with four people, each telling stories from a recent holiday experience; you then recount only the information of the people sitting in front of you.

> My five Uncles and my grandfather were my teachers but they were more than teachers, they were masters of law and healing. They taught me constantly for 17 years. I was taught alone. They would take me into the bush for ten days at a time. Ten days of silence was one lesson. They took me away to learn communication without sound.
>
> Max Dulumunmun Harrison, *My People's Dreaming*, HarperCollins, Sydney, 2013, p. 73.

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For Aboriginal people, silence is a tool and a significant part of a self-concept that is not uncomfortable in silence. Once learnt, these ways of showing respect through silence are part of the life of many Aboriginal people.



Frankie Timar

FIGURE 2.38 Communication without words to read the land

Power and authority in Yuin culture

Traditional notions of democracy do not sit easily in many Aboriginal and Torres Strait Islander communities, as the election of leaders may not follow traditional authority patterns. Aboriginal cultures are not hierarchical. There is no 'chieftain', king or president; however, status is recognised through the responsibility of being an Elder. Someone does not become an Elder merely by being 'old enough' in their life course. Being an Elder is a special status that is recognised in their community. This authority is recognition of knowledge of culture they hold and ensures that the lore, for which they are responsible, is followed. This knowledge has been passed on to them and they have the responsibility to pass it onto the next generation of Elders. Each Elder will hold knowledge for a particular aspect of culture, such as healing, while others may hold specialist knowledge for ceremony. Men hold the knowledge for men's business, such as hunting, and women hold the knowledge for women's business, such as gathering bush tucker. This knowledge is passed down generations in many ways, but the oral tradition is both significant and rigorous.

Uncle Max Harrison explains that from world leaders to every ordinary person we must:

> step out of ego and into the spirit and listen. One thing is for sure, we all breathe the same air, we all drink the same water. This is a message for everyone and to everyone!

Peter McConchie, *Elders,* Cambridge University Press, Melbourne, 2003, p. 8.

This message conveys a way of thinking that challenges many assumptions about power and authority and reflects an Aboriginal worldview that is not locked to Western assumptions of time, achievement and control. For over 200 years, the efforts of Indigenous and non-Indigenous Australians to communicate have been typified by an inability to respect culture and understand that authority means different things to different people.

EVERYWHEN

The Dreaming embraces time as past, present and future, rather than non-Indigenous generalisations of it being 'timeless' or having occurred at the 'beginning of time'. Australian anthropologist WEH Stanner coined the term 'everywhen'. Similar to the concept of everywhere, 'everywhen' refers to time and existence being simultaneously in the past, present and future.

Aboriginal worldviews find the government method of constantly making new laws through legislation and Acts of Parliament very different from traditional ways. Yuin laws are not changed or amended; they are about ways of living and must be obeyed. They are the ethics and morals necessary to live a life connected to both nature and the spiritual world. Elders should never be asked 'why' and to give reasons. Western thinking is often about the individual, their rights and achievements; however, in contrast, Aboriginal culture is focused on a collective identity with responsibility to the group. Yuin people grow up and live in two worlds, maintaining their Aboriginal identity while balancing the needs and requirements of mainstream Australia. Throughout their life stages, the need to live in two worlds is both a challenge and evidence of endurance.

The call of the Uluru Statement from the Heart is for our First Nations peoples to have a voice in the decisions made by governments that impact their lives. How can Indigenous and non-Indigenous Australians achieve genuine reconciliation? Uncle Max's message is: in order to achieve unity, everyone needs to achieve reconciliation with the land. How can we connect with the wisdom of the Ancients? Consider what has been lost.

> It wasn't just our children that were so forcibly removed, but a lot of our laws and practices, a lot of our languages and a lot of other things that were forcibly removed.
>
> Max Dulumunmun Harrison, *My People's Dreaming*, HarperCollins, Sydney, 2013, p. 155.

The resilient Yuin people and their culture live on. Ceremony is still held, language is learnt and spoken, land and water rights are receiving recognition, and knowledge and the lore are being passed onto the next generation. Kinship is a strength and gives hope for the future for Yuin people.

> Our people are wanting to know and when they start asking, well, then the genes inside them click on and, because it's their bloodline and running through their genealogy, they are getting more connected to the old ways.
>
> Max Dulumunmun Harrison, *My People's Dreaming*, HarperCollins, Sydney, 2013, p. 68.

Marshall Leaver



FIGURE 2.39 Whale mural in the Wreck Bay community

Marshall Leaver



FIGURE 2.40 Uncle Max with Aunty Rayma Johnson, Wiradjuri dancer, after NAIDOC celebration in the Wreck Bay community

Further reading and resources

- Cultural experience in Yuin Country: Consider making cultural connection to Country.
- Yuin land rights: Study the ongoing process of having land and water rights acknowledged.
- Dhurga language guide: Take time to become familiar with Dhurga words and concepts.
- Aboriginal parenting goals: Understand socialisation through parenting in distinctly Aboriginal ways.

Extension reading

- Max Dulumunmun Harrison, *Gurawul*, Magabala Books, Broome, 2022.

ACTIVITIES

1. Explain your understanding of the difference between authority in Yuin culture and authority at the macro level in Australia.
2. Explain your understanding of the difference between learning styles in Yuin culture and at the meso level in your school.
3. Identify any commonality between Yuin beliefs and the beliefs of one major world religion.
4. Identify any differences between Yuin beliefs and the beliefs of that major world religion.
5. Explain your understanding of Uncle Max's words: 'we all breathe the same air, we all drink the same water'.

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CHAPTER 2 » REVIEW



Multiple-choice questions

1 Why is the concept of gender considered a social construct?

- **A** All men and women have individual identities.
- **B** Stereotypes of masculinity and femininity exist.
- **C** Masculinity and femininity are universally admired.
- **D** Social roles for men and women are becoming similar.

2 Which concept best describes a group who shares a common ancestry and culture?

- **A** ethnicity
- **B** ethnocentric
- **C** ethnography
- **D** ethical dilemma

3 Which is the best explanation of a society organised by social class?

- **A** hierarchical levels based on power and privilege
- **B** equivalent levels based on power and privilege
- **C** hierarchical levels based on kinship and ethnicity
- **D** equivalent levels based on kinship and ethnicity

4 What is socialisation?

- **A** wisdom and insight of the next stage in the life course
- **B** knowledge and understanding of the rules and expectations
- **C** knowledge and understanding of status linked to location
- **D** understanding the latest developments in genetic sequencing

Short-answer questions

1 Outline TWO influences that significantly shape a person's development of an identity.

2 Explain how social media can shape an individual's self-concept.

3 Describe the Strauss-Howe Generational Theory and how it supports the understanding of social change.

4 Explain how gender is understood to be a social construct.

Extended-response questions

1 Evaluate the impact of ethnicity and beliefs on the development of personal and social identity.

2 Analyse the implications of changing rights and responsibilities on adolescent socialisation.

Social research task

This task requires you to conduct a focus group that is:

> [a] research method used to collect data from an in-depth planned discussion of a defined topic held by a small group of people brought together by a moderator. An interview schedule, time and place are organised. The recording of responses increases the success of this method. The techniques of conducting the focus group are similar to those of conducting an in-depth interview. However, the researcher needs to be able to manage the discussion.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 54.

Task	Cross-generational study on socialisation
Task outline	Using focus groups as a research method, conduct a cross-generational study to develop your understanding of whether parenting has changed between your parents' generation and your grandparents' generation.
Outcomes	**P3** identifies and describes relationships and interactions within and between social and cultural groups **P5** explains continuity and change and their implications for societies and cultures **P8** plans and conducts ethical social and cultural research **P10** communicates information, ideas and issues using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, p. 30.
Research process	**Step 1:** Conduct secondary research on the nature of parenting to become familiar with key issues around parenting decisions as well as the social and cultural context of the times when your parents and grandparents would have been raising a family. **Step 2:** Select a small group of participants (3–5 people) for your focus group. These could be your parents and grandparents, but there may be some challenges to maintaining objectivity if doing research with your own family. Ensure your participants consent to being involved and are willing to share their experiences of parenting for this task. Ensure you have a balance of people from your parents' and your grandparents' generation. **Step 3:** Design your focus group questions, ensuring they have a logical sequence and that both your parents' and your grandparent's generation get equal focus. Give your questions a conceptual focus, such as socialisation, self-concept, identity, role and status. Also ensure that you have strategies as moderator to keep the conversation on task. Test these questions on someone who is not involved in the focus group. **Step 4:** Conduct your focus group in a location suitable for recording the session. **Step 5:** Analyse the results of your focus group but take notes of key points of the discussion to provide qualitative insights into parenting issues from both generations. Identify similarities and differences between the two generations. **Step 6:** Write a 1000-word (maximum) report detailing how you conducted steps 1–5, your research ethics considerations (with referencing) and your conclusions on whether parenting has changed between your parents' generation and your grandparents' generation, and any insights you have into why this was the case.
Submission requirements	A report, not included in the word count, with a copy of your focus group questions and a resource list of your secondary research.

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3 INTERCULTURAL COMMUNICATION


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The world is now interconnected, and effective communication across and between cultures is of utmost importance. Enhanced skills and knowledge in communication have led to a greater understanding of cultural values, relationships between people and the impact of technology on people's lives. A focus study on South Korea illustrates how cultural values impact relationships between people and how they communicate with each other.

OUTCOMES

A student:

- **P1** identifies and applies social and cultural concepts
- **P3** identifies and describes relationships and interactions within and between social and cultural groups
- **P4** identifies the features of social and cultural literacy and how it develops
- **P7** selects, organises and considers information from a variety of sources for usefulness, validity and bias
- **P8** plans and conducts ethical social and cultural research
- **P9** uses appropriate course language and concepts suitable for different audiences and contexts.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Acculturation The process of contacts between different cultures and also the outcome of such contacts. Acculturation occurs when members of one cultural group adopt the beliefs and behaviours of another group. It may involve direct social interaction or exposure to other cultures through mass media.

Change The alteration or modification of cultural elements in a society. Change to society can occur at the micro, meso and macro levels. It can be brought about by modernisation processes, including technological innovation. This force results in an alteration to culture.

Continuity The persistence or consistent existence of cultural elements in a society across time. Continuity can also be referred to as the maintenance of the traditions and social structures that bring stability to a society.

Cultural diversity Appears as a society becomes larger and more complex, immigrant groups join the dominant culture, and subcultures form within the society. The more complex the society, the more likely it is that its culture will become internally varied and diverse. Cultural diversity implies a two-way sharing of ideas, customs and values among the various cultural groups that comprise the society.

Cultural heritage The practices, traditions, customs and knowledge that define who we are socially and personally. Cultural heritage is an expression of the values that help us to understand our past, make sense of the present, and express a continuity of culture for the future. Cultural heritage can be analysed at the micro, meso and macro levels in society.

Cultural relativism The idea that concepts are socially constructed and vary across cultures. Therefore, individuals and groups must always view other cultures objectively and not judge them using the values and norms of their own culture as a measure of right or wrong.

Cultural transmission The transmission of culture – such as traditions, values, language, symbols, cultural traits, beliefs and normative behaviour – across and between generations in society.

Customs Established ways of acting or cultural practices that are unique to groups in society. Customs have important links to the heritage, values and traditions of people.

Stereotype The preconceived view of the characteristics of a group held by individuals who are not members of that group. These views are usually negative, generalised and inflexible, and ignore differences that exist between the members of the stereotyped group.

Values Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

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THE NATURE OF COMMUNICATION

Communication is crucial for humans to survive and thrive. It is important in every aspect of life, including education, developing interpersonal relationships, working effectively and planning for the future. Communication is complex and can easily be misinterpreted.

Encoding, decoding and interpreting messages

The communication process, whether verbal or non-verbal, has three main elements:

1 All communication begins with encoding a meaning where the sender determines what needs to be conveyed and how the message will be sent. Sometimes assumptions are made, and biases exist about cross-cultural knowledge and understanding.

2 A medium is used for transmitting, such as radio, TV, person, light or sound, billboard, poster, text, email, voice to text message, video call or webinar.

3 The receiver filters the message and meaning through a cultural or value lens, interprets the message and decides how to respond.

Successful communication is achieved when messages are sent and received with clarity and understanding. Communication today can be face to face, person to digital device such as voice to text, and device to device. Information conveyed by the sender is encoded with meaning so that the receiver understands. A good conversation between friends is achieved when there is a shared understanding of **values**, a mix of non-verbal expressions to support the meaning and specific feedback.

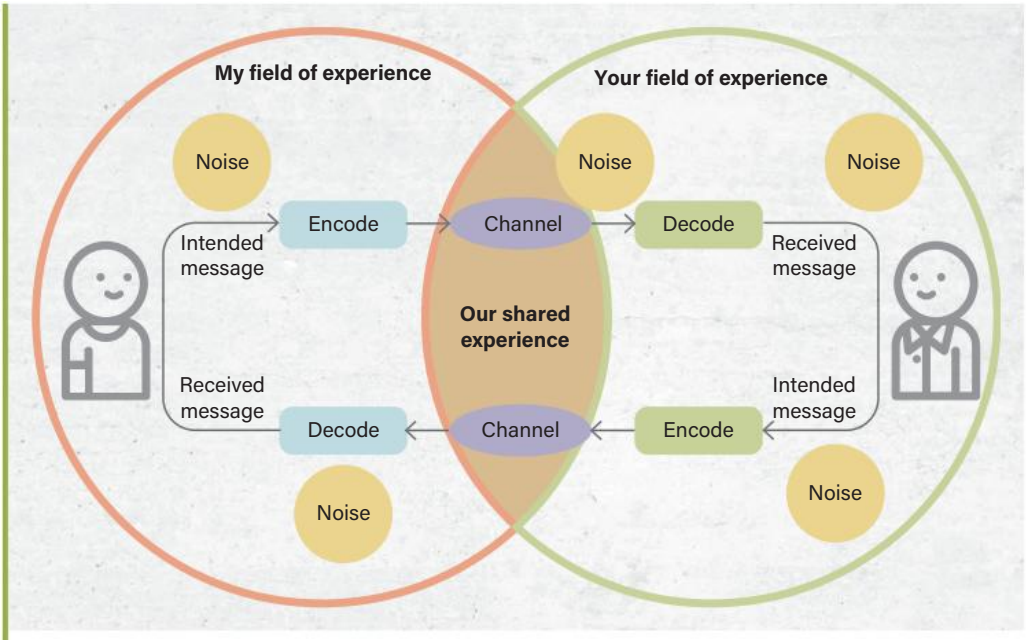


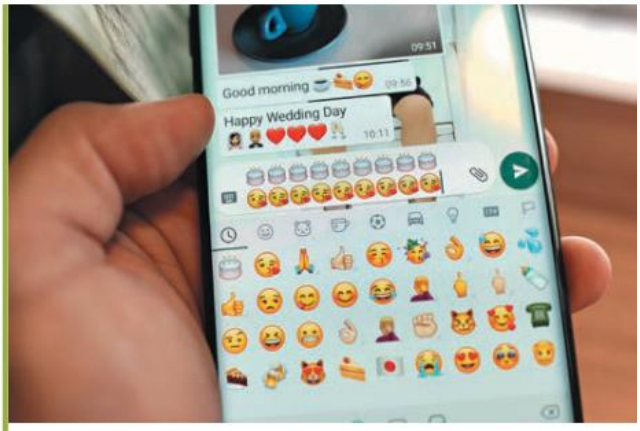
FIGURE 3.1 A model of encoding and decoding to illustrate the process of communication

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Encoding

Encoding is about the creation of a message communicated by a sender. When we encode information, we are transferring an idea, knowledge or concept into a meaningful message. The message can be communicated using a combination of words, sounds, gestures, tone, symbols and even pictures.

Encoding communication in the past was achieved through hieroglyphics, indigenous rock paintings, and Morse code, for example. Today, we encode the messages when we communicate with hand gestures, facial expressions, physical distancing between people, tone of voice and emojis.



Shutterstock.com/Angie Yeoh

FIGURE 3.2 Texting with emojis

INSIGHT

WORLD EMOJI DAY

World Emoji Day has been held on 17 July since 2014. On this day, new emojis are introduced. In 2020, the most popular new emojis were a white heart, a yawning face and a brown heart. In 2019, over 200 new emojis were approved, many of which were skin tone variations to existing emojis. Many new emojis are added annually, reflecting social and cultural **change**.



https://worldemojiday.com/

FIGURE 3.3 Emojis have become such a popular way of communicating that there is even an annual World Emoji Day on 17 July.

ACTIVITIES

1. Research World Emoji Day. Analyse the winning emojis for the last two years and explain the relationship between these popular symbols and wider society.
2. What is the difference between emojis and emoticons? In your opinion, which is more effective?
3. Create an emoji story using five to 10 emojis. Give your story to a class peer to interpret.

Decoding

Decoding a message takes place when the receiver interprets the message and ultimately understands its intention.

Communicating effectively can be challenging because barriers may interrupt the real meaning of what is sent compared to what is received. We use our own 'cultural lens' to interpret the message.

ACTIVITIES

1 Outline what may happen in a conversation when:
   a a noisy background has interrupted the decoding of a message
   b you are sitting alongside someone, not face to face
   c you are facing someone, but neither of you makes eye contact
2 Scenario: You are being interviewed for a part-time job via video conference. Describe the ways in which you can ensure effective verbal and non-verbal communication with your potential future employer.
3 Explain how effective communication can be achieved.

How culture determines the way individuals communicate

Culture is unique to people and their society. An understanding of culture and the way that it informs the communication process is important for intercultural appreciation.

The cultures we experience and belong to influence how we encode and decode the language we use to communicate. Culture encompasses our gender, attitude, values, the beliefs we hold and the norms we use when behaving in formal and informal settings. It also refers to the technology we access and utilise. The process of socialisation influences the language and words we learn to say and how we communicate and interpret meaning. Language is strongly linked to culture. Linguistics is the study of language, its meaning and how it is used in a cultural context.

AIATSIS

Visit the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) website for information about how language is linked to heritage, identity and cultural survival.

Creative Spirits

Visit the Creative Spirits website to gain an insight into Aboriginal and Torres Strait Islander language statistics, the role of Aboriginal and Torres Strait Islander languages and the strategies in place to preserve traditional languages.

1 a Examine 'Selected Statistics' for Aboriginal languages. Select *one* statistic and analyse it, then suggest a reason for what you found.
   b Access 'Aboriginal language basics'. Outline the role of Aboriginal languages to Indigenous Australians.
   c Access 'Aboriginal language preservation and revival'. Describe three ways that Aboriginal languages are being preserved. How effective might these programs be in achieving their aim?
   d Access 'Traditional hand signs and sign language'. Give reasons for the use of three Aboriginal non-verbal communication methods.
2 From 1 January 2021, the first verse of the Australian National Anthem was amended. The word 'young' was replaced with 'one'. Discuss the effectiveness of this change in achieving social inclusion.

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Individualistic and collectivist cultures

Individualistic cultures prioritise the needs of the individual over the needs of the group. As a result of modernisation, individuals tend to be autonomous, self-sufficient and assertive, and social behaviour tends to be driven by an independent attitude. Individualism recognises that each person is unique. They set goals for themselves and their personal identity is shaped introspectively from their personality, traits and abilities.

An individualistic culture impacts communication in the following ways:

- Communication is direct and precise. Individualists generally say what they mean and mean what they say and, when a direct question is posed, there is the expectation of an explicit answer. Words and expressions such as 'definitely', 'absolutely' and 'without a doubt' are commonly expressed in context.
- Communication is straightforward in order to avoid misinterpretations, misconceptions and misunderstandings.
- Communication is elaborate and richly expressed with an active voice or tone.
- Non-verbal communication is not as significant as the words spoken.
- In an individualistic culture communication is referred to as **low context**.

Low-context culture
In low-context cultures information is exchanged explicitly through the message itself, e.g. in the United Kingdom and other low-context cultures, people tend to have short-term relationships, follow rules and standards closely and are generally more task-oriented

In individualistic cultures, such as those of Australia, the United States of America, Germany, Ireland and South Africa, people generally value independence, adopt an analytical thinking style, use active voice and a direct tone, and can be verbose.

Collectivist cultures stress the importance of the group and social cooperation. People in collectivist cultures focus on social rules such as selflessness and group members' needs over the needs of the individual. This means that the goals of the group are more important than the goals of individuals. Individuals tend to be self-sacrificing, dependable, generous and helpful to others. Group harmony in both the family and community is valued and social conformity is emphasised and respected. Collectivists are closely aligned to their family, community and work group.

A collectivist culture impacts communication in the following ways:

- Communication is indirect, implicit and less precise. Fewer words are spoken as collectivists imply their message and meaning to avoid excessive questioning, conflict or embarrassment. Words such as 'somewhat', 'probably' and 'maybe' are commonly used.
- Communication uses a passive voice that maintains harmony and meets social expectations in the social setting. This is to avoid loss of 'face'.
- Communication is adjusted according to social status and silent pauses in communication are common.
- In a collectivist culture, communication is referred to as **high context**.

High-context culture
High-context cultures assume that unspoken information is implicitly transferred, or interpreted during communication,

In collectivist cultures, such as those of South Korea, Japan, China, India, Taiwan, Indonesia, Venezuela, Guatemala, Ecuador, Argentina and Brazil, people generally value interdependence, adopt a holistic thinking style, use a passive voice or indirect tone and rely on mutual understandings.

An individual may demonstrate both individualist and collectivist characteristics. Research indicates that as collectivist cultures experience Westernisation, a continuum between the categories is emerging. For example, in South Korea, individuals in the workplace may exhibit independence, yet work hard for their organisation.

Geert Hofstede, Gert Jan Hofstede, Michael Minkov, *Cultures and Organizations. Software of the Mind*, Third Revised Edition, McGrawHill 2010, © Geert Hofstede B.V. quoted with permission

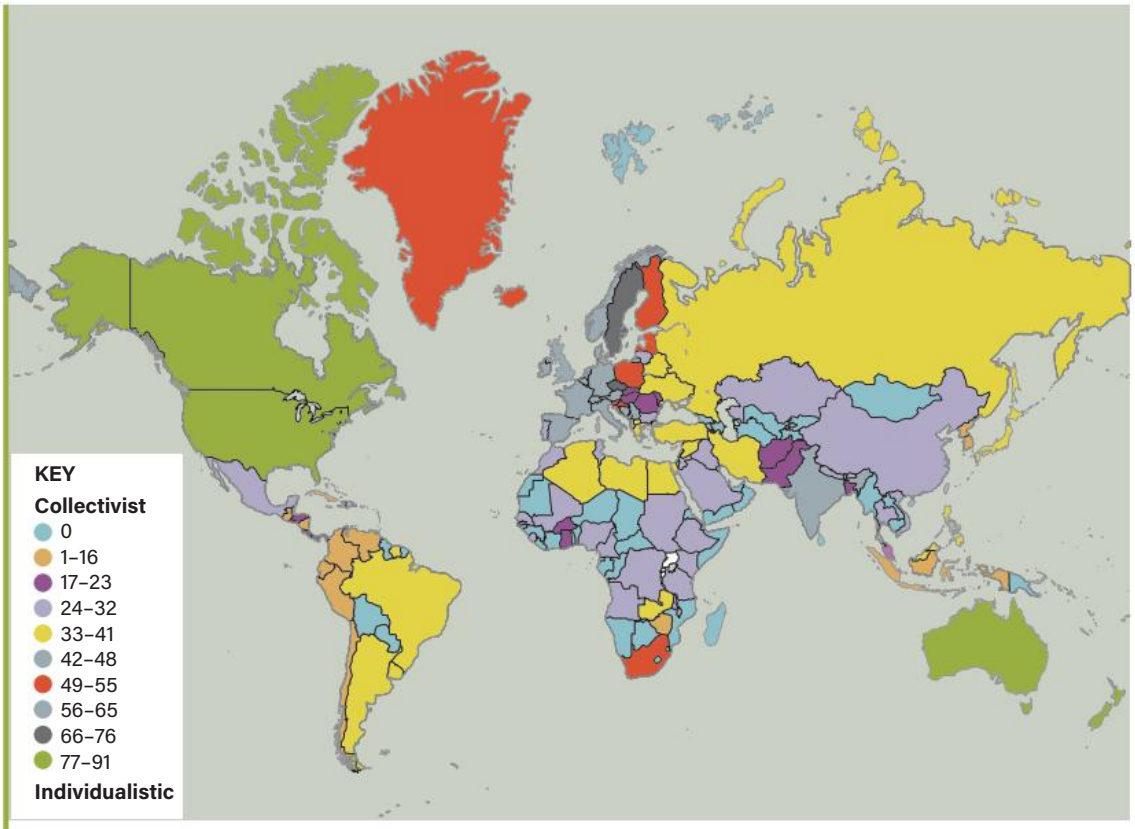


FIGURE 3.4 Collectivism–individualism world map shows a country's score based on values measured in a culture. A low score indicates a collectivist culture and a high score indicates an individualist culture, as determined by Hofstede.

ACTIVITIES

1. Distinguish between individualistic and collectivist cultures.
2. Describe difficulties that may occur when individuals from either culture (individualistic or collectivist) attempt to communicate.
3. Take the culture test 'How individualistic or collectivist are you?' Discuss and analyse your results. Do you agree with the result? Justify your answer.

	How individualistic or collectivist are you?	Agree (1 point)	Disagree (1 point)
1	I prefer specific feedback when working.		
2	My parents influence my subject choices at high school.		
3	I am competitive and play to win.		
4	I like sharing ideas with friends and workmates.		
5	I enjoy challenges and solving problems.		
6	My actions ultimately impact my destiny.		
7	My grandparents do, or will, live with my family in old age.		
8	I am an individual and have my own thoughts.		
9	I have goals and aim for success by working hard. I am aware of my abilities and use them.		

↘

ACTIVITIES

How individualistic or collectivist are you?		Agree (1 point)	Disagree (1 point)
10	I embrace new situations.		
11	I am able to make decisions without influence from the group.		
12	I am a team player and aim to please all those involved, including y employer.		
13	I make friends from different cultures easily.		
14	I aim for tertiary study.		
15	I have a commitment to formal education.		
16	I enjoy a large kinship family group.		
17	I have free choice over my free time and leisure activities.		
18	I like working alone in a self-directed way.		
19	I am proactive and preserve and value my privacy.		
Scoring: 1 point for each 'agree' response for 1, 3, 5, 6, 8, 9, 10, 11, 13, 14, 17, 18 & 19; 1 point for each 'disagree' response for 2, 4, 7, 12, 15 & 16			
A score of 7 or lower indicates you are more collectivist. This indicates you prefer achieving harmony in relationships; you prefer to follow rules; you respect authority; you like working in groups; and you understand the value and role of traditions.		A score between 8 and 13 indicates you balance individualistic and collectivist traits, e.g. while you have your own opinions, you are happy to collaborate in group work to achieve a group goal.	A score from 14 to 19 indicates you are more individualistic. This indicates you are independent and have your own ideas; you prefer to do your 'own thing', do not hesitate to give an opinion and you value your privacy.

Mediums for communication

The mediums or channels we use to transmit messages have evolved and increased in complexity from print technology to radio, television and the internet to today's personalised digital devices. These technologies permeate our social interactions and transform almost everything we do at home, at work and at leisure; for example, shopping, scheduling a meeting or date, ordering a shared ride, organising a meal or even diagnosing health conditions. We have adapted to the constant change in communication technologies, and this is seen in short messaging, microblogging, and the heightened use of abbreviations and symbols to express emotions.

Telehealth n.

Read more about how using technology to communicate about health can assist people who are unable to physically visit a doctor.

ACTIVITIES

1. Brainstorm a range of mediums for communication. Rank them from most effective to least effective and justify your choices.
2. Investigate the uptake rates of mobile phones and the internet for a country of your choice. Discuss how this may impact communication and micro-level relationships within that country.
3. Evaluate the effectiveness of communication technologies today in facilitating a local event.
4. Discuss the logistics of organising a world event, such as the Olympics, with and without the aid of the internet.

Verbal and non-verbal communication

Communication between people is achieved by verbal and non-verbal means and is universal across cultures. With technological advancements in communication methods, there is arguably a greater need to ensure clear meaning. While most communication happens when verbal and non-verbal forms of communication complement each other, each type may work independently to inform the listener, request an action, regulate behaviour and confirm a decision and outcome.

Verbal communication

Verbal communication is the speech we learn and use to send messages. The words and language that we learn reflect values and hold, shape and regulate meaning. Words even control our emotions; for example 'positive self-talk', where we improve our attitude through positive internal thinking. We learn the building blocks of language from an early age in order to create a voice so we can participate in the socialisation process. Our culture informs our language and the words we use become unique to our culture.

Non-verbal communication

Non-verbal communication includes body language, signals, symbols, some sounds and wordless interactions such as silence. These forms of communication are often associated with emotion and meaning.

Examples of non-verbal communication include facial expressions, posture, touch, gaze, eye contact and use of hand gestures, vocal intonation, speaking style, speed and tone, the way we dress, and even the space we leave between each other. Sounds such as clapping, whistling, bells, drums, and signs and symbols all send information to decode. Sign language is a proven way to communicate without sound or vocals. Communicating



Clockwise from top left: Shutterstock.com/Wayhome studio; Wayhome studio; Koldunov; Wayhome studio; iStock.com/PeopleImages; Shutterstock.com/Wayhome studio; Ollyy

FIGURE 3.5 Dr Paul Ekman determined there were seven universal facial expressions.

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face to face creates an interpersonal approach that utilises combinations and proportional uses of verbal and non-verbal methods. The meaning behind non-verbal communication consolidates when the context and the setting support the communication. This can often be seen in online formal meetings or at outdoor rallies.

Culture determines how people use non-verbal communication. Some gestures commonly used in Australia, such as waving to greet others, are likely to be universally understood. However, other gestures have very different meanings in different cultures. For example, the 'thumbs up' gesture signals approval in Australia, but it is equivalent to a 'rude finger' gesture in the Middle East. The 'OK' sign in Australia means 'zero' in France, money in Japan and reduced masculinity in Brazil and Turkey; it is also used by white supremacists. In South Korea, do not hail a taxi with your palm facing up. While this is acceptable in Australia, it is the gesture South Koreans use to summon their dogs.



Getty Images/Leon Neal

FIGURE 3.6 The thumbs-up hand gesture is frequently used by Boris Johnson, including when he won the British election in 2019.

COMMUNICATION ONLINE

Turn-taking is an important value and skill when making conversation. It is a form of non-verbal communication. The surge in video conferencing has enabled clarity of protocols to form in the virtual world of meeting, collaborating and turn-taking.

Technological innovation and the acceleration of its use during the pandemic has brought a surge in meeting and collaborating online as a group or community. Virtual conferences have emerged as successful ways of working from home, away from the office, remotely or globally. Like a formal meeting, the host ensures a set of protocols to enable a successful collaboration. Raising your hand to speak, the 'thumbs up' emoji when in agreement, muting external sounds and waving a hand for goodbye are examples of protocols. Other non-verbal signals are also vital in this professional space, such as posture, an interested or receptive facial expression and appropriate dress. A firm tone, disinterested posture and blank facial expression can be barriers to online collaboration. Gestures, such as nodding and facial expressions, influence the way non-verbal messages are communicated and are important in both face-to-face and online communication using contemporary technologies.

ACTIVITIES

1 Explain the importance of good communication, both verbally and non-verbally.

Newspix/News Ltd.

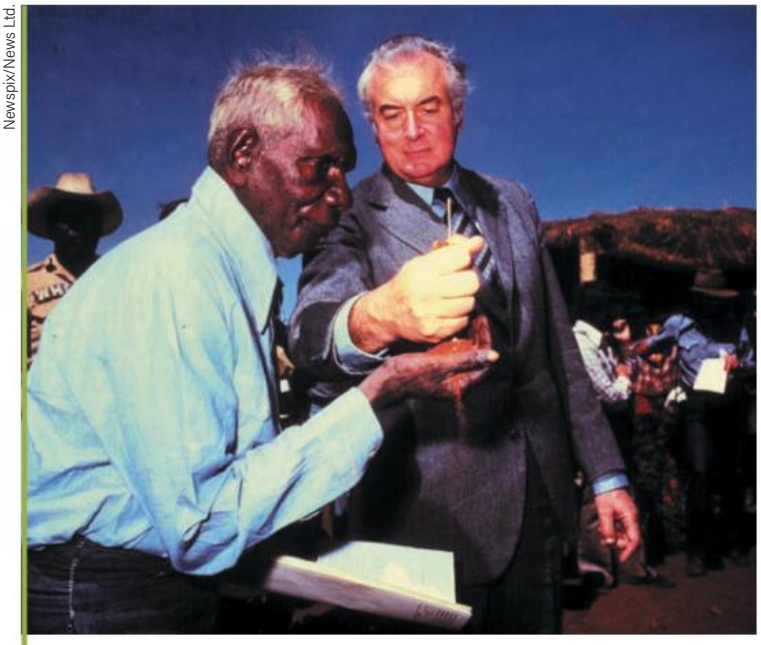


FIGURE 3.7 The meeting was held between the then Prime Minister of Australia Gough Whitlam QC MP and Vincent Lingiari, representative of the Gurindji people.

2 Secondary research: Research the meeting that occurred at the Gurindji Land Ceremony, the site of the Wave Hill Station protest, on 16 August 1975.
   - **a** Outline the two cultures represented. What attitudes and values may have been held by both?
   - **b** List the non-verbal forms of communication you can see in figure 3.7 and the meaning of each.
   - **c** Categorise the symbols found at micro, meso and macro level.
   - **d** Describe the outcome of the meeting.

3 Social and cultural literacy: One of the features of this type of literacy is being able to empathise with others. Research the condition 'Moebius syndrome'. Moebius is a rare neurological disorder that causes facial paralysis and some people with Moebius cannot smile.
   - **a** Reflect on the information found and then write a paragraph that demonstrates knowledge of and empathy for this condition.
   - **b** What was hard to achieve with this exercise and what was easier than expected and why?

4 Criminal psychologists have long been interested in the role that facial expressions play in crime investigation. Can you tell when someone is lying? Try a few of the following actitivities.
   - **a** Conduct secondary research into the correlation between non-verbal communication and lying. Address the following: a person's eyes, facial expressions, non-verbal cues, and tone of voice.
   - **b** Create summary notes from a TED Talk, such as 'Can you really tell if a kid is lying?' or 'The language of lying'.
   - **c** Form pairs and play 'Truth or lie?' to analyse firsthand how body language works. Devise three statements about you – two truths and a lie. Make sure your statements demonstrate social and cultural literacy. Face your partner, read your three statements and see if they can guess correctly.

Online Resource
TED Talks on lying

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How to detect lies by reading body language n.

Read the article about physical gestures and non-verbal cues that may indicate that someone is untruthful.

1 List the signs of deception or untruthfulness.

2 How do facial muscles react when lying?

3 Explain the correlation between a lie and eye movements.

The role of communication in maintaining social relationships and social control

Communication facilitates collaboration, cooperation, resolution of conflict, the maintenance of social relationships and social control. Communication plays a role in achieving harmony in social relationships and in gaining social control at all levels of society – micro, meso and macro. Good communication is necessary to achieve positive relationships and social order in families, schools and workplaces.

Communication, and **transmission** of cultural values through the socialisation process, contribute to the maintenance of social relationships. This is when we learn to internalise values and norms to achieve social cohesion. Institutions such as the family, education, belief systems, the legal system and government consist of rules, standards and regulations to assist conformity and harmony in relationships. The values and norms expressed through language and communication style influence relationships. For example, democratic decision-making, gender equality and tone of voice in conversation influence the formation and maintenance of social relationships in contemporary Australian society.

Social control is also achieved through language, tone and the facial expressions we adopt in communication. Consider a principal's address about school uniform, a coach giving a pre-game talk, a politician's pre-election speech or the information delivered at a rally by either the organiser or law enforcement. The use of certain words, language and communication style is critical in gaining support, and maintaining cohesion, solidarity and, ultimately, social control.

Social control is achieved in the following ways:

- Values and norms at a micro level, such as etiquette and manners, are established within families and peer groups.
- **Customs**, traditions, rituals and **social mores** are reinforced through verbal and non-verbal communication mechanisms such as encouragement, chastisement, social ostracism, looks of approval or disapproval, and physical observance, e.g. observing one minute of silence on Remembrance Day at 11 a.m. on 11 November each year, or standing during the Australian National Anthem.
- Active engagement is rewarded – at school and in education; through rules, e.g. licence discounts for following road rules; following regulations at the community level, e.g. community awards on Australia Day.

Social mores
Social mores are moral standards within communities

Technology plays a significant role in maintaining social relationships and social control. For example, law enforcement agencies closely monitor the use of social media by individuals, groups and institutions and the way they engage with this technology. While opinions can be posted online under the principles of 'freedom of speech', individuals and groups are bound by laws, such as those preventing the incitement of hatred or violence, that exist to protect citizens and maintain social control.

INSIGHT

CURRENT AUSTRALIAN LAWS SEEK TO MAINTAIN SOCIAL CONTROL WHEN USING SOCIAL MEDIA

When using social media, people have a responsibility to ensure the content of their post is accurate and not defamatory or harmful. Australia has the *Sharing of Abhorrent Violent Material Act 2019*. Penalties include criminal and financial penalties, with jail sentences of up to three years for breaches of the act.

The *Enhancing Online Safety Act 2015* appointed the eSafety Commissioner's office with the power to demand that social media companies remove harassing or abusive posts. The eSafety Commissioner's office can issue individuals with a fine of $105 000 for posting unlawful content and a 48-hour 'removal of content notice' for businesses and companies, with fines of up to $525 000.

Facebook aims to monitor activity on its platform. During the COVID-19 pandemic, social media platforms experienced an 'infodemic of dubious posts', such as fake coronavirus cures, conspiracy theories and other harmful misinformation, and an overabundance of information (both accurate and inaccurate) was scrutinised. Tech companies such as Facebook, Twitter and Google removed misinformation and redirected users to reliable sources of information about the virus. At the end of US President Donald Trump's term of office in 2021, Twitter CEO, Jack Dorsey, and Facebook CEO, Mark Zuckerberg, suspended Trump's accounts, because he incited violence at Capitol Hill. This action demonstrates the power of shaping and controlling behaviour.

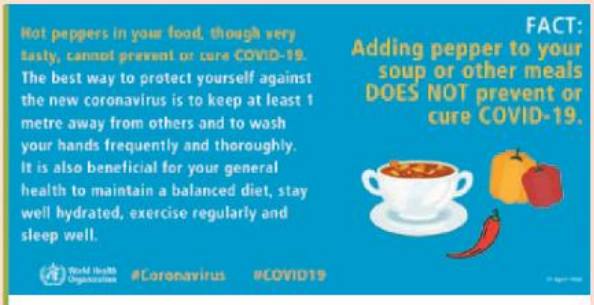


FIGURE 3.8 The World Health Organization (WHO) released a series of posters in the hope of correcting public misinformation.

WHO – mythbusters

Visit this weblink to see more COVID-19 myths busted by the WHO.

ACTIVITIES

1. Discuss the impact of communication technologies in maintaining social control.
2. Compare social control mechanisms at micro, meso and macro levels. You may like to address rules, rewards and sanctions in your response.
3. Research an example of social media content being removed in Australia. Explain why the content was removed and how the consequences support social control.

Rights and responsibilities in relation to communication, communication technologies and citizenship

At a macro level it is well understood that individuals have a universal human right to express and communicate information without interference from any media. Individuals have the right to be protected from emotional harm in both print and visual communications. Individuals also have the right to have their reputation respected and be protected from offensive material.

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Australian Human Rights Commission

Visit the Australian Human Rights Commission website for a guide to human rights concerning use of social media.

1 Outline when a social media post becomes unlawful.

2 Scenario: Your employer makes you responsible for managing the company's social media presence. Write a list of instructions or guidelines for social media posts.

At the micro level, individuals have the right to:

- control their data and images online
- engage with others safely
- not be harassed in the online environment
- engage with quality content and not be confronted with unpleasant or harmful content on the internet
- create content on the internet.

Laws are in place to protect people. It is an offence in New South Wales to log on to someone's online account to access information or make changes without permission. It is also an offence to publish untrue material about someone that is damaging to their reputation.

As a user of communication technologies, we have responsibilities to:

- navigate to and respect age-appropriate websites and understand the policies and terms of the website
- respect the identity, values and data of others
- model responsible and respectful conduct online
- build social and cultural literacy skills by improving online **digital intelligence**
- not disclose passwords
- report any illegal or harmful content, including abhorrent material
- report image-based abuse including non-consensual sharing of explicit or intimate images
- not create or share vulnerable images of people under 18 as it may be a crime
- check that public interactions (Likes, Shares, photos, posts) align with a workplace or school policy or code of conduct – be aware of the guidelines of your school and employer
- observe the minimum age of engagement for the 'co-mingled' platforms of social media – most have the minimum age as 13 years old.

Digital intelligence (DQ)
The digital skills required to meet the challenges and demands of a digital life. Someone with a high DQ can adeptly use, apply or create digital content

ACTIVITIES

1 Describe the cyber safe world you would like to see.

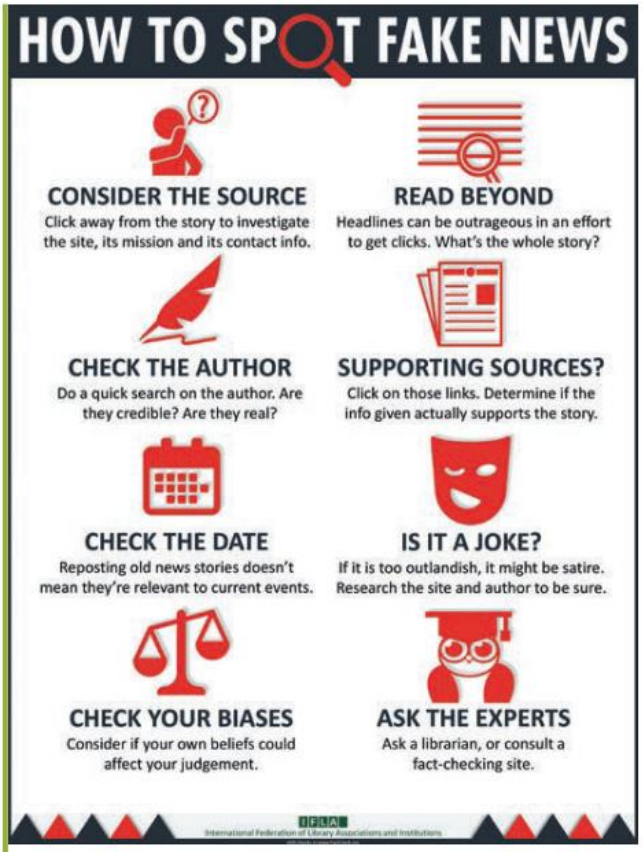
2 Discuss the rights and responsibilities of various parties involved in a cyberbullying incident.

3 Cyberbullying may breach some civil or non-criminal laws in Australia. It is against anti-discrimination laws to publicly encourage hatred, contempt and ridicule. It is also against defamation laws to damage someone's reputation. Describe the consequences of breaking these laws.

4 To what extent have communication technologies threatened one of the following – democracy, free speech, politics and political movements – or created fake news?

ACTIVITIES

5 Critical discernment towards the media is a characteristic of social and cultural literacy. Examine figure 3.9 and establish how many features you adhere to when engaging with the media. List a range of features you need to be aware of when assessing sources for validity and bias.



International Federation of Library Associations. CC BY 4.0. https://creativecommons.org/licenses/by/4.0/legalcode

FIGURE 3.9 How to spot fake news

Fake news in Southeast Asia

Visit this website and read how Southeast Asia is managing fake news.

The impact of changing communication technologies

Contemporary communication technologies have become increasingly popular, permeating almost every part of our lives. Smartphones, the internet and internet-enabled devices allow us to exchange information, share knowledge, be entertained, and interact socially and professionally in real-time, creating cohesion and community regardless of distance.

Intra-generational interaction

Communication technologies and the dot.com boom of the 2000s gave rise to virtual spaces and a voice to almost every generation. The internet and all its digital tools allow the building of communities of like-minded people where collaboration in an online virtual space or hub brings people together to share, communicate, rally for a common cause, and bring change through communication.

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Social media continues to play a significant role in promoting, coordinating, documenting and publishing protests. Communication technologies have enhanced the way people gather and share opinions.



Getty Images/Anadolu Agency

FIGURE 3.10 School Strike 4 Climate protest in Sydney, 21 May 2021

Digital activists have been able to gather support online to highlight social issues. For example, a successful online movement for a generation of youth has been the Fridays For Future climate crisis protest led by then 15-year-old Swedish student Greta Thunberg. The mobilisation of youth into global organised protests such as School Strike 4 Climate was made possible by social media. Communication technologies were instrumental in bringing a generation of students together to mobilise environmental activism to gain political attention. Access to digital technologies has helped make a case for change.

The era of the #hashtag brings a generation together as a community via a combination of communication technologies. This has fuelled global interest and citizen journalism through 'hashtag activism'. #FridayForFuture and #MeToo, gained momentum as a result of online awareness and activities such as microblogging. The #MeToo movement was started by American Tarana Burke in 2006 and is now a global movement. It brought women of many cultures and languages together to share insights into women's rights and gender-based violence. #MeToo has been strengthened with an added hashtag #MeTooVoter offering an extended network of support. These social movements have utilised social media to garner support in mobilising generations of people to support activism and create greater awareness and social change.

ACTIVITIES

By October 2020, almost 4.66 billion people were active internet users, that is 59 per cent of the global population.

1 Research the statistics for current global internet users and describe the trend that is evident in the statistics. Explain the impact and the implications for communities across the world without internet access.

- **a** How effective is online activism in creating both continuity and change?
- **b** Explain how an issue of your choice has evolved from hashtag to movement. Evaluate the role of social media in this movement.

Class discussion

2 Discuss the Black Lives Matter and All Lives Matter issue.

Language usage

The internet and its enabled devices have created a convenient platform that uses language and processes communication for near-instant message delivery. This influences language and language construction. The way in which individuals engage with contemporary communication technology has generated unique language. Acronyms, new words and internet slang have found their way into regular language usage. Verbs have acquired additional meanings, for example, 'to like', 'to tweet', 'to block'; nouns have become verbs, for example, 'to message', 'to friend'; proper nouns are used as verbs, for example, 'to google'; and emoticons and emojis have been added to language. Social researchers are closely examining the impact of this phenomenon on culture. Our language is moving from the physical to the digital, at great speed. People are texting, emailing, posting to their social media accounts, creating acronyms and self-publishing on the internet at exponential rates. The impact of all this expression on the traditional grammatical use of language is of great interest to linguists and social researchers. The rise of artificial intelligence and the ability to construct a language for widespread consumption may become the norm in the future.

AI and language

Should society be concerned about artificial intelligence (AI) and the construction of language? Visit these websites for two perspectives, then answer the following questions.

1. Identify the features in the article that give you confidence that AI will sustain quality reading material that is relevant.
2. Identify the statements in the article that give you confidence that AI is not a threat to society.
3. If AI commands a greater role in language construction, where in society would this resource be best placed? Justify your answer.

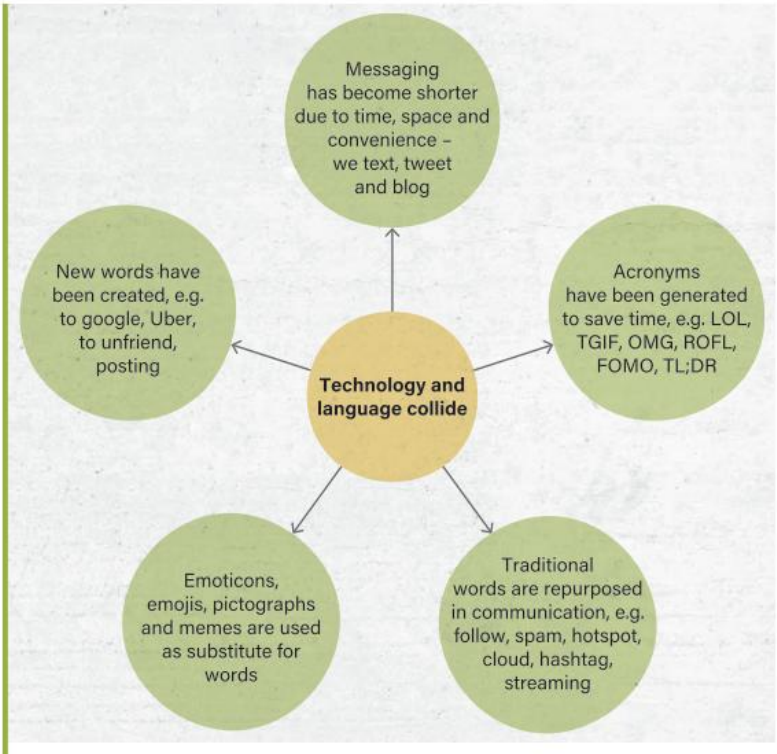


FIGURE 3.11 The impact of technology on language

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Cross-generational interaction

Technology is bringing younger and older generations together. The sheer enormity and pace of technological change presents issues for some, such as the feeling of exclusion, not belonging to the digital age, and propagation of the **stereotypes** and misconceptions associated with aging and diminished cognitive function. Studies indicate that this issue is universal. However, technology is also leading to a rise in a sense of belonging and connection to family and friends with the availability of video conferencing. Contemporary technologies help create an interactive dialogue that aids wellbeing. As independence of the elderly may diminish, technologies such as voice-activated devices and audiobooks can help create feelings of connection, lessening the generational divide and breaking down stereotypes found in the cross-generational gap.

Be Connected Young Mentors Program

A cross-generational meso-level example:

Students and seniors can build a cross-generational relationship through advancing technologies in a program called the Be Connected Young Mentors Program. The Australian Office of the eSafety Commissioner 2020 reached out to high school students to help increase the digital literacy of older Australians.

Visit the website to answer the following questions:

1. Identify barriers to communication that may occur between students and seniors in this program.
2. Describe how a stereotype of the elderly may be dismissed through this program.
3. Evaluate the program applying the concepts of independence, confidence and respect as a criteria for judging.

Social interaction

Social interaction is a fundamental part of our life. Academic work by social theorists Cooley and Durkheim detail the significance of how we adapt to stimuli and the environment around us.

Of interest today is how communication technologies have fundamentally changed the norms and values related to social interaction. New technologies have created a deep connection with, and reliance upon, internet-enabled devices. Social interaction in society has shifted from regular in-person or face-to-face contact to virtual and online networked communities. Contemporary communication technologies are omnipresent and linked intrinsically to what we do in the home, at work, and in our social life. The change experienced is transforming the way we interact socially.

The impact of this change is:

- a sense of bonding created by an online social culture
- a forced connection to others where people feel the need to 'follow' and 'be followed'
- a simultaneous sense of connectivity and isolation through compression of time and space. An example is a video call in real-time through a screen, complete with reaction tools.

An online network of social interaction is increasingly being viewed as a paradox, a place of online connection aligned with a reality of isolation. Advances in communication technology have engendered new modes of social contact and social interaction norms. The long-term effects of these different communication forms and how they impact

social interactions, emotional health and wellbeing will gain clarity in the near future. MIT Professor Sherry Turkle states that:

> as technology ramps up, our emotional lives ramp down.
>
> TSherry Turkle, *Alone Together: Why we expect more from technology and less from each other, Perseus, 2012.*

ACTIVITIES

1 Identify the ways you believe communication technologies are influencing the following. Support your ideas with evidence or examples.
   - **a** maintaining social interactions
   - **b** increasing social interactions
   - **c** decreasing social interactions
   - **d** avoiding social interactions

2 Discuss the following perspectives on the impact of communication technologies:
   - **a** 'I don't really need to phone or meet my friends face to face, as I can see what they are up to on the socials.'
   - **b** 'The pervasiveness of technology in my life has heightened my desire for actual one-on-one meetings.'

Cross-cultural interaction

Social media is enhancing cross-cultural interaction and understanding. Each culture values its traditions, beliefs and norms, and when cultures come in contact, there can be a range of reactions to culture shock. Social media can link people together regardless of cultural differences and play a significant role in cultural adaptation as outlined by Young Yun Kim in her Cross-cultural Adaptation Theory (1995).

Contemporary technologies and platforms can provide the following:

- electronic communication and translation, e.g. Google Translate
- information about events in the host and home countries, e.g. Apple News
- places to establish and maintain relationships, and contribute to an online community. In individualistic cultures, social media allow a connection to newly formed friends and host families in other countries. In collectivist cultures, social media is used to maintain close relationships rather than to make new friends.

This interconnectedness creates a greater understanding and interdependence. It has the potential to ameliorate cultural differences, allow people to communicate, engage with and understand different perspectives, leading to a successful relationship with a new culture. Communication technologies have a social and cultural influence on assisting biculturalism and a bilingual identity.

ACTIVITIES

1 Find an example of an app or platform that would assist a student on an exchange visit to another culture in another part of the world. To what extent would this technology help in the following situations?
   - **a** overcoming initial anxiety
   - **b** feeling secure in unfamiliar surroundings
   - **c** learning the language of that culture

2 List key aspects of Australian culture that could be explained to ease the communication process for newly arrived refugees.

3 Outline what you could do to support cross-cultural interactions in your micro and meso worlds.



Supporting refugees

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Globalisation

Technology has significantly impacted the world of work. New communication technologies have assisted the compression and convergence felt by the processes of globalisation. They have assisted in making the world feel like a very small place. Globalisation is about the integration of economic activity, such as our manufacturing industries, sporting codes, social events, migration and travel. These activities are all fuelled by technological development.

In 2020, the COVID-19 global pandemic interrupted this integration process, and the impact on economic activity led many to question the future of globalisation and capitalism. Some countries began re-evaluating free trade and efficacy when countries closed borders temporarily to manage the virus. Some aspects of globalisation paused for a while, abruptly changing economic activities. While economic integration re-adjusted during the pandemic, other areas of globalisation or integration increased. This was noted in government and NGO cooperation, global announcements and communication with the sharing of medical resources and research.

Satellite technology, the internet and internet-enabled devices have ultimately helped integrate work and data transfer in communication. Technology allows us to communicate globally at any time. Globalisation, in combination with technology, has created new jobs and new ways to work, such as:

- social media influencers
- internet publishers via website platforms
- social media revolution, e.g. Renren (China) and Tuenti (Spain)
- ecommerce, e-banking, e-shopping and e-trade.
- artificial intelligence and robotics
- video conferencing for work, education and social events
- simultaneous release of films and literature across the world
- the digital home office
- online music concerts streamed around the world
- multilingualism and bilingualism in trade, tourism and exchanges.

INSIGHT

EXAMPLES THAT SHOW HOW GLOBALISATION AND TECHNOLOGY ENABLE CONTINUITY DURING THE COVID-19 PANDEMIC

Marriage ceremonies across India are usually vibrant and culture-rich celebrations held over a number of days and attended by hundreds of guests. Festivities include dancing, sacred fires, several ceremonies and lots of food. In 2020, the global pandemic meant that couples had to abandon plans for a big wedding in favour of a small intimate celebration that friends and family streamed online.

The gaming community experiences globalisation of culture where they collaborate through technology at the macro, meso and micro levels. Gamers worldwide create an immersive eco-space where work and play coincide. Teams work together to develop software, and players chronicle their experiences via networked technologies. A meso-level example is the Colosseum – a Hunter Community Hub a social enterprise connecting people with a disability to their gaming community virtually.



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FIGURE 3.12 Indian weddings continued during the pandemic.

ACTIVITIES

1 Brainstorm the advantages and disadvantages of globalisation and the impact on communication.
2 Referring to the example of Indian weddings, identify the impact of video conferencing on cultural norms and customs. Consider both positive and negative impacts.
3 Debate the statements, 'Globalisation is making societies and cultures similar' and 'The traditions and customs of culture are strong enough to resist the change'.

THEORIES RELATING TO INTERCULTURAL COMMUNICATION

A theory is a well-substantiated explanation or set of statements drawn from research. Theories are very useful and are devised to describe or explain, through their identified features, conceptual ideas. Understanding the strengths and weaknesses of a theory allows an effective evaluation of its usefulness.

Communication Accommodation Theory

Communication Accommodation Theory emerged from research in intercultural communication and was conceptualised in the 1970s. Professor of linguistics and psychology Howard Giles developed Communication Accommodation Theory.

This theory suggests that we actively and consciously adjust our communication and accommodate different social groups such as those that represent different cultures, generations, genders or abilities. Accommodations or allowances are made in person, when face to face, and through different media. These allowances illustrate that we are demonstrating the characteristics of social and cultural literacy, such as empathy, to cooperate and to improve understanding.

This theory recognises the following:

- Individuals adjust their verbal and non-verbal communication to better understand others in an intercultural setting by emphasising or minimising social differences.
- Convergent accommodations occur when people adjust their speech to conform to the individuals they are interacting with in order to reduce differences.
- Divergent accommodations occur when people deviate in their speech, and a difference in culture is emphasised.
- Accommodations such as empathy, respect, non-verbal cues of reassurance, increasing or decreasing the speed of talking, avoiding or maintaining eye contact, and utilising technology can improve the outcome of communication exchange.
- The social experience impacts on future intentions and interactions of the individuals or group.

There are both strengths and weaknesses in Communication Accommodation Theory. These are some of the strengths:

- It is general and simple to understand, allowing for interpretation by different groups.
- It can be broken down into small parts and evaluated for the validity of the main argument.

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- It recognises the richness of the sociocultural encounter, including the historical relationship between individuals and groups, such as what individuals bring to the communication and what they may take away from the sociocultural encounter.
- It recognises that inter-group encounters are layered with the complexities of culture – gender, age, ethnicity – and these complexities may hamper excellent communication.
- It recognises the value of both verbal and non-verbal or emotional expressions, such as reassurance, care, warmth, eye contact and tonal adjustment, in accommodating differences.
- It recognises that communication between cultures is dynamic, influenced by all participants, and their values and identities are vital knowledge.

These are some of the weaknesses of Communication Accommodation Theory:

- It is broad and uses a general approach to examine multiple complex cultures, which is open to interpretation.
- It assumes that both parties are communicating rationally and without bias.
- Its reliability is questionable as cultural nuances are too complex to be accommodated; for example, collectivist cultures share strong beliefs about loyalty to the group, and individualist cultures value personal identity.
- The theory is complex and all aspects would be hard to test with the one intercultural experience.
- It does not highlight the correlation between accommodation and stereotypes, and the potential negative impacts.
- It does not consider the role of verbal and non-verbal communication in the social experience.

Cross-cultural Adaptation Theory

Cross-cultural Adaptation Theory, proposed by Young Yun Kim in 1995, focuses on establishing and maintaining a stable two-way relationship in a different cultural environment. Cross-cultural Adaptation Theory recognises the processes of socialisation, **acculturation** and assimilation, and that adapting to a new host culture can be stressful. Long-term and extensive successful experiences of cross-cultural adaptation may lead to the individual's assimilation into the host society's mainstream culture. Cross-cultural Adaptation Theory is quite useful in explaining the adjustment that people experience due to moving across global boundaries for work, an extended cultural experience such as a gap year, or the migration and adaptation required in a new social setting.

This theory highlights the following:

- Central to the adaptation process is the attitude and communication competence of the host. The ability to communicate within the norms and values of the host culture and engage in the social communication process is central to the success of the adaptation process.
- To successfully assimilate into the new or host culture, individuals need to concentrate on the acquisition of new communication practices or norms, no matter how challenging this may be. Individuals may need to put aside some of the norms from home to feel comfortable in the new cultural environment.
- A gradual transformation occurs in personal identity. An outcome of this transformation is a deeper emotional understanding of self-identity and a new

inner perspective. This results in acceptance of the difference in people and their experiences and the process helps the individual to mature.

- Individuation is further expressed in the sense of oneself. This process of identity transformation morphs into one of a dual cooperative perspective and biculturalism from an inner perspective and viewpoint.
- Mass media supports the process of acculturation. Communication technologies such as internet-enabled devices are influential during the initial phase of cultural adaptation. The acculturation process is interactive and continuous and results in identity shaping for assimilation through enculturation.

These are some of the strengths of Cross-cultural Adaptation Theory:

- It recognises that adaptation is fundamental to human existence and promotes social and cultural cohesion through **cultural diversity** challenges.
- It supports the idea of identity adaptation in the process of acculturation and assimilation.
- It has an emphasis on the adaptation of personal identity reshaping from an internal perspective to one of a more inter-perspective identity.
- It recognises the role of individuation in a dual identity perspective.
- It recognises the significance of the processes of socialisation and enculturation in the gradual reshaping of an identity.
- It offers reasons for the array of emotions and behaviours when an individual feels stressed in a new cultural environment.

These are some of the weaknesses of Cross-cultural Adaptation Theory:

- An oversimplification has been identified for a stressful and long adaptation process. The viability of this theory rests on the reality and the experience of many variables such as personality, emotions and historical response to stress and anxiety.
- There is a lack of emphasis on the importance of communal values, cultural habits and psychological barriers in a cohesive society that may impact resistance to the adaptation.
- It does not consider the role and evaluation of technologies such as social media in the adaptation process.
- It lacks depth in the role of communication between the individual and the host environment in the adaptation process.
- It lacks depth in the explanation for the emotions one feels when stressed in a new cultural setting.
- Bias may exist due to the personal nature of the data gathered.

A school-selected contemporary intercultural communication theory

You or your class may like to investigate another theory created to help understand the process of intercultural communication. Examples include:

- the Face Negotiation Theory conceptualised by Ting-Toomey (1991)
- the Anxiety Uncertainty Management Theory (AUM) conceptualised by William B Gudykunst (1995)
- the Intercultural Development Continuum Theory conceptualised by Mitchell Hammer (2012).

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ACTIVITIES

1 Communication Accommodation Theory highlights ways in which adjustments can be made to achieve greater effectiveness in communication. Create a table and categorise accommodations for each micro, meso and macro level. Consider both individuals and groups in your answers and check you are not endorsing a stereotype.

2 With a partner, select one of the social encounters outlined in the scenarios below, then discuss, plan and conduct a role-play. Use features from one theory to demonstrate the social situation. What is happening and why?

Scenarios	
1 A new friendship in a culture of a different language versus a historically significant friendship in the same culture	**2** A conversation in which a patronising language style endorses a stereotype
3 A conversation between a collectivist and an individualist about family and school life	**4** Use of an exaggerated intonation and loud volume or a simplified version of language to help a person from a different culture when lost
5 You are lost and anxious and can no longer understand verbal instructions because they are in a different language	**6** A negative past experience overseas influences the social interaction; for example, eating out without familiar cutlery
7 A conversation between individuals willing and not willing to make accommodations for an elderly person confused at a bus stop	**8** Emotional expressions in conversation – negative face threats vs face maintenance

3 Explain how you would avoid making negative accommodations, such as patronising words and actions, or an empathetic gesture that may endorse a stereotype covertly or overtly. How may this impact on the cultural adaptation process?

INSIGHT

APPLICATION OF ACCOMMODATION THEORY

Accommodation Theory can be applied effectively to diverse cultural groups and settings. Practical applications such as the legal fraternity and circle sentencing, job placement for people with disabilities, migrant or refugee integration in the community, and the bilingual workplace benefit from the insight given by this theory.

Circle sentencing intervention programs are part of the Australian court process. Aboriginal and Torres Strait Islander peoples who have pleaded guilty to certain offences meet to discuss a resolution with Elders, lawyers, police, and the magistrate to hear the case in a less formal circle court setting. The discussion can recognise that adaption to 'mainstream' culture is stressful, and identity adaption is a process requiring time. It also recognises that the court system can be adapted to better accommodate traditional Aboriginal and Torres Strait Islander customs and practices.

Accommodation Theory is most helpful when applied to job placement for people with disabilities. Accommodation Theory recognises that adjustments to both work and the workplace environment accommodate differences and promote social inclusion. For migrants and refugees in a bilingual workplace, Accommodation Theory recognises that adjustments made to accommodate individuals create social cohesion and inclusion in society.



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FIGURE 3.13 Accommodation Theory recognises that adjustments to both work and the workplace accommodate differences and promote social inclusion.

FOCUS STUDY: INTERCULTURAL COMMUNICATION IN SOUTH KOREA

INTRODUCTION TO SOUTH KOREA

To gain an intercultural understanding of South Korea, in-depth insight into its historical and contemporary culture is necessary. South Korea is a country in East Asia, officially known as the Republic of South Korea. North and South Korea were separated at the 38th parallel (38° N) after the Second World War (1939–45), which ended Japan's rule over Korea. While North Korea was occupied by Soviet troops and the ideology of **communism** was adopted, South Korea adopted **capitalism** due to the influence of the United States. This point in time is culturally significant for South Korea, as a merging of Confucianism and capitalist ideologies began to influence value systems and culture.

Confucianism permeates the culture of South Korea, influencing identity, family rules and social dynamics; it has created a hierarchy of social relationship norms, such as ruler and subject, parent and child, husband and wife. This powerful cultural norm impacts daily life in South Korea.

Communism
A political and economic ideology where the collective ownership of resources is the norm. It is a society without class division or government; however, in practice, the state (government) owns and controls resources, and significant issues have arisen for the populations of communist countries such as China, Cuba, Russia and North Korea

Capitalism
An economic system driven by private ownership and the buying and selling of resources (market interactions). It is a society that allows freedom of economic transactions; however, in practice, the state (government) seeks to regulate some markets and significant issues associated with income inequality have arisen for the populations of capitalist economies such as the United States, Australia, Greece and the United Kingdom

Confucianism

The philosophy of Confucianism stems from the words and teachings of the Chinese philosopher Confucius. Confucius believed that for social order and harmony in hierarchical relationships, such as ruler and citizen, employer and employee, teacher and student, and father and son, society needed to accept and respect these differences in status. Filial piety is a Confucian value.



FIGURE 3.14 South Korea is located in East Asia and is about one-quarter the size of Japan.

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ACTIVITIES

The flag of a country is designed with symbolism to communicate history, values and ideologies. The Australian flag has three main design features that utilise symbols to communicate.

- The Union Jack, in the top-left corner, represents a link to British settlement history
- The large Commonwealth Star, with its seven points, represents the six states and territories, with the seventh point added to symbolise the Territory of Papua, and any future territories.
- The Southern Cross or constellation of five stars represents our geographical location.



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FIGURE 3.15 Australian flag

Holistically, the Australian flag is designed to represent a country located in the Pacific, acknowledging collaboration, independence and democracy as represented by the symbols.

Compare the flags of South Korea and North Korea. Identify the symbols, their values and the ideologies expressed in both flags.



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FIGURE 3.16 South Korean flag (left) and North Korean flag (right)

GROUP IDENTITY AND COMMITMENT TO CULTURAL CONTINUITY

South Korea's identity is strongly linked to collectivism and a demonstrated commitment to the values of Confucianism, such as respect for parents, loyalty to government and adhering to one's place in society. South Korea's culture is changing due to globalisation and various other influences, but the ethics central to Confucianism, such as honesty and integrity, still strongly influence social interactions and identity.

Cultural norms are evident in both verbal and non-verbal differences in communication and social behaviour, as seen in filial piety. Filial piety not only refers to honouring one's parents but also emphasises the importance of social harmony by showing respect, love and care to others regardless of their status or interpersonal relationships. South Korean cultural norms and values have remained relatively stable over time because they are so entrenched in traditions and daily practices.

Traditional beliefs in South Korea

South Korea is considered to be a modern country; however, traditional beliefs and values are found in the family unit. Visit this website to read about the continuity of culture in a society embracing change.

ACTIVITIES

Justify each of the following traditions in contemporary South Korea:

a arranged marriages
b patriarchal family
c status for the eldest son
d women being submissive and showing subservience to their partner.

Evidence of commitment to cultural continuity

- Respect for others is a significant value of South Korean society. Demonstrating respect in the family, at school and work through filial obedience is very important. Words and phrases in the Korean language specifically allow the Korean people to show respect for others and recognise their status. It is considered disrespectful if such terminology is not used.
- Loyalty to the in-group is another significant value. The family in South Korea is considered an in-group – a group of familiar people. Due to the collectivist nature of their society, family members are loyal to each other. In traditional areas of South Korea, a family group may have a collective 'face' and therefore, an individual's misadventure can impact the entire family.

INTERVIEW WITH JOYEE LEE – QUESTION 1

Joyee Lee is a former Society and Culture student who moved to Seoul to work full-time in the animation industry. As a child, she migrated between South Korea, Australia and Malaysia with her family, so she experienced the challenges of intercultural communication, but also learnt from her experiences by examining other people's body language and interactions before speaking and making friends. Joyee was interviewed to enhance the authenticity of the South Korean focus study and to demonstrate how the required research method can be applied. Her in-depth responses provide valuable insight into South Korean culture.

Question: How important is the Confucian value of 'in-group' (fewer words spoken) and 'out-group' (more words spoken) in conversation?

Response: There is a greater weight on 'in-group' in communication. Koreans value harmony created from inclusion. For example, in English there is a tendency to say 'this is my family'. Koreans usually say 'this is our family'. Koreans have a knack of creating slangs to categorise in-/out-groups, but usually they are for non-serious conversations, as they can have humorous or offensive connotations. These slangs are motivated by trends and can be used temporarily.



FIGURE 3.17 Joyee Lee, wearing traditional Korean *han-bok* clothing

- The concept of 'saving face' in conversation reflects the desire for harmony. The idea of hiding your true feelings is an indirect response that demonstrates dignity and respect. Not wanting to shame or embarrass the other person will earn honour and a good reputation. Today, younger generations are less concerned with this value; however, 'face' is still practised across South Korean society. The term 'face' is known as 'chaemyoun'.

INTERVIEW WITH JOYEE LEE – QUESTION 2

Question: How pronounced is 'saving face' when in conversation?

Response: Koreans save face [generally] for etiquette reasons and to avoid conflict, confusion and misunderstandings – usually between strangers and acquaintances. Koreans value creating a good outcome. This is due to effects of industrialisation, so they value honesty and opinions over saving face, which sometimes creates misunderstandings. To Koreans, misunderstandings cause emotional baggage.

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- South Koreans value education, and good education is crucial for status in society. The value of education is demonstrated in South Koreans' exceptionally high literacy rate at 99 per cent (UNESCO). Parents value a good education and many schools offer a rich curriculum. High school students aim for further education at university and this goal is encouraged by parents.
- Status or social position is an important value in South Korean culture and is seen as a norm that impacts both language and non-verbal communication. When introducing yourself in South Korea, pay attention to social status as this will alter the terms you use. Relational status relates to the Confucian value of filial piety. There are South Korean terms to be aware of when encountering lower, same level and elder, superior and dignitary levels in society. This communication norm is changing as modernisation diffuses South Korean culture.

BEING AWARE OF ETIQUETTE SHOWS RESPECT

If you are saying 'hello':

- use *anyeong* when saying hello to someone younger or in a lower position
- use *anyeoung ha seyo* when saying hello to a peer at the same level
- use *anyeong ha shim nikka* when meeting an elder, superior or dignitary.

INTERVIEW WITH JOYEE LEE – QUESTION 3

Question: Is the Confucian value of hierarchical respect – speaking up and speaking down – evident in conversation?

Response: Speaking up is emphasised from early childhood and is the norm when speaking to anyone, especially strangers. When speaking down, it either occurs between someone of lesser and greater hierarchical power, for example a teacher to student, or between people of similar position such as same age or peers. Nowadays, as ageism is becoming [recognised as an issue], people are speaking down a lot less and are very conscious where they use it.

An awareness of status occurs in micro, meso and macro levels of society and is often referred to as honorific or politeness levels. There are four main classes of politeness needed to reflect an adequate understanding of honorifics in South Korea.

1 **Informal non-politeness** is used when you are with your closest friends, your brothers and sisters, and those of lower status than you.
2 **Informal politeness** is used when talking to people of the same status as you, such as peers.
3 **Formal non-politeness** is the communication you would use when talking with friends who are the same age as you, but you are unfamiliar with them. For example, in a new school and a new class.
4 **Formal politeness** is used when you are talking to people of a higher status than you, such as parents of friends, older people, superiors such as teachers, and people you are meeting for the first time.

INTERVIEW WITH JOYEE LEE – QUESTION 4

Question: How do politeness and indirectness influence conversation?

Response: Koreans are honest about their opinions. However, they're careful not to arouse negative emotions such as shame, suspicion, anger, offence. So they try to find words or communication devices to mellow the mood. They use politeness to soften their directness.

EXAMPLES OF POTENTIAL INTERCULTURAL MISUNDERSTANDING

For effective communication, the receiver of the message needs to possess prior cultural knowledge to be able to reach an informed interpretation. Interpretation of language often creates problems cross-culturally due to differences in the perception of cultural norms. Both Confucianism and collectivist values influence how South Koreans think about and react to social situations.

The following examples are ways in which intercultural misunderstandings may arise between people from Australia and South Korea.

- South Koreans are generally less abstract in their thoughts than Australians and need to allocate more time and silence to perceive and understand the situation.
- South Korean thinking is based on relationships between people. Communication may lack clarity compared to Western thought, which is analytical. South Koreans often do not make the distinction between subjective (personal) and objective (unbiased) matters, and for this reason, misunderstandings frequently occur.
- Individualists consider directness in communication logical, and being indirect indicates dishonesty and submissiveness or lack of power and individualism. Indirectness is the norm in South Korea and reflects the important value of 'face-saving' in the in-group.
- South Koreans generally use an indirect communication style in 'face-threatening' situations, such as criticism during a performance, offering praise and criticism together (a concept known as *nunchi*). Individualists may find this more challenging to deal with.
- It is common for contemporary South Korean couples to match their outfits; however, they are much more reserved about public displays of affection. Holding hands is normal, but any behaviour that is more openly affectionate in public is frowned upon.
- Superstitions such as whistling, particularly at night, are believed to attract evil spirits. Other superstitions include the belief that giving shoes as a gift to a loved one will make them go away.
- Uses of idioms or expressions are culturally unique and are often problematic in conversation. Wisdom has been passed down from ancestors through traditional South Korean proverbs and sayings. The use of these expressions can be a source of potential misunderstanding. Popular culture emerging from South Korea utilises these as a way to induce humour in cultural transmission.

TABLE 3.1 Examples of English proverbs and their South Korean translations

English proverb	Translation of South Korean equivalent
Beauty is in the eye of the beholder.	Glasses in my eyes.
Kill two birds with one stone.	If you eat a pheasant, you also eat the egg.
The walls have ears.	Birds hear the words spoken in the day, and mice hear the words spoken at night.
Out of sight, out of mind.	If it becomes distant from your eyes, it also becomes distant from your mind (heart).
Two heads are better than one.	If you lift together, it's better – even if it's a sheet of paper.
Don't count your chickens before they are hatched.	Don't drink the kimchi soup first.
Look before you leap.	First knock on the stone bridge before crossing.
Don't rain on someone's parade.	Don't spread ashes on cooked rice.

'Korean proverbs idioms & sayings - 55 expressions you'll love', 90 Day Korean (website).

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Be a smart traveller in South Korea

Immersing yourself in a new culture is one of the most fulfilling experiences you can have. However, there are laws in South Korea to ensure that all people are aware of the social expectations.

Be culturally literate or you may find yourself in an unlawful situation. Visit the Australian 'Smart Traveller' website and record travel advice required to remain safe and knowledgeable when travelling to South Korea.

ACTIVITIES

1. Refer to the following scenarios to identify potential misunderstandings and discuss how conflict can be avoided.
   - **a** You are sitting in a cafe in South Korea and asking the wait staff questions about the present political relationship between South Korea and North Korea. In the conversation you refer to missiles and rockets and weird haircuts from the north of the border.
   - **b** You arrive in a South Korean high school and are directed to the school assembly where you use the microphone to announce your arrival and express your happiness at being on exchange by waving to the student assembly and saying, 'hello everybody'.
   - **c** You are working on a group assignment and your South Korean partner tells the teacher that your contribution 'is detailed, however you have not included enough sources from academic works'. Is a contradiction or a criticism being given as feedback?
2. Describe a time when you have had a *nunchi* experience.
3. Explain ways to be respectful or formal in your verbal and non-verbal language.

STRATEGIES FOR DEALING WITH INTERCULTURAL MISUNDERSTANDING

To become socially and culturally literate, it is important to understand how to prevent intercultural misunderstandings and deal with them if they occur.

Some strategies to assist with intercultural misunderstandings:

- Embrace social encounters. Make an effort to learn a few words in the host language, as this will enable you to engage using words that reflect etiquette, grace and understanding. Words such as 'please,' 'thank you,' 'I am sorry,' and 'excuse me' are important words to learn so you can recover from a misunderstanding. If you cannot learn these words, consider using technology such as a translation app. Making an effort to be polite is advisable and shows respect and sensitivity towards the host culture.
- Learn the customs, particularly food, religious and family customs, and be aware of the accepted norms and behaviours in these settings. Research when traditional celebrations and public holidays are to be held and be mindful of the accepted codes of conduct at these times, especially in public. Be open-minded to difference and learn from any mistakes you make. Be discreet, smile, defer, or concede when wrong; be respectful and correct your behaviour.
- Verbal communication is potentially troublesome as the words we use may offend or be culturally insensitive. In South Korea, silence is an accepted norm, and it is common practice to speak fewer words in familiar situations. Conforming, or being sensitive to cultural 'noise' norms, is critical in order to avoid offending others.
- Recognise that your own assumptions, preconceptions and subconscious biases may distort interpretations of various situations. Conducting thorough research is a positive way to prepare for an intercultural encounter.
- Smiling is something Western cultures do regularly to express emotions of happiness and to be friendly. To South Koreans, smiling can indicate an emotion of shame and embarrassment. A smile from a South Korean may be communicating that a mistake has been made. This may not be very clear if you are from an individualistic culture or low-context culture.

INTERVIEW WITH JOYEE LEE – QUESTION 5

Question: Tell me what strategy you would recommend to a friend visiting South Korea to assist with an intercultural misunderstanding.

Response: Many intercultural misunderstandings I've experienced are deeply rooted in history as fresh as 20 years ago. A lot of social and cultural ways are motivated by their history, because of the collectivist value system.

The greatest intercultural misunderstandings seem to occur when travellers realise no one person shares a similar mix of 'saving face' and directness to others. Each generation and class division has their own characteristics, because of political and economic events in recent history.

For example, older generations are generally more intolerant and hostile towards foreigners, especially towards [people with] darker skin tones. Caucasian people and their 'culture' remind them of war times when this ethnic group had power over poverty-stricken Korea. Some become very submissive towards Caucasians and even fearful. Older generations speaking down [to] younger people can surprise foreigners who are taught to always speak up. The fact that the majority of the older generation lacked education gives reason for behaviours that are unfitting in contemporary society. Self-awareness of having no formal education can make the older generation timid and sensitive, because it questions their self-value.

THE ROLE OF INTERCULTURAL EXCHANGE IN GAINING CULTURAL PERCEPTION AND VALUES

South Korea endured years of political and economic instability after the Second World War. However, the perception of South Korea as a once war-torn society living in poverty has changed dramatically as a result of recent economic restructuring. An influx of Western values has resulted in a society that has adapted and is stoic, motivated and well educated. Western values have melded with Confucianism, and traditions have been challenged. A strong work ethic with the hallmarks of Confucianism and a shift to higher living standards as a result of economic activity has instilled a renewed sense of national pride in South Korean society.

South Korea has embraced globalisation and with this an exchange of culture that has ultimately weakened Confucian and traditional values for its youth.

From the turn of the last century, the popular cultures (or Hallyu) of K-pop, K-drama, animation, film and reality television have projected a contemporary image of South Korea around the globe. Hallyu has fuelled individualistic thinking, creating a confident and audacious generation of South Korean youth. There is a perception emerging that this demographic is less reserved and expresses attitudes that suggest the Confucian value of shyness is becoming culturally limiting.

The primary drivers of the Korean wave of popular culture are digital media platforms and increased broadcasting capacity, particularly since the year 2000. Numerous broadcasting stations support film, K-drama and reality television. Coca-Cola sponsored the reality series *Super Star K2* with an investment of one million dollars. The growth in digital technology and a drive towards economic integration supports the K-culture or Korean wave. Online download sales along with microfilm development or serial dramas online and the development of local online streaming video websites, such as Sohu, have given South Koreans access to contemporary cultural values. Since 2014, social and digital media have played a key role in the dissemination of multiple genres of popular culture.

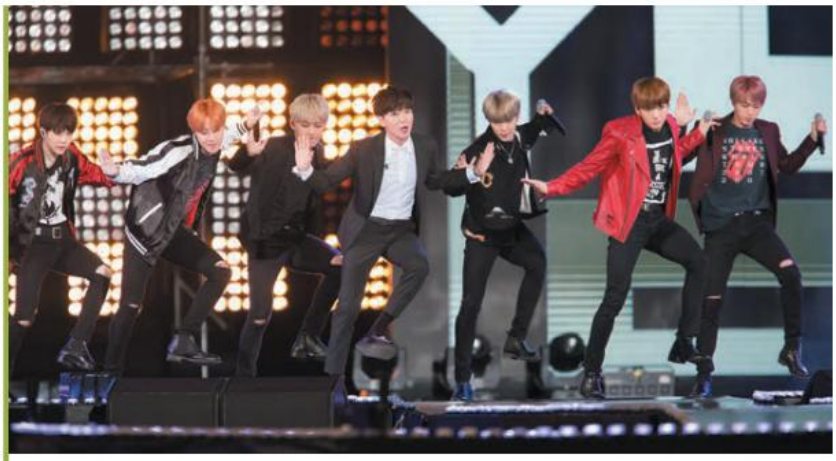
South Korean culture is changing. Before 1990, the Korean term *han* (or *haan*) for sentiment was a passive desire for redemption after years of poverty. During the decade 2010–20, the Korean *han* has rapidly changed to *heung* or excitement. Economic prosperity and further democratisation have increased Korean confidence. Perceptions are changing to reflect the dynamism or enthusiasm as demonstrated by K-pop and Hallyu 3.0.

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Alamy Stock Photo/Newscom/BJ Warnick

FIGURE 3.18 K-drama and the Korean wave. This still is from Netflix's first Korean original TV drama, *Kingdom* (2018), The drama is a zombie action thriller set in the Joseon period.



Alamy Stock Photo/Aflo Co. Ltd.

FIGURE 3.19 Popular K-pop boy band BTS is changing perceptions.

New BTS album drops and attracts millions of listens within hours, why?

The popular seven-member K-pop sensation Beyond the Scene (also known as the Bangtan Boys) has many top hits and a global following. Lyrics are in English and are related to contemporary themes. The band uses various digital platforms, allowing the band to diffuse its work, which is original, globally. The perception of South Korea and cultural values are changing. Visit the BTS website to answer the following questions.

1 Identify all the communication technologies that have enabled the simultaneous release of their latest hit.

2 Give three reasons for the band's success. Relate you answer to the course concepts of acculturation, stereotypes and values.

3 In the article, what is meant by:

   a 'Their work is powerful.'

   b 'Lyrics have socially conscious themes.' Give examples.

4 To what extent has globalisation assisted the popularity of BTS?

INSIGHT

WEBTOONS AND THE SOUTH KOREAN CULTURAL WAVE

Webtoons are unique to South Korea. A webtoon is a digital comic that is released online in a vertical and continuous scroll-down format. This format allows the weekly publication to be viewed on various devices, especially handheld internet-enabled devices. Since 2013, South Korean webtoons have expanded their popular culture genres from romance and action to age-based themes and adult themes. Webtoons have become one of South Korea's strongest exports and source of inspirational content for the popular culture genres of K-drama, K-films and video games.

Activities

1 Compare the similarities and differences between a webtoon, a comic, manga and anime.

2 For a webtoon of your choice, explain how both Confucianism and collectivist values are explored in a contemporary manner.



Getty Images/AFP/Jung Yeon-Je

FIGURE 3.20 South Korean webtoon artist Seok-Woo works on one of his creations.

INTERVIEW WITH JOYEE LEE – QUESTION 6

Question: How is the Korean wave impacting Confucian traditional values?

Response: The warrior spirit lives deep in Korean people and culture. One of the other concepts that is just as old is *heung* (흥, ecstatic energy/emotion/drive). It's a very poetic, artistic rendition of energy and emotion, and something that is frequently referred to in dance, arts and theatre, on both traditional and contemporary forms. It's genderless, sexless, ageless and has a raw quality. When Confucianism was introduced in Korea, where being gentle and quiet was related to etiquette and class, this expression was subdued or interpreted in other ways to fit the new social norm.

K-pop, K-drama and K-film (K-entertainment) breaks the Confucian rules, because they are forms of art that gives reason to explore forgotten *heung* and humanity. Young Koreans in particular are growing aware of its importance, but because of their lower position in social hierarchy, they choose to express taboo topics, such as sexuality and gender roles, through symbolism, metaphors and poetic devices.

For example, feminism is making [a] huge impact in South Korea at the moment. However, mainstream society is still fairly sexist. Female K-pop artists mix their youthfulness and cuteness with bold, masculine dance and costume. Instead of singing pop, they use hip hop genre to access tough, independent, 'boss' stereotypes and archetypes. Men, on the other hand, sing masculine lyrics, but utilise contemporary ballet movements or make-up to accentuate their feminine physique and facial appearance. K-drama and films are very much the same, except visuals and acting take audience's focus away from dialogue that challenges outdated Confucian traditions. Audiences have a choice to either enjoy the film as entertainment or analyse the hidden meanings to find agreement. So, in a way, South Korea is slowly edging away from old ways by adopting indiscreet attitudes while maintaining etiquette at the same time.

Globalisation of the Korean wave has strengthened more celebrities and content creator artists to go against old traditions because they realise they are now playing in a field that extends beyond Confucian territories. They have a wider fan base and platforms to communicate their unique values and talents that can be unaffected by outdated norms. They're fearless, without a doubt. As trends and technology are advancing faster than ever, people don't fear to go against mainstream directions as much as before. By using subtlety and symbolism, they're able to slowly ease their way into being their most authentic selves.

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THE ROLE OF INTERCULTURAL DIALOGUE IN EFFECTIVE INTERCULTURAL COMMUNICATION

Intercultural dialogue through social encounters can be enriching, insightful and challenging. Overcoming cultural differences can allow effective dialogue to build and maintain good relationships between diverse groups of people in new social situations and challenges.

To assist with intercultural dialogue with South Koreans, the following information will help:

- South Koreans think inclusively and try not to offend. They aim to include you rather than not.
- South Koreans have a hierarchical frame of reference for social systems. Collectivist thinking means that South Korean people refer to another person's family and societal status before the individual. South Koreans add the family name individual and then give their individual name because of the importance placed on the family over the individual. Collectivism has given South Koreans the value of the group and group harmony, so the reference is made to the relationship to the group instead of the individual. For example, instead of 'my family', 'my school' and 'my teacher', reference is made as 'our family' and 'our school' and 'our teacher'.
- South Koreans may have difficulty expressing their thoughts and emotions explicitly and therefore feel uneasy speaking in a culturally diverse group, which may lead to self-consciousness and disinterest in the topic of conversation or group dynamics.
- When communicating across cultures, the way the language is used is just the beginning. Understanding the 'cultural back story' always enhances the social encounter and makes intercultural dialogue a powerful experience.

ACTIVITIES

Analyse each of the following situations and give a reason for the scenario. Refer to both Confucianism and collectivism in your responses.

1. South Korean students blush with embarrassment and tilt their heads when the teacher announces the excellent test result.
2. A South Korean student is reluctant to read aloud their exam response, which is top of the class.
3. South Korean peers in a culturally diverse group answer in short statements with little description.
4. South Korean students look down and avoid eye contact as the principal walks past.
5. South Korean students perfect their work before submission.
6. You use a quiet voice when you introduce your South Korean school friend to your parent.

Lessons in intercultural communication n.

Visit this website about intercultural communication.

1. Read the article and identify where the writer refers to:
   - **a** high-context communication
   - **b** a Confucian value
   - **c** a potential misunderstanding
2. Explain how Confucianism influences communication in South Korean culture.

APPLYING ETHICAL RESEARCH PRACTICES AND THE RESEARCH PROCESS

The Society and Culture course is about comparing cultures to identify or analyse the similarities and differences between them. Use table 3.2 to help find information and examples to begin your writing, which should explain each of the similarities and differences. Remember to conduct your research and present your findings following an ethical practice.

TABLE 3.2 Apply ethical research practices and follow the steps of the research process

E	Entering the lives of others for research is a privilege – respect the experience.
T	Take time to get things right – do not put yourself or others in a potentially harmful position.
H	Honesty ensures integrity, so be honest at each stage.
I	Gain informed consent with voluntary participants before you use the data you collect from them.
C	Treat all data as confidential and anonymous.
A	Acknowledge sources accessed and quotes from primary research.
L	Learn and practise the skills of objectivity to avoid bias.

Interview

Apply ethical research practices and follow the steps of the research process to:

- develop a set of interview questions that includes both open and closed questions and is suitable for a person from a culture different from your own
- test the questions on your classmates to see whether they will yield suitable answers
- interview a person from a culture different from your own
- analyse and synthesise the results
- present the findings and conclusions about these findings to the class in an appropriate format.

Note: Cultural difference may be based on gender, religion or ethnicity.

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The focus of this research is to choose a different culture from your own. You may base your research on gender, religion or ethnicity and devise interview questions to answer a research question that you are curious to learn more about.

TABLE 3.3 Topic ideas generated from a study on intercultural communication

Gender	Religion	Ethnicity
• Impact of change on language – genderless, gender neutral and gender inclusive • Gender and verbal/non-verbal communication	• Impact of communication technologies on customs, traditions, **cultural heritage** and language • Maintenance of cultural heritage through language	• Rewriting family values through acculturation • Bilingualism and identity • Social media's influence on the acculturation process

Open-ended interview questions

Open-ended questions gather value or opinion-based answers with no right or wrong responses. These individual responses reflect the attitudes, beliefs and opinions of the interviewee in a detailed answer. An open-ended question is one that cannot be answered with a simple yes or no. Open-ended

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questions generally promote critical thinking about issues and should not be overutilised as they require a deeper intellectual involvement rather than a shallow discussion. Remember, a few good questions are better than many short, superficial questions.

Open-ended responses are more difficult to categorise; however, if asked strategically, these answers can help generate a theme correlation and subsequent analysis and synthesis.

Closed-ended interview questions

Closed-ended questions gather precise information that is easily and conveniently classified and then calculated as statistical data. A closed-ended question offers the respondent a limited number of answers to choose from. These questions are encoded and demand a precise, clearly identifiable, and readily classified response. There is no room for an opinion-based expression of an idea, as is found in open-ended questions. Data rather than opinions are sought. Closed-ended questions are ideal at the start of an interview because they are easier to answer as they do not require in-depth thinking. A suitable interview should have a mix of both open and closed-ended questions. Start with three to five closed-ended questions and finish with more profound, insightful open-ended questions.

Social research task

Task	Assess the impact of contemporary communication technologies on two traditions in another culture
Task outline	For this task you need to interview a person from another culture – this may be based on gender, religion or ethnicity. You also need to apply the concepts of cultural heritage, customs and values throughout your response. Ideas: Rewriting family values; gendered language; continuity and change
Outcomes	**P1** identifies and applies social and cultural concepts **P3** identifies and describes relationships and interactions within and between social and cultural groups **P4** identifies the features of social and cultural literacy and how it develops **P7** selects, organises and considers information from a variety of sources for usefulness, validity and bias **P8** plans and conducts ethical social and cultural research **P9** uses appropriate course language and concepts suitable for different audiences and contexts. Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14
Aim	Develop interview questions and gather data to assess another's perspective on the topic chosen. Present an analytical and synthesised understanding of your topic demonstrating empathy.
Time required	2 weeks
Pre-task requirements	Construct a set of interview questions – both closed and open-ended questions.
Research process	**Step 1:** Conduct secondary research or wide reading on your focus area or topic/ethical issue. **Step 2:** Create a thesis for your argument. **Step 3:** Design your interview questions. **Step 4:** Conduct the interview ethically. **Step 5:** Make correlations between the secondary data and primary data and plan your response. **Step 6:** Draft your work. Check it for analysis rather than description. Ensure your final draft is synthesised and judgements are clear and appropriate.
Submission requirements	A report of 800 words, referenced with an annotated resource list



CHAPTER 3 » REVIEW

Multiple-choice questions

1 Which of the following statements best identifies the concept of acculturation?

A K-pop songs downloaded by South Korean youth
B songs by K-pop bands reach top 10 status in Australia
C South Korean adults following K-drama updates on Instagram
D Australian youth following *Home and Away* updates on Instagram

2 Which of the following are examples of collectivist values impacting intercultural communication?

A group harmony and interdependence
B in-group silence and personal identity
C interdependence and explicit language
D direct tone and individual opinions in conversation

3 Which of the following illustrates a meso-level relationship between the customs of Confucianism and communication in South Korea?

A a South Korean family observing 'silence' at the dinner table
B young South Korean adults dressing in matching outfits at karaoke
C practising 'face' in the classroom to reflect the desire for group harmony
D 'praise and criticism' given simultaneously from your employer for your work

4 Which of the following is a strength of Cross-cultural Adaptation Theory?

A emphasises the value of communal values
B explains the role of emotions in stressful encounters
C relies on personal anecdotes in the adaptation process
D recognises the role of identity reshaping in the adaptation process

Short-answer questions

1 Distinguish between verbal and non-verbal communication.

2 Describe how communication maintains social relationships at both a micro and meso level.

3 How do changing communication technologies impact cross-generational interactions?

4 Account for the change to cultural customs when communicating in contemporary South Korea.

5 Explain how intercultural misunderstandings may occur. In your answer refer to strategies to deal with misunderstandings.

6 Explain how the strengths of one theory of intercultural communication assist in understanding communication between cultures.

Extended-response questions

1 Analyse the role of cultural heritage in maintaining cultural continuity.

2 Assess the impact of intercultural exchange in cultural perception.

3 Evaluate the effectiveness of technologies in achieving cross-cultural interaction.

4 To what extent do communication technologies impact language usage?

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PART 2

HSC CORE

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4 PERSONAL INTEREST PROJECT



The Personal Interest Project (PIP) is a 'major work', but unlike Visual Arts or Design and Technology, the project is a written major work. It draws upon the personal interests, research skills and experiences of individual students. Content and concepts from any depth studies in the HSC course can be integrated with the Personal Interest Project.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H4** assesses the interaction of personal experience and public knowledge in the development of social and cultural literacy
- **H5** analyses continuity and change and their influence on personal and social futures
- **H6** evaluates social and cultural research methods for appropriateness to specific research tasks
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H8** uses planning and review strategies to conduct ethical social and cultural research that is appropriate for tasks ranging from the simple to the complex
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms.

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KEY REQUIREMENTS OF THE PIP

- Evidence of achievement of the course outcomes related to the Personal Interest Project
- The clarity of the topic, purposes and procedures of the Personal Interest Project
- A demonstrated understanding and application of the concepts of the course
- The appropriate use of social and cultural research methods
- The accuracy and relevance of the subject matter for the purposes of the Personal Interest Project
- A demonstrated knowledge and understanding of viewpoints different from the immediate culture of the student
- A demonstration of how continuity and/or change have been addressed
- Integration of various aspects of the course into a coherent structure
- Conclusions that proceed from the stated introduction and arguments presented in the Personal Interest Project
- Evidence that personal experience is related to public knowledge
- Effective communication of the student's ideas to a wider audience
- Evidence of originality of design, analysis and execution
- Evidence of social and cultural literacy.

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INTRODUCTION

The Personal Interest Project (PIP) is unique to Society and Culture in HSC studies. All projects involve planning, researching and reporting, but the PIP requires this at a much higher level. It is possibly unlike any other assessment you have done before.

PIPs investigate social and cultural issues in greater depth and with a greater level of analysis; therefore, rather than asking questions such as *who*, *what*, *when* and *where*, PIPs go beyond the basic description of an issue. They investigate by asking *how* and *why*, assessing impacts, examining attitudes, predicting futures, generating ideas and solutions, evaluating changes and continuities and analysing multiple perspectives.

PIPs can be amazing, insightful and highly original pieces of work about contemporary sociological and cultural issues. Requirements are listed below, followed by a detailed breakdown of how to address the PIP marking guidelines.

Throughout this chapter, two authentic PIPs are referred to:

1. Maigan's PIP – focuses on intergenerational effects of mobile phone use on social norms.
2. Bianca's PIP – focuses on the commodification of gender.

PIP REQUIREMENTS

The PIP should take approximately 30 per cent of class time, but you will probably need to allocate more time at home. You are assessed on HSC outcomes and the PIP is worth 40 per cent of your external HSC mark for Society and Culture. The PIP draws upon your interests, research skills and personal experiences. The requirements of the PIP are outlined below.

NESA Assessment and Reporting

View the Society and Culture Assessment and Reporting document for NESA-issued information about PIP requirements.

Title

The title of your PIP must be original and appropriate. Originality stems from your unique approach to a topic area. The title may be a question or a hypothesis. For example, the topic of mobile phones has been researched for many years by HSC students as it is contemporary, easy to relate to and a significant tool for communication and social interaction. But Maigan's approach was unique because of the individuals she chose to interview, who responded to questionnaires, the resources she used and how she interpreted the results. By approaching your topic from a different perspective and conducting your own primary and secondary research, your PIP will be unique too.

Maigan's PIP title: 'The Digital Divide'

While mobile phone use is not a unique topic area, Maigan's PIP title and approach to the topic is unique.

An investigation into the impacts of mobile phones on social norms within Western society – whether they have promoted social connections or eroded collective values and identity.

Introduction

The introduction should be no more than 500 words. It should contain a brief description of the topic, why the broad topic area was chosen and what you studied in detail. You should explain how your study contributed to a better understanding of society and culture. In addition, each research method used should be explained and justified.

Bianca's PIP title: 'Purchasing Femininity'

Extract from Bianca's introduction

Recognising the influence of mass marketing at the macro level, my hypothesis predicted that commodifying gender has a significant impact on individuals' perceptions on performing femininity. The central focus of my PIP is, therefore: **An investigation into how gender and femininity have been commodified over time, and the extent to which this commodification is exploitative or empowering for women.**

Bianca's topic choice is clearly explained, and it indicates what she studied in detail.

This topic analyses the prevalence of females who conform and deviate from the feminine stereotype. It incorporates an examination of stereotypes and how they are reinforced through commodification. It analyses the social cognition of individuals to discover whether femininity is desirable and the impact of feminist ideology on perceptions of femininity and identity formation.

Log

The log should be no more than 500 words and should be based on your process diary. The purpose of the log is to show how your topic developed. It is best to demonstrate this using themes rather than 'diary' style entries that show weeks, months or terms, for example. You should outline the procedures you followed during your research process, any challenges you faced and how you overcame them.

Extract from Bianca's log

Bianca's log shows the process of research and how she addressed challenges.

My three initial planned methods included a questionnaire, interview and content analysis that analysed toy catalogues over time and the gender stereotypes associated with them. However, throughout the content analysis, I encountered difficulty collecting data that was valid and a substantial amount. The sources were extremely limited. I attempted to ensure validity by focusing on one toy retailer per analysis. I overcame this challenge by examining the prevalence of gender commodification over time and conducting a focus group, including a male and female each from Generation Z and Generation X. This allowed me to find what their childhood toys were, and thus investigate elements of continuity and/or change. This was beneficial, gave me insight into the experiences of the participants, demonstrated whether they were aware of the influence, and I could expand on the data obtained from the questionnaire.

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Central material

The central material should be between 2500 and 4000 words. This is where all the primary and secondary research comes together. You may choose to use chapters, generally no more than three or four, or you may choose to address themes. The cross-cultural perspective must be made explicit here, as must the continuity and/or change element.

Extracts later in the chapter highlight how Maigan and Bianca achieved the course outcomes in their PIPs.

Conclusion

The conclusion should be no more than 500 words and must clearly state what you have learnt. It summarises the key ideas, insights and ethical considerations identified in your central material. It should not include new information, although it may state it in a new way. Throughout the process you would have refined how to research, write and reference effectively. You may also have demonstrated one or more characteristics of a socially and culturally literate person; for example, you may have developed knowledge about social issues, appreciated different perspectives and shown empathy towards others. The conclusion needs to flow logically from the introduction, log and central material.

Extract from Bianca's conclusion

While my research substantiated my initial hypothesis, that the commodification of gender influences individuals' perceptions of performing femininity, it provided me with new perspectives as I was unaware of the complexity of perceptions. I have discovered that performing femininity may be both empowering or exploitative. It has the potential to reinforce harmful stereotypes that may lead to issues of gender inequality, or it may empower women to redefine femininity. My research expounded the fluid and progressive nature of contemporary society, with the increase in gender neutrality and acceptance of deviance from the traditional gender roles. Assessing the results upon gender proved to be more complex than I expected, with a consensus of results between males and females. However, there was a higher percentage of females against gender neutral bathrooms.

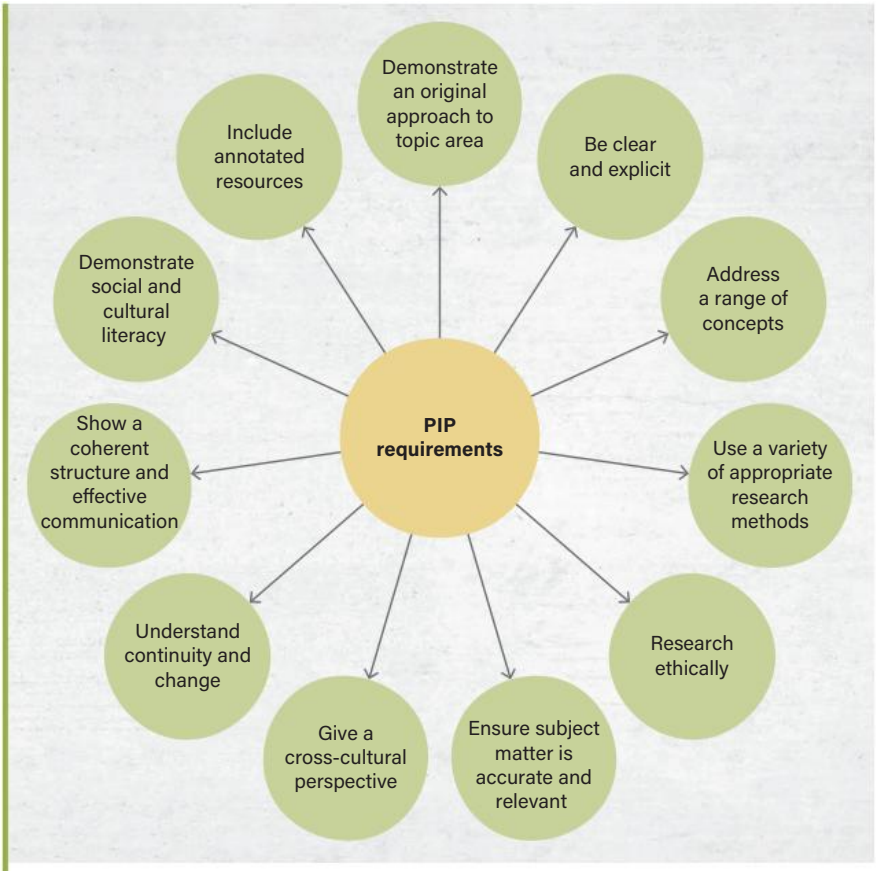
Bianca's conclusion summarises what she learnt through the PIP process.

Resource list

The resource list is an annotated list of all the resources you used. Resources should be divided into primary (e.g. interview, questionnaire, focus group) and secondary (e.g. films, journals, newspapers, websites) resources, arranged according to genre and listed alphabetically. References throughout your PIP should be accurate and consistent. There is no compulsory format; however, most students use the Harvard, APA or Oxford style of referencing. Each resource must be accompanied by a few sentences on its usefulness, reliability, validity and/or bias. It is wise to do this as you go; otherwise, it may take considerable time at the end of the PIP process, when time could be better spent refining the content and ideas in your PIP. There is no word limit for this section.

Annotating resources

A comprehensive list of helpful terms to use when annotating resources.



Advice from NESA – answers to FAQs

FIGURE 4.1 There are many requirements for the PIP, so be thorough and consistent in what you do.

PLANNING AND PROGRESS

Starting a process diary

As soon as the PIP is introduced, grab a scrapbook or use a digital program such as Microsoft OneNote or Google Jamboard to jot down ideas. While some themes and concepts may develop over time, others may become less relevant. The purpose of the diary is to record information about how your PIP is progressing. The process diary then forms the basis of your log and can be checked at three points during the PIP process. Keep your diary! In the unfortunate event that something should happen to your PIP, you may need to show it as evidence of progress on a major project.

Topic choice

First and foremost, your topic must meet the HSC outcomes to be assessed. Choosing a topic is challenging, but if you get it right, you will be well on your way to submitting a good PIP. A good place to start is by examining contemporary issues that are of interest to you. A few useful sources that can trigger ideas, even by just looking at article titles, graphs, quotes or images include:

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- Australian Policy Online
- Australian Parliamentary Library
- *The Economist*
- *The Conversation*
- *The Guardian / Guardian Weekly*
- *Inside Story*
- *Four Corners* (ABC)
- *Insight* (SBS)
- *New Internationalist*
- *Al Jazeera*
- Everyday Sociology Blog

Aim for a topic that you are interested in, but one that also expands your 'sociological' horizons. To begin this process, consider questions such as:

- What matters to you?
- What are you passionate about?
- What do you dislike, or think is unjust?
- What areas of the HSC course interest you?
- What contemporary events or issues inspire you, or get you thinking?
- What personal experiences have had the most profound impact on you or shaped your views?



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FIGURE 4.2 Choose a topic that interests you.

Some topics are not as appropriate as others due to their superficial nature, the purpose behind them or preconceived ideas about the outcome. For example, PIPs on body image, eating disorders, veganism, piercings, animal rights, and P-plate drivers (depending on the approach taken) may all have social issues associated with them and make for worthwhile studies elsewhere, but at HSC level, these types of topics in the past have often not been explored very well due to the limited nature of research, the agenda set by students and the lack of association with course concepts. Such topics may lead to more descriptive PIPs.

An example of the PIP ideas of an HSC student can be seen in Figure 4.3.



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FIGURE 4.3 Keep some PIP ideas handy; jot ideas down for reference later on. These ideas have all come from news headlines.

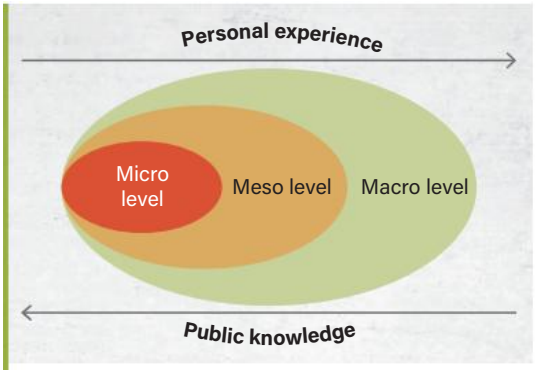


FIGURE 4.4 When refining a topic, take your PIP perspective from micro to macro, or macro to micro.

If starting with a big idea (macro), it is important to rein it in to create a more manageable, realistic and narrower focus (micro) that allows for detailed analysis of your topic. This takes time and patience, familiarity with the syllabus, some background research and also discussions with parents, teachers and peers. Similarly, if you are starting with personal experience (micro), it is important to expand the scope of your topic to include a wider perspective (macro). For example, the Comic Con idea in figure 4.3, is a macro-level event. It is a relatively new event in Saudi Arabia but implies a level of acceptance of popular culture within that country. It is linked to the concepts of change, globalisation, commercialisation and culture, among others, which could be explored further. In attempting to refine the topic, you could investigate the impact of themes and ideas that are presented within comics on different cultural contexts, conduct content analysis associated with this, conduct focus groups of comic fans and interview a popular culture expert.

Make sure you are interested in the topic you choose. Be passionate enough about the issue to get through the nine months or so of work on it.

If you are too far removed from your PIP topic, it loses the personal aspect, which is required to make your PIP original. If your PIP is too heavily based on secondary research it may lack the analysis that comes through interpreting and synthesising your data, such as interview recordings, focus group responses and questionnaire responses.

Your perspective matters. How you grow and what you learn as a result of your PIP matters.

Maigan's PIP topic choice was a difficult decision, but she justifies it in the log.

As mobile phone integration within Western society is a distinctly cross-cultural, contemporary issue with a range of implications at the micro, meso and macro levels of society, the decision to orientate my PIP around this was logical. My initial research focused on finding an accurate topic statement that concisely illustrated my research goals. Originally, this was difficult as the modern ubiquity of mobile phones meant it could be analysed in a multiplicity of ways, however, this was overcome through extensive research.

Award-winning PIPs

Read extracts from award-winning PIPs via the State Library of NSW.

ACTIVITY

What are your initial topic ideas and areas of interest?

Ethics

You must consider ethical issues and conduct all research in an ethical manner. There are a small number of inappropriate or controversial topics, such as those relating to abortion, underage drinking, sexual activity, domestic violence, child sexual assault, depression, mental health and graphic violence, which have been deemed inappropriate for HSC students. They are better left to university and other social research alongside adequate guarantees of counselling and appropriate support services.

High ethical standards can be achieved at each step of the research process.

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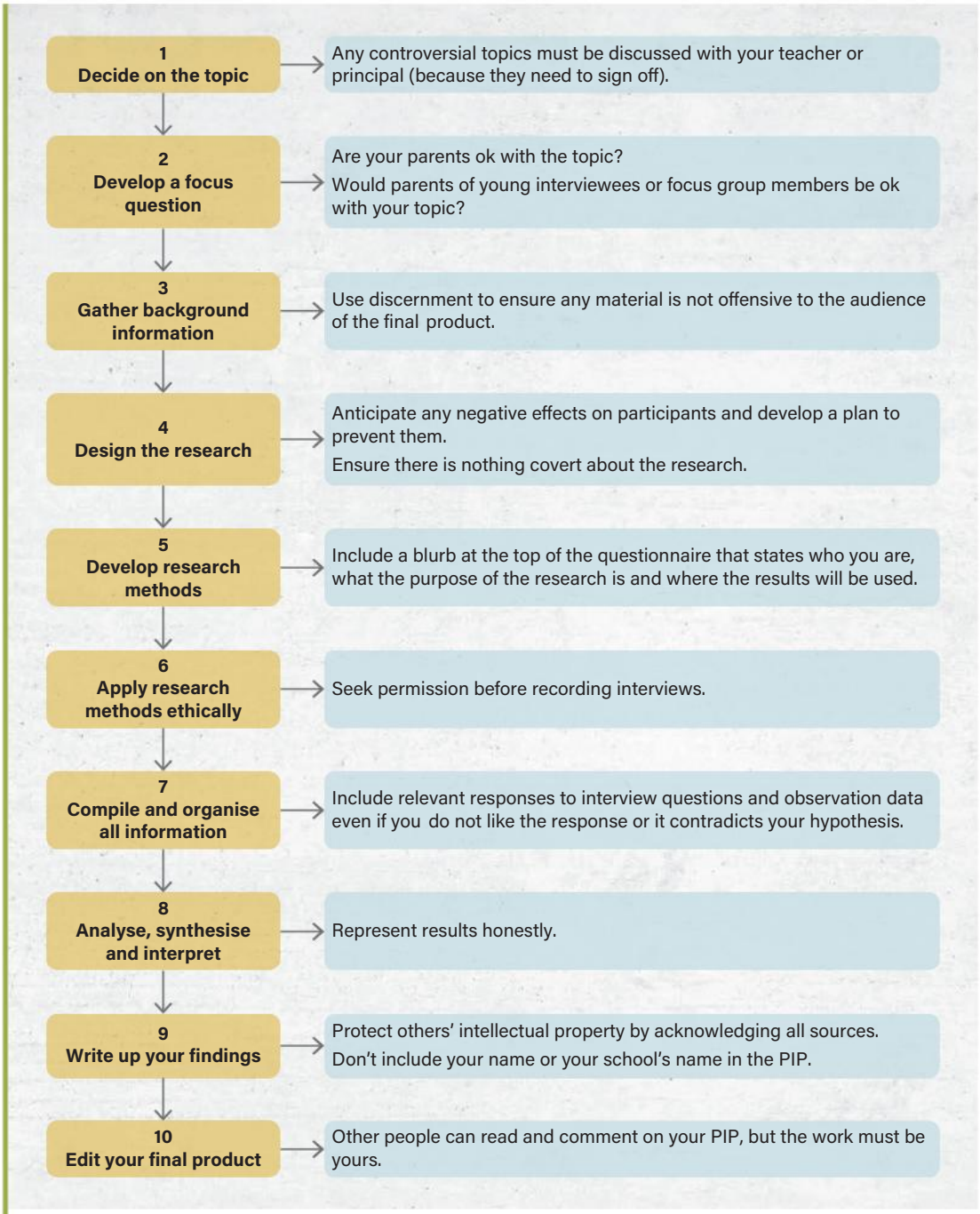


FIGURE 4.5 Ethical practices can be applied to every step of the research process.

Maigan addressed ethical issues in the research process

My first primary method was a questionnaire, consisting of 16 closed-ended and 6 open-ended questions distributed by snowball sampling. The resultant 378 randomised responses enabled qualitative and quantitative data from a range of individuals, creating useful intergenerational insights.

Despite being prominently beneficial, this methodology harbours a risk for inaccurate results due to participant misinterpretation and bias. Upon realising this ethical dilemma, I thoroughly analysed results, mitigating the risk for unreliable results.

ACTIVITY

Discuss a range of examples of ethical practices that could be added to figure 4.5.

This extract shows that Maigan realises the potential for compromised results and adjusted her approach.

Social and cultural literacy

Topic choice is very closely linked to your achievement of social and cultural literacy. Some topics make for great projects but not necessarily great PIPs. For example, PIPs that are overly medical, historical, legal or environmental in nature may miss the mark by not accurately addressing course concepts and by restricting the achievement of some of the characteristics below.

Your PIP topic should allow you to demonstrate what you have learnt as a Society and Culture student; for example, to be someone who will be an advocate for certain people and issues, someone who reads widely and can develop informed opinions, someone who makes sound decisions and someone who values others no matter what their status or background.

ACTIVITY

Use the table that follows to check that your topic addresses some aspects of social and cultural literacy. If you are unable to tick 'yes' in response to any of the questions, you may need to rethink your topic.

Does your PIP topic ...	Yes ✓
help you develop and/or consolidate your personal, social or cultural identity?	
help you understand that interactions, language, practices, beliefs and values vary greatly between people/groups and are heavily influenced by culture?	
provide opportunities to ask probing questions about the micro, meso and macro levels of society?	
seek to develop a greater sense of empathy towards other societies and cultures?	
acknowledge and appreciate diversity?	
show intelligence and logic when tackling issues presented in the media?	
allow for detailed, reliable and accurate research that can be fairly reported on?	
help build communication and cooperation skills?	
encourage you to go outside your comfort zone to learn about another valid perspective?	
allow you to demonstrate that you do not have preconceived ideas, nor act on such ideas, about other people, groups and cultures?	
help you realise that you have your own 'cultural lens' and that it may heavily influence what and how you think about other cultures but encourages you to withhold judgement?	
demonstrate that you are socially responsible and behave in a manner that shows respect towards all people?	
encourage you to make a difference, take action on relevant issues and be an advocate for social justice and human rights?	
help develop a deep awareness of social and cultural issues at local, national and global levels?	
allow you to examine the impacts of globalisation and technologies on societies and cultures?	
address change, as well as continuity and the implications of this for the future?	

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Bianca's achievement of social and cultural literacy

This process has enhanced my social and cultural literacy, as a greater understanding of the diversity of perceptions of femininity, commodification and gender neutrality was gained. This was through exploring the impacts of gender, age and time on individuals' perspectives on my topic. A sociological imagination was adopted, and an objective view was maintained during the research process, ensuring my opinions on performance of femininity, influence of commodification and gender neutrality were independent to the results.

This extract from the conclusion shows that Bianca clearly learnt from the PIP process by understanding a variety of perspectives.

Timeline

The timeline in figure 4.6 serves as a guide only because schools, teachers and students approach the PIP differently, depending on their context. There are no set due dates for the PIP apart from the final submission, which is uploaded to NESA by your school.

PIP – Syllabus information

Information about the PIP is in the syllabus, on page 35.

ACTIVITY

What will your PIP timeline look like? Try to develop approximate time frames for when you think milestones within the PIP process are achievable.

PIP MARKING CRITERIA

The PIP is marked externally by trained practitioners who use specific marking criteria, just like for your HSC exam, but in this case, you are able to access the marking criteria (see the weblink). Deciphering what each point means in practice can be challenging, so below you will find the six criteria from the top mark range (33–40 out of 40) used by NESA to mark your PIP. Each criterion is thoroughly explained and supported by examples from two PIPs that received top marks.

PIP marking guidelines

Demonstrate thorough and sustained synthesis of relevant ideas, issues

Synthesis requires combining multiple sources and ideas from the research process, analysing all these parts and interpreting information to create new meaning or new knowledge to share.

Synthesis is a thinking skill, and you probably already do this naturally to some extent. An example may be listening to a group of friends talk about the experience of passing their driver's license test. After all the talking, you bring together the connecting ideas and create new knowledge about the topic – how to pass the test.

Synthesis is the process of creating your new understanding from all the research undertaken and one of the most valued parts of the PIP. It can only be achieved after wide reading and your primary research results have been collated. Leaving time to develop your original ideas to enable your thoughts to form is an excellent reason to be proactive about keeping to a time and action schedule.

October
- Understand the PIP requirements in the Society and Culture Syllabus and the NESA Assessment and Reporting document, pages 10–15.
- Identify areas of personal interest and develop a PIP topic/question/hypothesis:
  - ► find an academic source about your topic and read and highlight areas related to your PIP idea
  - ► make a list of possible contacts for the PIP topic/question/hypothesis you are proposing
  - ► make a list of the concepts that broadly relate to your topic/question/hypothesis
  - ► write your hypothesis and develop specific research questions.
- Begin documenting PIP process diary to use for your log.

November
- Submit a PIP proposal to your teacher and seek feedback: organise a meeting with your teacher to gain feedback on proposed research methods.
- Use the PIP proposal form provided by NESA or the one specified by your teacher.
- The proposal should be submitted to your teacher before you begin detailed work, so that the teacher may advise on subject matter and methods. The PIP proposal form is available in the NESA Society and Culture Assessment and Report document (page 14).

December
- Begin secondary research if you have not already. This is essential in understanding the public knowledge that exists in your topic area and to know that your topic is viable enough to pursue.
- Update PIP process diary.
- Start designing and piloting research methods and make adjustments:
  - ► test your research methods on your class (if possible)
  - ► contact people you plan on asking to participate in your research.

January
- Continue secondary research, with summary notes, including reference details for each of your sources.
- Conduct primary research.
- Update PIP process diary.

February
- Continue secondary research.
- Continue primary research, adjusting as necessary.
- Update PIP process diary.
- Submit a progress report to your teacher and seek feedback. PIP progress report is available in the NESA Society and Culture Assessment and Report document (page 15).

March
- Continue secondary research.
- Continue primary research, adjusting as necessary.
- Draft a structure for your central material, e.g. what will each chapter include? Is it obvious that my PIP is cross-cultural?
- Interpret and analyse primary data.
- Ask yourself if you have enough evidence to form a conclusion or do you need to conduct more research.
- Apply a social theory, if appropriate.
- Evaluate secondary research.
- Update reference list and write annotations.
- Ensure that you have applied continuity and change concepts when analysing research.
- Integrate your primary and secondary data, while applying society and culture concepts.
- Seek feedback from your teacher on your draft PIP.
- Update PIP process diary.

April
- Finalise secondary research.
- Finalise primary research.
- Detect themes and plan structure for central material.
- Update PIP process diary.
- Submit a progress report to your teacher and seek feedback.

May
- Update PIP process diary.
- Submit first draft of central material to your teacher and seek feedback.

June
- Second draft of central material.
- Draft the introduction, log and conclusion.
- Synthesise your research.
- Add any graphs, tables or images – ensure that they are clear, referenced and labelled.
- Demonstrate that you have derived conclusions from your research.
- Write drafts, drafts and more drafts and show your teacher.
- Read over your PIP and ensure that your writing is grammatically correct, clear, well organised and succinct.
- Complete your annotated reference list and comment on the usefulness and reliability of the source.
- Check that your PIP is referenced correctly throughout.

July/ August
- Finalise your entire PIP.
- Ensure that your PIP is formatted and set out correctly.
- Have a final 'read over' and edit your PIP.
- Check you have applied any feedback from your teacher.
- Make sure that your name or school is not on the PIP and your student number is on the front page.
- Sign all official documentation.
- Prepare for electronic submission towards the end of the month.
- Submit to your teacher.

FIGURE 4.6 PIP timeline (guidance only)

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Here are some simple steps to achieve synthesis:

- **Ask critical questions.** From points raised in your secondary research, ask critical questions to gauge whether there is a correlation, a supporting, contrasting or connecting idea to illustrate your thoughts.
- **Find links between both primary and secondary data.** These connections are essential as they will allow you to expand and interpret the relationship and create new knowledge and understanding.
- **Think deeply.** You need to form original thoughts, ideas and information. The information you produce will be valuable because synthesis is a creative process; original ideas come to mind at any time so keep a note-taking device nearby.
- **Continue to bring everything together so the synthesis is sustained.** This means you constantly interpret your primary and secondary data, use concepts, refer to the cross-cultural perspective and develop ideas throughout the entire PIP. You will find that intended use of several connective words, such as 'furthermore', 'moreover', 'in addition to this', 'conversely' and 'nevertheless', will allow you to draw out the new understanding, expand the connections and create well-developed new knowledge on your research.
- **Create a table to help with generating ideas to facilitate the synthesis process.** Planning is an essential step before writing and a visual plan like this one is an easy way to assist with bringing everything together.

TABLE 4.1 Using a table to show how to bring information together as part of the process of 'synthesising'.

Creating synthesis	**Organising thoughts in a table or matrix**		
	Secondary research or wide reading – perhaps more than you think →	Primary research – investigate points made in the secondary research →	Correlations or connections forming synthesis
	Main points of interest	**Data collected**	**New ideas or knowledge**
Bianca's example	Post-feminism assumes the complex history of feminism has settled oppressive institutions, leaving individual women to make personal decisions in order to strengthen societal change. (Coleman, 2009)	Empowerment shouldn't come from external factors; it should come from within. If you are powerful by being more or less feminine, that is someone's own prerogative. (Focus group)	This reveals the complexity of feminism and empowerment, which is largely subjective.
Maigan's example	The emergence of perpetualised social contact provides a platform for the maintenance and development of interpersonal relationships, facilitating the frequent verbal and non-verbal communication that Knapp posits 'is key to strengthening pre-existing relationships'. (Knapp, 2014)	Baby Boomer participants expressed that the ability to communicate virtually with distant loved ones through mobile phones improved overall happiness as they remain socially involved in other people's lives regardless of geographic location. (Focus group)	This reflects an increased social reliance on the technology for its perceived benefits in maintaining social connection, wellbeing and support systems when spatially isolated within Western society.

Synthesising is not summarising and is much more than describing, reporting or paraphrasing. Synthesis means there is new knowledge to share.

Synthesis in Bianca's PIP – example 1

Regarding the commodification of toys, action had been taken in America in 2015, with Target stores, Toys-R-Us stores and Amazon retailers, removing the division of toys by gender. This included eliminating gender-based signage and creating gender neutral aisles for toys (Bainbridge, 2018). **However, within Australia, the evidence of success towards gender neutral products is limited** with 92% of questionnaire participants observing gender-specific toys in department stores such as Kmart, Big W and Target (questionnaire, March 2019). **This presents a level of incremental change, however in a contemporary Australian context, gender segregated aisles have remained fairly consistent.** Regarding gender neutral bathrooms, Roy explained the struggle for acceptance of gender neutral bathrooms stating, "When I was doing gender studies at the University of Dhaka, I raised a serious question about the department of gender studies creating a unisex toilet. This was in 2007 but unfortunately the policy maker and big politicians dismissed this. Nowadays there are multiple unisex toilets particularly in the advanced world or secular countries" (interview, Roy, March 2019). **This reveals the progressive nature of society, implementing more gender neutral bathrooms, though there is still a long way forward.**

1 In this example, Bianca achieves synthesis by generating her own understanding from the results of secondary findings and then her primary research on the topic/idea. She brings together information to create her own ideas and draw her own conclusions, such as 'evidence of success is limited.'

2 Bianca offers evaluation within the synthesis as evidenced with 'this presents a level of incremental change.'

3 Synthesis and original thought evident in this final sentence.

Synthesis in Bianca's PIP – example 2

Post-feminism assumes the complex history of feminism has settled oppressive institutions, leaving individual women to make person decisions in order to strengthen societal change (Coleman, 2009). **This ideology suggests that society should be no longer defined by gender binary and gender roles. This belief system entails the concept of gender neutrality, in which all individuals should feel free, comfortable and accepted in society. Overall, internalising the female gender role has been perceived as both empowering and exploitative dependent on time and personal experiences. There was a rough consensus among males and females on perceptions of femininity and performing it. Performing femininity may not have been considered empowering in the second wave, however in a modern society, many individuals across both genders believe it can be more empowering. Females deserve to identify over a range of identities to which they believe is intrinsically fulfilling.**

In this example from Bianca's PIP, we see that the synthesis is developed further. A developed synthesis is a feature of PIPs in the top mark range. New ideas and correlations between data come together in this excerpt to indicate thorough synthesis. The PIP needs to demonstrate sustained synthesis across the central material. This level of synthesis is achieved the further you revise your drafts.

Synthesis in Maigan's PIP – example 1

Interestingly, grappling with the subjectivity of public etiquette, Generation Z focus group participants posited (suggested) a mediating stance, stating that whilst it can intrude and limit face-to-face conversation, options such as texting require limited time commitments and hence limited distractions from conversations, yet are pivotal for not offending relations online. **These discrepancies between generational phone etiquette reveal a conflict between traditional and emerging social norms of communication. The incompatibility of standardised cultural beliefs can catalyse relational discord between generations due to which behaviours are collectively perceived as rude or socially accepted, forcing individuals to alter behaviour in conjunction with varied interactions. As mobile phones transcend all societal structures, conflicting judgements on accepted manners within disparate contexts prove difficult for forming personal values and consistent behaviours due to conflicting external influences.** This difficulty in balancing social etiquette is further explained by Kutzberg and Gibbs, 'Expectations of online availability create pressure to respond instantly to maintain communication ties or risk the

1 In this example Maigan has been able to develop synthesis by extending or combining adjoining new ideas as a result of the integration of research methods.

New knowledge is evidenced through phrases such as 'reveal a conflict between traditional and emerging social norms of communication'; 'incompatibility of standardised cultural beliefs'; 'conflicting judgements on accepted manners ...'

Maigan offers analysis within the synthesis as evidenced with the use of 'due to.'

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potential ire of the sender. However, in public conversations it is socially expected to be attentive and take turns speaking in rapid sequence'. **Therefore, despite providing flexibility and immediate access to people, mobile phones propagate a paradoxical conflict in norms, simultaneously catalysing social discord for individual values and behaviours.**

T Kurtzberg and J Gibbs, *Distracted: Staying connected without losing focus*, 2nd edn, Praeger, Westport, CT, 2017, pp. 67–84.

2 The use of the connective 'Therefore' enables Maigan to extend the synthesis.

Synthesis in Maigan's PIP – example 2

The societal obligation to be available online to maintain interactions dictates my personal phone usage, mainly due to the expectation to be contactable and informed for both meso level and social aspects of life, including school, work and interpersonal interactions. This personal viewpoint is reflected through questionnaire responses with 81.2 per cent of participants affirming that 'using mobile phones regularly is essential for living in our current society'. This closely corresponds to the 83.6 per cent of respondents who 'feel it is socially expected to be available through mobile phones' (Primary research questionnaire), exemplifying the presence of both constant social availability and perpetual contact facilitated by mobile phones use, that exist within Western culture today. **There are social expectations placed upon all generations alike, creating increased adherence to social communication norms due to its integration and preconceived ideas of what the mobile phone's role and behaviour should entail. It is through these socially constructed expectations that encourage individuals to 'participate to fit into society', reinforcing the value of social inclusion within society.**

1 In this example, Maigan demonstrates making correlations with primary research and hence the building of thorough synthesis or an understanding of new knowledge discovered.

Interviewee, Tracey Mitchell explains this further, highlighting 'once social norms are integrated within society they further govern institutional behaviour and decisions creating greater conformity for all people in order for individuals to achieve social acceptance' (Interview – primary research). **This accentuates that the modern pursuit of social connection has become integrated through all interactions, creating increased reliance on the device for maintaining interpersonal relations and functioning within society. Therefore, individuals are socially expected to maintain this omnipresent social connection by having the mobile device accessible at all times, ingraining the normative behaviour of phone use for all individuals alike. Through this, it is clear that the micro-level behaviour of ever-present social contact and phone use is exacerbated throughout the meso and macro levels of society, becoming embedded in all relational interactions whether the individual is a direct participant or not.**

2 Maigan has utilised the connective 'therefore' to develop synthesis that is more than one statement.

Relate personal experience and public knowledge

The PIP requires linking personal experience to public knowledge or vice versa. By doing this, a unique understanding and perspective can be communicated.

> Personal experience refers to the knowledge gained from reflecting on individual experiences.
>
> Public knowledge refers to general knowledge and the knowledge available to everyone. The term also refers to all the knowledge found in the public domain that is the work or research of other people.

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The exchange between personal experience and public knowledge allows you to understand your own reflection and interpretation of the research found in public knowledge. In doing this, you create a personal voice about your topic and, as such, create the 'personal' aspect in your PIP. Statements in the first person make the PIP personal; therefore, you should integrate, where appropriate, examples such as 'I noted', 'I now understand' and 'I believe' throughout the central material.

One way to ensure you are relating personal experience to public knowledge is to be proactive during the research process. Create a table like the one below, or a mind map, to help organise your thoughts and public knowledge research. You can then use these links and integrate examples where appropriate.

TABLE 4.2 Visual mapping of information can help with relating personal experience to public knowledge.

	Public knowledge	Personal experience leading to personal insight as analysis
Bianca	The commodification of gender has modelled a cookie-cutter image of femininity over time. This has the potential to exploit females choosing to adhere to this role.	As a female, I find myself faced with contradictory ideologies regarding my expression of femininity and what is truly empowering. This chapter aims to investigate the varied perceptions on femininity and how it should be expressed, in order to discover if performing femininity is empowering or rather exploitative.
Maigan	The rapidly evolving pandemic virus has seen society become isolated, harbouring a movement away from physical proximity with loved ones, which has resulted in increasing use of telecommunication devices. This trend reflects an increased social reliance on the technology for its perceived benefits in maintaining social connection, wellbeing and support systems when spatially isolated within Western society.	My own experience in this pandemic further supports this, as the negative experiences of being suddenly absent from friendship networks were alleviated by frequent online video calls and texting. Thus, it is personally understandable that the increased social connections gained from mobile phones are increasingly important for creating a sense of belonging, social connection and maintaining positive wellbeing for all individuals alike.

Personal experience related to public knowledge in Bianca's PIP – example 1

There is a sense of irony that manifests as customers would be indignant towards racial and ethnic stereotyped marketed toys (rightfully so), yet segregated toys are unnoticed by millions. In a contemporary Australian context, it is almost impossible to escape the aisles in toy departments that are not rigidly segregated by gender (Sweet, 2012). **From roaming the aisles of toy stores as a child and watching the children I babysit do the same, it is interesting to note that there has been little change in stores having toy aisles segregated by gender. This has challenged my expectations, assuming toy aisles would progress as society becomes more accepting of gender-diverse individuals.** This has consequently contributed to the formation of two distinct gender identities, each associated with a contrasting set of traits, based on behaviours, beliefs and values, as well as roles and responsibilities.

Bianca reflects on the public knowledge source (Sweet, 2012) to demonstrate her understanding through an example of personal experience.

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Personal experience related to public knowledge in Bianca's PIP – example 2

'Purchasing femininity' has become increasingly eminent in contemporary society, provoking my interest in investigating the commodification of gender. **Through exposure to gendered toys in my childhood such as Barbies, toy kitchens and princess dress-ups, I subconsciously conformed to societal gender norms. As I aged, I was alarmed my profound belief in gender equality contrasted with my expression of femininity. This micro world observation was distinctly applicable to the macro-world regarding issues of gender exploitation and injustice with many negative connotations associated with femininity. Questioning whether performance of femininity can be empowering, though it has been commercialised, catalysed my interest to investigate this further.** Recognising the influence of mass marketing at the macro level, my hypothesis predicted that commodifying gender has a significant impact on individuals' perceptions on performing femininity.

In this example, Bianca demonstrates how her understanding from personal experience creates direction for her research and illustrates the relationship between micro or personal experience to macro and public knowledge. An understanding such as this should be demonstrated throughout the PIP. Bianca has created a strong relationship between personal experience and public knowledge and a personal perspective with the use of 'I' statements.

Personal experience related to public knowledge in Maigan's PIP – example 1

These intergenerational disparate responses accentuate the device's role in exacerbating differences, not only in perception of phone use but in social values. Responses from Generation X and Z were more individualistic, highlighting a rise in values of empowerment and mobility. This notion is inherently incompatible with the traditional value of social cohesion promulgated by Baby Boomers discussion as it focuses on community connectedness and solidarity amongst groups for the overall function of society over individualist gain. This divergence in values across generations, particularly through the movement towards individualism and away from social cohesion further suggests mobile phones are 'eroding the social fabric of society' (Kurtzberg, & Gibbs, 2017). **As an adolescent, I recognise the rationale behind this statement; individuals are undoubtedly moving away from traditional collective values of the past; however, this perspective may just be arising from innate social resistance to changing values and social identity.**

In this example, Maigan reflects on her adolescent experience to make sense of the work of Kurtzberg and Gibbs, 2017. Maigan uses 'I' statement to create a personal perspective.

T Kurtzberg and J Gibbs, *Distracted: Staying connected without losing focus*, 2nd edn, Praeger, Westport, CT, 2017, pp. 67–84.

Personal experience related to public knowledge in Maigan's PIP – example 2

Tracey Mitchell further posits that this incompatibility between generational identity 'makes maintaining a unified individual identity during adolescence challenging due to constant conflicting external influences and values' (Primary research). **Having not owned a smartphone prior to 15, this doesn't reflect my personal experiences as I was sheltered from the multiplicity of information online throughout my childhood; however, I can see this identity crisis within my peers and relatives and observe it to be accurate.** This notion is further supported by Strivastava, who states that, 'as mobile phones are a medium to assert individual identity and autonomy, accelerating a child's process of becoming independent through early mobile phone use can cause conflict of values and priorities, further hindering cohesion of identity' (Srivastava, 2005). **Thus, through this research, one conclusion that can be drawn is that the increased agency of youth is causing a greater divide in values and behaviours between Baby Boomers and Generation Z, a notion which is found to further catalyse issues in identity construction for future generations' youth.**

1 In this example, Maigan reflects strongly on a personal experience perspective and utilises public knowledge to communicate an understanding of her topic.

2 Maigan is able to draw a conclusion from the correlation between these two sources of knowledge.

Effectively apply social and cultural research methods

Your PIP should utilise a range of both secondary and primary research methods. If the PIP is dominated by secondary research, that is, other people's research, it will probably lack personal insight. On the other hand, if primary research methods dominate the PIP, it may present too many unfounded generalisations.

The research methods you can select from include:

- case study
- content analysis
- focus group
- interview
- observation
- participant observation
- personal reflection
- secondary research
- statistical analysis
- questionnaire.

Each research method must be administered effectively. The methods that have not been explored in the Year 11 course are explained below.

Case study

A case study utilises a combination of two or more research methods such as observation, interview and documentary evidence. The research methods selected tend to be qualitative in order to gain insightful data. The findings can be triangulated to create a rich contextual analysis and insight for individuals, a meso-level group, a workplace or an environment where people may live and/or work. Case studies gather evidence over time, and findings can be recorded as a description of interactions and relationships, an exploration of issues and how people interact, or results can be presented to explain how and why the culture and actions exist. Because a case study is conducted in context and relates to a real-life situation, findings are genuine and specific and result in qualitative data often rich in description and analysis. The strength of this research method is the ability to explore a topic or situation over a period of time and capture detailed information. The weaknesses of using case studies are numerous. They tend to be descriptive and are seen as less rigorous than other research methods. Due to specific details explored in the research and perhaps the limited selection of data, bias can be detected easily and care needs to be taken to negate this to create ethical research. Avoiding generalisations and allocating extended research time seem to be the most significant issues with case studies. However, case studies are beneficial as they can examine data efficiently at a micro and meso level when data from a large sample may be hard to find. Ideally, a case study presents a hypothesis or a research statement – it is like a mini project in itself.

There are several steps in creating a good case study.

1. Choose a case to study.
2. Develop a hypothesis or research statement.
3. Collect the data from the chosen qualitative research methods.

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4 Sort the findings and analyse the results.
5 Write the report using headings such as details of the research methods and the products or data. The report can be a description, explanation or analysis.
6 Make a conclusion that relates the findings to wider patterns found in society.

ACTIVITIES

1 Account for a case study being a qualitative research method.
2 Justify the use of a case study for research on a local school and their student leadership programs.

Focus group

A focus group gathers opinions from a structured discussion of no more than 12 people depending on the issues to be discussed, the participants and a range of other factors. This method is time efficient as the discussion can be recorded (with permission) for future reference. This popular research method can be designed to gather specific data from a certain group, such as a gender-specific group, a mixed or same-age group or demographic. Such flexibility makes the research method highly valuable. Focus groups have several advantages, such as the insight and perspectives gained from a single question makes the data gathered highly useful. From the group discussion, related issues may emerge that can lead to further research and findings that may not have been thought of, and there is the opportunity for questions to be clarified. One of the main advantages of a focus group is the generation of useful quotes for analysis and integration into the PIP's central material. When conducting a focus group, you need to be aware of how you may influence the participants' thoughts; for example, through the tone used and perhaps the style of the question asked. Some topic areas are not suitable for a group discussion because of their sensitive nature. As the group discussion moderator, you need to be aware when the discussion may be intimidating others and preventing the contribution of ideas. The success of the time together depends on the participants' self-disclosure and the group setting that you establish. The small amount of time invested in designing and executing the group discussion creates a rich source of valuable data.

Focus groups n.

Visit this website for detailed information on focus groups, including the process, strengths and limitations.

There are several steps required to set up a good focus group.

1 Be clear on what you want to find out.
2 Decide on the number and type of participants required for your topic.
3 Draft the interview questions and trial these for their order and validity.
4 Organise the meeting time and venue, and a scribe or recorder, and also be prepared to be the moderator and ensure all participants have the opportunity to speak. Be ethical and seek permission to utilise responses.
5 Transcribe the answers.
6 Analyse the findings.
7 Present the findings.

Both Bianca and Maigan utilised the findings of a focus group in their PIP. The following extracts detail their justification and evaluation for this as a research method.

Bianca's focus group

A focus group containing four participants was devised to obtain a deeper analysis of the questionnaire results as well as explicitly assess the cross-cultural components, with a male and female representative from Generation Z as well as a male and female representative from Generation X. This allowed me to identify whether gender or age impacted the perceptions of femininity and gender neutrality or the awareness of gender commodification. This method was useful to further address areas that were not adequately covered in the questionnaire, as well as gain invaluable data on the personal experiences of participants. Due to the small representative sample, the insights of the participants may not accurately reflect those of the wider population, hindering the validity of the focus group, though the individual experiences of participants were nonetheless invaluable to my research. In an attempt to reduce the risk of conformity bias within the focus group, participants were guaranteed the right to withdraw at any time. This aimed to ensure participants felt comfortable, unpressured and unafraid to answer. Pseudonyms were also employed for all participants to avoid risk of harm.

Maigan's focus group

This primary research method was integral to providing cross-cultural insights for my Personal Interest Project. By conducting a multi-gendered formal discussion between three varying generations (Generation Z, Generation X and Baby Boomers) it was a unique opportunity to explore the paradoxical and conflicting perspectives of phone use across disparate age groups within society. As a source of qualitative data, I focused the questions more broadly, enabling me to explore viewpoints that were not necessarily my own and draw upon new opinions as the basis for chapters and paragraphs. The most challenging thing about conducting this primary research was re-orientating the often-distracted group discussion back to the focus of the topic at hand, mobile phones. As the focus group was performed on an online platform due to COVID-19, establishing authority in this online group session was challenging, particularly managing different conversations occurring at once. In addition, whilst there were only eight participants, this is considered a good focus group size, however, the research stemmed from each persons' individual experience, background and upbringing. As a result, this method could not effectively account for the entire population. Despite my initial apprehension for using this method due to its subjectivity, further secondary and primary research validated many of the ideas and perceptions raised. Due to this, the conclusions drawn were evidently reliable and insightful in providing a cross-cultural lens. This was overall beneficial towards the entire construction of my PIP, from initial construction to synthesis of the final project.

Personal reflection

Personal reflection requires you to think critically and make meaning from reflecting on both the topic and your personal experiences related to the research area. You need to reflect upon and evaluate your own experiences, memories, values and opinions to generate synthesis. As there tends to be a dominance of one perspective, bias needs to be negated to ensure the validity of the data you are developing. Personal reflection enables the integration of connections to be made between personal experience and public knowledge. However, due to an over-reliance on this research method, the data's reliability is limited, and the researcher needs to be mindful of assumptions. This research method has gained

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contemporary relevance, and the synthesis generated and new knowledge communicated is viewed as valuable and reliable.

Reflection questions to assist in making connections include:

1 What have you learnt about your topic?
2 How does this knowledge relate to your experiences?
3 What connections can you make between the secondary data, primary data and personal reflection?
4 Thinking critically, what values are identified in the connections between data collected and your insight?

There is no recommended number or combination of research methods. There are many combinations for research design, and you must be able to justify your own unique combination of approximately three or four. The wide reading of academic sources, to begin with, has its advantages. You can gain a depth of understanding of your topic from several different authors as well. Wide reading enables you to gain inspiration for asking questions about ideas presented in other people's research. All research should lead to further questioning, idea building and investigation.

In the following extract, Bianca's research methods are justified in her log, where she also acknowledged the limitations of some research.

Bianca's combination of research methods

My three initial planned methods included a questionnaire, interview and content analysis that analysed toy catalogues overtime and the gender stereotypes associated with it. However, throughout the content analysis, I encountered difficulty collecting data that was valid and of a substantial amount. The sources were extremely limited, attempting to ensure validity by focussing on one toy retailer per analysis. I overcame this challenge by examining the prevalence of gender commodification overtime by conducting a focus group, including a male and female each from Generation Z and Generation X. This allowed me to find what their childhood toys were, and thus investigate elements of continuity and/or change. This was beneficial, able to shed insight into the experiences of the participants, discover whether they were aware of the influence, and extend on the data obtained from the questionnaire.

After conducting the first interview, with Sajal Roy, PhD candidate at the Institute of Culture and Society at Western Sydney University, I noticed gaps in the research focussing more on gender performativity than commodification. Consequently, I conducted a second interview with Associate Professor Jorge Knijnik from Western Sydney University, to deepen my knowledge on the commodification of gender. The interview's flexible nature allowed me to extend on this, gaining a comprehensive understanding by providing follow-up questions. This allowed me to gain two expert perspectives that were informed, detailed and unique to each other, though responding to a set of standardised questions. Sajal provided a new perspective on gender neutrality, addressing the difficulty implementing gender neutral bathrooms, and remaining socially literate, mindful of how this may interfere with religious beliefs. Jorge provided a different view, believing traditional views should be challenged to progress.

I experienced difficulty during my questionnaire, with a higher percentage of female participants than male, and a smaller percentage who were between the ages of 31 to 60+. This has been acknowledged within my research and the results were nonetheless, useful and vital for my research.

Once you have administered your research methods and have gathered your data, sort the ideas into themes to analyse your findings. An important skill is the 'application' of data found instead of 'use' of data found. The students who write the better PIPs apply their findings rather than use their findings in the central material.

TABLE 4.3 Examples of research combinations that may assist your data-gathering process

Sample approach 1	Sample approach 2	Sample approach 3
Secondary research	Secondary research	Secondary research
Interview	Focus group	Observation
Focus group	Case study	Statistical analysis
Personal reflection	Participant observation	Case study

Bianca's example of applied social and cultural research methods

Gender commodification views gender roles to be constructed and produced through commercialisation. Through this commercialisation, the roles and responsibilities of females that have arisen socially, culturally and politically are transformed and represented in the market to attract customers (Saltmarsh, 2009). The construction of male and female identities and bodily appearance have become commercialised by corporate companies as well as small or medium enterprises (Interview with Roy, March 2019). Individuals are actively and continually shaped by social agencies such as mass media that influence their gender identity (Saltmarsh, 2009). This identity is also influenced as a result of consumption activity which is largely examined by advertisers and manufacturers to enhance commercial success (Kacen, 2000). The 2012 BIC "For Her" pens were targeted to women promising to, "fit comfortably in a woman's hand". As an attempt to increase sales, BIC released the pre-existing ballpoint pens modified with these pink and purple floral designs, retailing for $2.23 more per pen than the original as seen in Figure A. Despite, the influx of backlash regarding the release of the pens and ridicule faced during an Ellen DeGeneres segment, they remain on sale (Phu, 2017). **This reveals the exploitation of commodification, using the female identity in order to make money. Although $2.23 may seem insignificant, this has overarching potential implications, reinforcing traditional and archaic stereotypes that permeate contemporary society. It is these forms of commercialisation that exploit women, having to pay more. The prevalence of this gender commodification is still evident, seen in the questionnaire with 92% of participants observing advertising targeted at a specific gender in department stores such as Kmart, Big W and Target, 90% in clothing stores such as H&M and Cotton On, and 45% in grocery stores such as Coles and Woolworths (Questionnaire, March 2019).**

In this example, Bianca demonstrates the communication of her data found. Bianca integrates a sequence of secondary research findings followed by a quote from an interview. In doing this, Bianca creates added meaning to demonstrate the application of research data.

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Maigan's example of applied social and cultural research methods

Communicative affordances are defined as an interaction between subjective perceptions of utility and objective qualities of a technology that alter communicative practices of habits. (Schrock, 2015.) The device's capacity to provide 'portability, availability, locatability and multimediality' are the functional aspects of phone communication affordances, inherently embedded within social norms and legitimised practises (Schrock, 2015). **Drawing from this notion, the increasing social reliance on the digital landscape of communication has, in turn, catalysed the development of new shared behavioural and societal patterns.** Whilst the term 'affordances' was not explicitly used throughout the interview, Dr Gribble analyses the integration of phone usage within communicative social norms, stating 'the attached importance of communication has created an ambient intimacy within society, altering the dynamics of interactions to become more group-oriented' (Schrock, 2015). **I found this statement to be palpably supported through questionnaire results surrounding mobile etiquette**, where individuals of diverse backgrounds, generations and ethnicities validated witnessing 'groups of people out together but all on their mobile phones' and 'families not engaging in conversation, rather immersed in their mobile sphere' (Primary Research). **This accentuates how the perceptions of the devices' communicative affordances have led to socially constructed behaviours of engaging in perpetual contact, evident as individuals are paralleling other people's constant communication behaviours within social situations.** Ling explains this mirrored behaviour further, highlighting that 'the meaning of mobile phones have shifted from a personal to a social mediation technology that shapes and facilitates the functioning of the group and the conditions for all social interactions alike' (Ling, & Campbell, 2011). **This suggests that despite mobile phones being a tool for 'potential communication' rather than 'determined communication', socially paralleled behaviour like this increases the social expectation of availability, ingraining connected presence within individual behaviour and the concurrent widespread conformity to being perpetually online and available. Therefore, it is revealed that the emergence of continual communication is a communicative affordance experienced by 'all individuals' and 'all generations alike', the mobile phone increases societal connectedness, drawing on the collective experience of being immersed and surrounded by this technology.**

In this example, the data researched is integrated, and then meaning is created through analysis and the use of statements such as 'I found this statement ...'; 'This accentuates how ...'; 'This suggests ...' and 'Therefore, it is revealed'. Maigan is applying the data from her chosen research methods.

Ling, R., & Campbell, S. (2011). *Mobile Communication*, Transaction Publishers, pp. 89–244. https://trove.nla.gov.au/work/38511599. Accessed 14 June, 2020. Schrock, A. (2015). 'Communicative affordances of mobile media: portability, availability, locatability, and multimediality', *International Journal of Communication*, ijoc.org.

Make informed judgements on the usefulness, validity and bias of information

You need to make a qualifying statement about the quality of the research that has contributed to your PIP. Sources of information should be varied and evaluated for their usefulness as an academic source. The following checklist provides a set of criteria to make informed judgements about (evaluate) the usefulness of information.

Criteria	Questions to ask yourself
Time	Does my topic require current information? Do I need to compare older sources with more contemporary sources?
Relevance	Does the source represent a more general approach to my topic? Is the source from a different country so may not be relevant to my topic? Is the source relevant to the specific aspect of my topic?
Authority	Is the author or organisation qualified to write about my topic? What makes the author reliable and credible? Does the author have a clear agenda?
Accuracy	Is the information within the source supported by evidence? Is the information factual? Has the information been reviewed by other experts?
Purpose	What is the purpose of this information? Is the author biased or persuading the audience to accede to his or her perspective? Does the information try to sell a product or ideology?

Insight into the validity of a source and accounting for any bias will ensure that you demonstrate an informed judgement of the research and are able to link it to the hypothesis. Bias can occur in the research in a number of different ways:

- the sample (e.g. age, size, location, beliefs, culture)
- the researcher's cultural background and worldview
- cultural relativism
- the research shows only narrow or single perspectives.

Validity refers to how accurately the research measures what it is intended to measure. For example, if a student was presenting a PIP on attitudes to volunteering and only interviewed two people for the research, this would not be valid research as it only covers two perspectives. A better method would be to conduct a questionnaire with a large sample size.

Making an informed judgement about your research methods requires you to critically analyse your process, including ways the research design could have been refined or improved.

Annotated primary research method in Bianca's PIP: Questionnaire

This questionnaire was significant to my research, providing quantitative data through a range of close-ended and open-ended questions. It contained a sample of 166 people and was useful in examining the prevalence of gender commodification, views on performing femininity and empowerment, and perceptions on gender neutrality. **To address reliability, a pilot study was conducted prior with a sample of five people, ensuring there were no leading questions to avoid social desirability bias.** 1

This was crucial for collating reliable data, ensuring the participants raised their honest opinions. The questionnaire was also anonymous which was crucial for obtaining reliable and genuine responses and limiting potential biases. The topic of feminism holds many contrasting views and perspectives, and thus anonymity was guaranteed, and non-identifying data was collected to ensure the participants felt comfortable to raise their honest opinions. **There was an element of bias with a skew in gender and ages. This suggests that older generations and males may have been underrepresented. This has however, been recognised within my research and the results were nevertheless, pivotal to my research.** 2

This method allowed me to address gaps in the research such as reasoning that could be more adequately addressed in the focus group.

1 Informed judgements about the usefulness, validity and reliability of her questionnaire are evident in Bianca's annotations. Bianca addressed reliability by conducting a 'test' to ascertain if her questionnaire is appropriate. She demonstrates she is aware of potential bias in her research and has made a judgement about how this may occur, e.g. 'social desirability bias.'

2 Bianca has identified that there is bias in terms of gender and age – then made a clear judgement about the influence of this on her research, e.g. 'This suggests that ...'

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Annotated secondary resource in Maigan's PIP

Ling, R. & Campbell, S. 2011, *Mobile Communication*. Transaction Publishers, pp. 89–244. https://trove.nla.gov.au/work/38511599. Accessed 14 June 2020.

Research conducted by Rich Ling and Scott Campbell offered qualitative and quantitative data that elucidated the paradoxical perceptions of mobile phone use in 'bringing us together and tearing us apart'. As this was relatively similar to my project base, **this information helped validate my findings and the ideas I had within my own writing.** The two authors also contributed to other journals that I had read and there were recurring in-text citations in a plethora of other sources I had analysed, including 'Distracted: Staying Connected without Losing Focus' and 'Towards a Greater Sociological Theory of the Mobile Phone', **aiding in the indication that their research was pertinent and credible.** As the book grappled with both sides of the mobile phone debate, I can conclude it to be an objective piece of writing. This also meant **I could effectively utilise it for reasons both for and against social connectedness, providing sources for the opposite arguments in my second chapter that were not as common in other secondary research found.**

1 This example shows an annotation taken from Maigan's resource list. Maigan was able to effectively make an informed judgement about why the resource was useful.

2 Maigan verifies the source by commenting on the author's contributions to other journals, which adds further credibility.

3 Maigan notes that the book addressed different perspectives, so she was able to make an informed judgement about the purpose of the source and its usefulness in her research.

Effectively apply and integrate social and cultural terms and concepts

Society and Culture is a conceptual course. The concepts form the framework from which ideas and research are developed.

There is a difference between *using* Society and Culture concepts and *applying* them to your research. You should not simply provide a definition of the concept but apply it in such a way that you are able to show an understanding of its meaning and put it in context. Concepts need to be the central point for analysing ideas and linking these ideas to research.

Conceptual content in Bianca's PIP

This **commodification** of gender has thus, enforced **gender** roles and influenced many individuals regarding their 'performance of gender'. However, this has the potential to enforce **stereotypes** that may be harmful or promote gender **inequality.** These stereotypes are in many cases, used to exploit women through increased prices and may minimise women's opportunities. The real question that remains is whether performing the traditional role of femininity can be **empowering** despite this exploitative nature of commodification overtime?

Bianca integrates society and culture terms and concepts effectively to demonstrate a rigorous understanding of her ideas. She links concepts such as commodification, gender and stereotypes in a way that provides a meaningful connection to her topic. The PIP extract shows how the concepts enhance the communication and social and cultural literacy of Bianca's research.

Conceptual content in Maigan's PIP

These connections have traditionally been fostered solely in the physical realm of life; however, the rise of portable communications have created a social shift, enabling social contact within a virtual **environment.** As a reflection of Australia's social **value** of connectedness, in conjunction with the growth of **consumerism**, the innovation of the mobile phone's portable capacity enables users to transcend traditional limitations of communications and connect to others irrespective of **time** and physical location.

Maigan applies social and cultural terms and concepts effectively to support the synthesis of new ideas. She effectively links concepts such as environment, values, consumerism and time to show how social structures have changed due to the use of mobile phones. It is clear that Maigan understands these concepts and has applied them to enhance communication of her ideas.

Comprehensively address cross-cultural perspectives and continuity and/or change

A cross-cultural perspective is different from your own perspective and experiences. Analysis of different ways of thinking should be integrated across the whole PIP. The cross-cultural perspective you address needs to be explained very clearly and justified to show how it is different from your own perspective. A cross-cultural perspective should be consistently integrated throughout your PIP and contribute to a depth of understanding of your topic.

Examples of cross-cultural perspectives could be those of people from a different:

- cultural or ethic group (e.g. migrant, Thai, Indian, Maori, Indigenous)
- gender or sexuality (e.g. male, female, transgender, gay, lesbian)
- subculture (e.g. hipster, surfer, punk rock)
- belief system or ideology (e.g. Buddhist, feminist, capitalist, communist)
- socioeconomic status (e.g. upper, middle, lower strata)
- environment (e.g. rural, urban, coastal)
- location (e.g. suburb, city, country)
- generation (e.g. Baby Boomers, Gen Y, Millennials).

Continuity and change are essential concepts that need to be considered when constructing your hypothesis. A helpful way of thinking about this is to try linking the past, present and future (or two of the three), for example.

Questions to ask when reflecting on continuity and/or change may include:

- How have things changed over time?
- How have things stayed the same?
- How might things change in the future?
- Who has or has not benefited from the change?
- What has caused the change?
- Why have some traditions continued?
- To what extent have values and social norms changed as a result of ...?

Cross-cultural perspectives and continuity and change in Bianca's PIP – extract 1

There is a sense of contradiction that manifests with many researchers concluding that gendered advertising has increased over time, yet contemporary society has become increasingly progressive and accepting of individuals deviating from the traditional gender roles.

Continuity and change in Bianca's PIP – extract 2

[Bianca included a graph and analysed the data.] As seen in Figure C, there was an 11 per cent increase in girls owning dolls, Barbie's or Bratz Dolls from Generation X to Generation Z. This suggests that the reduced gendered advertising may have had somewhat of an impact on the toys owned by young girls, however it has remained fairly continuous overtime. These changes may have occurred with increased exposure to societal ideals of femininity that have been culturally transmitted overtime.

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Continuity and change are comprehensively addressed and integrated throughout Bianca's PIP. Her topic, 'an investigation into how gender and femininity have been commodified over time, and the extent to which this commodification is exploitative or empowering for women', is inherently looking at continuity and change. Extract 1 makes a qualified judgement about the extent of change, using terms such as 'increasingly' and 'deviating'. Extract 2, drawing on Bianca's primary research, reflects on aspects of continuity between generations. She provides an insight into the reasons for change, 'increased exposure to societal ideals of femininity'.

Cross-cultural perspectives and continuity and change in Maigan's PIP

The Baby Boomers stated that picking up a phone in the midst of conversation to interact with someone else is disrespectful, offensive and discourteous. Further, the responders highlighted the previous conversational values prior to mobile phone innovation, positing that 'everyone's attention used to be fully immersed in the present moment, rather than rudely divided between virtual and current company'. Psychologist, Tracey Mitchell succinctly supports this notion stating that 'the capacity of mobile phones to disengage people from physical discourses can inhibit depth of interactions'. Contrastingly, Generation X participants claim technological devices are also incorporated into the conversation that enhances rather than detracts from social relationships, for example researching relevant information and starting conversations. This exemplifies that rather than having a straightforward social etiquette that coincides with the social norm, different cultural spheres have subjective perceptions for acceptable behaviour of phone use within communication. This tension and lack of clarity leads to increased intergenerational communication breakdowns, a notion detrimental to the quality of social connection between generations.

Maigan comprehensively addressed the continuity and/or change element and the cross-cultural perspective in her PIP, as evidenced in this extract. She questioned people from different generations about their views on changes in social norms due to mobile phone use. Maigan focused on changes in values and perspectives from the different generations. This focus identified changes in values between different times and provided a worldview different from that of Maigan; for example, 'the responders highlighted the previous conversational values'. Two different perspectives are addressed to demonstrate how generational influences can impact on ideas, thus clearly aligning to social and cultural literacy.

Present a clear, coherent and well-structured Personal Interest Project and demonstrate highly effective communication, incorporating accurate and appropriate language and, where applicable, graphic forms

The PIP should be written using an academic style of writing. Academic writing is a formal style that is structured, clear and supported by evidence. Writing in an academic voice will demonstrate that you can think critically and have a high level of conceptual understanding.

Integrating a personal and conceptual insight, while maintaining an academic tone, is an important skill and a valued feature of the PIP.

Effective communication means that content is structured in a logical manner and where ideas are developed, explanations are detailed, and limitations are acknowledged. It also means using course-specific language, perhaps adopting an academic perspective, insight, critique or conclusion. Information needs to flow in a logical manner, linking the introduction to the log, to the central material and then to the conclusion. Your PIP will require a number of draft editions prior to final submission as it takes time to refine all your information and to write clearly and succinctly.

Create a mind map of all the significant ideas and concepts that are relevant to your topic. Then consider if there is a way these can be grouped or organised into related subtopics and aim to develop these into three distinct areas that have a logical progression. These areas can form the basis for your PIP structure and become the chapters of your PIP, allowing you to break down this significant project into manageable sections. Consider giving each theme a working title that clarifies the purpose for your work in that section.

Consider the following questions throughout the PIP process, but particularly during the process of writing. Each may trigger further thought and help you add depth to your analysis.

- What themes emerge when examining your results from a couple of research methods?
- Why did your research yield these results?
- What are your thoughts about your findings?
- What other information can your findings be compared to? Find similarities and differences between these.
- What summative comments can you make about patterns, trends and insights from the information relating to your topic?
- What are the implications of these patterns, trends and insights? Can you recommend courses of action?
- Can a social theory be applied to your topic (or parts thereof)?
- Is there general agreement about your comments? Or, in what circumstances may exceptions exist? Can you include a variety of perspectives?
- What cross-cultural aspects or aspects of continuity and change can be addressed?
- What concepts are applicable? What aspects of the macro, meso and micro levels of society are relevant?
- What have you learnt from this process?

You may make definitive statements, but ensure you support each with evidence, or, if some data contradicts your statement, explain why or acknowledge there is an exception to the conclusions you have drawn. For example, do your questionnaire results complement your interview results, and do they correlate with findings in your secondary research? Looking at this comparative detail in your results is a method of triangulation and is an important step in your synthesis and overview of all your results. It is not necessary that all results are compatible; if there are contradictions that is fine as this will demonstrate the complexity of the issues. The use of different sources of data offers multiple perspectives, which will enhance the findings in your PIP. Paragraphs need to be structured and sequenced in a way that demonstrates your analysis and interpretation. Remember, always relate information back to your hypothesis or question.

Extract of Bianca's PIP showing the use of appropriate graphic forms

Typical characteristics associated with masculinity include dominance, independence, strength and rationality (Taylor, 2003). This was aligned with the results of the questionnaire as depicted in Figure C (Questionnaire, March 2019) with the four foremost masculine traits in descending order including strength, independence, dominance and assertiveness. This reveals an element of continuity and a transmission of culture, with many perceptions on femininity and masculinity becoming normative and remaining relatively consistent between past academic studies and the questionnaire results.

Perceptions of masculinity	Male	%	Female	%
Empathetic	16	38	22	18
Strong	38	90	117	94
Weak	4	10	9	7
Compassionate	13	31	41	33
Gentle	10	24	16	13
Nurturing	10	24	19	15
Assertive	26	62	100	81
Independent	30	71	87	70
Dominant	26	62	106	85
Sensitive	11	26	15	12

Figure C: Questionnaire perceptions of masculinity

In order to maintain social cohesion, many groups have conformed to traditional gender roles. Thus, commodifying gender may have an instrumental impact on the socialisation of children, influenced by the inundation of gendered advertising and promotion.

Bianca referred to and used tables of data within her PIP. She reaches a conclusion and relates it back to her hypothesis, thus showing effective communication.

In putting together your PIP, think carefully about the audience. Communicating in appropriate written or graphic forms entails a good page and document layout and perhaps the inclusion of relevant graphics, such as diagrams, tables, graphs and photos. Think carefully about what graphics may enhance your central material. Also, if you use a quotation of a few lines, make it stand out as an indented separate section. Each addition must be discussed within your text.

Punctuation and grammar tips to help with effective communication

- **Paragraphs:** Construct your paragraphs based on a key idea and check your use of Society and Culture concepts to fully explain this key idea. Ensure paragraphs flow and ideas are linked from one paragraph to the next. You must fully explain an idea; do not presume knowledge that the reader may not have.
- **Avoid contractions:** Write the full word, such as 'cannot', 'do not', 'it is'. However, if it is a quote from an interview, you can use contractions if that is what the interviewee said. Use quotation marks and avoid 'etc.'.
- **Capital letters:** Each proper noun starts with a capital letter. Avoid writing your PIP in a short-hand or casual style. The PIP is a formal piece of writing and requires correct grammar, spelling and punctuation.
- **Avoid wordy expressions:** You have a maximum of 4000 words to convey complex ideas and information when explaining something, so get straight to the point and provide evidence to support your claim.
- **Referring to research methods:** When you first refer to a research method you have used, ensure you have identified if it is secondary or primary, qualitative, quantitative or both.

- **Page breaks:** Insert page breaks at the end of each chapter if applicable. This means that as you edit material in a previous section you do not disrupt the pagination of your document.
- **Use Australian spelling:** This includes -ise and -yse spellings, e.g. 'socialisation', 'analyse' and 'modernisation'. Avoid 'socialization' and 'modernization', which are more common in American writing.
- **Apostrophes:** An apostrophe is used to show possession/ownership. The key question to ask is: Who is the owner?
  - For singular possession, place the apostrophe before adding *'s*. For example, *the questions of the interviewer* can be expressed as '*the interviewer's questions*'.
  - When there are a number, or plural owners, the apostrophe goes after the final 's' to indicate that there is more than one owner; for example, *the respondents' answers*. The apostrophe after the 's' tells us there are many respondents; *the respondent's answers*, with the apostrophe before the 's', tells us that there is one respondent. Consider also *The students' participation was crucial*. The apostrophe after the 's' tells us there were many students; but note *The student's participation was crucial* refers to only one student.
  - For a word that is already plural, put the apostrophe before the 's': *women's, children's, men's*.
  - No apostrophe is needed for 'its' to indicate possession. You simply write 'Its': *The weakness of the survey was its length.* If an apostrophe is used it means 'It is'. *It's always the case* means *It is always the case.*
  - No apostrophe is needed when referring to time, e.g. *in the 1980s*.

PIP CHECKLIST

Use this checklist for your drafts and final submission. Check that you have:

- regularly saved your work. It is wise to save versions to three different places such as USB, cloud and email
- been original and creative in your approach
- checked that page numbers are correct
- removed any reference to your name, your teacher's name and your school
- ensured confidentiality: remove participant names, unless permitted to include
- referenced sources accurately and consistently throughout
- annotated each resource
- labelled and discussed any graphics
- included a balance of qualitative and quantitative research methods
- addressed the micro, meso and macro levels of society
- provided evidence of personal experience and public knowledge
- included a cross-cultural perspective throughout
- addressed continuity and/or change
- answered your PIP topic question or supported/disproved your hypothesis
- made your subject matter accurate and clear
- included a variety of perspectives.

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5 SOCIAL AND CULTURAL CONTINUITY AND CHANGE


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The focus of this chapter is to understand the nature of social and cultural continuity and change and to examine it by applying research methods and social theory in relation to the United Arab Emirates.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H2** explains the development of personal, social and cultural identity
- **H3** analyses relationships and interactions within and between social and cultural groups
- **H4** assesses the interaction of personal experience and public knowledge in the development of social and cultural literacy
- **H5** analyses continuity and change and their influence on personal and social futures
- **H6** evaluates social and cultural research methods for appropriateness to specific research tasks
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Beliefs A set of opinions or convictions; ideas we believe in as the truth. Beliefs can come from one's own experience and reflection, or from what one is told by others.

Change The alteration or modification of cultural elements in a society. Change to society can occur at the micro, meso and macro levels. It can be brought about by modernisation processes, including technological innovation. This force results in an alteration to culture.

Conflict A perceived incompatibility of goals or actions. Conflict can occur at all levels in society and its resolution can involve modification to what was previously in place.

Continuity The persistence or consistent existence of cultural elements in a society across time. Continuity can also be referred to as the maintenance of the traditions and social structures that bring stability to a society.

Cooperation The ability of individual members of a group to work together to achieve a common goal that is in the group's interests and that contributes to the continued existence of the group.

Empowerment A social process that gives power or authority to people at a micro level, to groups at a meso level, and to institutions at a macro level, allowing them to think, behave, take action, control and make decisions.

Modernisation A process of dynamic social change resulting from the diffusion and adoption of the characteristics of apparently more advanced societies by other societies that are apparently less advanced. It involves social transformation whereby the society becomes technologically advanced.

Sustainability The required development to meet current human needs, whether economic, social or environmental, without jeopardising the needs of future generations or the health of the planet for all species depending on it for their existence.

Tradition Cultural practices and beliefs that are passed down from generation to generation, often by word of mouth and behavioural modelling, that are integral to the socialisation process and that represent stability and continuity of the society or culture.

Values Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

Westernisation A social process where the values, customs and practices of Western industrial capitalism are adopted to form the basis of cultural change.

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THE NATURE OF SOCIAL AND CULTURAL CONTINUITY AND CHANGE

Social **change** is generally defined as a significant alteration to various aspects of societies or cultures over time where social patterns, processes, interactions or organisations are replaced.

The nature of continuity and change

Social change is not just about a passing trend or fad that peaks and then dies out. It refers to long-term shifts in human behaviour, cultural **values** and attitudes. Social change affects every country in the world. It is most often seen in the social institutions of family, education, religion and industry. It can originate from within the society (internal source) or from outside the society (external source). Some examples of profound, long-term social changes include:

- the industrial revolution
- the abolition of slavery
- women's suffrage
- international resistance against apartheid
- secularisation
- intercultural marriages
- smaller family sizes.

These changes can be initiated by a community or may be part of social and cultural development. Similarly, **continuity** within societies and cultures may be a natural process or the deliberate maintenance and preservation of some elements.

Change is a complex process

Most sociologists agree that social change is non-linear in that it does not follow a single path or pattern. However, due to the dynamics of societies and cultures, it can affect – and is affected by – many variables. Social change is a complex process because there is a plethora of causes, multiple outcomes and groups that resist. It is made more complex again by the potential impact and rate of that change across communities, environments, religious groups, ethnicities, genders and continents.

The nature and number of human interactions means that change is complex. People have an innate desire to thrive, meaning that changes will almost always benefit one group more than another, creating different power structures and levels of commitment to a cause. The ramifications of social change are made even more complex when catering for the needs of certain groups, preventing discrimination and acknowledging social stratification, for example.

Different levels in society also make change a complex process. For example, macro-level change may filter down to affect individuals on a micro level. In the same way, if meso-level changes are instigated, they can affect both macro and micro levels of society. Change is also complex because of additional challenges, such as preserving heritage in times of technological advancement, and because of issues related to the size and rate of technological change. Social dynamics and economic activity make social change a complex process.

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ACTIVITIES

1 What is social change?
2 List three examples of significant social changes.
3 Why is social change considered a complex process?

Research

4 What is social Darwinism? How does this theory explain social change?

Social media's role in social change

Social change processes and awareness of issues have the potential to accelerate as a result of social media and communication technologies. A Facebook user may be more aware of local issues in another part of the world now compared to previous decades. Instigators of social change can also gather support more easily online; however, at times it may not eventuate in real social change. The Arab Spring in the early 2010s utilised social networking sites to topple dictators. Activist Fawaz Rashed articulated how communication technologies aided the 2011 Egyptian revolution. She said:

> We use Facebook to schedule the protests, Twitter to coordinate, and YouTube to tell the world.
>
> PN Howard, 'The Arab Spring's cascading effects', *Pacific Standard*, 23 February 2011.

INSIGHT

WHY THE 'LIKE' BUTTON MAY BE KILLING ACTIVISM

From activism to slacktivism

Many of us have watched the unfolding of events, together with endless commentary, through social media sites like Facebook, Twitter and YouTube. Depending on our politics, we may have clicked 'like' or 'love,' thumbs up or thumbs down. We may have made a comment of support or criticism. We may even have chosen to share the post with others.

Social media has become a major avenue for political expression. Twitter has played an important role in the organizing of pro-democratic political dissent around the world. The Arab Spring and other political movements may never have occurred, at least not in the same way, without social media. Social networks allow us to speak our minds and broadcast our opinions to vast numbers of people in a way that no ordinary citizen could have done only a decade ago. There's a certain sense of accomplishment, even glee, that one can experience by clicking the 'like' button or by retweeting a particularly juicy quote. Is it actually doing any good? Are we actually making a difference? Or, are we just indulging in a form of entertainment or even self-aggrandizement?

It's called slacktivism or, more technically, token activism—the taking of an easy 'token' action in support of a cause, even though it may actually do no real good.

One explanation for why slacktivism may be dangerous is that it satisfies an urge without actually doing anything. You can think of the desire to take political action as a kind of psychological itch we need to scratch. Of course, there is more than one way to scratch that itch. We can march in protest, make a donation to a nonprofit organization, blog, sign a petition, or click 'like' on a Facebook post, among many others. All of these actions will scratch that itch, but some of them are more politically constructive than others. The difficulty is that, once our need to act has been satisfied, we may not be as motivated to do more. Once we click 'like,' we may actually be less likely to take more effective political action. So even though posts on Facebook can help build consciousness and organize people, they also can be a substitute for real action. This has led some organizations to urge people not to congratulate themselves too much for their social media activities. Crisis Relief Singapore (CRS), for instance, ran an ad campaign featuring photos of suffering individuals surrounded by crowds of people giving them a thumbs up. CRS's slogan, 'Liking isn't helping,' aptly captures the potential danger of slacktivism.

Social media activism can sometimes organize mass action and other times lead to social loafing.

↘

Slacktivism can sometimes encourage people to take further, more elaborate actions, depending largely on whether the initial token activity was done publicly or privately. Publicly clicking 'like' helps us to feel good about ourselves and confident that we appear good in the eyes of others.

David B Feldman, 'Why the "like" button may be killing activism', PhD, *Psychology Today*, 17 February 2017.

QUESTIONS

1. How does slacktivism differ from activism?
2. Determine whether slacktivism or activism is more effective and why.
3. Think of an issue you may have pressed the 'Like' button for.
   a. Describe the issue.
   b. What were the outcomes of your action/inaction?
   c. How would a socially and culturally literate person respond to this issue?
4. Analyse the role of communication technologies in facilitating or hindering social change.

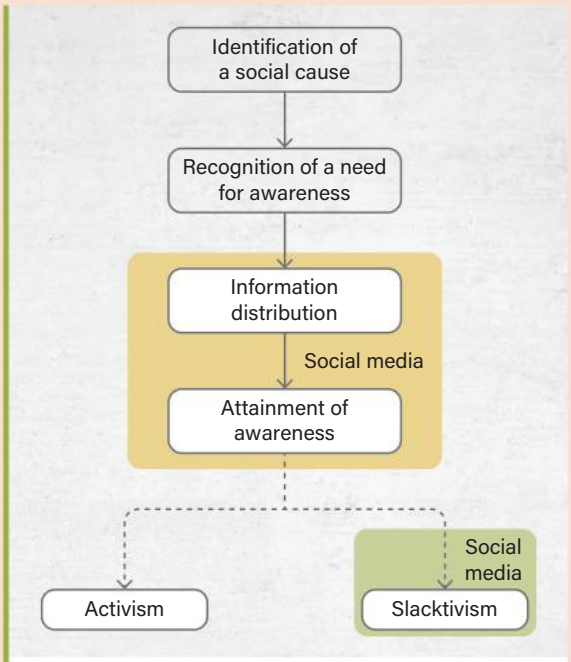


FIGURE 5.1 A process diagram of social media-based activism and slacktivism

Evolutionary change

Evolutionary change describes incremental alterations that accumulate over a long period of time to shift society on a large scale. Continuity is a significant element in evolutionary change because of the time it takes for change to take place. Changes may be triggered by internal factors in a society, such as the level of technological development or moves towards democracy, or external factors outside the society, such as **Westernisation**. Changes may take place at the micro level first and then grow to affect the meso and then the macro levels in society – or vice versa.

Examples of slow social change include:

- **bureaucratisation (a macro-to-meso-to-micro change)** – as society grows and becomes more complex, organisations such as the government and other administrative bodies put in place systems and processes in an attempt to manage the huge population that they interact with. Outcomes of this process include the formation of a distinct hierarchy, the division of labour into the smallest parts of a task and specialisation. Because of this, employees are often unwilling to take on a task outside their area of expertise to avoid having to problem-solve. Changes in social roles are evident
- **environmentalism (a micro-to-meso-to-macro change)** – advocates for the protection of the environment have become increasingly vocal over the past century. They attempt to achieve a balance between productive human activity and the Earth's natural cycles. This social movement has introduced the concept of **sustainability** into the psyche of people all over the world, slowly changing environmentally destructive practices once thought to have a benign effect on the environment
- **demographic change** – it often takes a few generations to see the effects of social change and alterations on population composition, characteristics and structure (see figure 5.2). Examples of demographic changes include an ageing population, net migration, decreased

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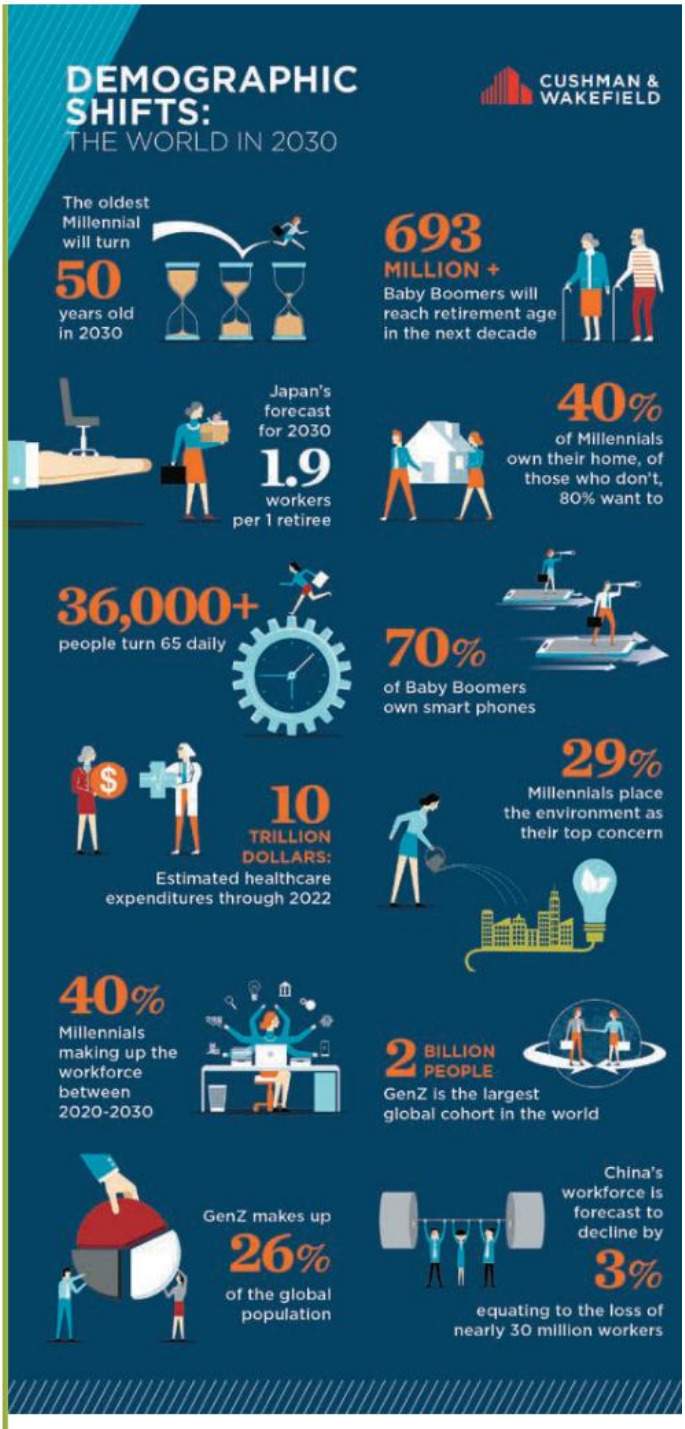
fertility rates, secularisation, increased life expectancy, increased levels of education, increased income and population growth. Demographic changes in Australia are often detected in the data gathered via the Census, held every five years. Such changes then affect government planning and provision of services, housing, health and education.

Transformative change

Transformative change is profound and permanent. In some situations, it can be more dramatic and more rapid than evolutionary change. Transformative change may take place in a shorter time frame and is often triggered by technology, strong social movements, rebellions or revolutions. Each involves communities using resources and engaging supporters to oppose the current situation, or status quo. Each also involves confronting social norms, but not necessarily by engaging in **conflict**.

Transformative change may occur concurrently at macro, meso and micro levels by significantly altering social structures and systems in society and abruptly shifting people's expectations, values and actions. It is important to note that this type of change is irreversible.

Groups experiencing inequalities in access to political and legal services, economic opportunities and social life can often trigger social movements, especially when they have not been able to achieve equality using conventional methods such as petitioning, boycotts or social media campaigns. Some, but not all, social movements have a long-lasting impact on society. Social movement is about empowered groups taking action to change their circumstances. They are organised groups, united by their cause and can grow into huge networks, gathering power to instigate social change.



With kind permission of Cushman & Wakefield https://www.cushmanwakefield.com/en/insights/demographic-shifts-the-world-in-2030

FIGURE 5.2 Demographic shifts: the world in 2030

Most protests and social movements arise because of resistance to continuities and the fact that nothing has changed, when perhaps it should have; for example, limited access to health care, income inequality, inadequate housing or violence against women. The social and cultural continuities stem from a majority preference for maintaining order, peace, stability and the shared belief that social systems are fair and just. The populace accepts the status quo and authorities legitimise inequalities, coercion, excessive force and intimidation, for example. When people want change and don't get it, they may cause conflict in a violent way because they feel that is the only avenue left for them to be heard, like revolutions or wars.

TABLE 5.1 Examples of social movements

Social movement	Goals
Feminism	To achieve political, social and economic equality for women and a voice in issues affecting them
LGBTQIA+	To eliminate discrimination and advocate liberation and acceptance in civil and political life, and achieve equality, particularly marriage equality
Fair trade/Ethics	To reduce exploitation of workers in developing countries by paying a higher/fairer price for goods and purchasing from ethical suppliers
Occupy	To reduce differences in society and promote more even distribution of economic resources; gained momentum in 2011 but is now considered a failed movement as it hasn't gained long-term traction compared to other movements
Environmentalism	To protect ecosystems and prevent extinction of species, to promote sustainability, reduce reliance on fossil fuels in fighting the climate crisis to ensure a healthy future for planet Earth
Black Lives Matter	To advocate for non-violent protests against incidents of police; support and momentum have grown and the movement has broadened to include policy change, anti-racism and equality
#MeToo	To bring perpetrators of sexual violence and sexual harassment to account, involving women breaking their silence; spread rapidly throughout the world from 2017
Animal rights	To regulate the treatment of animals in research and exhibition, to treat animals humanely
Civil rights	To secure full civil, political, legal and economic rights for all African Americans, in the pursuit of equality
Arab Spring	To protest police brutality, dictatorship, corruption and unemployment in the Middle East and North Africa

#metoobacklash

University of Houston surveys in 2018 and 2019 show the fallout from this movement, known as #MeToo backlash.

INSIGHT

SOCIAL MOVEMENT: BLACK LIVES MATTER

Black Lives Matter: From hashtag to movement

Black Lives Matter is an activist movement which began as a hashtag (#BlackLivesMatter) after George Zimmerman was acquitted in the shooting death of Trayvon Martin, an unarmed African-American teenager killed in Florida in July 2013. The movement became more widely known and popularized after two high-profile deaths in 2014 of unarmed African-American men (Eric Garner in Staten Island, NY and Michael Brown in Ferguson, MO). Neither of the police officers involved in their deaths were formally indicated (i.e. formally charged with a crime).

...

There is a larger context and history of African American men and boys who were killed at the hands of the police, many of whom, like George Floyd (2020), were unarmed.

...

Ongoing local and national protests and other actions – often sparked by the deaths of other unarmed African Americans – have brought the Black Lives Matter movement to the public consciousness and conversation. Black Lives activists released 'Campaign Zero,' which includes ten policy solutions developed in conjunction with activists, protestors and researchers across the country, integrating community demands, input from research organizations and the President's Task Force on 21st Century Policing.

ADL, 'Black Lives Matter: From hashtag to movement', 2 June 2020.

While Black Lives Matter began as a hashtag on Twitter and other social media, it has since evolved into a 'movement'. As of August 2015, more than 1000 Black Lives Matter demonstrations have been held worldwide, bringing the movement to the public consciousness and conversation.

The Pew Research Centre analysed publicly available tweets with the #BlackLivesMatter hashtag, between 2018 and 2020. It was used millions of times per day during this period, spiking every time an incident of police brutality or racial inequality hit the media. It is a movement that has gathered traction since 2013 and gained widespread support, particularly since 2018.

↘

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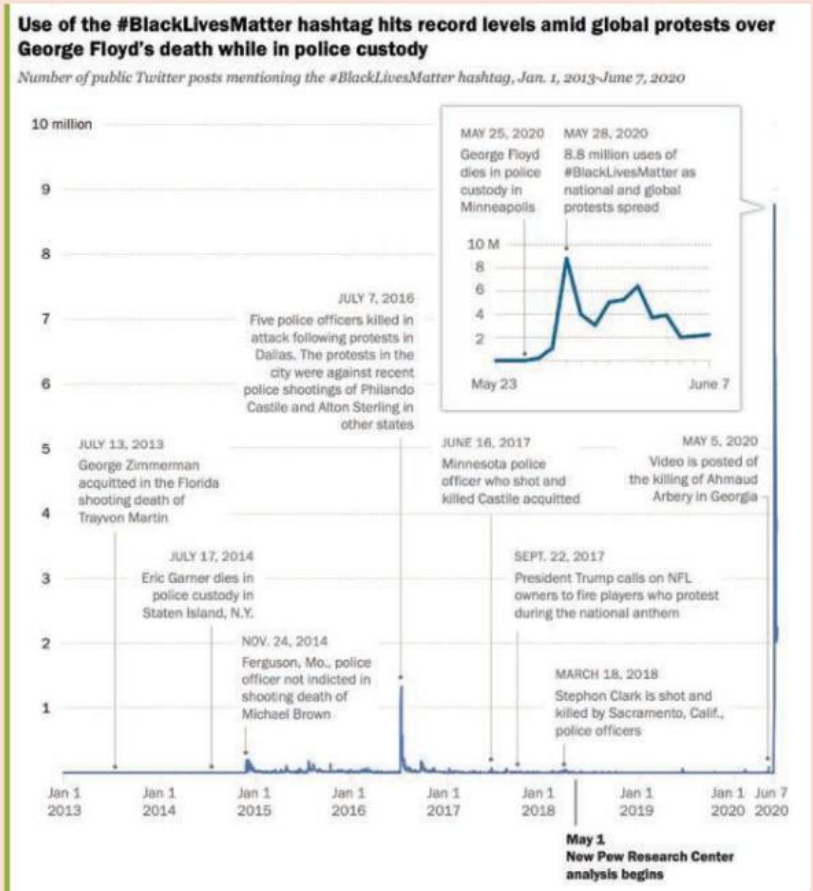


FIGURE 5.3 Use of the Black Lives Matter hashtag over seven years

QUESTIONS

1 When and why did the Black Lives Matter movement begin?
2 Describe the use of the #blacklivesmatter hashtag since 2013.
3 What do you think the impact of this movement will be on society in the future?

Class discussion

4 Why is the phrase 'all lives matter' considered controversial?

ACTIVITIES

1 Compile a list of characteristics of evolutionary change.
2 Distinguish between evolutionary change and transformative change.
3 Explain how social movements can trigger transformative change.
4 Social movements and revolutions often trigger transformative change. However, can you think of one or two social movements that may also fit the category of evolutionary change? Provide reasons for your response.

Research

5 Research *one* social movement and present the following information to the class:
   a origins of the movement: where and how did it begin?
   b purpose of the movement: why did it start?
   c extent of the movement: where and how did it gain momentum?
   d impacts of the movement on society: what short- and long-term effects has it had on society?

Resistance to change

Methods of resisting social change are almost unlimited. They range from disagreements on a micro level to strikes, boycotts and human barricades on a meso or macro level.

Societies can be very quick to adopt social changes but may be resistant and slow to adopt different cultural values and attitudes. Sociologist William Ogburn's cultural lag theory was developed to explain the extended period of time that a culture may take to change. He suggests that even though the development of tangible technologies may indicate a certain direction for change within a society, the non-material culture of values, attitudes and norms resists change and therefore takes much longer to catch up with new technology. The difference in uptake of changes creates maladjustment or 'lag time' in society.

Individuals and groups may resist social change for a variety of reasons, including:

- **the pace of innovation**, e.g. frustration at the frequent release of updated IT products and software versions. The change is too quick for them to cope
- **differences in beliefs, values and attitudes**, e.g. the denial of legally recognised same-sex marriage. The change does not align with their core beliefs and values
- **vested interests**, e.g. the loss of assets. The change may have negative economic impacts or affect personal and social status
- **tradition**, e.g. superstitions that prevent them from trying new things. The change may erode long-term cultural practices and interactions
- **fear of the future**, e.g. the removal of monarchies, status depreciation or increased complexity in life. The change may put them in a precarious, less secure position
- **ethnocentrism**, the belief that one's own perspective, ideas, experiences and beliefs are superior. The change may challenge their core beliefs and values, which makes them feel threatened
- **threat to power**, e.g. when President Donald Trump refused to concede defeat after Joe Biden won the US Presidential Election in 2020
- **misunderstandings**, e.g. when there is confusion over the need for change or when the reasons for change are unclear
- **threats to existing socially valued resources**, e.g. the Gonski 2.0 needs-based funding model for education as part of the 2017/18 federal budget. The change reduced funding to Catholic schools based on federal government calculations.

Examples of social movements that resist social change are the Ku Klux Klan (resisting African-American communities), anti-globalisation (resisting economics and cultural integration of countries) and pro-life movements (resisting abortion), all of which are viewed by others as discriminatory and impinging on civil rights.

INSIGHT

NAIL HOUSES IN CHINA

China's nail houses are a symbol of resistance to change (They are so-called because their owners, like stubborn nails, refuse to be prized out of their homes). To make way for infrastructure, business parks or other ventures, old family homes have been demolished. Some owners opposed such developments and refused to move because they would like to choose where they move to, or simply like where they live and may be uncertain about the future, and have declined the compensation offered.

↘

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Getty Images/AFP

FIGURE 5.4 One family refused to move, so the highway was built around them, Zhejiang Province, China.

ACTIVITIES

1. Provide reasons for individual and group resistance to change.
2. Discuss various outcomes of resistance to change in society.
3. Apply Ogburn's Cultural Lag Theory to a real situation and explain the differences between material and non-material culture in the time taken to change.
4. Reasons for resisting change generally fall into three categories. Find examples of resistance to change for each category and complete the table below.

TABLE 5.2 Reasons for resistance to change

Logical / Rational	Emotional	Social
When people don't have adequate knowledge to understand or evaluate the change, taking time to adapt	When psychological functions of fear, anxiety insecurity and suspicion prevail	When the change relates to the customs or values of the group, peer pressure means an individual may resist

5. Evaluate the role of power and authority in social and cultural continuity and change.

Influence of continuity and change on the development of society

A word on continuity

Social and cultural continuity is just as important as change, yet it is often overlooked. According to sociologist Orlando Patterson, a continuity refers to any object, process or type of event that persists between two or more periods of time. In other words, it is something that persists and some mechanism accounts for this persistence.

Indigenous Elders, such as those in Brazil, are acutely aware of the need for cultural continuity. Continuity is inextricably linked to language, customs, connection to lands, traditional healing practices and self-determination. Colonising powers truncated these aspects in favour of their own, which has also created ongoing issues for other Indigenous groups around the world.

Societies and cultures need continuities to function effectively and efficiently. Continuity provides a sense of security. If society experienced tumultuous change all the time, the result would be chaos and conflict. Society needs macro-level elements, such as government, institutions, language, economic systems and settlement patterns, to remain relatively stable over time. Social structures, such as the family, are the most persistent elements in society and they thrive on continuity. Consistency in the application of rules, standards of behaviour and codes of practice contribute to feelings of stability and predictability, which makes people at all levels of society feel more in control of contemporary or future situations.

Identity is based on continuities. The impacts of choosing to repeat acts and adopt consistent approaches to issues, ideas and habits combine to form personal identity at a micro level. There are also continuities that contribute to identity, but not through an individual's choice. The rigid Indian caste system, for example, has meant the identity of some groups such as the Dalits is inflexible, yet those at the top want to preserve their higher status and maintain control. The poverty cycle can also be continuous because it is very difficult to break the intergenerational effects of low levels of education, limited resources, absence of support mechanisms and poor job prospects.

Continuities indicate a certain level of **cooperation** and acceptance in society. Patriarchal societies have existed for centuries, during which time males have shaped traditions, beliefs and values that still exist today, independent of whether these practices are debated by society or not.

'Staged authenticity' is also responsible for some continuities in society. Some cultural practices may not be as sacred, conventional or genuine as they once were because they are now sometimes performed to generate media coverage and tourist dollars; for example, the Tongan kava ceremony, Hawaiian welcome dance or the New Zealand haka. Even if a cultural tradition is thought to be staged, it still provides basic benefits, which may include the promotion of intercultural understanding, an increased awareness of a rich history,

Shutterstock.com/Fabrizio Andrea Bertani



FIGURE 5.5 The New Zealand All Blacks Rugby Union team developed a new haka, which preserves tradition and contributes to cultural continuity in a contemporary sporting context.

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or a heightened sense of empathy towards, and a greater acceptance of, diversity. It can therefore be considered more beneficial to promote such staged traditions rather than ignore them; otherwise the practice may disappear entirely.

ACTIVITIES

1 Define social and cultural continuity.
2 Explain why society needs continuities.
3 Determine which level of society is mostly responsible for continuities: macro, meso or micro. Provide evidence in your response.

Class discussion

4 Is 'staged authenticity' better than losing a tradition? Integrate the concepts of modernisation, values, power, identity and empowerment into this discussion.

Micro level

The impact of change at a micro level will vary depending on the individual, peer and family contexts and the extent to which they adopt or resist change. It is best measured by examining beliefs, values, attitudes and behaviours. For example, before East and West Germany were unified in 1989, one study found that the disposition of East German adolescents was more aggressive and their expectations for the future were pessimistic. This can be attributed to authoritarian macro-level governance and the tense geopolitical climate at the time.

Social change affects the micro level by altering family structures. In Australia, there are more couples with no children, more single-parent families, and more blended families than there ever have been. This can be attributed to factors such as changes in work patterns and intensity, career aspirations, higher levels of education and higher costs of living.

In the past decade there have been profound changes in peer interaction, due to social networking sites impacting the micro world. Most researchers believe technological change will have a profound effect on society. Raymond Kurzweil's theory of accelerating change, for example, suggests that whenever a barrier is presented, new technology will be developed to overcome that barrier and that this process will accelerate, and as more problems are encountered, more technological innovations will take place. As a relatively wealthy society, Australians adapt to technological change quite quickly at the micro level; for example, lining up for the latest iPhone release, updating software due to bug fixes, and adopting smartwatches and other wearable technology.

Because society is doubling its rate of progress every decade, we are able to see a century worth of progress – at today's rate – in only 25 years. According to Kurzweil, this exponential growth in technology will lead to 'change so rapid and profound it represents a rupture in the fabric of human history'. Figure 5.6 shows the massive uptake of technological innovations by individuals in the United States of America. Social change affects the micro level by altering family structures, influencing peer interactions and creating different gender roles and expectations.

Another potential impact at a micro level is that of 'future shock' and 'information overload'. These terms were coined by futurist Alvin Toffler in the 1970s. He argued that society would experience massive structural changes and that technological advances would be so rapid that people would become overwhelmed and feel disconnected from society. The amount of information available and the need to make quick decisions contributes to stress and shock about the future. Naturally, this attracted criticism but some elements of his theory ring true.

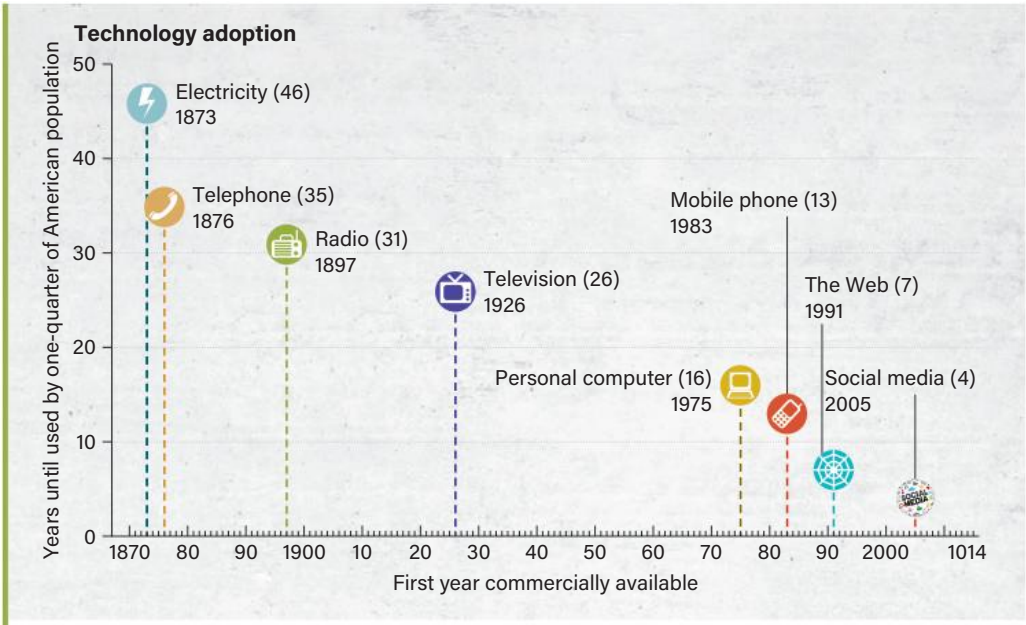


FIGURE 5.6 Technological change at the macro level of society is embraced at the micro level with the increased uptake and use of IT devices and services.

Meso level

The effects of social change vary between communities and organisations. The process of localisation (or 'glocalisation') is a response to globalisation, which is when a community tailors certain ideas and practices to suit its local context. Often associated with popular culture and corporate influence, the adaptation of goods and services occurs because globally standardised products might not be attractive in every community in the world. For example, Disneyland in Hong Kong adjusted customer experiences in 2005 by adopting Chinese customs, work practices and aesthetics. The changes made it much more appealing to neighbouring China and helped the theme park thrive.

Another impact of social change at a meso level is that of revitalisation. In response to change, particularly the effects of globalisation, many communities around the world are directing their efforts towards continuity of their culture. This has been studied largely in relation to Indigenous communities. The Zapatista in Mexico, for example, whose rebellious past has included violent clashes with governments and corporations over land use and occupation, are now focusing on revitalising their traditional culture, heritage, language and identity. They attempt to maintain their values and social practices while adopting and adapting certain aspects of modernity.



Alamy Stock Photo/Howard Harrison

FIGURE 5.7 Disneyland Hong Kong incorporated elements of Chinese culture in 2005.

The impact of COVID-19 restrictions dramatically affected meso-level organisations. Social interaction outside the home was effectively banned as sporting clubs were forced to close for a period of time, schools moved to remote learning, workplaces transitioned to home offices and each of these meso-level

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organisations implemented protocols months later. Limited interactions changed society for a period of time, the impact of which will most likely become apparent in the near future.

Effect of COVID-19 on charities

Read this article from *The Guardian* about the effect of COVID-19 on Australian charities at a time when they are needed the most.

Macro level

Influences of continuity and change at a macro level are those that have affected collective behaviour on a large scale. Some people have identified 'megatrends' in society, which are slow to form but, based on data, invoke the most profound long-term effects on millions of people. Megatrends then drive other trends and impact the macro world. One easy way to remember them is by using the acronym 'STEEP', which refers to sociocultural, technological, environmental, economic and political changes. Figure 5.8 identifies a range of megatrends that are predicted to impact our world, according to Deloitte.

Deloitte's megatrends of tomorrow's world

Read the full Deloitte report.



FIGURE 5.8 Megatrends of tomorrow's world

ACTIVITIES

1. Describe the processes of localisation and revitalisation.
2. Outline how social media can be used by young people for social change.
3. Assess the impacts of social change at a micro level.
4. Class discussion: How was the meso level of society affected by COVID-19 restrictions?
5. Select one megatrend to research further. Share your findings with the class in a visual presentation.
   - a Define the megatrend.
   - b Explain the growth of the megatrend on society over time.
   - c To what extent has the megatrend influenced the development of society?

Impact of modernisation and Westernisation

The processes of **modernisation** and Westernisation are evident all over the world. Impacts vary depending on context.

Modernisation

Industrialisation
Industrialisation is the process of a society moving from a primarily agrarian economy to a manufacturing-based economy

Modernisation is the process of change from a traditional to a modern society. To be a modernised society, a country would typically have first gone through the process of **industrialisation**. Modernisation involves the decline of traditional authority and practices.

Modernisation is a process of social change that originally sought to explain how Western Europe and the United States developed; however, other countries, such as Vietnam, Japan and China have modernised at a rapid rate. This pace has been attributed to cultural diffusion; that is, the spreading and adoption of ideas and learning from the experiences and knowledge of other countries.

Institutional change is also typical of modernisation. Essential specialised institutions, such as legislative bodies, educational systems and political parties, implement rules and regulations. Members of society can find it increasingly difficult to deal with such restrictions as they negotiate their way through life and fulfil their obligations. This is known as 'bureaucratisation'. However, there is a fine balance between due process and efficiency. Venezuela is one of the most bureaucratic countries in the world but not necessarily the most modern, according to the 'Doing Business' report (World Bank, 2018). To start a business, a Venezuelan entrepreneur needs to go through 20 legal procedures, which takes 230 days on average.

As institutions and industries evolve, they demand certain labour skills, so people begin to specialise in smaller tasks that make up the whole. The division of labour is associated with greater economic output and generally leads to higher productivity as people become experts in their field. Modern societies have pursued goals of economic restructuring to ensure they are predominantly engaged in specialised services. Liberia, for example, is not considered a modernised country. Around 40 per cent of its income and more than 60 per cent of its people are involved in agriculture, which typically generates less revenue

Shutterstock.com/Ruud Morijn Photographer



FIGURE 5.9 Hydroponically grown tomatoes in a glasshouse in the Netherlands, an example of modernisation

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than manufactured goods and services. According to the World Economic Forum, the Netherlands, on the other hand, is a modernised nation, but is also the world's second largest producer of agriculture, because it uses technologically advanced and sustainable methods that produce high yields.

How the Netherlands feeds the world using modern vertical farming methods

Read this *National Geographic* article to find out more about vertical farming methods.

Modern societies invest heavily in mass media, transport and communication. They also have an important role to play in leading sustainable practices. These industries are all important in promoting social mobility; that is, the ability of people to improve their social status. Rather than being tied to traditional age, ethnic, religious or class-based discriminatory structures, social mobility is enhanced by aspects such as employment, acknowledgement of civil and political rights and education, which allow for higher incomes and equal opportunities.

Secularisation is typical of modern societies too. It is the process whereby societies move away from strict adherence to religion, including the institutions, norms, beliefs, regulations and places of worship. Evidence of secularisation can be found where the influence and control of religion has declined over time, resulting in the focus of activities, services and institutions no longer being religion-based. In some countries, religion and the 'old ways of thinking' were considered a hindrance to progress and equality. Norway, for example, began the formal process of separating the Lutheran Christian Church and state in 2012. The government altered the Constitution and now has no official religion, nor will it engage in religious activities. Between 2013 and 2018, there was a 36 per cent increase in people identifying as having no religion and 11 per cent increase in those identifying as humanist.

Most modern societies have the process of democratisation in common. This is the transition to a political system where individuals have the right to vote (elect representatives to parliament) and be heard. Although there have been exceptions in world history, democracies are most often linked to **capitalism**, the pursuit of profit, and higher levels of wealth, education, equality and social stability. In China, for example, after the death of the Chinese Communist Party's first chairman Mao Zedong in 1976, four goals known as the Four Modernisations were adopted to improve China's economy in the sectors of agriculture, industry, national defence, and science and technology. On 5 December 1987, a former Red Guard posted on the Democracy Wall in Beijing (a site for activists to post ideas and news) that the fifth modernisation should be democracy. He was subsequently arrested and jailed for 15 years.

Capitalism
Capitalism is an economic system based on private ownership of resources such as land, labour, capital and enterprise, which are the methods of production

Evidence of modernity can also be seen in rates of urbanisation, technological developments, changing social relationships (such as the rise of de facto couples and rates of divorce), and aesthetics – that is, symbols such as clothing (with an emphasis on non-essential fashion items) and architecture (high-rise buildings and glass facades on buildings).

Once a society has demonstrated characteristics of modernisation, some sociologists believe it goes through a process of reflexive modernisation, which involves reform and reorganisation of social structures. This provides an opportunity for societies to redress problems created by modernisation and to

Sprawling Shanghai

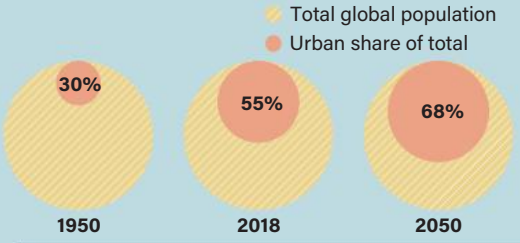
See how Shanghai, China, has sprawled due to urbanisation, from 1984 to the present.

question political, economic and environmental management using science and technology to better adapt to changes. For example, sustainability, feminism and environmental movements are indicators of reflexive modernisation.

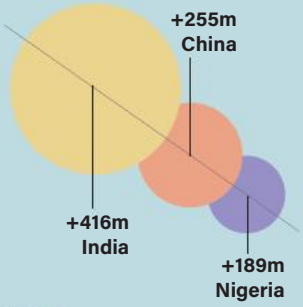
8 Ways urban demographics are changing

More than two-thirds of the global population will live in urban areas by 2050, as the number of people in rural areas falls. The impact this will have on city demographics will be profound, but will vary wildly depending on where you live in the world, as data from the United Nations shows...

01 Two-thirds of the world will live in urban areas by 2050

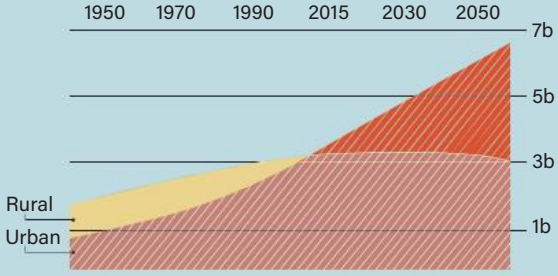


02 Urban population growth will be driven by just three countries



35% of the world's urban population growth between 2018 and 2050 will come from India, China and Nigeria

03 Rural populations will soon peak

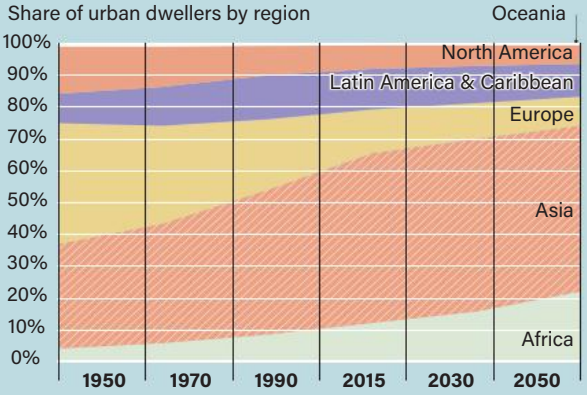


04 Rise of the megacities

Number of megacities in the world, which are home to 10 million inhabitants or more



05 Africa and Asia will drive urban population growth



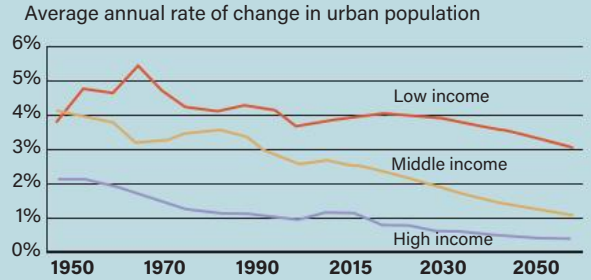
06 De-urbanisation is a forgotten problem

While much of the future cities narrative is focused on rapid rates of urbanisation in developing nations, less is spoken about de-urbanisation or urban de-population. Falling fertility rates, economic contraction and natural disasters are all contributing factors in shrinking urban populations.

17% of large cities in developed regions are predicted to experience falls in their population between 2015 and 2025, according to McKinsey

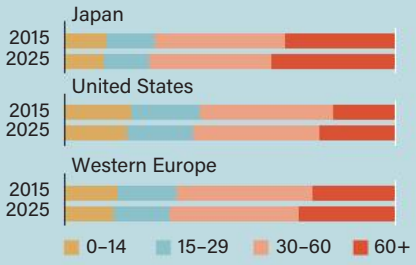
37m Tokyo, the world's largest city with 37 million inhabitants is expected to see its population start to decline from 2020

07 Urbanisation rates vary in developing and developed countries



08 Average ages across cities will begin to rise

Age distribution for large cities in:



All stats are from the United Nations unless otherwise stated.

FIGURE 5.10 The impact of urbanisation across the globe – urban demographics are changing on a large scale.

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ACTIVITIES

1 Define the term 'modernisation'.
2 Outline the changes to society associated with modernisation.
3 What impact has modernisation had on micro, meso and macro levels of society?
4 Is modernisation considered to be progress? If so, account for the development of the theory of reflexive modernisation.
5 Do you think all societies go through the process of modernisation?

Class discussion

6 Is it possible that a country can experience democratisation independent of modernisation?

Westernisation

Westernisation is a process whereby cultural aspects originating in the Western hemisphere in regions such as the United Kingdom, western Europe and North America (USA and Canada) spread through the world. It began centuries ago with the movement of missionaries and traders, who came into contact with people from other countries. Colonialism reinforced the belief that Western culture was superior to the host culture, and as such, many countries that were once controlled by colonial powers were forced to adopt certain educational, legal and political systems. Westernisation is also evident in sport today; for example, Zimbabwe, the West Indies, Australia, New Zealand, South Africa and India were all once part of the British Empire and subject to British cultural practices, such as playing cricket.

The diffusion of culture is accelerated by the process of globalisation. Culture is spread rapidly through intergovernmental agreements that facilitate trade and tourism. Much of this comes about as a result of transnational corporations seeking to access overseas markets in order to boost profit margins and increase return for shareholders.

The ideas, values, language, fashion, technology, diet, religion, politics, laws and lifestyle of the West are widespread, particularly in Asia, Africa and South America. In some countries, a Western lifestyle is an aspiration because it is perceived as advanced and modern compared to the current situation.



iStock.com/pierivb

FIGURE 5.11 Madagascans have maintained their traditional Lamba dress code, but it is worn over Western clothing.

INSIGHT

AFRICA HAS BEEN FAILED BY WESTERNISATION

Africa has been failed by Westernisation. It must cast off its subservience

Colonialism across most of Africa was so thorough – especially among the former British protectorates – that in its aftermath Africa was essentially hollowed out. The civilisations of the peoples, their various cultures and traditions, their religions, political philosophies and institutions, were eroded or even destroyed.

Today most of the nations in Africa should not even be called African nations, but western African nations. The language, political ideology, socio-economic structures, education, and everything that makes up a nation, even down to popular culture, do not originate from within these countries. African nations have a total dependency on foreign political philosophies and ideas, and their shifts and movements.

It is the feeblest position a state and its people can be in, because it is a position of chronic subservience. It also means that whatever becomes normalised in the west will eventually be adopted in, say, Uganda or Togo.

...

Celebrations of Africa on the international scene mostly involve dancing, music, traditional fashion and other cultural artefacts – hardly ever showcasing African-originated economic ideas, social ideologies or intellectual theories. It is not that these do not exist, but the world has successfully convinced everyone – including Africans themselves – that everything African is inferior.

...

Increasingly, our elites tell us that the way of the west is 'modern' and 'civilised', echoing the early colonialists who dismissed our civilisations as 'barbaric', 'archaic', and 'uncivilised' to install theirs. They tell us that our institutions are corrupt, that our societies are patriarchal, and that the African traditional religions are heathenish. As Western supremacy entrenches itself in our psyche, we are developing a complex that embraces Western ideas without considering whether or not they are compatible with our own political, social, economic and cultural system.

... Nigeria's struggle from inception has been how to unify its enormous diversity. It was the lack of that unity that resulted in the civil war of the late 1960s. This is the same for Angola, Rwanda and Uganda, to name just a few.

...

The most viable pathway would be for Africa's elite to look within the vast political and ideological resources on which successful civilisations (the Zulu, the Igbo, the Malian dynasties of Timbuktu, the Oyo empire, etc) were built. In most Igbo states, for instance, there was an egalitarian system where an older member of a clan represented his people in the elders' council. There were no kings or presidents. Perhaps there could be a way to adapt this unique political structure to replace the Western one which has so far failed.

We need to look into these systems and extract coherent policies that can help form workable and uniquely African social and political systems. This is the only viable path to preventing the continent from fully becoming western Africa – and the only way to ending the continent's long-term political decay.

Chigozie Obioma,
The Guardian, November 2017,
© Guardian News & Media Ltd 2021.

QUESTIONS

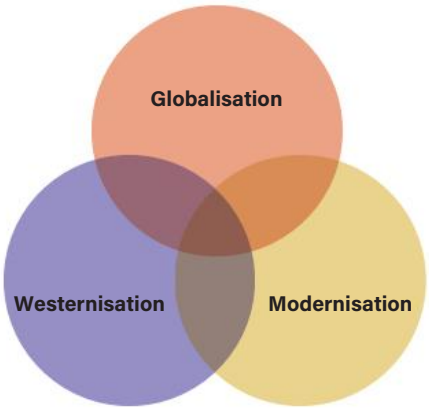
1. What is the issue presented in the article?
2. Outline how the process of Westernisation occurred in Africa.
3. Describe the effects of Westernisation on African society and culture.
4. Suggest a range of strategies that African nations could adopt in order to
   - **a** manage Westernisation
   - **b** revitalise their unique cultures.

ACTIVITIES

1. Define the term 'Westernisation'.
2. Make a list of foods, music, languages, religions, ideas and values that comprise a Western lifestyle.
3. Complete the Venn diagram on the following page by identifying similarities and differences between the three social-change processes.

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ACTIVITIES



4 Do you think a country may experience conflict between Westernising and maintaining its own culture?
5 To what extent is Australia affected by Westernisation?
6 Create your own infographic about Westernisation.

Canva
Canva has some good templates you can use when you sign up for a free account.

Theories of social change

Theories of social change have been developed to help provide a general explanation of changes in society. Over time, theories have become more specific and refined, as society's knowledge base grows and as different trends become apparent. Theorists base their ideas on facts and observations, and then develop hypotheses and make predictions to test their original ideas. An idea becomes a theory if there is convincing evidence and widespread acceptance. All social theories have been developed, embraced and rejected in a certain cultural context and, as such, are based on assumptions that enable them to be applied to other situations. Theories enable people to view society from different perspectives.

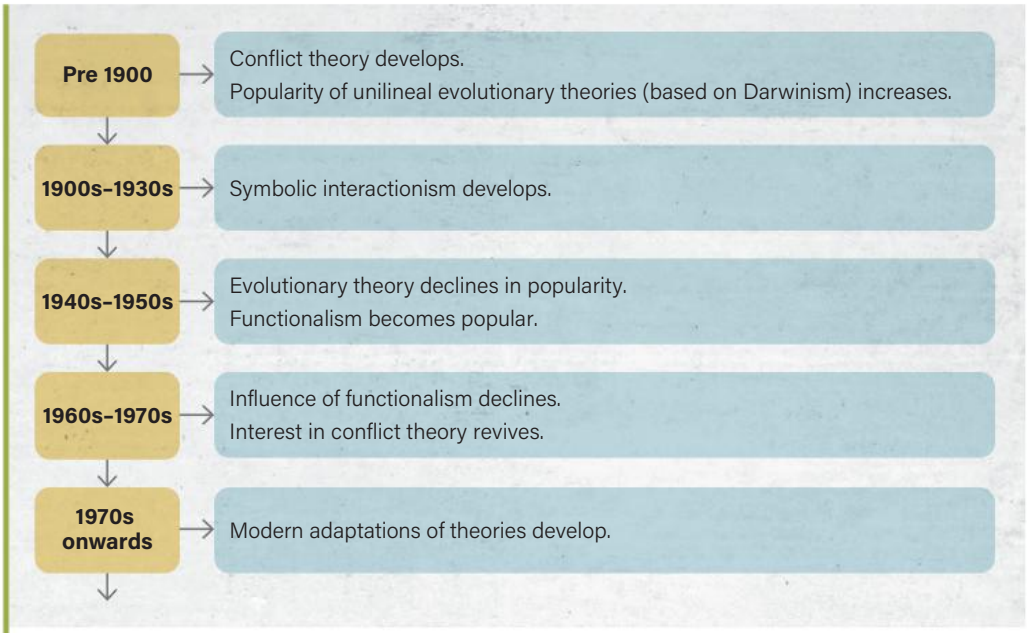


FIGURE 5.12 Timeline of social change theories

Structural changes within society

Structural change can refer to different aspects of society. One aspect is the economy and related industry structures. The very nature of a social structure means that some groups or institutions have more power than others. Institutions have the capacity to influence large numbers of people. While industrialisation resulted in the rise of manufacturing, modernisation led to the rise of technology, services and knowledge industries, therefore changing the nature of employment in these sectors. Structural change in Australian industry over time is shown in figure 5.13. It is clear that as society has modernised, dependence on agriculture has decreased. Technological developments, mechanisation of farming practices and automation of manufacturing have reduced the number of manual workers required.

Meso-level institutions respond to these changes; for example, school systems and universities develop courses that will assist in student employment in the future of service- and technology-based occupations.

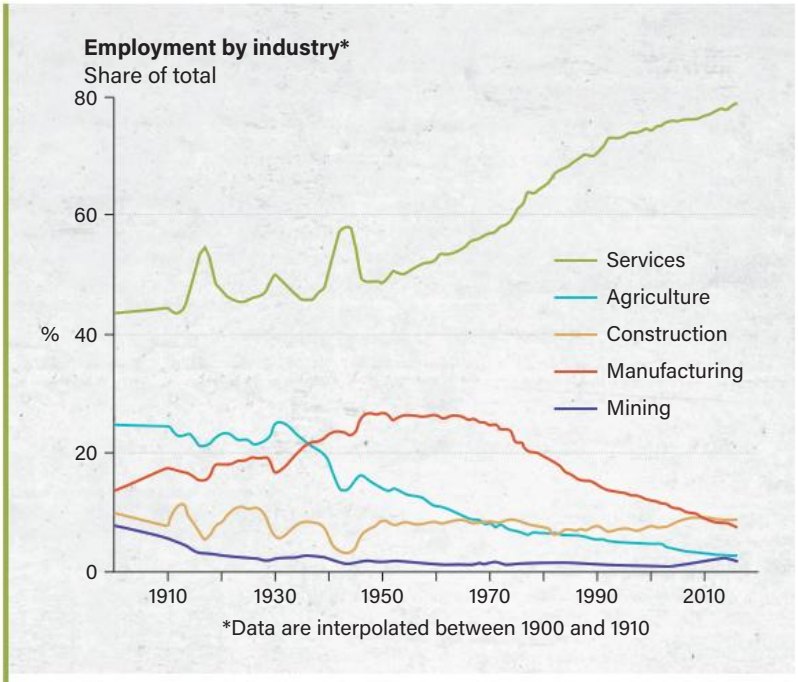


FIGURE 5.13 Employment by industry in Australia

Social change theories have been developed to help explain massive structural changes in different societies, such as:

- **demographic shifts**, e.g. the ageing population in Japan, Italy and Germany
- **urbanisation**, e.g. the mass movement of people from rural to urban areas in Timor-Leste
- **social dislocation**, e.g. the upheaval of some communities in the United States, as a result of a decline in manufacturing
- **the strengthening of civil society**, e.g. empowering poor and marginalised groups in Laos
- **the growth of institutions** and their subsequent differentiation and specialisation
- **secularisation**, e.g. the loss of religious influence in Ireland
- **conflict and war**, e.g. the First World War and the Second World War.

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Processes and agents of social change

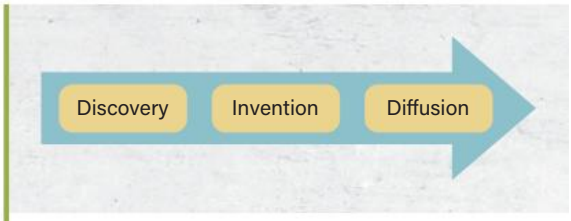


FIGURE 5.14 The general process of social change

Social change theories have been developed in an attempt to tackle the agents of technology, social institutions, population and the environment. See also, macro-level social change and megatrends (figure 5.8). For society to change, something new needs to be found. It doesn't have to be a natural resource, but it can be a new perspective, phenomenon or body of knowledge (*discovery*). Then modifications and new combinations of knowledge need to be put to use (*invention*) and spread from one society or group to another (*diffusion*). Agents of social change are those aspects that cause change such as in the STEEP acronym (socio-cultural, technological, environmental, economic, and politico-legal agents).

Theories have been developed to explain the following processes and their roles in social change:

- modernisation, Westernisation and globalisation
- commercialisation, secularisation, urbanisation
- scientific development, war and conquest, and communications.

Directions of change

Social change theories are also concerned with the directions and patterns of change. Societies can and do pursue certain directions of change where characteristics of Westernisation, modernisation or sustainability are actively integrated into policy.

The three major patterns or directions of change, as suggested in a sociology course at the University of Quebec in Montreal, are as follows.

1 **Linear patterns**, as suggested in evolutionary theory, claim that change is cumulative, non-repetitive and linear and that it involves the transition from small, undifferentiated societies with a homogeneous culture to large societies with a high degree of structural differentiation and heterogeneous culture. This is mostly linked to evolutionary theory. Contemporary social evolutionary theorist Gerhard Lensky viewed social change as multi-linear, where change can occur in several ways that may not necessarily lead in the same direction; for example, rural and urban change in the United States.
2 **Cyclical patterns** imply that change is repetitive, which can explain the rise and fall of civilisations, but also political and economic cycles; they are mostly linked to conflict theory; for example, Chinese dynastic cycles.
3 **Dialectical patterns** are a combination of the previous two patterns, making a spiral pattern where short-term repetitive change, but long-term directional change, are evident; they are mostly linked to functionalism; for example, political changes in Australia.

ACTIVITIES

1 Why have theories of social change been developed?
2 Distinguish between processes and agents of social change.
3 Describe the patterns of social change. Support your answer with relevant examples.

Key features of social theories

Tables 5.3 to 5.6 summarise the key features of the four prominent social theories: conflict, evolutionary, functionalist and interactionist.

TABLE 5.3 The key features of the social theory of conflict

Theory	Conflict
Theorist(s)	Karl Marx, Max Weber, Friedrich Engels, Ludwig Gumplowicz, George Simmel
Focus	How social change and development are derived from conflict resulting from inequalities and differences in power in any given society
Level	Macro
Assumptions	• Change and conflict are normal in society. • Inequalities in power are built into all social structures. • Competition over scarce resources rather than consensus is part of all social groups. • Human interaction results in conflict. • Abrupt and revolutionary change occurs as a result of conflict.
Main points	• Society is made up of individuals and groups who compete for scarce resources and power. Competition is an inherent characteristic of humans, according to the authors of *Sociology: Themes and Perspectives*, Michael Haralambos and Martin Holborn. There are inequalities between social structures and organisations such as religious groups, businesses and government; therefore. they each have competing agendas and priorities. • Classes exist in society: a wealthy ruling class (bourgeoisie) and a working class (proletariat). • As stated in the *Encyclopedia of Social Theory*, the ruling class derives its power from owning and controlling resources. The ruling class, which is able to maintain and build upon its resources, gains power and is ultimately self-serving in its actions with no intentions of benefiting society or others. It uses power to influence society and to suppress and exploit the working class. • The working class supports the ruling class, but because it lacks resources, and therefore power, it is subject to coercion and constraint imposed by the ruling class. • The struggle for power and control of resources reaches a breaking point, at which time revolution will occur and the working class will overthrow the ruling class. • Sociologist Ian Robertson asserts that change is abrupt and convulsive conflict would keep occurring until the working class revolts and pushes for change against capitalism. • Social theorists have broadened the notion of conflict to go beyond class structures so that conflict can now be observed around personal morality, religious beliefs, gender and age.
Criticisms	• portrays a negative view of society • neglects social stability • does not account for incremental change • is not applicable because modern Western nations have completely avoided the communist revolution • does not address any changes in technology or familial structures • may explain human nature but not all individuals seek more power • does not acknowledge that social change is possible without violent action or revolution • attributes positive aspects of society such as humanitarian aid to processes designed to control the masses

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TABLE 5.4 The key features of the social theory of evolution

Theory	Evolutionary
Theorist(s)	Auguste Comte, Georg Hegel, Herbert Spencer, Lewis Morgan, Edward Tyler
Focus	How societies develop from small, simple entities to complex, post-industrial societies
Level	Macro
Assumptions	• Societies will reach newer and higher levels of development over time • change is progress.
Main points	• Every society develops over time and passes through the same linear processes of change that progress through the phases below: – hunting and gathering societies – considered very simple, nomadic groups, move in search of food, gender division of labour – agricultural societies – more secure food supplies, subsistence living – industrial societies – mass production, rise of capitalism and complexity – post-industrial societies – dominance of the service sector, importance of information technology. • As evolutionary theory developed, it took into account cultural differences between societies and the fact that change occurs in many different forms, becoming more multilinear in its nature.
Criticisms	• assumes all societies follow the same path • believes that post-industrial societies are superior to 'primitive' societies • describes social change rather than explaining how and why it occurs • adopts an ethnocentric view of the world • equates change with progress and a more civilised consumer-driven Western society • does not take into account globalisation, cultural diffusion and the blending of societies

TABLE 5.5 The key features of the social theory of structural functionalism

Theory	Functionalist (structural functionalism)
Theorist(s)	Émile Durkheim, Talcott Parsons, Herbert Spencer, Robert Merton, AR Radcliffe-Brown
Focus	The ways in which social structures meet social needs
Level	Macro/meso
Assumptions	• As societies develop, they become ever more complex and interdependent. • Society functions more effectively when there is clear social order and when individual parts of the society work in harmony with each other.
Main points	• Social norms and values that include beliefs, customs, rituals and fashions are the rules that govern social life. Each of those has a function, says Émile Durkheim. • Society is held together by solidarity and agreement about what is good and worthwhile. People are cooperative and bring about social order. • In simple societies, there are fewer institutions. A complex society accepts that there are differing institutions such as education systems, businesses and governmental or family structures. Each institution has a different role yet allows the society to prosper. • Sociologist Talcott Parsons explains that each institution works collaboratively with others to maintain stability. In a healthy society, the parts work together to form a stable state called dynamic equilibrium. • Social processes have manifest (intended consequences) and latent (unintended consequences) functions. The undesirable consequences are called dysfunctions. • The interdependence of institutions means that if one institution fails, the other parts of society must adapt to a new form of stability. Dysfunctional institutions will cease to exist. • Change comes through consensus, but social change is a hindrance to the development of any society and is viewed as undesirable.
Criticisms	• emphasises social stability rather than social change • explains slow institutional change but cannot deal with rapid change • does not deal well with economic or technological change • does not acknowledge the major role of individuals and their actions in social change • ignores conflict and negative functions, e.g. divorce in the institution of family, which is a naturally occurring feature in society that can bring about change

TABLE 5.6 The key features of the social theory of symbolic interactionism

Theory	Interactionist (symbolic interactionism)
Theorist(s)	George Mead, Herbert Blumer, Erving Goffman, Charles Cooley
Focus	Relationships of individuals within their society
Level	Micro level
Assumptions	• People help shape the world. • Individuals act according to their interpretation of their world.
Main points	• According to Kent McClelland, society consists of organised and patterned interactions. • People look for patterns of interactions between individuals; people attach meaning to symbols such as words and music that require interpretation. Interaction and communication create meaning and that is how people make sense of their world. • People act towards things on the basis of the meanings they ascribe to those things. The meaning of these things is derived from social interaction. • Herbert Blumer maintains that these meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he/she encounters. People adjust their behaviour depending on the actions of others. • Negotiation among members of society creates temporary, socially constructed relations that remain in constant flux despite relative stability in the basic framework governing those relations. • People play many different roles when interacting and they may change their approach depending on the situation. This analysis means that sometimes the roles can be seen as very scripted while at other times, people must improvise. • Charles Cooley coined the term 'the looking-glass self', of which there are three components: we imagine how we must appear to others; we imagine the judgement of that appearance; and we create our self-image through the judgements of others.
Criticisms	• often conducts research via interviews and participant observation and therefore has difficulty remaining objective • overemphasises the individual without much focus on social structures • focuses narrowly on one-to-one interaction • does not attempt to explain macro-level social change or changes to norms and culture • ignores the effects of social forces and institutions on individual interactions

ACTIVITIES

1 What are the major differences between these social change theories?
2 Identify any common features in the social change theories.
3 Explain the different sociological/theoretical assumptions and perspectives associated with these social change theories, and explore them using the following contemporary issue or a social issue of your own.

Empowerment of women

Theoretical perspective	Major assumptions	Contemporary issue: empowerment of women
Conflict		
Evolutionary		
Functionalist		
Interactionist		

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FOCUS STUDY: UNITED ARAB EMIRATES

INTRODUCTION

The United Arab Emirates (UAE), a federation of seven emirates, has a rich history. In the past few decades, it has undergone tumultuous change. Wealth generated from commercial oil drilling and refining since the 1960s has transformed most aspects of society, turning small desert communities into an internationally competitive nation-state with high standards of living. These changes have been profound and permanent, but not everybody has reaped the rewards of increased wealth, improved quality of life and prominence at a global level.

The turning point for the nation was undoubtedly the discovery of oil, which then prompted the formation of the UAE in 1971. From this time, the distinction is made between traditional Bedouin culture and contemporary Emirati culture.



FIGURE 5.15 Geographical location of the UAE

TRADITIONAL SOCIETY AND CULTURE

The UAE is positioned geographically on the Arabian Peninsula in the Middle East. It is an Islamic country whose seven different emirates, once known as the Trucial States, were the domain of different clans and families. Multiple families formed a clan, multiple clans formed a tribe, and the tribe was led by a **sheikh**. Bedouin (or *Bedu*) tribes were strong and interdependent. Each was a close-knit community and interpersonal relationships were of utmost importance. Traditional values included a strong honour code, pride and hospitality. Loyalty and filial piety were also expected.

Sheikh
Chief or head of an Arab tribe, family or village

Emirati society was traditionally collectivist in nature, with its members placing more emphasis on the wellbeing of the tribe, than pursuing individual interests for personal gain. Society was divided along tribal territories, with little regard for the political boundaries that exist today. It was only one or two generations ago that the Bedouins were nomadic, living in tents, and herding goats, sheep and camels. The need to migrate, rather than settle permanently, came from searching for fresh water

and adequate grazing lands, often scarce in a desert. Subsistence agriculture operated on a small scale around oases such as *Liwa Oasis* in the south.

The Bedouin tribes had unique lifestyles and cultural practices, remnants of which can be seen in the UAE today. The extent to which the environment influenced traditional society and culture was quite profound. As an Islamic society in the heart of the Middle East, religious and social obligations were carried out despite significant environmental constraints such as the harsh desert environment. Only a small proportion of the population remain nomadic, but now Emiratis use expensive four-wheel drive vehicles to move around.

Families lived in tents, usually black and woven from goats' hair, that were designed, constructed and elaborated upon to meet the needs of all members. Inside, areas were designated for certain purposes; there are areas that are for males only and family and cooking areas. Larger tents were an indication of greater wealth. Summer tents were usually made from date-palm fronds and allowed for more airflow.

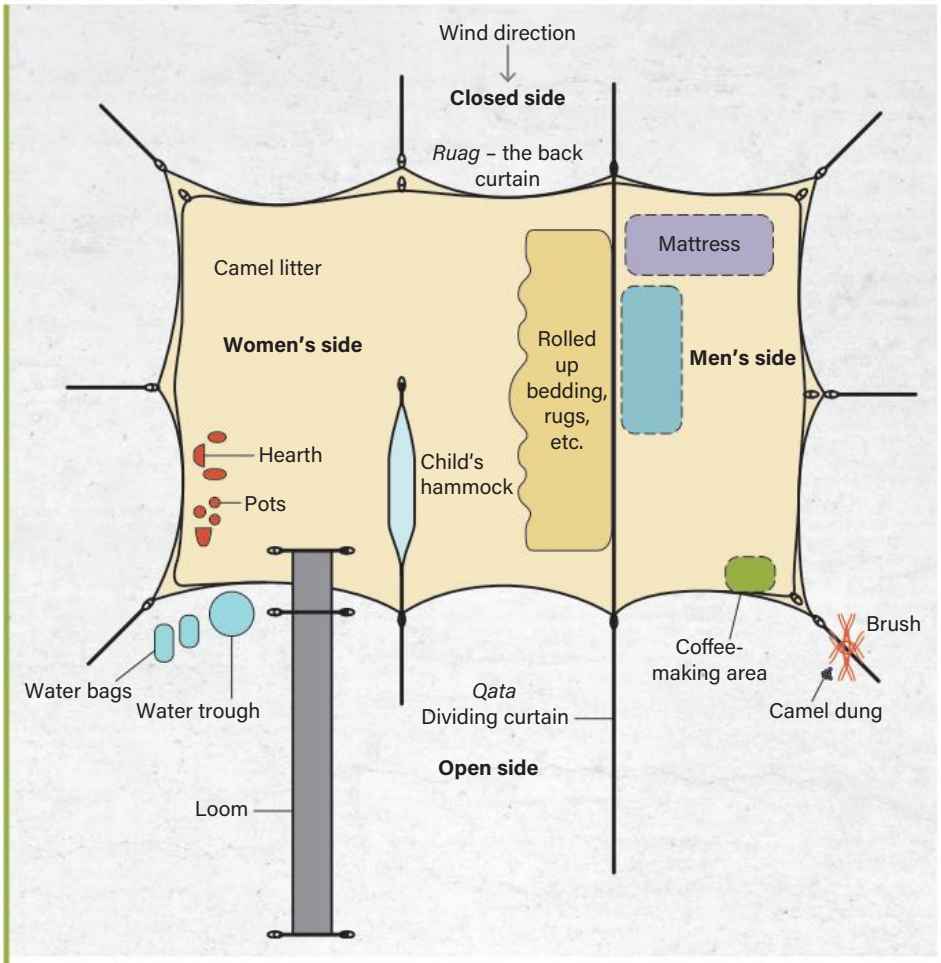


FIGURE 5.16 Layout of a Bedouin winter tent

A popular pastime was reciting poetry and songs. *Nabati* poems are often said to be the voices of Bedouins. Poets often travelled, so content reflected everyday aspects of life, such as feelings of the people, geographical location, attitudes towards the ruler and whether they were in a state of conflict or cooperation. They used the street language of everyday dialects rather than standard Arabic.

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Poems always included social traditions such as hospitality, kinship, honour and pride. Therefore, memorising and reciting poems was a way of reinforcing the values that kept tribes together.

Halal
Islamic dietary standard, permissible food according to Islamic law

Falconry was crucial to survival. The Bedouins trained birds of prey in a relatively short time frame to hunt for food in the desert. The religious requirements of ***halal*** meat were also met because the falcon could be taught to deliver prey without killing it, allowing this to be done in accordance with Islamic practices. The bird can be calmed by putting a small leather hood over its head to prevent it from furiously beating its wings in pursuit of prey.



iStock.com/Katiekk2

FIGURE 5.17 Emirati man training falcons. Emiratis are the traditional inhabitants and citizens of the UAE.

The natural environment significantly influenced lifestyles, occupations and social interaction within the UAE and, with its coastline, pearl diving and fishing were traditional sources of income. The pearling industry created great wealth for about 60 years from the latter half of the nineteenth century to the early twentieth century, until international competition came in the form of Japanese cultured pearls. Structural decline set in during the Great Depression followed by the Second World War. Many families in the UAE can trace their ancestry back to the pearl trade.

Pearling affected family life, as it involved a four-month journey from June to September, the hottest months. Up to 30 men and boys, sometimes as young as seven years old, were employed for one voyage on a boat, including the captain of the vessel, the diver, a person in charge of lowering and pulling up ropes, an entertainer who sang and recited poetry, and youth who served tea and food. It was a multigenerational activity in which tradition was passed down from father to son, and it helped boys move from childhood to adulthood through the process of socialisation. They learnt the distinctive male gender roles for their families, to work hard, and how to 'be a man'. Men and boys migrated to the coast during the pearling season while women were directly responsible for the family's survival inland, ensuring yields from agricultural production and the maintenance of social relationships.

Pearling not only stimulated the economy but precipitated the modern development of trade and finance that is evident in the UAE today. It fostered skills in negotiation for the highest price, trading with Indian merchants. Advanced loans were issued by wealthy families who wanted the pearl haul upon the crew's return. This economic activity was strictly hierarchical in nature and often the pearl divers themselves were indebted year after year to those in higher social strata if the haul was insufficient, in addition to suffering health issues such as burst eardrums, exhaustion and skin rashes from constant immersion in salt water. The decline in the pearling industry simultaneously lowered the social status of all those involved, including the British financiers and Banyan merchants (Indian traders distinguishable by their clothing, cuisine and trading methods) who controlled many of the interactions.



Getty Images/AFP/Yasser Al-Zayyat

FIGURE 5.18 Divers preparing to search for shells containing pearls

Camels were inextricably linked to the Bedouin culture. They made life in the desert possible, given they served numerous purposes, such as a means of transport and a source of milk, meat and hides. They were used for a bride's dowry and were a symbol of wealth. Impromptu competitions of racing camels formed at social gatherings or festivals, building cohesion between people from all different strata in society. Over time, racing tracks, rules and regulations were formalised. Camels remain integral to Emirati life and identity. There are even camel beauty contests!

With the discovery of oil, the UAE Government directed international corporations to develop the oilfields and provide infrastructure to support the growing urban centres. Lacking local resources, foreign companies imported thousands and thousands of workers, many professionals and managers among them.



Alamy Stock Photo/Dominic Byrne

FIGURE 5.19 Showing off a camel at the camel beauty contest, part of the annual Al Dhafra Festival in Abu Dhabi, where approximately 20 000 camels and their 15 000 owners competed in 2018

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ACTIVITIES

1 Describe traditional society and culture in the UAE.
2 Explain how falconry facilitated Emirati adherence to beliefs.
3 Outline the influence of gender in traditional Emirati culture.
4 Analyse the role of the pearling industry and discovery of oil in structural changes to society in the UAE.
5 To what extent did the environment impact traditional society and culture in the UAE?

Group work

6 Search online for some *Nabati* poetry and discuss the concepts of gender, identity and values you detect.

NATURE OF POWER AND AUTHORITY

Islamic faith in the UAE is the ultimate source of power and authority. All Emirati citizens are Muslim and with this comes certain expectations, standards, laws and application of those laws as they pertain to interpretation of the Qur'an. The judicial system comprises civil law, perhaps a reflection of British influence, and Sharia law, a religious law that is part of the Islamic tradition. Sharia courts hold a great deal of authority and issue punishments such as flogging for offences including kissing in public, adultery, pre-marital sex, homosexuality and consuming alcohol. Stoning is also a severe punishment, legal in the UAE.

Human rights advocacy groups, such as Amnesty International and Human Rights Watch, harness their power by putting pressure on the UAE through raising international awareness of domestic issues, such as non-democratic elections, lack of free speech, migrants' rights, issuing of death sentences, gender inequality, arbitrary arrest, detention and torture.

Human Rights Watch World Report 2020

Explore the Human Rights Watch World Report 2020 about the UAE.

Power was gained through unification of the seven emirates on 2 December 1971 when the UAE was declared an independent, sovereign state. Authority is now centralised in the ruling families, of which the male leader of each is appointed, or self-appointed, to several legitimate positions in government and business. The most powerful individuals are the rulers of Dubai and Abu Dhabi as these two cities have generated the most wealth. They are descendants of the large Bani Yas tribe. Their style of government resembles the Bedouin tribal traditions in which members of the community could express their thoughts to their leader, as part of open-door council meetings (*majlis*).

An acute sense of patriarchy and hierarchy exists in the UAE where power is held by males. At a micro level, the male family leader has power over younger males, women and children.

> Men are given full license in law to preside as guardians over, demand obedience from, supervise and regulate the movement and travel of, and even physically discipline the female members of their household.

MK Alhmoudi, 'Progress or patriarchy? An analysis of the UAE's commitment to gender', *International Journal of Current Research*, 2018, 10(10):74345–57.

Males are also favoured under the Personal Status Laws, or Muslim Family Law, which governs marriage, divorce, child custody and other aspects of family life. A female's access to power is limited or non-existent. Not one female was a recipient of the UAE's Gender Equality awards in 2019.

Society is divided into two social categories: nationals and immigrants. Nationals benefit greatly from government laws and business regulations, making them an extremely privileged minority. Traditionally, tribes of a lower social status performed menial jobs and labour while many of the upper class enjoyed higher wages and better jobs. Women, children and migrant unskilled labourers are relatively disempowered. It is also worth noting that immigrants are not seen to be part of society in the UAE; they exist alongside it. The 'real' society in the UAE is composed of nationals only.

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FIGURE 5.20 Sheikh Mohammed bin Rashid Al Maktoum, Vice President of the UAE and ruler of Dubai

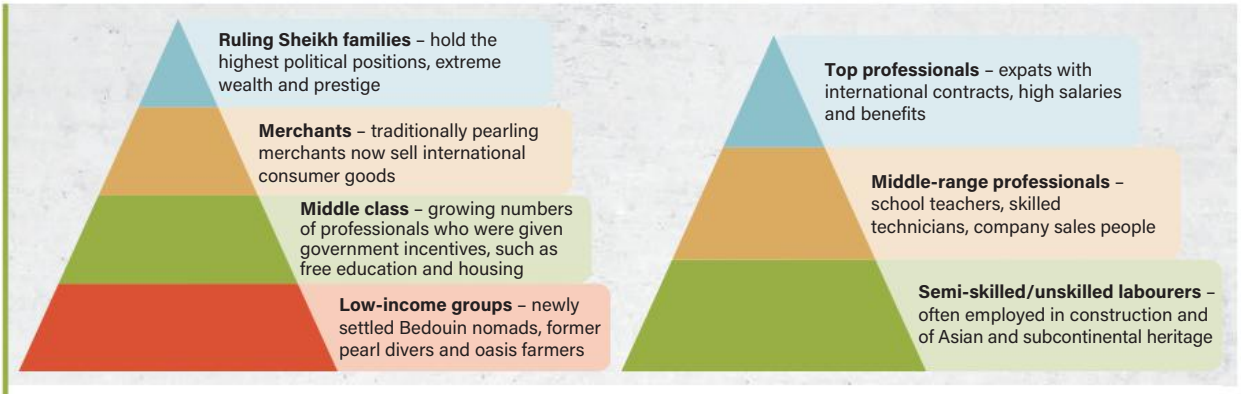


FIGURE 5.21 Social structure of the 'real' society in the UAE (left) and social structure of immigrants in the UAE (right)

ACTIVITIES

1 How is power demonstrated in the UAE?
2 To what extent do power and authority influence society in the UAE?
3 Investigate the role and status of a sheikh in the UAE.
4 Research the founder of the UAE – Sheikh Zayed bin Sultan Al Nahyan.
   a What was his vision?
   b What were his beliefs?
   c How did he ensure cooperation between the different parties involved?

IMPACT OF CONTINUITY AND CHANGE ON THE LIVES OF INDIVIDUALS AND GROUPS

Population composition and quality of life has changed significantly since the discovery of oil. Now only 10 per cent of the population consists of Emirati nationals, while the remaining population consists of expatriates, the largest percentage from India and Pakistan.

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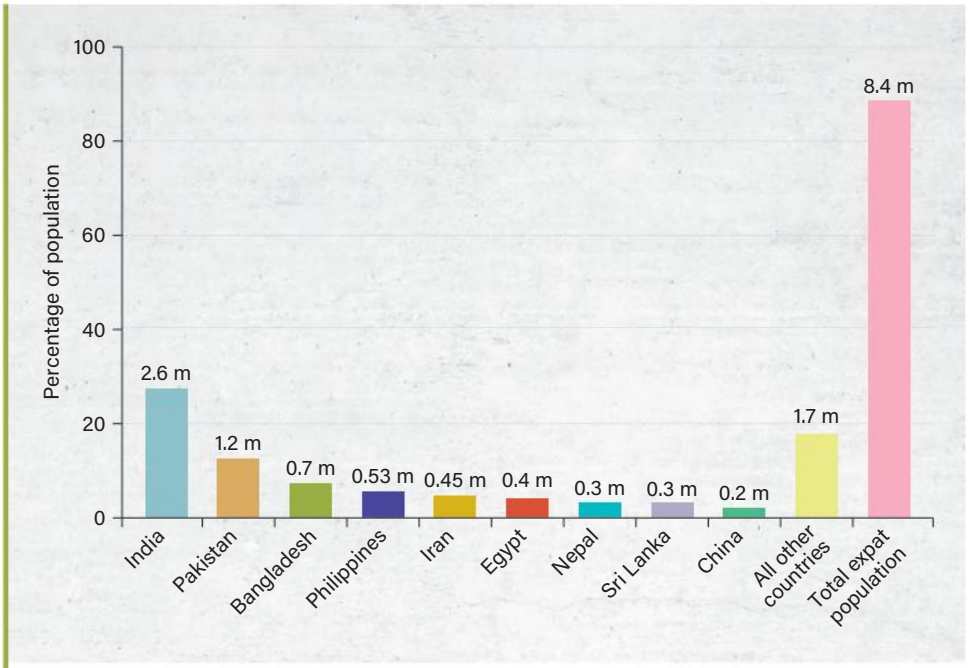


FIGURE 5.22 Expat population in the UAE

Foreign companies brought in migrant workers to boost the oil and construction industries, as a result of limited local labour. With the influx of foreigners came external cultural influences and demand for products that expats were used to but could not purchase in the UAE. Many expat religions, languages and histories contrasted with Emirati cultural practices. One journalist, Peter Hatherley-Greene, even referred to this as 'unleashing a cultural tsunami', causing large-scale cultural diffusion and loss of heritage.



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FIGURE 5.23 Construction workers in the UAE

Accelerated modernisation has impacted society significantly. Increased economic wealth, governance, bureaucracy and urban living led to different social interactions and lifestyles. Usually, modernisation is also linked with elements of democracy, but there are no political parties and there is a distinct lack of engagement in political life, especially for women. According to some observers, political reforms have been miniscule, while others state there is little transparency and accountability in the UAE.

Government officials have been publicly praised for bringing together various tribes and negotiating until there is agreement. Since federation, they have ensured cultural continuity by maintaining communal heritage at a national level, through cooperative decision-making and governance. They have achieved and sustained a sense of unity despite global commercial pressures.

Since federation, the government has invested millions of dollars in developing housing, education, health and transport to improve Emirati quality of life. The impact of this change can be measured in a range of ways. Life expectancy has almost doubled to 80 years in the last seven decades, and increased life expectancy is an indicator of access to better health care.

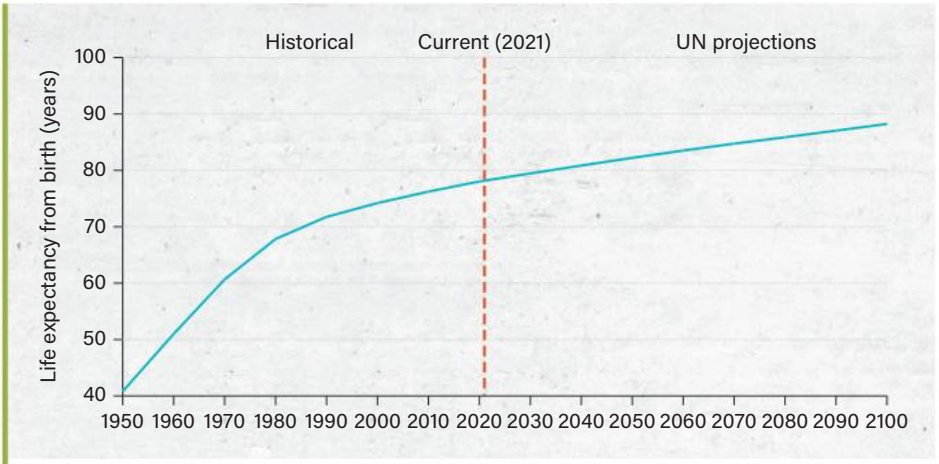


FIGURE 5.24 Historical, current (2021) and projected life expectancy in the UAE. Data © 2019 United Nations, DESA, Population Division. Licensed under Creative Commons license CC BY 3.0 IGO

At a meso level, schooling has been formalised and improved. Literacy rates have risen from close to 50 per cent in 1971 to 93 per cent about 40 years later. A higher proportion of women (78.8 per cent) than men (65.7 per cent) have completed secondary education. In 1980, Emirati women constituted 3.4 per cent of the labour force. Now the figure is only 14.9 per cent (UAE National Bureau of Statistics), despite the fact that the majority of university graduates are women.

The trend of women, as a group, studying and pursuing careers has led to an older average marriage age and then childbirth later in life.

While the UAE is steaming ahead with technological developments and changes to industry structures with a focus on tourism and hospitality, at a meso level, modernisation has offered material wealth without any further **empowerment** for women since 1971.

The impact of an imbalance between patriarchal continuity and fast-paced economic change on women is evident in the workplace Examples include:

- Some wives are forbidden by their husbands/families to work.
- A reluctance among some employers to promote young women because of the likelihood that they will soon marry and leave their jobs.
- Promotion of men and women is not equal.
- Salaries for women are likely to be less than those of men.
- Emirati women often leave employment because of family conflicts.

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Changes at the meso level have flow-on effects to the micro level. Family sizes are smaller than they once were, which is also consistent with modernisation. Birthrates in the UAE are among the lowest in the world. If low birthrates continue, serious consequences for Emirati society and culture may ensue. The Mohammed Bin Rashid School of Government surveyed over 800 Emiratis about their opinions on declining fertility rates and attitudes behind these. Aggregate results are shown below as well as results segmented by gender.

TABLE 5.7 Reasons for declining fertility rates – aggregate results

Ranking	Influencing factors
1	Cost of living is too high.
2	Women are joining the workforce.
3	People are getting married later in life.
4	Marriage costs are too high.
5	People do not wish to have children.
6	Men and women are working long hours.
7	People are using medical methods to limit how many children they have.
8	People are choosing to spend more time attaining higher education degrees.
9	People prefer to maintain flexible lifestyles.
10	People do not want to have any responsibilities.
11	People can no longer rely on their extended family to help with child care.
12	People are being influenced by Western media and culture.

'Fertility rates among Emiratis in Dubai: challenges, policies and the way forward', Mohammed Bin Rashid School of Government, Policy Council, 17 November 2015, p 7.

TABLE 5.8 Reasons for declining fertility rates – results segmented by gender

	Male		Female
1	Cost of living is too high.	1	Cost of living is too high.
2	People are using medical methods to limit how many children they have.	2	People are getting married later in life.
3	Women are joining the workforce.	3	Marriage costs are too high.
4	People do not wish to have children.	4	People do not wish to have children.
5	Marriage costs are too high.	5	People are using medical methods to limit how many children they have.
6	People are getting married later in life.	6	People are choosing to spend more time attaining higher education degrees.
7	Men and women are working long hours.	7	Women are joining the workforce.
8	People prefer to maintain flexible lifestyles.	8	Men and women are working long hours.
9	People can no longer rely on their extended family to help with childcare.	9	People can no longer rely on their extended family to help with childcare.
10	People are choosing to spend more time attaining higher education degrees.	10	People prefer to maintain lavish lifestyles.
11	People are being influenced by Western media and culture.	11	People do not want to have any responsibilities.
12	People do not want to have any responsibilities.	12	People are being influenced by Western media and culture.

'Fertility rates among Emiratis in Dubai: challenges, policies and the way forward', Mohammed Bin Rashid School of Government, Policy Council, 17 November 2015, p. 7.

At the micro level, Emiratis continue to rely on personal connections (*wasta*). This is influenced by social standing, profession, nationality and networks. It is traditionally rooted in kinship obligations and dispute resolution between clans; in modern times someone with a high level of *wasta* may use their influence to speed up an application for schooling, smooth over business dealings or get a job faster.



Alamy Stock Photo/Arabian Eye LLC

FIGURE 5.25 Emirati men and women in a shopping mall in Dubai

Identity is something Emiratis hold on to. They take pride in their Bedouin heritage even though it is not a way of life anymore. An indicator of this status for men is the traditional white robe (*dishdash*), head cloth (*ghutrah*) and a black rope (*aqal* or *iqal*). Men wear their beards and mustaches short. Women wear a long black robe (*abaya*) and cover their hair or face, but often wear Western clothes underneath.

Islamic practices substantially affect continuity at a micro level. Some of these practices include:

- Muslim men are permitted to have four wives and can prevent them from leaving the country.
- Muslim Emirati women are prohibited from marrying outside of Islam, unless proof of conversion to Islam is provided. In addition, will lose their citizenship if they marry a foreigner.
- Muslim men and women are allowed to divorce, but a woman must have her husband's consent to do so. Muslim men can divorce their wives by simply stating their wish to do so.
- If divorced, a woman receives custody of female children until they are 13 and males until they are 11, at which point the ex-husband can claim custody.
- If the mother remarries, she forfeits her rights to custody of the children from the previous marriage.
- Police are reluctant to interfere in instances of domestic abuse as issues between married couples are seen as private.

Demographic imbalance in the UAE has been referred to by some researchers as a 'sociocultural threat'. Social problems have emerged in many facets of society, including drug usage, changes in family values, changes in gender role attitudes and beliefs towards family relationships.

ACTIVITIES

1 Use the information provided and some research of your own to complete the table below about the impacts of continuity and change at the micro, meso and macro levels of society.

Impact	Micro level	Meso level	Macro level
Continuity			
Change			

Class discussion

2 Can the UAE ever fully achieve gender equality without contradicting Islamic law?

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BELIEFS, VALUES AND LIFESTYLES

Beliefs

The Islamic belief system is so ingrained in Emirati society that it greatly influences values and lifestyles. The Five Pillars of Islam guide the nation in everyday life, intertwining culture and religion. The ritual of five daily prayers held at dawn, noon, afternoon, evening and night is adhered to, often taking place in any one of the UAE's more than 9000 mosques. As the national religion, Islam continues to influence daily life and customs. This is particularly evident in childbirth, death and burial, and marriage as these are extremely private aspects of culture, less exposed to external influences.

Five Pillars of Islam

Visit this website for more information about the Five Pillars of Islam.



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FIGURE 5.26 Sheikh Zayed Grand Mosque in Abu Dhabi

Three out of the Five Pillars of Islam – praying, fasting and the practice of *zakat* (charitable giving) – focus on strengthening the sense of community, improving collective welfare, and encourage generosity and solidarity.

Nadine Hawa, 'Essay: United Arab Emirates – How culture can shape sustainable business', *Reuters Events*, 1 May 2013.

Ramadan continues to be a major event in the Islamic calendar, commemorating when the Qur'an was revealed to the Prophet Muhammad. With reduced activity and work hours over a month or so, the community celebrates the evening meal (*iftar*) after the evening prayer (*Maghrib*). In the month before Ramadan, Emirati children participate in a tradition called *haq al laila*, where they knock on doors in their neighbourhood, asking or singing for sweets. *Eid ul-Fitr* is the lavish celebratory feast, lasting three days, which marks the end of Ramadan. Often dressed in their finest clothes, communities celebrate together. Hospitality continues to be an important part of Bedouin culture.

Religious freedom is permitted by expatriates. This is codified in the UAE Constitution and there is a high level of tolerance for the international atmosphere. Muslims make up 76 per cent of the population, while of the remaining residents, 9 per cent are Christian, and 15 per cent are from other religions including Hinduism, Buddhism, Sikhism and Judaism. Land and buildings allocated to practising other religions is tightly controlled and limitations exist, such as not worshipping in public and not contradicting widely held policy and morals. Laws were relaxed in 2020 to take into account the beliefs, values and lifestyles of expats in the UAE; for example, unmarried couples are now permitted to live together.

How beliefs are changing in the UAE n.

Read about the loosening of Islamic laws for personal freedoms.

Values

Values are important, lasting beliefs that guide attitudes and actions about what is good, worthwhile or important, and what is bad, not worthy of resources or not important. Values are not easily shifted. The material component of culture in the UAE has shifted dramatically, but the normative and cognitive components have not. Individuals may place more importance on certain values than others, but the collective values of the UAE are explored below.

Alamy Stock Photo/Hi Brow Arabia



FIGURE 5.27 Marriage, family and kinship are highly valued in the UAE.

Marriage in the UAE is highly valued. The appropriate age for marriage around the 1970s was 16, and even younger before that time in order to ensure virginity and purity. Marriage at this young age largely prevented the wife from pursuing goals in education or the workforce. Now, over 20 years of age is considered appropriate for marriage. Emiratis are not permitted to live or stay with someone from the opposite sex if they are not married. Traditionally, marriages are arranged by parents within the tribal kinship group. Divorce in the UAE is becoming more common but is subject to Sharia law, with complex issues surrounding the custody of children. Joint custody is not recognised in the UAE.

Family ties, kinship and tribal connections continue to be of utmost importance. Many families choose to live in the same neighbourhood or in close proximity. Loyalty is also highly valued. Most Emiratis are still very aware of their traditional tribal affiliations and ancestry. Marriage within tribes ensures the protection of assets. Hospitality and acknowledging tribal traditions are important. Elders are generally greeted first as a sign of respect and the birth of children is celebrated.

Patriotism and cultural preservation are valued. Symbols of national cohesion such as Flag Day and National Day are an opportunity to emphasise unity publicly. At a macro level, the government promotes the notion of 'country first' and prioritises its citizens. Recent shifts in policies further separate nationals from foreigners in order to bolster the Emirati population. Only a small number of migrants have been granted citizenship since 1971. It takes 30 years of continuous residency to become a citizen of the UAE. There is no dual allegiance permitted, so a person needs to renounce their nationality of origin. A foreign woman married to an Emirati national may acquire citizenship provided that the marriage lasts for at least seven years and the couple has at least one child, or the marriage lasts 10 years in the absence of children.

UAE flag and UAE Flag Day n.

Read more about the meaning behind the UAE flag and the annual UAE Flag Day commemoration.

Dubai's growth n.

'Dubai will never settle for anything less than first place –' Sheikh Mohammed bin Rashid Al Maktoum.

Watch this time lapse video of Dubai's growth.

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Conformity is crucial in the UAE because it is often associated with other aspects of society that people, groups and governments strive for, such as social harmony, progress and order. Coarse language, showing disrespect, rude gestures and noisy disruptions are dealt with harshly and can often lead to detainment or deportation. The threat of such punishments for relatively minor misdemeanours means that social conformity can be achieved. Dissent is dealt with swiftly and harshly. Internet filtering occurs mostly with political sites.

Modesty in both behaviour and clothing is valued. In public, people are not permitted to kiss, hold hands or show nudity in any way. Traditional clothing was influenced by religion and the environment. As such, it is loose fitting for both genders, not showing body shape or features such as shoulders, ankles and hair. Traditional clothes are appropriate in contemporary Emirati society as they provide a balance between beauty and 'decency'. Expats usually dress in their normal work clothes, mindful of the boundaries of what is appropriate and what is not in Emirati society.



Getty Images/Gamma-Rapho/Bassignac Roussel

FIGURE 5.28 'Modest' dress codes in UAE shopping malls usually means covered shoulders and knees. Tourists have been criticised for not adhering to local customs and norms.

Lifestyles

Islamic beliefs and collective values have greatly influenced social interactions and gender roles; however, the boost in national income from oil has dramatically changed lifestyles in the UAE.

Patrilineality

This refers to the organisation of a society based on male descendants. Adherence to this way of life in the UAE means assets are passed down through the male lineage, which reinforces their dominance. Despite the Islamic belief that men and women are equal in the eyes of God, the application of this becomes distorted with the sociocultural practices of patrilineality and patriarchy. As wealth is passed from father to son, daughters hold little value because they will most likely leave their lineage through marriage. Men have appointed guardianship over women. Women's human rights and freedoms are under the legal authority of men, who must be obeyed.

Nomadic to sedentary lifestyles

The Bedouin lifestyle has dramatically changed. After unification, the government invited the Bedouin to settle permanently, constructing thousands of low-cost homes. They were not prepared for sudden upheaval from traditional lifestyles to a more sedentary way of life. Staying put in urban areas also meant they moved from economic independence to dependence.

Agrarian to urban lifestyles

The city of Dubai grew at a slow pace until 1975. At that time, the population was 183 000 inhabitants and as of 2020 it was 2.9 million. It has grown by over 1000 per cent, making it one of the fastest-growing cities in the world, transforming into an international business, financial and tourism hub. Major infrastructure projects were undertaken including roads, tunnels, bridges, ports, industrial areas, and residential areas. Liberal economic policies, 'mega projects' and the attractiveness of an expat-friendly, tax-free environment made Dubai the cosmopolitan and technologically advanced city it is today.

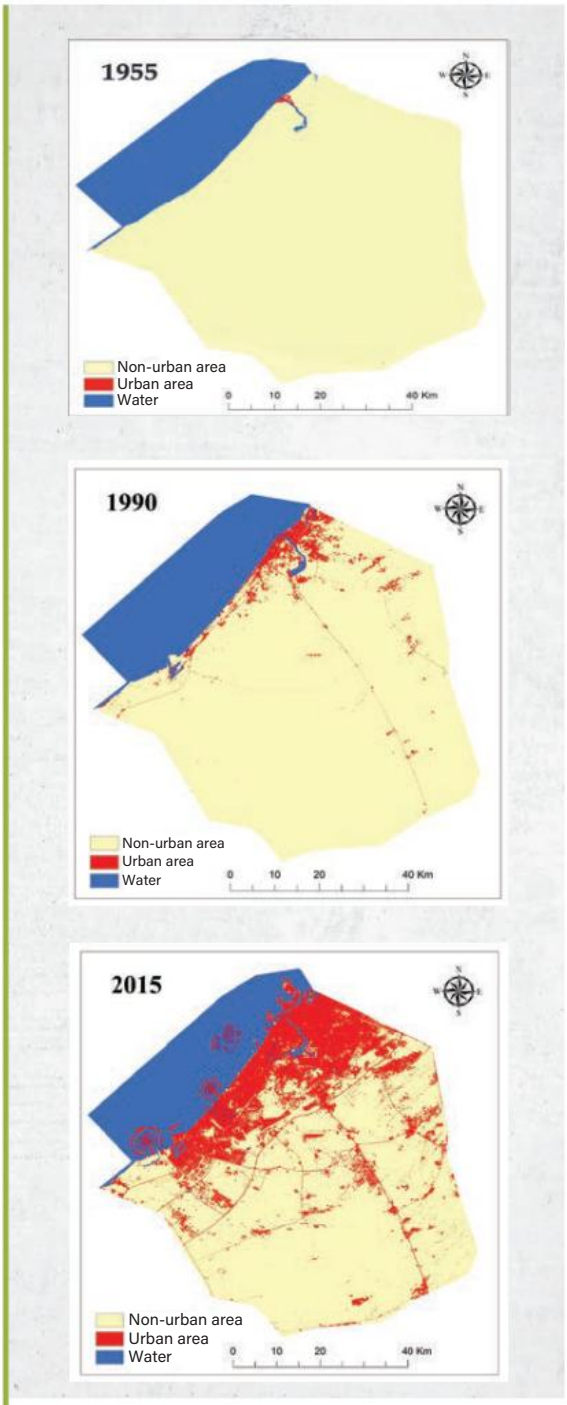
Subsistence to commercial lifestyles

Traditional markets (souks), selling spices, carpets, gold and food, have given way to 'mega malls'. Consumption patterns have completely transformed since 1971, from a subsistence way of life to a luxurious way of life, which has seen the emergence of hyper-consumption. In a 2018 article, Aqil Kazim, a sociologist at UAE University, stated that consumers in the UAE are actively employing consumer goods and services to express and forge their own unique sociocultural identities. Growing consumerism, the ease of travel, and longer working hours for both men and women mean that old communal ties have been breaking down in favour of new forms of individualised lifestyles.

Such affluence is also what attracts visitors. Dubai is the world's top city for visitor spending. Before the COVID-19 pandemic, Dubai was the fourth-most popular destination in the world, with nearly 16 million visitors per year.

Women's rights

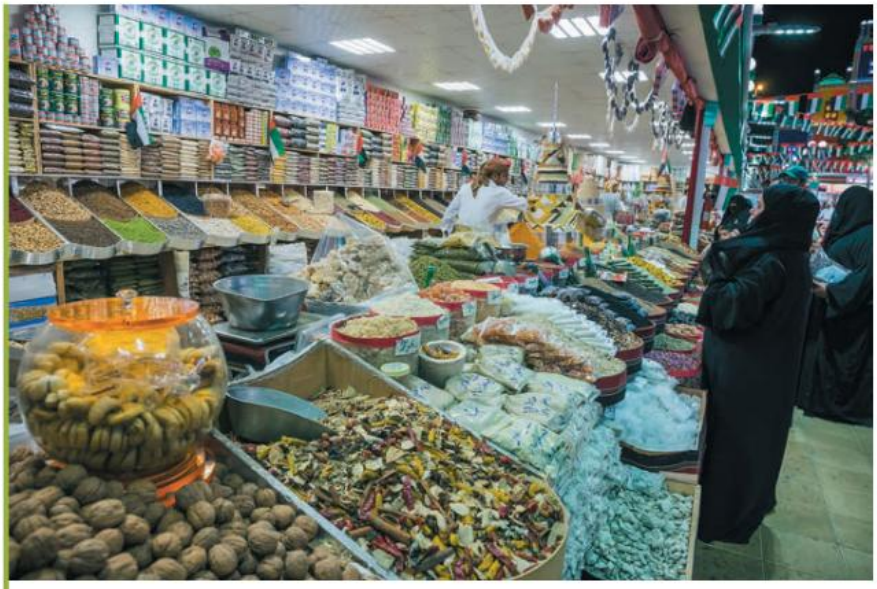
Feminism as a term is not used in the UAE. The role and status of women has not changed much in practice, despite better education and women's rights movements. Most Emirati men still consider households and domestic activities suitable for



Elassawy, Fayez (April 2017), The Boom: Population and Urban Growth of Dubai City, *ResearchGate*, Fig. 5 p. 36.

FIGURE 5.29 Three maps showing urban area development of Dubai City in 1955, 1990 and 2015

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Shutterstock.com/Laborant

FIGURE 5.30 Dubai spice souk



Shutterstock.com/Rob Crandall

FIGURE 5.31 Ski Dubai, an indoor ski resort located in the Mall of Emirates

women, and most Emirati families educate their sons rather than their daughters on the assumption that boys are greater economic assets than girls. Despite this, Emirati women have surpassed their male counterparts in university attendance and are employed in high-status jobs and in key decision-making positions. Sixty per cent of all college students in the UAE are women and numerous females have been appointed to senior government positions; however, this is often a tokenistic gesture. Social mobility and freedom remain tightly controlled in this patriarchal society where married women require their husband's permission to work.

Westernisation

Westernised lifestyles are particularly evident in the major cities of Abu Dhabi and Dubai. Traditionally, Emiratis socialised within their private homes, but now do so increasingly in public, in cafes, shisha parlours and malls. Examples of Westernisation:

- In Abu Dhabi, a branch of the Paris Louvre museum has opened and construction of a branch of the New York Guggenheim museum is expected to finish in 2022.
- Both New York University and the Sorbonne (Paris) have campuses in Abu Dhabi.
- Sheikh Mansour, a member of the ruling family in Abu Dhabi, bought English Premier League soccer club Manchester City in 2008.
- Abu Dhabi hosted its first Formula One auto race at the Yas Marina Circuit in 2009.
- Consumption of Western music, television shows, 4WD vehicles, websites and books is substantial.
- Arabic is the official language; however, business and commercial contracts are in English.

ACTIVITIES

1. Outline continuities in beliefs, values and lifestyles in the UAE.
2. Describe the changes in beliefs, values and lifestyles in the UAE.
3. How could changes in lifestyles challenge traditional beliefs and values in the UAE?
4. Assess the impact of changing lifestyles on gender roles in the UAE.

Impact of Westernisation in Abu Dhabi n.

Read more about the impact of Westernisation in Abu Dhabi.

IS ALL CHANGE PROGRESS?

There is no universal agreement on social progress. It may mean different things to different people depending on their perspective, cultural background and religious affiliation.

According to sociologist Shelley Shah, the characteristics of progress include the following:

- Progress is change – a change in some direction
- Change can be called progress only when it fulfills the desired aim
- Progress is communal, i.e. related to social system
- Progress is volitional. It requires desire and decisions
- The concept of progress is variable. What is considered today the symbol of progress may tomorrow be regarded as a sign of regress.
- There are no limits to human progress.

Shelly Shah, 'Theories of social change: meaning, nature and processes', Sociology Discussion website, 2017.

The unification of the UAE signified progress. The UAE Constitution maintains that the welfare of the UAE as a whole is a top priority. It highlights the goals of the Federation as follows:

- Maintain the UAE's independence and sovereignty.
- Protect security and stability for the Federation and member states.
- Defend any aggression upon its existence or the existence of its member states.
- Protect the rights and freedom of the people of the Federation.
- Achieve close cooperation between the Emirates for the common benefit of the Federation.
- Promote the prosperity and progress of the Federation.
- Provide better life for all citizens.
- Respect the independence and sovereignty of the other Emirates in their internal affairs within the framework of this Constitution.

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Getty Images/Oliver Lang

FIGURE 5.32 Women-only taxis – a symbol of progress? Change has not necessarily meant progress for women's roles and status.

But the transformational change the UAE has experienced has not meant progress for everyone.

The commercialisation of camel racing had serious consequences. It became extremely popular and was recognised as an international sport. Race tracks were constructed. The whole race day helped keep local customs and folklore alive as traditional costumes and rituals were displayed for all to enjoy. The promise of large cash prizes created an atmosphere of fierce competition, so owners and trainers used any means possible to win, first using then trafficking children, usually from poor communities, as jockeys because they were lighter. Over 90 per cent of the children were under 10 years old. A positive change came in May 2005, when UNICEF and the UAE signed a groundbreaking agreement to return children formerly involved in camel racing to their countries of origin and reintegrate them into their communities. It remains a multimillion-dollar industry, but camels are now specially raised for the track, using carefully controlled methods of breeding, training and nutrition. There are even camel hospitals and robots used for racing.

Change has not necessarily meant progress for Emiratis themselves. Oil-rich nations have experienced what is known as the 'rentier effect', which refers to income gained without an increase in domestic productivity or taxation of citizens. Without taxes, citizens become complacent and less politically engaged. Emiratis have been afforded unique opportunities such as free education, subsidised housing, guaranteed employment in the public sector and free medical care. This breaks the link between effort (work) and reward (income). The vast majority have not had to work hard for their lavish lifestyles. Extreme wealth has led to a range of negative social, political and economic outcomes. According to journalist Peter Hatherly-Green, the rentier effect has:

> amplified the negative effects of globalisation; insidiously spread via the internet and the mass media entertainment industry, as well as the foreign expatriate workers.

P Hatherley-Greene, *Cultural Border Crossings in the UAE: Improving transitions from high school to higher education*, Lambert Academic Publishing, 2014.

ACTIVITIES

1 Define social progress.
2 How can social progress be measured?
3 To what extent did the unification of the UAE bring about progress?

Class discussion

4 Does commercialisation always lead to progress?

WHICH GROUPS BENEFIT FROM CHANGE? WHICH DO NOT?

The general goal of society is to benefit the majority of people. Government decisions and economic policies are largely responsible for creating 'winners' and 'losers' in society, even though a significant role for government is to support those members of society with limited ability and limited capacity to enjoy a comparable standard of living and quality of life. It is possible that some groups, or subgroups, have benefited at points in time, yet at other times have not benefited at all.

Sheikhs, as powerful leaders with considerable influence, enjoy loyalty and respect from their tribe. Sheikhs may make decisions that benefit themselves and their family first. They have the capacity to direct change through their economic, referent or political power. They often hold the most wealth and this is perpetuated by social structures that ensure the continuity of male leadership within the ruling family.

Emirati working males benefit from free housing, education and health care but have become a minority group (if measuring absolute numbers) in their own country. While lifestyles have become easier and many Emiratis enjoy expensive consumer goods, recent developments mean they are no longer automatically accepted into local and federal government jobs. Currently, some Emiratis are experiencing isolation in employment in the private sector as they either lack the skills required or cannot access suitable work. Fifty-two per cent of Emiratis of employable age are recorded as not participating in the labour market (either employed or actively looking for a job), compared to 16 per cent of non-Emiratis. The government now has an affirmative action policy of 'Emiratisation', which mandates the preferential hiring status to Emiratis over expatriates. Approximately 20 000 jobs are set to be created by 2022 in sectors including civil aviation, telecommunications, banking, insurance and real-estate development. This is a conscious effort to preserve national identity, economic sustainability and political stability.

Emirati youth are adept at balancing modernity and traditional values. Younger people may be more willing to embrace change, and therefore benefit from it because they are accustomed to the rapid pace of change and exponential developments in technology, new growth industries and different forms of social interaction. However, parents sometimes struggle to instil cultural awareness and traditions in their children.

Emirati women have experienced significant gains and drawbacks. Gender equality in employment is slow. While the UAE ranks 86th in educational attainment for women in general, it ranks 128th for women economic participation and opportunity, 133rd in health and survival, and 93rd in political participation (World Economics Report, 2015). More recently though, the UAE has recorded a reverse pay gap. Women at the same level, company and function actually earn 2 per cent more than their male counterparts. This is partly because fewer women participate in the labour force, and those that do tend to have higher levels of education.

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FIGURE 5.33 Entrepreneur Sara Al Madani defied cultural and gender norms, starting her own fashion label at the age of 15.

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TABLE 5.9 UAE demographic indicators, information drawn from United Nations data

	Males	Females
Mean years of schooling	12.4	11.7
Estimated GNP per capita	$84 273	$28 578
Life expectancy	77	79
% with secondary education	81%	76%
% participating in the labour forces	93.4%	52.4%
% share seats of parliament	50%	50%

United Nations Development Programme Human Development Reports, UAE.

Women continue to experience a lack of protection in society. There is no accurate information or statistics regarding violence against women in Emirati households. Women are generally reluctant to report their experiences of violence and police tend to refuse to intervene and protect abused women, considering it to be a private domestic matter.

Under criminal law, rape is a serious crime carrying the most severe penalties. In practice, most victims do not report such crimes either through fear of being accused of adultery, a crime punishable by flogging and death by stoning, or because it would bring shame on their families. Foreign female migrants also fear that they will be deported. Marital rape is not recognised as a criminal offence.

Western, qualified expatriates move to the major cities of Abu Dhabi and Dubai for job opportunities and absence of income tax. They benefit from enhanced career opportunities and higher salaries, with nearly 75 per cent of expats earning more than they would in their home nation. They are also attracted by the warm, sunny weather, exposure to different cultures and proximity to other regions in the world. However, they are also exposed to extremely high rents, and must leave the UAE when they reach the age of 60 years. Workplaces adopt conditions that suit expatriates, and with 1 per cent or less of nationals, the matter of Emiratisation is low on their list of priorities.

Migrant workers who are part of the *kafal* system, in which they are sponsored and monitored, mainly work in construction and domestic jobs and are controlled by their employer, who sponsors their visa. Most workers are brought over by recruiters or recruitment agencies, many of which promise exaggerated salaries or job descriptions that differ greatly from what the workers end up doing. Some become indebted and are treated as slave labour. Overall, this group has not benefited from the country's wealth. Some people work shifts of 12 hours or more, and companies sometimes withhold wages or passports so they cannot quit or return home. They are powerless to fight for their rights for fear of losing their residency but also because forming unions, collective bargaining and striking are all prohibited by law.

ACTIVITIES

1. Account for some groups in the UAE benefiting from change.
2. Which groups do not benefit from change? Why are they worse off after change?
3. Analyse the role of power and authority in determining who benefits from change.

HOW HAS ACCESS TO TECHNOLOGIES IMPACTED THE RATE AND DIRECTION OF CHANGE?

The rapid pace of development and subsequent modernisation of the UAE has been unmatched by any society in history. It has continued for decades now.

The UAE's rulers have been quick to adopt technological initiatives and innovations to enhance people's lives. They lead the way for the record of the world's tallest building, requiring cutting-edge technology. Historically, most skyscrapers have been constructed during global crises, and more by China and the Middle East in recent decades, so the COVID-19 pandemic may reveal some interesting results in the future.

At a macro level, the government is promoting the development of 'smart cities' to improve the efficiency and sustainability of important sectors such as health, education and transport through the use of digital technologies. Investing millions in technology has transformed lifestyles in the UAE, with Dubai becoming quite a 'futuristic city'. The UAE also has a National Artificial Intelligence strategy 2031 that seeks to accelerate new social and economic opportunities for citizens and businesses alike.

Alamy Stock Photo/Christine Osborne Pictures



Alamy Stock Photo/A. Astes



FIGURE 5.34 These photos of Dubai in 1990 (left) and in 2019 (right) show the rapid transformation and direction of change that has taken place.

Dubai developed later than many other cities around the world, so rulers have been able to import ideas and technology that enable more deliberate planning. The glass skyscrapers and fully automated metro system, for example, sit in a desert environment. Dubai had the added pressure of running out of oil, so has focused on the lucrative tourism industry and the highest tier of development, becoming an information society. It is also a global financial centre. Given the international success of Dubai, the rest of the UAE has modelled itself on this city, forging the Emirati identity onto Dubai's identity as a cosmopolitan city.

The interrelationship between technology and environmental sustainability is crucial. As the population and population density continue to increase, so does the demand for natural resources. Technology must be utilised to ensure food and water security. The UAE uses thermal desalination as the dominant technology to make seawater available for human use by turning it into fresh (potable) water. Today, most of the country's potable water comes from approximately 70 major desalination plants. Aquifers are also still used.

At the meso level, philosopher Janet Martin found that while tertiary institutions rely heavily on internet access, this is not the case in schools. Emirati students find it challenging to transition from 'low-tech' secondary schools to laptop-based classes and assignments at universities and colleges. UAE has the highest rate of internet use in the world at 99 per cent of the population.

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Courtesy The Media Lab

FIGURE 5.35 Daily social media usage in the UAE, 2020

At a micro level, access to technologies accelerates the process of Westernisation with exposure to Western content. In 2020, MediaLab found that people in the UAE spent more than seven hours a day on average on the internet and two hours and 57 minutes are spent daily on social media. Other than this, people watch TV, listen to music and use a game console. Within two generations, Emiratis have been exposed to a vastly different way of life and social interaction using the internet. Gender affects the nature of internet use. MediaLab found that men were more likely to use it for social interaction, whereas women used it to search for information. The latest statistics go some way to explaining these differences. Men have more freedom to meet and communicate online, while Emirati women are usually under strict societal and family control.

ACTIVITIES

1. Describe how access to technologies has influenced the rate of social change.
2. How has access to technologies impacted the environment?
3. How can access to technologies influence change at the micro level?

APPLICATION OF A SOCIAL CHANGE THEORY TO THE UAE

It is difficult for one theory to fully explain all the continuities and changes in a country. Most aspects of the sociocultural–evolutionary change theory can be applied to the UAE. This section focuses on evolutionary theory. It is worth noting that the remaining theories listed in the syllabus are *not* as appropriate for this focus study for the following reasons:

- **functionalist** – cannot deal with rapid change and does not deal well with economic or technological change
- **symbolic interactionist** – does not attempt to explain macro-level change or changes to social norms and culture.
- **conflict** – neglects social stability, does not address changes in technology or family structures, and does not acknowledge social change is possible without conflict and revolution/ rebellion.

ACTIVITY

Determine how appropriate the evolutionary theory is in explaining social and cultural continuity and change in the UAE (see table 5.10 on the following page).

TABLE 5.10 How evolutionary theory applies to the UAE

Selected elements of theory	Can this be applied to the UAE?	Evidence
Hunting and gathering phase	☑	Considered a simple way of life – Bedouin tribes moved in search of food and water across the Arabian Peninsula.
Agrarian phase	☑	This phase was combined in places with nomadic lifestyles. More secure incomes and food supplies were available as a result of pearl harvesting and fishing. Dubai and Abu Dhabi became permanent settlements. Cultivation of dates / date harvesting took place. Subsistence lifestyles prevailed.
Industrial phase	☑	Mass production of oil from the 1970s led to the rise in international business and companies; however, the UAE almost skipped this phase when compared to industrialisation in other countries. UAE lacks a strong manufacturing industry.
Post-industrial phase	☑	Dominance of service, finance and information sectors of the economy. There is a growing importance of IT and increased role of long-term planning with strategic plans and vision for the future.
Development follows a linear (or multilinear) path	☑	The UAE has had an accelerated form of sociocultural evolution within 50 years, whereas other countries took centuries to reach the same point. Since federation in 1971 the entire country is 'unified'. Following the direction of the leader is mandated; to speak out is seen as dissent, and dealt with harshly.
Assumption that modernised society is better	☑	Ethnocentric view that Dubai is the best city, the fastest growing city, a futuristic city.
Development equates to progress	☑	Overall, the country has experienced increased literacy rates and levels of schooling, nearly 100% saturation of the population with internet access, higher HDI ranking, etc. In the eyes of the patriarchy, this rapid development means progress. However, gender roles and status remain a challenge. Change does not represent progress for migrant workers in domestic jobs or construction workers.

NEAR FUTURE (NEXT 5 – 10 YEARS)

Current trends and probable future directions

Current trends in the UAE include:

- promotion of tourism in response to a finite supply of oil – the aim to attract 20 million visitors per year.
- revitalisation and celebration of Bedouin culture and value of tribal traditions – the UAE Government is keen to preserve and represent a distinct 'national' culture and heritage.
- Westernisation – online search trends indicate a large portion of the population (e.g. construction and domestic workers) with a cultural heritage or interest in India, with some of the top 10 searches including Sridevi, Priyanka Chopra and Indian currency rate, but also significant engagement with Western entertainment and celebrities, including Meghan Markle, Khloe Kardashian and the Marvel movies.

The most likely changes in the UAE can be divided into the short, medium and long term.

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TABLE 5.11 Likely changes over time in the UAE

Time frame	Likely change	Impact
Short-term (0–1 year)	Revitalisation	Consolidation of Bedouin values. More 'heritage villages' being built as a physical sign of investing in traditional culture. In a globalised world, heritage is what distinguishes people from everyone else. Heritage may be commodified through tourism.
	Relaxing of laws for expats	Reflects the significant influence of, and UAE dependence on, foreigners. In order to keep the skilled labour and majority of the population happy, there may be further relaxing of Islamic law for expats, so their lifestyles are not severely affected.
Medium-term (2–5 years)	Investment in education	Pursuit of modern lifestyles that adapt to a changing global environment. Government aims to build the next generation of leaders in a 'knowledge economy' through curriculum, high-quality teaching and modern facilities. There is likely to be a focus on achievement and entrepreneurial behaviours.
	Westernisation	Greater Western influence and the pursuit of Western lifestyles could, at some point, lead to a UAE in which Arabic becomes part of the past and English the language of the future.
Long-term (6–10 years)	Family roles and values	Kinship ties may weaken – emerging generations have different values as the influence of family is replaced with the influence of schools, media, technology and the workplace.
	Decline in patriarchy	Modernity theory argues that patriarchal attitudes diminish with time. With more educated females, women's empowerment may improve and the foundations for gender equality may increase. This may challenge traditional beliefs and values for males.

TABLE 5.12 Probable continuities over time in the UAE

Time frame	Probable continuities	Implications
Short-term (0–1 year)	Hybridisation	Young Emiratis may continue to be torn between their home life (celebrating traditions, speaking Arabic) and their public life (eating fast food, driving luxury cars, speaking English), creating tensions in identity and lifestyle expectations.
	Adherence to Islam	The focus on and regulation of social roles and groups will continue in line with Islamic beliefs for Emiratis.
Medium-term (2–5 years)	Tourism	The UAE aims to continue to attract 20 million visitors per year, each bringing their own beliefs, values and lifestyles for their short stay, which is likely to continue to have an impact on society in the UAE; however, recovery in a post-COVID world may change this.
	Nationalism	The fear over loss of identity and the power of globalisation could strengthen nationalist ideals and values, promoted by the ruling royal elite.
Long-term (6–10 years)	Lack of women's rights	Women's rights will likely continue to be highly contested and hyper-politicised. The UAE has signed the Convention for the Elimination of Discrimination Against Women (CEDAW), a convention that strives to guarantee the creation and protection of formal and substantive rights for women by recognising their rights as human rights; however, tangible results in equality are yet to be seen.
	High-tech infrastructure	Pursuit of the best and the biggest, most modern, progressive and innovative infrastructure may continue to influence lifestyles. But could this be at the expense of some groups?

Importance of technology to the UAE

The future of the UAE depends on technology. Ambitious targets, significant investment and a quest for the biggest and the best infrastructure means technology is at the core of any social and cultural continuity and change. The following aspects have been flagged as part of the country's future:

- **Sustainability** – as the UAE is made up of desert next to a coastline, sustainability is key. The UAE is a signatory to the UN Sustainability Development Goals, seeking to achieve all 17 goals by 2030. The country has extremely high energy needs due to cooling, desalination and vehicle fuel consumption, but is increasing the dependence on unlimited solar power rather than oil.
- **Vertical farming** – as a regional hub with a growing population, there is an increased demand for food. Currently the UAE imports 90 per cent of its food, but this method of farming yields more while using less water and less space, and can be indoors in temperature-controlled environments and may help increase food security.
- **e-empowerment** – high internet saturation and use of mobile phones could provide women with the avenue for expressing opinions, starting businesses, connecting with others and taking control of their own futures.
- **block-chain technology** – Dubai is aiming to be the first city where the government operates entirely on this, operating efficiently by drastically reducing time and resources spent.
- **3D printing** – leading the way in 3D printing buildings, medical products and consumer products. A key goal of Dubai is that 25 per cent of buildings are based on 3D printing technology by 2030.
- **Autonomous transportation** – self-driving buses, metro trains and taxis in Dubai are said to reduce the number of accidents, save hours on travel time and reduce pollution.
- **Drones and robots** – used for humanitarian assistance, disaster relief and urban planning.

Future of the UAE n.

Explore a timeline and plans for the future of the UAE.

AAP Image/Reuters/Satish Kumar



FIGURE 5.36 Futuristic helicopter in the UAE, world leaders in adopting the latest technology

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ACTIVITIES

Use the course concepts in the table below to predict likely changes and probable continuities in the UAE.

UAE	Continuities	Changes
Authority		
Beliefs and values		
Conflict		
Cooperation		
Culture		
Empowerment		
Environment		
Gender		
Globalisation		
Identity		
Modernisation		
People		
Power		
Society		
Sustainability		
Technology		
Tradition		
Westernisation		



CHAPTER 5 » REVIEW

Multiple-choice questions

1 Which of the following are characteristics of transformative change?

- **A** It may be sudden, and it may be accepted by those in authority.
- **B** It is reversible, and it shifts people's values, attitudes and behaviours.
- **C** It happens on all levels of society and it may be triggered by a rebellion.
- **D** It takes place over many decades and it only affects the micro level of society.

2 Revitalisation is a response to social change at a:

- **A** micro level.
- **B** meso level.
- **C** macro level.
- **D** universal level.

3 The megatrend of urbanisation is most closely associated with which process?

- **A** globalisation
- **B** modernisation
- **C** secularisation
- **D** Westernisation

4 Which social theory has been criticised for not addressing broadscale social change?

- **A** conflict
- **B** evolutionary
- **C** functionalist
- **D** interactionist

5 Which two values remain central to the Emirati collective identity?

- **A** patriotism and family
- **B** gender and Westernisation
- **C** modesty and women's rights
- **D** patrilineality and subsistence

Short-answer questions

1 Explain why change is a complex process.

2 Describe the process of evolutionary change.

3 Account for resistance to social change at the meso level of society.

4 Compare the main features of two social theories.

5 Describe the nature of traditional society in *one* country you have studied.

Extended-response questions

1 Discuss the effects of Westernisation on *one* society.

2 Assess the appropriateness of *one* social theory in explaining continuity and change in *one* country you have studied.

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Social research task

Task	Secondary research
Task outline	Use the data gathered from your secondary research to answer the following question: To what extent are technologies likely to influence the future directions of *one* country you have studied?
Outcomes	**H1** evaluates and effectively applies social and cultural concepts **H5** analyses continuity and change and their influence on personal and social futures **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Research process	**Step 1** Conduct broad secondary research using internet searches to gauge the types of themes that arise. **Step 2** Conduct more targeted and detailed secondary research on the themes/issues that arose in step 1. Access peer reviewed journals online via your local library database (or the State Library of NSW databases – you will need to apply for free membership first). **Step 3: Extended response** Plan your response to the following question: To what extent are technologies likely to influence the future directions of *one* country you have studied? • Consider the short-, medium- and long-term future, particularly in 5–10 years. • Consider different types of technologies. • Consider micro, meso and micro levels. • Consider a range of concepts.
Submission requirements	A written report with appropriate subheadings

PART 3

HSC DEPTH STUDY



ton koene / Alamy Stock Photo

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6
POPULAR CULTURE


agefotostock / Alamy Stock Photo

The aim of this chapter is to develop an understanding of the nature of popular culture by examining the distinguishing characteristics that identify a popular culture. The focus study of anime as a popular culture involves the relationship between the consumers and producers, with particular emphasis on contemporary issues.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H2** explains the development of personal, social and cultural identity
- **H3** analyses relationships and interactions within and between social and cultural groups
- **H5** analyses continuity and change and their influence on personal and social futures
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Change The alteration or modification of cultural elements in a society. Change to society can occur at the micro, meso and macro levels. It can be brought about by modernisation processes, including technological innovation. This force results in an alteration to culture.

Commercialisation The process of adding value to an idea, product or commodity with the aim of selling it and making a profit. Commercialisation is about preparing the item for sale and making money from it. The success of commercialisation often relies on marketing and advertising.

Commodification A social process by which an item is turned into a commodity in readiness to be traded. The process relies on marketing strategies with the aim of producing a perceived value in the item.

Conflict A perceived incompatibility of goals or actions. Conflict can occur at all levels in society and its resolution can involve modification to what was previously in place.

Consumption The process of selecting and using a product. Consumption involves a conscious decision to engage with a commodity.

Continuity The persistence or consistent existence of cultural elements in a society across time. Continuity can also be referred to as the maintenance of the traditions and social structures that bring stability to a society.

Ideology An organised collection or body of ideas that reflects the beliefs, values and interests of a group, system, institution or nation. In general use, the term refers to the body of doctrine, myth and symbols held by the group that guides individual and group actions.

Institutional power The power that exists in institutions and how it is used to control aspects of society. Institutions such as the family, school, law and government use inherent power to control, change and maintain continuity of interactions.

Values Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

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THE NATURE OF POPULAR CULTURE

What is popular culture?

Popular culture is everywhere. It would be almost impossible not to be influenced by some form of popular culture in contemporary society. Most people can sing the lyrics of the latest song or know what the latest reality television show is, even if they are not fans. We have little choice because they are everywhere, on social media, television, magazines, billboards, radio and the internet. Popular culture is produced and sold for mass **consumption** on a global scale by corporations that are motivated by profit. Popular culture provides people with a sense of identity and inclusion.

To understand the nature of popular culture, it is important to reflect on how the notion of popular culture developed. 'Popular culture' is a term thought to have been used in the early nineteenth century to describe the 'culture of the people', the 'people' being the lower classes of society who were largely uneducated and made up the majority of society. There was a distinction between folk culture, high culture and popular culture.

TABLE 6.1 Characteristics of folk, high and popular culture

Folk culture	High culture	Popular culture
• Appeal based on geographic areas and cultural groups • Accessibility limited, mainly through trade and migration • Constant transmission of cultural artefacts and oral histories • Influenced by the physical environment • Not traditionally mass-produced • Examples include folk music, fables, Hawaiian hula	• Culture of the higher economic social class • Access requires some form of background knowledge to enable understanding • Limited in appeal • Consistent, i.e. traditions and artefacts are maintained • Not made for mass commercial consumption • Examples include classical music and attending the ballet or opera	• Broad mass appeal • Accessible to the majority of society • Constantly changing as the **values** that society holds as important **change** • Reliance on mass communication technologies • Industries driven by profit • Socially mobile • Examples include hip hop, teenage movies and anime

It could be argued that the lines between folk, high and popular culture are increasingly blurred in contemporary society as culture becomes more of a commodity and communication technologies enable greater access. The idea of creating a 'culture for the masses' was mostly a by-product of the industrial revolution. The ability to mass-produce led to increased urbanisation and industrialisation and the emergence of a consumer-driven society.

The difference between a fad, a meme, a trend and popular culture

Popular culture is not simply a fad, a meme or a trend. A fad is generally something that is short lived – a 'craze', such as the hula hoop or Heelys. A meme, according to Richard Dawkins, who first coined the phrase in 1976 in his book *The Selfish Gene*, is a unit of culture that spreads from one person to another. He describes a meme as an idea, belief or behaviour that spreads throughout a culture. Catchphrases and urban myths are examples of memes that are transmitted from one generation to the next. 'Kilroy was here' is a meme developed by American soldiers during the Second World War and often appears as graffiti. A trend is a pattern of behaviours that occurs over a given period of time. A common understanding of a trend may relate to the fashions that are worn by large numbers of

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people (e.g. ripped jeans). This does not necessarily mean that ripped jeans are pop culture.

For something to be considered a popular culture, it should have four distinguishing characteristics. These characteristics are outlined in the Society and Culture Syllabus as:

- associated with commercial products and paraphernalia
- develops from a local to a global level
- achieves widespread consumer access
- is constantly changing and evolving.

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FIGURE 6.1 The hula hoop was a fad.

Popular culture and commercial products

Large companies (or corporations) make a profit from selling their popular culture. They promote sales of their product or service through marketing campaigns and distributing commercial products and paraphernalia. Commercial products include items such as accessories, clothing, films, magazines, equipment and other forms of paraphernalia. Products associated with a popular culture give people a means of identifying with that popular culture. Superhero comics, for example, have been around for a long time; however, the culture associated with them has developed into a global popular culture through the process of **commodification**. This process of commodification has promoted the aesthetic associated with superhero comics as an identity and a culture. Corporations have been instrumental in this process, using the media to advertise commercial products and paraphernalia that reinforce the myths, jargon, beliefs and values associated with popular culture such as superhero comics.

The media today, more than ever, is a key agent of socialisation. The continuing development of social-media platforms such as Facebook, YouTube, Instagram, Twitter and TikTok, and streaming services such as Netflix, Stan and Amazon Prime, have provided corporations with marketing tools that have contributed significantly to the development and expansion of popular culture. There is a distinct relationship between the media, popular culture and marketing by corporations. Some companies align their products with a popular culture to increase sales. One example is the use of product placement in Netflix productions. Netflix does not show commercials; however, it uses product placement in its films and series to increase revenue from corporations; for example, *Stranger Things*, a hit Netflix series, is littered with product placements including Burger King, Coca-Cola, Adidas, Reebok, Casio and 7-Eleven.

COMMODIFICATION OF SUPERHERO COMICS

Superhero comics became very popular in the 1930s with the introduction of Superman; they were a popular and inexpensive form of entertainment, especially during the Second World War. The success of the superhero genre coincided with improvements in film technology and later the advent of television. The development of the superhero culture really progressed into a global commodity after Second World War. A combination of social and economic factors, such as the moral and lifestyle gap between postwar teenagers and their parents, and the growing numbers of teenagers and economic prosperity, meant that teenagers had more leisure time and money to spend than ever before. Teenagers emerged as a valuable new market for businesses. This resulted in media corporations releasing movies based on the comic book heroes, such as *The Phantom* and *Captain Marvel*, around the time there was a growing youth market. People could participate in popular culture through their consumption of products, such as T-shirts, toys, TV shows, jewellery and LEGO.

An industry had been created with the assistance of digital innovation and the marketing of paraphernalia ensured its success. Corporations have continued to produce and market a plethora of products and events that are clearly identifiable as part of the superhero culture, including toys, clothing, accessories, movies, collectables, magazines and events or competitions. The Marvel Cinematic Universe series of superhero films was the highest grossing film franchise in the world as of April 2020, with total worldwide box office revenue of US$22.55 billion.

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FIGURE 6.2 Superhero culture has produced a multitude of commercial products and paraphernalia.

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ACTIVITIES

1. Outline the difference between folk culture, high culture and popular culture.
2. Explain how the process of industrialisation contributed to the growth of popular culture.
3. Research a fad from each of the following decades: 1960s, 1970s, 1980s, 1990s, 2000s, 2010s and 2020s.
4. What distinguishes popular culture from a fad, meme or trend?
5. Research the popular cultures hip hop, teen films and surfing and list some examples of associated commercial products and paraphernalia for each of them.
6. Define the term 'commodity'.
7. Explain how superhero comics became a commodity.
8. Analyse the relationship between the demand for a product and marketing.

From local to global

Popular culture often starts at a local level and then gains global acceptance by millions of people through the mass media and the integration of technologies. Globalisation and developments in transport and communication technologies over the past century have led to increased trade, migration and tourism between nations. This expanded contact has resulted in the spread of Western values and the English language. Western values related to consumption, such as materialism and individualism, have laid the foundations for the expansion of popular culture across the globe. As demand for popular cultures has grown, transnational corporations have played significant roles in distributing them across the globe.

Bollywood, the Indian movie industry, is an example of how a popular culture can move from a local to a global level. From its beginnings in the city of Mumbai, its influences have spread across the globe to become a culturally dominant force in India. There are distinct



Kate Ryan

FIGURE 6.3 Former Australian cricketer, Brett Lee, has acted in several Bollywood films. He is pictured here with Tannishta Chatterjee in the film *UNindian* (2015), directed by Anupam Sharma

themes and imagery associated with Bollywood films that perpetuate a collective identity and have led to its development as a popular culture. These include Indian-style dancing, colourful traditional clothes, music, love stories and melodramatic plots. The success and dissemination of Bollywood as a popular culture came in 2008 with the Oscar-award-winning *Slumdog Millionaire*. Although not technically a Bollywood film (it was a British production, shot on location in India), it proved to be a catalyst in bridging the gap between Western ideals and Indian cultural elements. Large production companies, such as Reliance Big Entertainment (based in India), as well as the use of American actors and an Australian cricket star (Brett Lee) helped to establish the popularity of Bollywood films in a global market. With the development of internet technology and streaming services, the film industry has become a global industry, as people are able to access a greater variety of films.

ACTIVITIES

1 List examples of technologies that have assisted in the development of popular culture from a local level to a global one.
2 **a** Outline the factors that have led to increased contact between nations.
b Explain how this contact has contributed to the growth in popular culture.
3 What is meant by the term 'materialism'?
4 If you were asked to describe Bollywood to someone who has never heard of it, what would you say?
5 Research the development of Bollywood and create a timeline to illustrate how it has developed from a local to a global industry.

Widespread consumer access

Widespread access, beyond just Western countries, is a key distinguishing factor for a popular culture. Consumers of popular culture need to be able to access it effectively or the corporations that distribute it will not make a profit. To achieve widespread access, popular culture is often formulated by corporations to adapt to a variety of societies so that it meets the needs of a global audience. K-pop, for example, is a popular culture that has widespread consumer access, not only in Asia, but also in the West.

The development of media and communication technologies has changed the way people access popular culture. Television – which is considered the catalyst for many popular cultures – was introduced in Australia during the 1950s and was a means by which popular culture could by be accessed and controlled. As televisions became more common, programs such as *Bandstand* gained influence over popular culture. Media organisations saw this as a way to sell products and, in some ways, control the direction of popular culture. Although communication technologies such as radio and television have played a crucial role in consumer access to popular culture, they cannot compare to the access provided by the internet.

The internet has played a significant role in increasing consumer exposure to a wide range of popular cultures. For example, consumers can buy tickets to virtual concerts that they watch online at a specified time. This increased access has led to a greater demand for commercial products and a growth in the type and availability of products. Celebrities have Twitter accounts where fans can access the latest information at any time. Online fan communities and Instagram provide fans with the latest images of their pop culture icons. Before the development of instant communication technologies, worldwide access to different popular cultures was slower and often limited. It would take longer for associated products to reach the consumer. For example, rock 'n' roll music of the 1960s was produced on vinyl albums and sold in record stores – it could not be downloaded instantly from iTunes or streamed on Spotify.

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K-POP

K-pop is a musical genre that originated in South Korea. J-pop (Japanese popular music) was introduced to Korea in 1997 and is attributed to the change in Korean pop culture, which eventually led to the development of K-pop. It has achieved this through clever use of social media and the marketing strategies of the three dominant Korean entertainment agencies, SM Entertainment (the largest), JYP Entertainment and YG Entertainment. These agencies are in control of marketing, music choice, costume design and the formation of groups. The dominant entertainment agencies have commercialised K-pop using a series of planned strategies to systematically develop it for global audiences. They have created a product that consumers all over the world will buy. K-pop relies heavily on social networking, such as TikTok and Twitter, which facilitates rapid worldwide exposure to new music and videos. YouTube provides livestreaming and virtual concerts. This increased access leads to greater demand for commercial products associated with K-pop.



Alamy Stock Photo/Sipa USA



Alamy Stock Photo/Imaginechina Limited



Getty Images/The Chosunibo JNS



Alamy Stock Photo/Newcom

FIGURE 6.4 K-pop groups (clockwise from top left) ATEEZ, Astro, Lovelyz and Pentagon held a pre-recorded concert in 2020 due to the global pandemic.

Despite the wider access to popular culture provided by media and communication technologies, factors such as age, class, ethnicity, location and **institutional power** mean that for some people, access is limited. Table 6.2 provides some examples.

TABLE 6.2 Factors that can limit access to popular cultures

Factors affecting access	Examples
Age	Social media may be difficult for older generations to access because it is not part of their social environment, so their knowledge of its use is limited.
Class	People in low socioeconomic groups may not be able to afford concert tickets to the latest pop concert or hip-hop performer.
Ethnicity	Reality television may be difficult to understand due to language or cultural barriers.
Location	Communities that are geographically isolated may not be able to access communication technologies as effectively, particularly if the infrastructure is not in place.
Institutional power	Some governments place restrictions on access to social media platforms and create and enforce censorship laws.

ACTIVITIES

1. Outline how the development of television and the internet has led to increased access to popular culture.
2. Explain how K-pop has gained widespread consumer access.
3. Define the term 'institutional power'. Refer to an example to support your response.
4. Discuss factors that can limit access to popular culture.

Constant change and evolution

As a society changes and evolves, so too does popular culture. World events, innovations, and economic and political climates can all influence consumer demand. A popular culture's origins can often be traced back over a long period of time, with evidence of its adaptation to a changing global society. Reality television, for example, can be traced back to the 1950s. *Candid Camera* was one of the first reality-style TV programs to screen on air. People were caught 'being real' as they found themselves in various situations that were set up by the *Candid Camera* crew. During the 1970s reality television evolved into a more voyeuristic format. *An American Family* (PBS, 1973), is considered to be the first of a long line of successful American 'reality' television series. While intended as a documentary snapshot of family life, it also captured the drama of the separation and divorce of the parents and the revelation that one of the children was gay. The issues in 1970s reality TV reflected a time when women's rights were being debated in the media and homosexuality was still illegal in some American states. Various forms of reality TV have evolved since its beginnings to include shows about finding love, gardening, home renovating, divorce, weddings, having children and surviving in remote locations.

If a popular culture is unable to change, evolve or adapt to current circumstances, related businesses will no longer make a profit. As values and ideologies change within a society, opinions of what is popular can also change. Sometimes a commercial product that was not necessarily part of popular culture can evolve into a popular culture as corporations and the media develop associated paraphernalia and increase access to meet consumer demand.

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Getty Images/CBS Photo Archive



AAP Image/Network Ten

FIGURE 6.5 Reality TV has evolved from shows such as *Candid Camera* to dating shows such as *The Bachelorette*.

ACTIVITIES

1 Why is it necessary for popular culture to constantly change and evolve?

2 Explain how society can influence pop culture and how pop culture can influence society simultaneously.

Research

3 Research reality TV dating shows and conduct a content analysis of female representation in reality TV over time. Copy and complete the table below. In small groups, combine your completed tables and summarise the trends your group has identified.

Reality TV Show	Year	Theme	Dress / Clothes	Activity / Role	Gender-related language
The Dating Game	1960s				
Perfect Match	1980s				
Beauty and the Geek	2000s/2020s				
The Bachelor	2010s/2020s				

FOCUS STUDY: ANIME

THE CREATION AND DEVELOPMENT OF ANIME

The origins of anime

The term 'anime' comes from the word 'animation' and is used in Japan to refer to any animated drawings, regardless of their origins. Today, anime generally refers to Japanese animated drawings. It consists of feature films, soap operas, television movies and children's programs. It is produced for a variety of ages, from R-rated adults-only films and series through to G-rated series such as *Totoro* and *Pokémon*. The first animated film was released in Japan in 1917 and was a chalk drawing by artist Oten Shimokawa. Figure 6.6 shows one of the earliest anime moving pictures; it is thought to be a boy who writes, then removes his hat and waves. Oten Shimokawa, Junichi Kouchi and Seitaro Kitayama, known as the fathers of anime, created many short, black-and-white silent films. The films looked visually different from today's anime; however, there are similarities in content, such as their depiction of Japanese folk tales.

Anime did not really develop into a full entertainment industry until after the Second World War. Before this, the rise in Japanese nationalism meant that anime was mainly used for commercial and government propaganda.

n. **First movie-length anime film**

The first movie-length anime film was directed and produced by Mitsuyo Seo, who was ordered to make a propaganda film during the Second World War by the Japanese Naval Ministry. The film was commissioned to lift Japanese morale and ensure commitment to the war effort; it was released in 1945.

Watch the first movie-length anime film. Can you identify any continuities that are still present in contemporary anime?



FIGURE 6.6 This frame is from the 3-second short film, *Katsudō Shashin*, the oldest known animation from Japan. Date and creator unknown.

The first Japanese anime production company, Japan Animated Films (1948), was strongly influenced by Walt Disney due to the growing influence of American culture in Japan after the war. The success of the Disney film *Snow White and the Seven Dwarfs* in 1937 was the inspiration for Japanese animators to develop animated feature films. In 1956, Japan Animated Films changed its name to Toei Doga (*doga* means animation in Japanese), after it was purchased by Toei Co, and in 1988 the company became Toei Animation. Toei was responsible for the creation of anime for mainstream television with series such as *Dragon Ball*, *Sailor Moon*, *Digimon* and *One Piece*.

The origins of anime are closely linked to developments in technology. As technology evolved, so too did the production value of anime. Initially, Japanese creators did not have the financial resources to take advantage of innovations in animation technology that were being used in other countries; however, this resulted in the development of a style of storytelling that is still uniquely identifiable in anime productions today. For example, the use of long, slow-motion shots and stills have become associated with anime.

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FIGURE 6.7 *One Piece* installation by Toei Animation at Jump Festa 2019, an anime convention held in Japan.

THE DIFFERENCE BETWEEN ANIME AND MANGA

'Manga' is the term used for Japanese graphic novels and comic books, while anime is a style of animation that originated in Japan. The word 'manga' originated in Japanese, from two kanji characters, *man-*, meaning whimsical, and *-ga*, meaning pictures.

Both manga and anime have similar visual styles and storytelling techniques; however, anime uses contrasting bright colours, while most manga are drawn in black and white. The plot lines of both manga and anime are generally fantasy themes. Confusion between the two sometimes occurs because often both an anime and a manga version exist for the same story. This broadens access and therefore raises revenue.

ACTIVITIES

1 Summarise the origins of anime by copying and completing the table below.

Origins of anime	
People	
Places	
Dates	
Events	

2 Describe the factors that contributed to the distinct anime aesthetics.

3 Research Oten Shimokawa and Junichi Kouchi and painter Seitaro Kitayama. Why are they important people in the creation and development of anime as a popular culture?

4 Explain the influence of Disney on anime.

Anime – from local to global

The consumer base of anime has evolved from being primarily Japanese, to an international following driven by technology and a devoted fan culture. Television was the catalyst for the global distribution of anime. The breakthrough into a Western audience began in the 1960s with *Astro Boy*, which was a series designed for children about a robot boy. The popularity of the series led to paraphernalia featuring the Astro Boy image being mass-produced and disseminated to a young

audience. Images of Astro Boy are still popular today and features such as big eyes, techno battles and structured hair have continued to be part of anime's contemporary identity. The series led the way for importing other children's anime. Media corporations, driven by profit, realised that global markets were a good revenue source, as dialogue was cheap and easy to translate into different languages, and the bright colourful characters had a universal appeal. The rise of global media industries, such as NBC Enterprises and American International, coupled with improvements in communication technologies, contributed to the worldwide distribution of anime and its associated paraphernalia.

The spread of anime has provided an opportunity for individuals to take part in a global community that promotes cultural difference. The 'Americanisation' of cultures around the world is well documented; anime has been attributed to the globalisation of Japanese culture into Western nations. The mass-consumption of anime-related products in countries such as the United States and Australia has triggered social change in communities to reflect diversified worldviews, reflective of a more heterogeneous society.

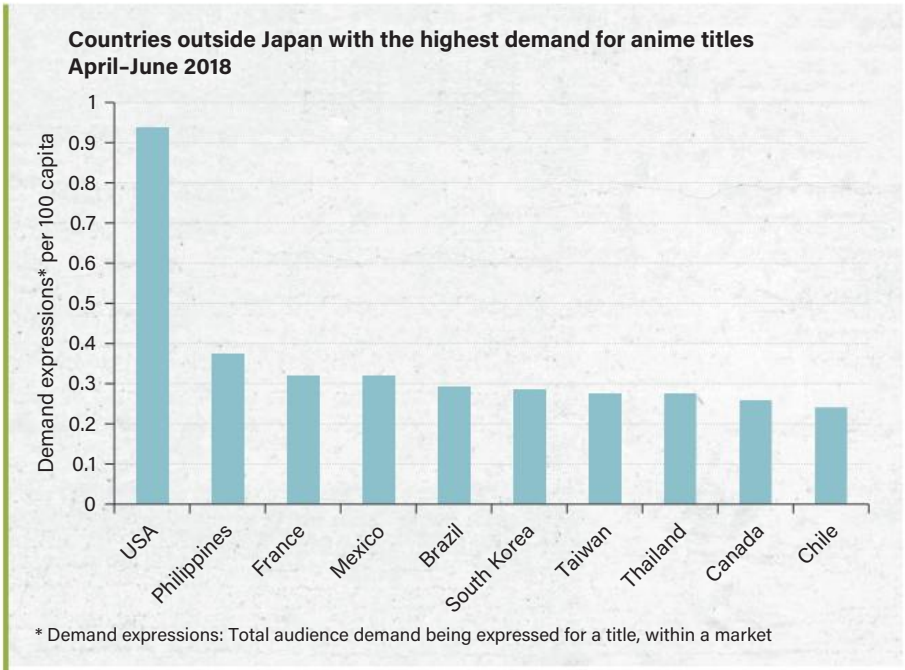


FIGURE 6.8 Countries with the highest per capita demand for anime outside Japan. Note that China has the highest overall demand for anime. Data courtesy Parrot Analytics.

ACTIVITIES

1. What are the driving forces behind anime becoming a global popular culture?
2. Outline how television helped the spread of anime.
3. Explain how *Astro Boy* helped anime to spread globally.
4. Analyse the role of media corporations in the creation of anime as a popular culture.
5. To what extent has anime globalised Japanese culture?
6. Why do you think the United States has the highest per capita demand for anime?

The commodification of anime

The commodification of anime enabled it to be packaged in a way that was marketable to a Western audience. The commodification process involves changing the traditional forms of anime into a product that has a more homogenous quality. The process involves the making of an activity or social

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relationship into something that can be sold. The process is based on Marxist theory, which argues that in a capitalist society the market:

> endows objects with a 'mystical character' that makes them appear to be of value in and of themselves, rather than as products of human labour or by virtue of their use-value.

E Jenkins, 'Commodity/Commodification and cultural studies', *The Encyclopedia of Literary and Cultural Theory*, 2011.

For example, the popularity of *Astro Boy* in the United States resulted in American media corporations, such as NBC enterprises, buying other Japanese anime films such as *Kimba the White Lion*. However, the films were adjusted to reflect the norms and values of 1960s America. The anime was shown as part of children's television but had audio dubbing and altered plot lines, and the violent scenes were removed. The physical features of anime characters were modified for a Western audience so they could be consumed in a non-cultural context.



Alamy Stock Photo/Moviestore Collection Ltd

FIGURE 6.9 Some argue that Disney's *The Lion King* was based on *Kimba the White Lion*, an early anime film.

The commodification of anime involved two processes:

- **diffusion** – the spreading of anime into Western countries through marketing strategies that shaped its identity, e.g. interacting with anime through seeing images in advertisements, films or a toy enables the popular culture to grow and develop a collective meaning in society
- **dilution** – the process of diluting the values, meanings, ideals and disruptive potential of a group. Media corporations have used dilution to change features and characteristics of original anime to be more accepted by its potential Western audience. Media corporations are able to show the aspects of anime that make it distinctive and relatable, while modifying the parts that they feel audiences will not relate to; this constructs an identity that is more uniformly marketable to a global audience.

Some argue that the commodification of anime has resulted in splitting its fan base. On the one hand, children's anime is a thriving commercial product; however, older consumers prefer a product that is more closely related to the original context, plot and characters of Japanese anime, resulting in a distinct subculture. Distinct differences in commodities have developed to suit the different context of consumers. Dr Susan J Napier, a professor of the Japanese Program at Tufts University explains:

> Japanese anime was initially very hard to come by in the West. A few series like *Star Blazers* crossed into American television, but they were almost always Americanized beyond recognition with infelicitous dubs, American names, and sometimes, mangled plot lines. Somehow, however, a few of the viewers began to recognize that they were seeing something different from American television fare and ultimately became aware of the Japanese origins.

Susan Napier cited in Samantha Nicole Inez Chambers, `Anime: from cult following to pop culture phenomenon', *Elon Journal of Undergraduate Research in Communications*, 2012, 3(2).

ACTIVITIES

1 Describe the process of commodification.
2 Provide an example of the commodification of anime.
3 Explain how anime was modified for a Western audience.
4 Clarify how diffusion and dilution assist the commodification process.
5 Discuss how the commodification of anime has caused conflict among fans.
6 To what extent do you agree with Dr Susan Napier's statement?

Getty Images/Sankei Archive

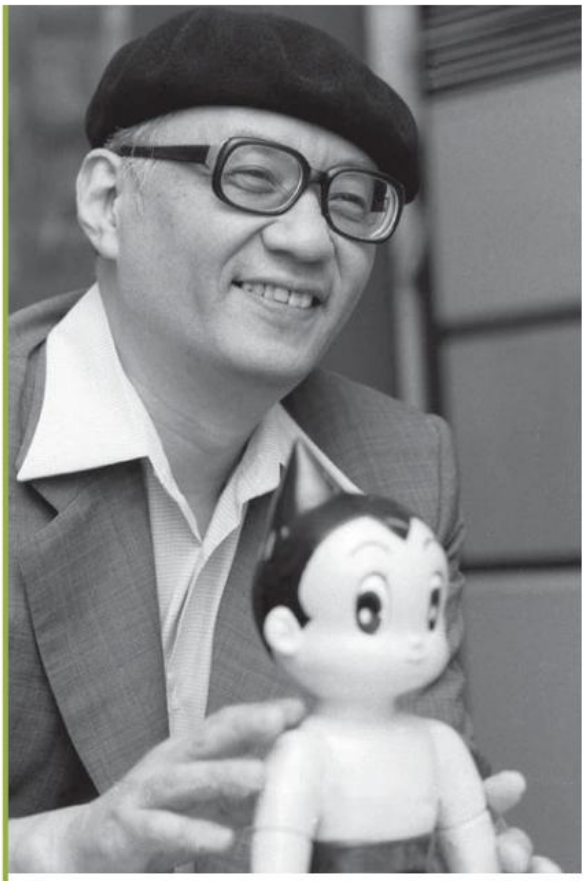


FIGURE 6.10 Osamu Tezuka, a legend of anime creation

The role of mythology in the creation and perpetuation of anime

Mythology within popular culture serves an important function: it contains the stories and events that are significant to the creation and perpetuation of a popular culture. The heroes and legends of a popular culture personify a worldview that supports the identity of the culture. The early 'break-through' animators and producers of anime are given hero status. The first popular series to air on Japanese television was Osamu Tezuka's *Tetsuwan Atomu* (*Astro Boy*) in 1963. This series cemented Tezuka as one of the key creators of contemporary anime and led to the birth of a popular culture sensation in Japan.

Anime has clear connections to Japanese myths and legends, a key feature that attracts consumers to the popular culture. Most anime films contain fantasy features, providing an element of escapism that differentiates them from mainstream Western culture; this helps to perpetuate the idea of anime as an exotic form of entertainment. For example, the fox spirit mythology is evident in *Pokémon* and *Naruto*, although the significance of this often goes unnoticed by Western viewers.

Anime has become a way of continuing Japanese mythology for current and future generations. Creators often blend modern technology and fantasy; for example, robots are often given a spirituality and are named after mythical beings. The use of high-tech machines and robots in anime perpetuates the stereotype of modern Japan being a 'high tech' society. This perspective has been derived from the rapid modernisation of Japan after the Second World War. Anime creators often build in subtexts to perpetuate the idea that there are mysteries or hints embedded into films that will give the viewer a clue as to what may happen next. For fans, finding and discussing these clues has helped to continue the popularity of anime.

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ASTRO BOY

The *Astro Boy* series has an ongoing plot line that centres on the relationship between Astro Boy and his creator. Astro Boy lives in a high-tech futuristic city; he has special abilities such as strength, X-ray vision and the ability to fly. He is also portrayed with human qualities such as compassion and kindness.

The series was the first popular animation to raise social issues such as discrimination, inequality and prejudice. *Astro Boy* was released in America at the height of the civil rights movement and became a direct metaphor for segregation issues in America.

When Tezuka was asked why he thought *Astro Boy* was so popular he replied;

> After WWII, people took 'Astro Boy' as a dream future. The stories often criticize the authorities and technology, while Astro is portrayed as a humane and affectionate character. Today, when the world is suffering an economic crisis, I think people crave that humanity and affection more than ever.'

Osamu Tezuka cited in C Solomon, 'Astro Boy as role model', *LA Times*, 23 October 2009.



Alamy Stock Photo/Everett Collection Inc

FIGURE 6.11 Astro Boy

ACTIVITIES

1. Define the term 'mythology'.
2. What role does mythology play in the perpetuation of a popular culture?
3. Why were the early animators given hero status?
4. Discuss how Japanese mythology is evident in anime.
5. Explain how the blend of traditional mythology and modern elements in anime has influenced Japanese identity.
6. To what extent did *Astro Boy* reflect changing values and social norms?

Continuities and changes in anime

The availability and accessibility of anime across the globe has experienced inconsistencies over time. Changing economic, social and political values have resulted in the emergence of differentiated markets that reflect very different types of consumers.

Despite the emergence of different markets, there continues to be a distinctive style that is easily recognisable as anime.

There have been three major waves in the evolution of anime as global popular culture (see figure 6.12).

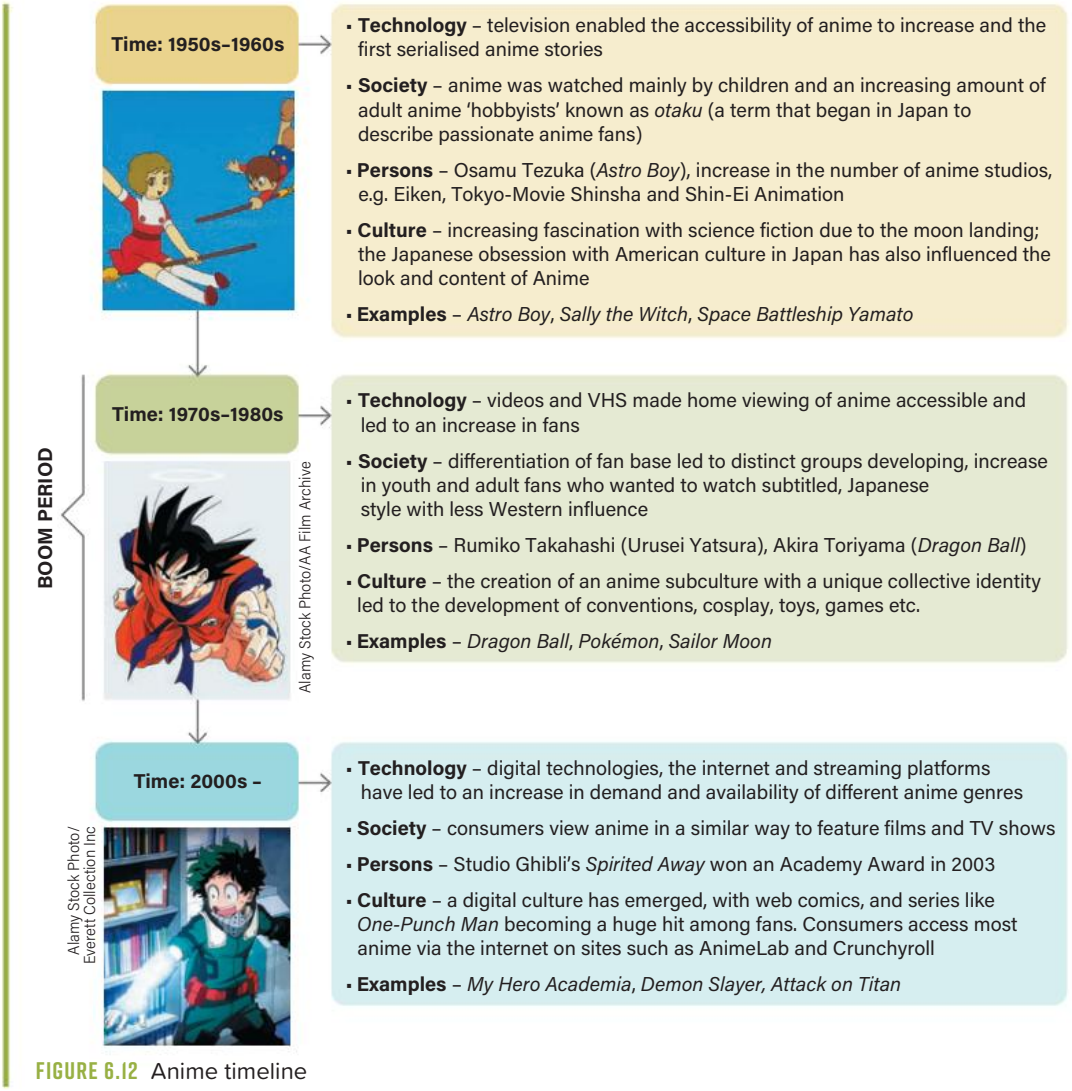


FIGURE 6.12 Anime timeline

Anime is acknowledged around the world as a source of entertainment. In the past, early Japanese animators were influenced by Disney productions. However, Western films such as *Avatar*, *The Last Airbender* and *Samurai Jack* are using elements from anime. Table 6.3 outlines some of the continuities and changes in anime.

TABLE 6.3 Continuities and changes in anime

Continuities	Changes
Imagery associated with anime – bright, colourful, with a 'cuteness' (known as *kawaii*) aesthetic	Increase in fan service – refers to scenes in anime that show characters' cleavage, in undergarments, naked etc.
Complex plots and characters that have many layers and personalities; time freezes are used to give the audience an insight into the characters' thoughts.	Now has a more adult focus, with darker, violent themes
Exaggerated facial features – heads, hair and facial expressions	The making of popular anime with LGBTQIA+ characters, e.g. *My Hero Academia*
Limited animation – 2D anime uses pieces from each scene that are the same in the next scene.	Increased influence of anime on Western productions; elements of anime seen in Disney films and its subsidiary Pixar
The dominant Japanese cultural subtext – the way in which society is depicted and how the characters interact with each other	Does not always have a techno or fantasy element – this genre is known as 'slice of life'

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ACTIVITIES

1 How has changing economic, social and political climates resulted in differentiated markets for anime?
2 Account for the three major waves in the evolution of anime.
3 List the continuities and changes that have occurred in anime since the 1950s.

CONSUMPTION OF ANIME

Consumers and users of anime

Anime has a very broad consumer base. The largest consumers are teenagers and young adults in their twenties. Different anime styles appeal to different demographics, as shown in table 6.4.

TABLE 6.4 Anime styles

Style	Description	Consumers
Shonen	Main characters are males that go on a quest; there is a lot of action and adventure and attractive females, e.g. *Dragon Ball* series.	Young male teenagers
Shojo	Main character is a girl who generally has a variety of problems associated with a romantic relationship, e.g. *Fruits Basket*.	Young female teenagers
Seinen	Like shonen, but has more adult themes and sexualised female characters, e.g. *Young Jump*.	Adult males
Josei	Follows the life of a woman, with romance plots and more mature themes, e.g. *Love Vibes*.	Adult females
Kodomomuke	Characters are all animals, children's themes, moral lessons, e.g. the series *Hamtaro*.	Children

Anime is consumed through films, television series, cosplay, conventions, toys and video games. Anime images have a quality that allows them to be captured in an immobile state, which has enabled the reproduction of images on a variety of commodities, developing the modes of consumption that have contributed to anime's commercial success.

Roadshows organised by media outlets have become a key marketing strategy. They are generally held months in advance of a new anime or season of a popular series being released. Consumers can meet the voice actors, buy merchandise, and take part in activities and live performances. Roadshows have contributed to the **commercialisation** of anime and its transformation into a profit-making commodity.



Alamy Stock Photo/AF archive

FIGURE 6.13 The *Dragon Ball* series, created at Toei Animation, is mostly viewed by young male teens.

INSIGHT

ANIME TOURISM

Anime tourism is very popular in Japan. Tourists visit the locations that appear in the anime. These places would not have been tourist destinations if it were not for the fact that the locations were identifiable in popular anime scenes. Fans like to curate the composition of a photo to match the anime scenes as closely as possible. Anime pilgrimage has become so popular that production companies have partnered with tourist groups to promote 'content tourism'.

Popular locations include the bridge in the movie *Koe no Katachi (A Silent Voice)*, which is in Ogaki, and the stairs where Mitsuha and Taki meet each other in the movie *Kimi no Na wa*, located in Tokyo.

Anime tourism has led to an increase in international visitors travelling to Japan's rural areas. Not only do the tourists visit the sites, but they also try the local food as Japanese food is celebrated in anime films.

Tourism companies have set up anime pilgrimage guides that provide information on where to find the real-life locations of anime scenes including street locations, restaurants, offices, shopping centres and apartment buildings.

Butaitanbou, or 'scene hunting', is an activity that involves a community of devoted fans. Fans discuss online and conduct research into theories of where locations may be, and then use Google maps to identify a precise location. *Butaitanbou* participants then visit the location and take a photograph that corresponds as closely as possible to screenshots from the anime, and then share the photo online. However, they can only give the location a fictional name; they cannot divulge the real location so other fans can challenge themselves to discover the location.

Anime Tourism Association n.

Explore some anime tourism activities available in Japan.

ACTIVITIES

1. Identify the consumers of anime.
2. Describe the different anime styles and the associated consumers.
3. Outline the variety of ways that anime is consumed.
4. Explain how the reproduction of anime images onto a variety of commercial products has contributed to the creation of anime as a popular culture.
5. Discuss the effectiveness of roadshows as a marketing strategy.
6. Research popular anime tourist destinations. Evaluate how anime tourism has contributed to the consumption of anime.

The relationship of heroes and mythology to media and consumption

Anime's longevity can be linked to the connections formed as children. An individual's interaction with anime changes as they get older; however, childhood heroes such as Ash in *Pokémon* and Goku in *Dragon Ball* provide a connection to past feelings of adventure and friendships that serve to continue their popularity into adulthood.

Heroes and myths are a commonality across the globe, used to teach the values, norms and beliefs of a culture. The heroes in anime all have similar qualities; they have special powers that develop over time, and they fight evil and defend the innocent. The central hero will often undergo a transformative process of some kind that can serve to inspire watchers of anime. These qualities have a universal cultural appeal, helping to create a cross-cultural consciousness from the shared experiences. Anime was able to become popular globally, despite the genre being based on Japanese mythology, due to the common human experiences of storytelling to pass on moral lessons. Shared experiences like the quest for adventure and belonging can transcend cultural boundaries in anime, thus creating a mass appeal. The sense of belonging created by a group connection can increase the consumption of a popular culture; shared ideas, ways of thinking and behaviours enable individuals to connect with their given 'hero'. *Naruto*, for example, is an anime series that has very clear connections to Japanese mythology yet is extremely popular in Western countries.

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The use of technology themes in anime has contributed to its popularity. Anime became popular at a time when technology was rapidly developing, after the Second World War. The first moon landing, in 1964, and space exploration captured the imaginations of people across the globe along with fears about what may be out there in other worlds. The myths about aliens and fears about technology taking over the world, especially robot technology, led to the creation and continued popularity of the Mecha genre of anime. Mecha anime focus on mechanical innovation, such as cyborgs, robots, androids and space exploration. There is usually a mechanical alien monster that battles with the hero, such as in *Voltron, The Ghost in the Shell* and *Battle Angel Alita*. The continued interest and fascination with space and fear about the impact of technology have perpetuated the myths surrounding this genre and made it one of the most popular styles of anime globally.



Alamy Stock Photo/Everett Collection Inc

FIGURE 6.14 The Mecha anime genre encapsulates society's myths and fears about space exploration and robot technology.

ACTIVITIES

1. Outline how connections to 'childhood heroes' relates to the consumption of anime.
2. What commonalities do the hero characters in anime possess?
3. Explain how heroes in anime help to create a cross-cultural consciousness.
4. Analyse how the Mecha genre has increased consumption of anime.
5. To what extent has a collective identity been created using heroes and myths in anime?

How globalisation and technologies have influenced anime

Anime originally had a cult-like following in the West. Initially anime was either dubbed in English or subtitled, but today a large proportion of anime is produced in the USA and has been adapted to suit a Western audience.

As a large global industry, anime's growth can be attributed to improvements in communication technology that have helped to provide widespread consumer access.

In the 1980s, Video Home Systems (VHS) and the increase in Americans purchasing cable television in the 1980s led to a surge in demand from media producers for cheap and diverse forms of entertainment. These technological innovations resulted in an increase in anime licensors and distributors. Before VHS and cable TV, the only way Western consumers could access anime was via the very few TV networks that showed it or small independent film houses. VHS tapes of anime became more available in stores with increased global trade and, later, changes to Blu-ray regions ensured Japan was in the same region as America.

Distribution of most anime is now through internet streaming organisations such as AnimeLab and Crunchyroll. These sites have become so popular that some anime is now created to only be released online, these are known as Original Net Anime (ONA).

The internet has not only acted as a disseminator of anime, it has also served as a platform to build an anime culture. Global interactions between fans who meet in chat rooms to discuss their favourite anime and debate storylines have facilitated anime's status as global popular culture. The globalisation of anime has been aided by transnational media distribution companies, such as Animation International and WarnerMedia. The reproduction of anime with an English-speaking cast and censored content has engaged corporate branding by global companies such as PepsiCo and McDonald's.

Crunchyroll

Note the variety of anime available online.

Alamy Stock Photo/Chris Willson



FIGURE 6.15 Global corporations use anime images in their advertising.

Anime producers cater to diverse consumers; for example, audiences who enjoy dubbed versions or those who prefer subtitles. Media distributors in North America have launched anime downloads for mobile phones and websites offering video-on-demand and have made anime online downloads available through sites such as iTunes. The negative side is that there has been a significant increase in illegal downloads.

INSIGHT

JAPANESE ANIME IS GROWING SUCCESS STORY FOR NETFLIX

Streaming giant Netflix says that Japanese style animation, better known as 'anime,' is becoming a common global currency. And that it intends to produce more of it.

The company said that over 100 million households globally watched at least one anime title on the platform between October last year and September 2020, and that figure represents an increase of more than 50% on 2019.

Anime titles appeared in top ten lists in almost 100 countries so far this year. Its *Seven Deadly Sins* became one of the top 10 titles among all series and films in over 70 countries since its launch, and *Baki* did the same in almost 50 countries.

Patrick Frater, 'Japanese anime is growing success story for Netflix', *Variety*, 27 October 2020.

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ACTIVITIES

1 Define the term 'globalisation'.
2 Outline the factors that have contributed to the globalisation of anime.
3 Describe how online streaming platforms have changed consumer access to anime.
4 Research the role that apps such as Crunchyroll and streaming services such as AnimeLab play in the consumption of anime.
5 How has the internet helped to build an 'anime fan culture'?
6 Analyse how global companies, such as PepsiCo, engage with anime.
7 To what extent have streaming services, such as Netflix, profited from anime?

Access and consumption relating to age, class, ethnicity, gender, location and sexuality

Access to anime can be influenced by age, class, ethnicity, gender, location and sexuality. The consumption of anime in Australia would certainly look different from Japan. Anime consumers in Australia do not have the same immersive experiences as those available in Japan. A limited knowledge of Japanese cultural practices and language in Australia creates a difference in how anime is consumed.

TABLE 6.5 Access to and consumption of anime

	Access to anime	Consumption of anime
Age	**Who has access?** Teenagers and adults **Who has limited access?** Elderly	The consumers of anime are generally children and young adults as they have either grown up with the genre or have the skills and knowledge to be involved in online communities. Older generations that have not grown up with anime find it difficult to make connections to the popular culture.
Class	**Who has access?** Middle and upper classes **Who has limited access?** Lower socioeconomic groups	Anime is mostly accessible through streaming services; people in lower socioeconomic classes may not be able to afford the ongoing cost associated with such a service.
Ethnicity	**Who has access?** Most groups **Who has limited access?** Some groups may experience cultural differences	Although anime is distinctly Japanese, the characters are designed to have an unidentifiable race or ethnicity. This helps audiences to picture their own cultural identity. However, anime contains Japanese cultural norms that some groups may have difficulty reconciling, e.g. anime characters will slurp loudly while eating noodles, which is viewed as bad manners in some cultures.
Gender	**Who has access?** Both males and females	The consumption of anime is different for males and females. Specific styles are designed for different groups; however, anime presents stereotypical gender roles and ideals of masculinity and femininity. Often women are portrayed with unrealistic proportions and in 'skimpy' outfits, which means the anime is less appealing to female viewers, who do not feel represented.
Location	**Who has access?** People who are in areas that can access technology **Who has limited access?** The geographically isolated – without internet access	Most of the anime today is consumed online through streaming services, so viewers are reliant on a stable internet connection. People living in remote regions may have limited access because of their location.
Sexuality	**Who has access?** All people	Contemporary anime has started to include LGBTQIA+ themes and characters; however, traditionally sexuality in anime has been treated in a stereotypical way.

ACTIVITIES

1 Distinguish between factors that may help and those that may hinder a consumer's access to anime.
2 To what extent can access influence the consumption of anime?

How consumption and ownership of paraphernalia influence a sense of identity

In a contemporary consumer-driven society, personal and social identity are established and maintained through consumption patterns. The appropriation of Japanese culture by Western anime consumers has led to an identifiable collective identity. The consumption of Japanese cultural knowledge is used to construct an identity that is different from conventional society. The ideological differences between Japan and the West are expressed in the aesthetic value of anime. The consumption of anime provides an alternative modernity, in that it rejects the ideologies associated with Western globalisation for one that embraces Japanese values and artefacts.

Products associated with anime are easily accessible both physically and culturally, which has led to a growth in consumers. Products inspired by anime have been integrated into everyday lives; for example, the Pokémon image has been used on everything from caps and cutlery to toothbrushes, as shown in figure 6.16. Possession of merchandise gives consumers a sense of ownership of the popular culture. Some fans argue that the commercialisation of anime for mainstream Western audiences has led to a misinterpretation of the meaning of anime productions, making them less authentic.

Shutterstock.com/enchanted_fairy



Shutterstock.com/enchanted_fairy



Shutterstock.com/Joshua Sanderson Media



FIGURE 6.16 The use of anime images on everyday merchandise has perpetuated society's immersion in the popular culture.

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Cosplay

Cosplay is a way for anime fans to express their collective identity. Cosplay conventions are held all over the world, where middle-class tweens, teens and young adults dress up in costumes that replicate their favourite anime characters. Participants consume imported Japanese products constructed from the anime style. The collection and adoption of paraphernalia associated with anime has ensured a distinct identity. The *kawaii* concept is a sub-culture that has emerged from an anime genre; this form of dressing, speaking, decorating and behaving is centred on the idea of 'cuteness'.

A day inside Australia's booming cosplay scene n.

Read the article 'A day inside Australia's booming cosplay scene' by Paul Grégoire to learn more about cosplay in Australia. Why do you think these conventions have become so popular?



Alamy Stock Photo/Richard Milnes

FIGURE 6.17 Anime fans at SMASH! Sydney Manga and Anime Show, an annual Japanese pop-culture convention that is devoted to artists, creators and fans alike.

ACTIVITIES

1. List examples of paraphernalia associated with anime.
2. Explain how Japanese cultural identity is constructed through the ownership of anime paraphernalia.
3. How does the consumption of anime provide an alternative modernity?
4. Why do some anime fans think that the commercialisation of anime has led to less authenticity?
5. Outline the ways in which cosplay has contributed to a sense of identity for anime consumers.

CONTROL OF ANIME

Tensions over ownership

The producers of anime are the animators, writers, media and other commercial organisations involved in the selling and distribution of paraphernalia. Tensions between animators who create the drawings and the owners of the animation houses over working conditions and wages continue to be an issue in Japan. The Japanese Creators Association conducted a survey in 2019 and found that most anime artists worked freelance, with only 14 per cent employed full-time. Recently, Chinese-owned animation companies have been recruiting a number of Japanese artists offering more secure employment

and higher than average wages. There is concern that many of the talent that creates anime will be 'poached' internationally as countries such as the United States and China grow their animation industries.

Anime is made in animation studios or houses; the most successful anime studios include Studio Ghibli, Sunrise Studios, Madhouse, Studio Bones and A-1 Pictures. The anime is then sold to media streaming services such as Netflix, AnimeLab and Crunchyroll.

The development of digital technology has also resulted in tensions between producers and consumers. Before the increase and availability of streaming services, the illegal download of anime led to a decline in profits from the sale of DVDs, etc. However, the availability of streaming services has helped somewhat to deal with this issue – for a relatively small financial outlay per month consumers have access to a larger variety of anime than ever before. Fans can watch all episodes of their favourite anime instantly, without having to wait for it to come in the mail or buy it from a shop. Despite the increased accessibility of streaming services, piracy remains a significant issue for anime producers. There has been a large increase in the amount of 'leech websites' (a site that benefits from others' work or information without providing renumeration). For example, Japan's largest manga piracy site, Mangamura, caused losses of more than $3 billion to anime publishers before it was shut down in 2018. As a result, the Japanese Government recently revised its piracy laws to tighten copyright control. It has banned the illegal downloading of anime and associated products such as manga that were not covered in the previous legislation. The new legislation, which came into effect on 1 January 2021, also restricts websites that provide links to torrent files of pirated materials.

Fansubbing

Fansubbing is the work done by fans who translate, subtitle and distribute anime to other fans. It is a form of piracy and can cause tensions in relation to ownership, piracy and between consumer groups. The fanbsubbing subculture has contributed significantly to the distribution and popularity of anime globally, thus the animation industry has had a relaxed approach to this form of copyright as it helps to promote their product.

Most production company profits are generally made from merchandising. However, fansubbing is often part of a larger illegal distribution market. Fansubbers usually advertise their work on anime-dedicated forums and chat rooms. The process of fansubbing is very lengthy and involved and is usually done by a team of people for free: a copy provider, translator, typesetter, editor and encoder. Fansubbers do not make any money from the process; they do it because they are passionate about anime. When the anime is released officially in English by the licenser, fansubbers no longer add the subtitles for the series. There are often tensions between fansubbing groups, which can be obsessive and competitive, particularly if they are altering the same anime.

Copyright legislation n.

Read about the penalties under Japan's new copyright legislation.

ACTIVITIES

1 Outline tensions that exist between the animation artists and animation houses.
2 Construct a flow chart (or consequences chart) showing how the development of digital technology has created tensions between producers and consumers of anime.
3 Explain why 'leech websites' are a problem for anime production companies.
4 How has the Japanese Government attempted to stop anime piracy at a macro level?
5 Define the term 'fansubbing'.
6 Why don't anime producers pursue fansubbers under copyright laws?

Research

7 What are torrent files and why are they a problem for the producers of anime?

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Stakeholder influence

A stakeholder is an individual, institution or organisation that can influence or is influenced by anime. Families, peer groups, media, marketers, governments and global groups are examples of stakeholders. These groups have conflicting interests, and their influence on anime will depend on the society and culture in which they occur.

Consumer choice is influenced by family and peer groups. Exposure to anime could occur at a young age if family or friends were consumers, then anime would have been part of the socialisation process. For example, you may have watched children's anime and later progressed to teenage viewing if friendship groups were also fans.

Transnational corporations such as Sony Pictures play a vital role in the commodification of anime by distributing anime and investing in the industry. They make decisions about what will be available on streaming services and how anime will be adapted for Western audiences. Anime production houses make most of their profit from selling anime images to corporations for use in advertising and product creation. Marketers have used the anime aesthetic to sell events, music and clothes. For example, Neko Nation was a nightclub event held in Sydney and elsewhere around Australia that featured anime dance groups, giant balloon sculptures and popular anime singers and performers.



Getty Images/James D Morgan

FIGURE 6.18 Mews is an anime-inspired dance group based in Sydney. The group's performances are based on popular idol anime such as Love Live! School Idol.

Governments decide on the ratings and censorship laws pertinent to the social norms of the country. They influence the type of anime that can be seen when it can be viewed and by whom. For example, in Australia, guns and blood are not allowed to be shown in children's anime, while in Japan these are commonly seen in anime designed for children.

Global groups, such as *Animation Liberation*, have used the power of social media to influence a change in the authenticity of anime that is released for a global audience. The group is a counterculture movement against the idea that Japanese popular culture needs to be commodified to reflect American consumer culture. The growing power of these global groups has led to an increase in more diverse and authentically Japanese anime.

ACTIVITIES

1. Define the term 'stakeholder'.
2. Create a diagram showing examples of how stakeholders can influence anime at a micro, meso and macro level.
3. Evaluate the influence of marketing by corporations of anime.

Official and unofficial censorship

Official censorship

Domestic censorship laws reflect the values, morals and ideals of the society in which they were created. Federal and state government laws in Australia, such as the *Classification (Publications, Films and Computer Games) Act 1995*, restrict viewing, and state and territory police enforce these laws. In Australia, the Australian Classification Board is responsible for the classification of animated films and video games.

This classification can, at times, **conflict** with that of the country where the products are made. In 2020 the Australian Classification Board refused classification of three volumes of the *No Game No Life* manga for 'describing or depicting in a way that is likely to cause offence to a reasonable adult, a person who is, or appears to be, a child under 18 (whether the person is engaged in sexual activity or not)'. The import of those products is now illegal in Australia.

Australian Classification n.

The Australian Classification Board is responsible for the classification of films, computer games and publications. Research the classification ratings in Australia.

Anime and manga depicting sexual images of children spark calls for review of classification laws

Read the article, 'Anime and manga depicting sexual images of children spark calls for review of classification laws'. Explain why some politicians are calling for a review of Australia's classification laws.

In the anime *Jojo's Bizarre Adventure*, JoJo appears with a black 'smudge' across his face on Western screens to hide the fact he is smoking underage.

In Japan, the censorship of anime is prohibited by Article 21 of the Constitution:

> Article 21. Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed. No censorship shall be maintained, nor shall the secrecy of any means of communication be violated.
>
> The Constitution of Japan, Prime Minister of Japan and His Cabinet, Article 21.

However, Article 175 of the Criminal Code of Japan essentially makes it illegal to 'sell or display in public an obscene document, drawing or other objects'. Because the nature of obscenity is open to interpretation, a significant amount of anime produced in Japan is subject to censorship by Western nations, such as the United Kingdom, the United States and Australia.

Unofficial censorship

Unofficial censorship involves any limits or restrictions placed on the distribution or showing of anime that are implemented as a result of social norms; these might include restricting media distribution, and cutting or altering scenes. This type of censorship reflects a group's values and beliefs about what is socially acceptable, regardless of official laws, and is a form of soft power. Different societies and cultures will determine what is appropriate, based on factors such as religion, age, gender and political climates; for example, the cutting of scenes or dubbing that omits words or changes the meaning of the story to ensure that it is acceptable to a Western audience.

Advocacy groups such as Action for Children's Television have pressured media outlets in America to censor children's anime not only for violent scenes but also for anything relating to sexuality or gender ambiguity. Unofficial censorship often occurs when US distributors want to change the original target audience of an anime, such as from teenagers/young adults to children. This can result in the removal of scenes, the use of dubbing to change the intent of the language and sometimes the removal

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of Japanese elements that 'might confuse children'. Religion is also often censored; for example, in a few episodes of *Dragon Ball Z*, the characters die and are sent to a place called the 'Home for Infinite Losers' or 'HFIL'. The original anime has them being sent to Hell.

ACTIVITIES

1 Explain how film and the media are censored in Australia.
2 How is anime officially censored in Japan?
3 Identify the ways in which anime can be unofficially censored.
4 Explain how advocacy groups have contributed to the censorship of anime for Western audiences.
5 Provide an example of unofficial censorship.

Power and authority at the micro, meso and macro levels

At a micro level, the socialisation agents of family and peer groups can impact on an individual's consumption of anime. Family and friends hold influential power over what we watch from a young age. Parents enforce decisions about what their children will view. If an individual has 'grown up with anime' they are more likely to become consumers of anime as teenagers and young adults. Family and peer groups impact on the formation of identity, particularly throughout adolescence. A group identity formed around a common culture, like anime, can establish a long-term connection.



Alamy Stock Photo/Ronald Grant Archive/Studio Ghibli

FIGURE 6.19 *My Neighbour Totoro* – a popular children's anime. Children who watch anime are generally more likely to be fans of anime as teenagers and adults (Yamamura, 2014).

The interactions between the micro and macro levels of society occur at the meso-level. At this level, the organisation of social structures within communities take place.

Anime conventions and online communities are places where meso-level interactions can take place. They enable fans to connect from all over the world, while companies sell Japanese-inspired merchandise. The dissemination of Japanese culture through anime can increase foreign influence on countries such as the United States and Australia.

Power is held in the anime community at a meso level through anime groups that influence the direction of changes within anime. YouTubers, fansubbing groups and social media have led to a consumer-driven subculture. YouTubers such as TheAnimeMan and AkiDearest have helped anime to continue its popularity, especially among older demographics.

Authority over the control of anime occurs at the macro level, through the implementation of institutional power. Decisions that are made at the macro level are often out of the control of animators, but they can have a significant impact. Governments can put restrictions on imports through taxes and laws regarding censorship, controlling what people are able to view and purchase. The control over the anime that is aired is largely in the hands of a few major streaming services such as Amazon, Netflix and Hulu.

ACTIVITIES

1 Explain the concept of 'soft power' in relation to anime.

2 Copy and complete the table below to show the influence of power and authority on anime at each level in society.

Level	Examples of interaction	Influence of power and authority
Micro		
Meso		
Macro		

THE DIFFERENT PERCEPTIONS OF ANIME

Acceptance and rejection

Perceptions of anime have changed over time as it has evolved into different genres. Various groups have accepted anime, while others have rejected it as the culture has challenged traditional Western values. Age, ethnicity, gender and socioeconomic status can often affect an individual's acceptance or rejection of a popular culture.

Generally, there is a lack of acceptance of anime by older adults, especially if they have not grown up watching anime. Anime is not like the Disney cartoons of their childhood; it addresses death, has complex characters that evolve, and the violence can be quite graphic. Parents have concerns about partial nudity of children; for example, in *Naruto*, the main character can change into a naked woman, whose body is covered by her hair.

Media corporations who distribute anime to Western audiences often reject some of the Japanese cultural elements to make it more appropriate for Western consumers. For example, in the Japanese version of *Sailor Moon*, two scouts die at the end of one episode, but in the 'Western' version, the scouts are rescued. The use of alcohol in anime is also rejected by Western media distributors. In *Yu-Gi-Oh!,* the father of one of the characters owns a vineyard, whereas in the Western version this was changed to a hot sauce factory, and when the character was obviously drunk, he was referred to as being 'dizzy' instead.

Some anime groups have been rejected by mainstream society for their seemingly deviant behaviour. Fansubbing groups and *otaku* exhibit behaviours that deviate from informal social norms.

Anime has gained global acceptance and appeal due to its ability to cater for different audiences. The aesthetics of anime seem to be universally appealing, as anime blogger Angel Qinglan Li, stated:

> Anime at its best is a genuine, richly fascinating contemporary Japanese art form with an exceptionally appealing visual style ... young people brought up in a world of computers and video games are particularly open to its distinctive aesthetic.

Angel Qinglan Li, 'The appeal of Japanese anime', *New Cultural Analyst*, 9 April 2015.

The acceptance of anime by Hollywood was cemented when *Spirited Away* won the Academy Award for Best Animated Feature Film in 2003. The film is the highest-grossing film in Japanese history.

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INSIGHT

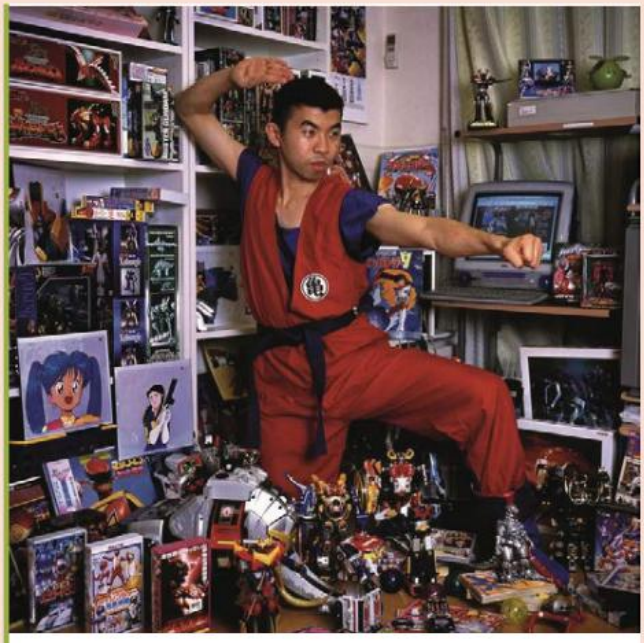
OTAKU CULTURE

The *otaku* culture is an example of both acceptance and rejection of the anime culture and has resulted in some conflict. *Otaku* is a Japanese word for individuals and groups who have a fanatical interest in anime. *Otaku* people's acceptance of anime is evident in their dress, food, language, actions and behaviours; for example, they may buy new merchandise, cosplay as their favourite characters, meet and trade self-published works at conventions, or discuss anime online. There is even anime about *otaku* people, such as *Yowamushi Pedal* (2013) and *Wotakoi: Love is Hard for Otaku* (2018).

Widespread rejection of the *otaku* obsession occurred when a serial killer in Japan during the 1990s was linked to the *otaku* culture. When police caught the serial killer, they discovered a very large collection of violent anime videos and pornographic manga in his room. The killer would act out fantasies he internalised through his obsession with anime and manga. Groups in Japan and all over the world rejected the notion of the obsession that some individuals have with anime. Cecilia B-Ikeguchi, from the Tsukuba Gakuin University in Japan explains:

> On the streets, people used to be afraid of *otaku* and their fanatical devotion to anime and manga – and other objects of their obsession because such behavior was unfamiliar to them, and regarded *otaku* as possible cause of problems, sometimes apparently imaginary, and sometimes real.

Cecilia B-Ikeguchi, 'The Otaku culture and its cultural ramifications', *Journalism and Mass Communication*, May 2018, 8(5):246–59.



© Conde Nast/Wired/Androniki Christodoulou

FIGURE 6.20 *Otaku* are obsessed with anime and often have large collections of paraphernalia.

ACTIVITIES

1. List the factors that can influence an individual or group's perception of anime.
2. Account for some groups rejecting anime and some groups accepting anime. Support your response with examples.
3. To what extent is the *otaku* culture an example of acceptance and rejection of anime?

Changing perceptions and the value of anime

As popular culture changes and evolves, the perceptions of the popular culture also change. Anime has gone from a small subculture, once associated with 'geeks' and 'nerds' to a mainstream following that has pervaded consumer culture.

Anime was perceived in Japan as a club for boys who did not have any interest or skills in more

active pursuits. Japanese schooling requires all students to join a club, and anime clubs started as a way for the stereotypical 'non-sporty' student to meet with like-minded people. Anime became a niche male 'nerd' culture.

As anime diversified, different genres emerged and the perception of anime changed as it morphed to accommodate different audiences.

Anime began to adopt the postmodern way we view narratives; anime stories were taken from a variety of tropes, including science fiction, westerns, romance and action. The evolving nature of anime led to changing perspectives on the type of people who watched anime. Anime was once seen as mainly a children's medium, but today its largest following is teenagers and young adults.

Kawaii

The 'cuteness' culture in Japan is known as *kawaii*. It invokes feelings of protectiveness and love, and in recent years it has become synonymous with a type of anime. The anime characters have large round eyes, colourful hair and clothes and simplistic features. Paraphernalia that reflects *kawaii* can be found everywhere and has assisted the globalisation of Japanese culture. *Kawaii*-style anime has helped change perceptions about Japanese identity. The perception that the Japanese are a stoic, conservative, technology-driven nation is challenged by the childish, rebellious, and innocent characteristics associated with *kawaii*. 'Cute' anime imagery is slowly replacing traditional forms of symbolism associated with Japan, such as samurai and geishas.

The *kawaii* aesthetic in anime is not always perceived in the West in a positive way. From a feminist perspective, *kawaii* infantilises women and presents femininity as being frivolous and unintelligent. However, to the Japanese, *kawaii* is not about stereotyping gender; it is about the attitude and fun of being a child.

Shutterstock.com/Budi creator



FIGURE 6.21 *Kawaii* anime design

Kawaii n.

What is *kawaii* – and why did the world fall for the 'cult of cute'?

ACTIVITIES

1 How and why have perceptions of anime changed over time?
2 Explain how *kawaii* has contributed to changing perceptions of anime.
3 Conduct a questionnaire to identity the perceptions of anime at your school.

How anime constructs or deconstructs gender

Gender representation in anime is closely linked to Japanese values associated with gender roles. Anime generally reinforces traditional gender roles through plot lines and imagery. Women and men can both have special powers and fight demons, but the heroine is most often saved by the hero.

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Hyper-sexualisation of female characters with exaggerated breasts and unrealistic proportions, known as 'fan service', have become a norm in contemporary anime.

Shonen-style anime generally attract a male audience and in recent years the sexualisation of women in this genre has grown as the demand for this imagery from male consumers has increased. The objectification of women in anime is prevalent across a range of styles. The promotion of unrealistic body types is encouraged by producers to attract and maintain male viewers; however, it has polarised women. The media corporations that produce contemporary anime are perpetuating the stereotype in films that women are inconsequential unless they are a sexual object. Table 6.6 provides a content analysis of some popular anime, outlining how the main female character is represented.

TABLE 6.6 Female representation in popular anime

Anime	Style	Gender representation
One Piece	Shonen – targets young adult males	Female character – Nami When the series started, Nami was a realistic-looking woman who had short hair and wore a white top. She was a thief who was strong and tough. Over the years Nami's breasts have tripled in size, she has long flowing hair and now wears a bikini top.
High School of the Dead	Shonen – targets young adult males	Female character – Saeko Plot – high school students fight zombies In one fight scene there are three shots of Saeko's underpants. The fight scene is highly sexualised; another female character has a gun strapped to her chest.
Chobits	Shojo – targets teenage girls, revolves around romance	Female character – Chi (a robot) Contains many sexual innuendos. Chi wears very skimpy clothing and is impossibly proportioned with large breasts, very small waist and large bottom.
Bleach	Shonen – targets young adult males	Female lead – Rangiku Rangiku belongs to a society in which all members wear the same outfit; however, her top is completely open in the front, exposing her cleavage. Her outfit does not match her job or personality in the anime.

Anime that are more popular with women do not sexualise women and tend to be written by women. For example, *Sailor Moon* is one of the most popular anime for female viewers. The female characters in *Sailor Moon*, although dressed in tight tops and short skirts, do not have overly sexualised features and each female character is empowered through her individual skills.



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FIGURE 6.22 *Sailor Moon* is a popular anime with female audiences.

A few anime, such as *Princess Jellyfish* and the Studio Ghibli films, are going against the trend because they do not objectify women. These films have strong female characters and are attracting a wider fan base.

Anime Feminist

Anime Feminist is a website community that presents articles, holds discussions and provides information on feminist topics related to anime. Read some of the articles relating to gender issues in anime.

Male characters in anime are often represented as impulsive and perverted. Many male characters do not have a father and if they do, he is portrayed as eccentric. Stereotypical perspectives on masculinity are reflected in male anime characters, such as being dominating, sexually active and powerful. Impulsivity and a lack of self-control are key elements of male characterisation in anime.

Gender stereotypes are very evident throughout anime, re-enforcing ideas about masculinity, but there are some common features where these are challenged, including:

- men/boys crying
- numerous friendships between men and women
- the acceptance of 'cuteness' or more feminine qualities for men.

LOLITA ANIME CHARACTERS

Anime often draws inspiration from the Lolita subculture. Characters that reflect the Lolita aesthetic are common in anime. Lolita fashion takes its inspiration from historical Victorian dolls and began in Japan in the 1980s, around the same time as the anime boom. Dressing up as an imaginary figure, in lace, frills, bows and ribbons was thought to be a response by young people to the pressures of growing up in a rapidly commercialised, rigid social system. Other features of the Lolita look include carrying teddy bears or parasols and writing in 'curly' handwriting. Anime has reinforced the Lolita look. Many see the Lolita style as the objectification of women and the perpetuation of the youth and sexuality stereotype. The commodification of the Lolita aesthetic through popular cultures such as anime has led to criticism from feminist groups.

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FIGURE 6.23 The Lolita anime character has become so popular that it has developed into its own anime trope.

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ACTIVITIES

1 Explain how anime reinforces traditional gender roles.
2 How has fan service contributed to the hyper-sexualisation of female characters in anime?
3 Use table 6.6 to answer the following question: To what extent are women sexualised in anime?
4 How is the representation of women in anime changing?
5 Describe how male characters are constructed in anime.
6 How have masculine stereotypes been challenged in recent years?
7 Analyse how the Lolita subculture has contributed to negative perceptions of gender representation in anime in the West.

CONTRIBUTION OF ANIME TO SOCIAL CHANGE

Expression of contemporary values

In recent years, anime has integrated contemporary social issues, such as gender equality, inclusive sexualities and environmental issues, into characters and storylines. In response to the demand for anime that reflects diversity in society, anime that is more reflective of modern values has been produced. *The Legend of Korra* (2012–14) was the first mainstream Western animation to feature a gay couple in a loving, serious relationship. There are many contemporary anime that use non-binary characters that do not identify as exclusively male or female. For example, *PreCure,* an anime popular with teenage girls, has integrated changing ideas about gender roles into its characters. During one of the episodes Masato (the brother of the female lead, Emiru) doesn't like the idea of his sister Emiru playing a guitar in a rock band; he thinks a boy is more suited to this role. Henri (the male skating partner of Emiru) challenges traditional gender roles; he wears a white silk dress and states, 'Even boys can become princesses'.

Environmental issues such as deforestation, climate change and increasing problems resulting from urbanisation are global concerns. Japan is often criticised in the global media for its contribution to greenhouse gas emissions and the continuation of whaling. Certainly, in anime the impact of industrialisation is evident in the cityscapes. However, contemporary values concerning the loss of green spaces, clean air and water are increasingly evident in modern anime. For example, *Pom Poko* tells the story of a group of *tanuki* (Japanese racoon dogs) who fight humans to stop them destroying their habitat.



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FIGURE 6.24 Characters from *Pom Poko* anime series

ACTIVITIES

1 What are contemporary social values?
2 Explain how anime has reflected contemporary values in recent years.
3 Watch *The Legend of Korra* and summarise how it expresses contemporary values.

Positive and negative impacts

The impacts of anime on society have changed over time, but its influence across the globe, in many different cultures and societies, is significant. As anime has changed and evolved, it has developed into different tropes that have divided opinions on its effects, especially on contemporary youth culture.

TABLE 6.7 Positive and negative impacts of anime on society

Positive impacts	Negative impacts
Anime themes encourage the pursuit of dreams, teamwork and the determination to challenge hardship, which are aspirational qualities and can have a positive effect on young people watching anime.	The violence and sexually explicit scenes in anime can impact the physical and mental development of young people.
Provides an understanding of Japanese culture and acts as a balance to the spread of Western culture; anime has significantly contributed to the spread of Japanese culture.	The obsessive nature of some subcultures associated with anime has led to it becoming an addiction for some, to the point that it is all-consuming.
Anime has helped to create a sense of belonging for young people that do not necessarily feel connected to mainstream groups, such as sporting clubs.	Some anime themes reflect a rise in militarism and radical nationalism.
The use of digital communication technologies, anime chat groups and social media blogs has helped to build a globally connected community where cultural exchanges occur.	There is still criticism over the objectification of women in anime, and concern that this will perpetuate unrealistic stereotypes about the way women should look and behave.

INSIGHT

HIKIKOMORI AND ITS RELATIONSHIP TO NEGATIVE PERCEPTIONS OF ANIME

Hikikomori is a name given to people, usually young males, who withdraw from society and seek extreme levels of social isolation and confinement. According to a survey conducted by the Japanese cabinet office in 2016, 541000 people aged 15–39 were classified as *hikikomori*. The phenomenon is a result of the high expectations placed on young people in postmodern Japan to work as a 'salaryman' or in the family business. The 'salaryman' is generally an office or business worker who demonstrates commitment and loyalty to the company above all other aspects of their life. Globalisation and increased commercialisation has resulted in the acculturation of Western values into a collectivist society. Notions of individualism are a somewhat new idea for Japan and young people are struggling to reconcile traditional ideas about a lifetime commitment to the 'company' and Western notions of a dynamic working life. Many young men have 'given up' and found escapism in anime and manga to the point of obsession where they do not leave their home. Some people have formed a negative view of anime as they perceive it as contributing to *hikikomori*.

ACTIVITIES

1 Compare and contrast the positive and negative impacts of anime.
2 Explain how the growing numbers of *hikikomori* has contributed to negative perceptions of anime.
3 Research how globalisation has changed cultural practices relating to work in Japan.

Contributions to social change

Anime is both a commercial and cultural global commodity. It is seen as competition for the dominance of Hollywood's mass culture, as Professor Susan Napier (Tufts University, USA), explains:

> what makes anime so popular for many of us that grow up in the west is its insistent difference from dominant American popular culture.

Susan Napier, *The World of Anime Fandom in America,* Mechademia, Minneapolis, 2006.

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Anime has contributed to the globalisation of Japanese culture and has acted as a vehicle for connecting people from different cultures and languages, resulting in improved cross-cultural understanding. This has helped to break down cultural barriers and provides a worldview other than that imposed by American media.

Anime has led the way in the use of inclusive sexualities. For example, Yaoi (the boys' love genre) is a popular style and has paved the way for other artistic forms to include diverse sexual relationships. The boys' love genre of anime was created for a female audience; however, it has led to changing perceptions in Japan about male gender roles and masculinity. Boys' love anime challenges social heteronormative attitudes in Japan, where gay people have been portrayed as abnormal, needing help and pity. The huge popularity of Yaoi anime has led to a change in Japanese traditional attitudes towards masculinity.

In contemporary anime, the depiction of gay male couples has progressed and is treated in a more serious and sensitive way.

In recent years, anime fan groups have participated in social activism. Organisations such as Woke Weebs and Anime for Humanity hold online events and draw attention to issues of racism, sexism and mental health as they are expressed through anime.

Social activist anime organisations

- Woke Weebs (short for the slang 'weeaboo', which means non-Japanese person who likes Japanese pop culture) brings stakeholders together to promote diversity in anime.
- Anime for Humanity is a group that is dedicated to challenging the stigma around mental health.

ACTIVITIES

1. Explain how anime has contributed to improved cross-cultural understanding.
2. Outline how anime has contributed to inclusivity in film and media.
3. Analyse how Yaoi has helped to change traditional perspectives on masculinity in Japan.
4. Explain how groups have used anime to promote social issues.
5. Discuss whether you think contemporary anime is a positive or negative force for social change.

THE NEAR FUTURE (5 TO 10 YEARS)

Current trends and probable future directions

There have been several trends in relation to anime in recent years that are likely to continue to have an influence in the near future. These include:

- the incorporation of anime themes into products that are not directly associated with the anime industry
- adapting to technological changes; for example, *One Punch Man*, a popular anime, has been made into a short series so it can be viewed on a smartphone
- an increase in amateur animators as a result of technological software developments, such as Moho and Maya, who are releasing anime online without the need for a media distributor or TV contract.
- growth in anime that reflects contemporary ideals on diversity, by including characters that represent different sexualities, gender fluidity and different races and who have physical and mental disabilities
- an increase in demand, particularly by teenage fans, for disproportionately drawn female characters and increasing 'macho' male characters.

- the growth in the number of consumers subscribing to streaming services has resulted in people viewing more anime, which will continue to ensure that streaming companies screen plenty of new anime
- an increase in the number of anime created for female viewers
- the growing popularity of anime in China and India, both of which are extremely large markets.

Technology will continue to play a significant role in the future of anime, in its accessibility and its creation. Developments in computer-generated imagery (CGI) have influenced the way some animation houses are creating new anime; however, this has been viewed as a negative development by many older anime fans as they believe it devalues the traditional anime aesthetic.

A Snapchat app that converts your face to an anime form has resulted in anime face conversion being posted everywhere from Twitter to TikTok. The use of anime filters is a growing trend, even for non-anime fans, and is an example of how anime culture has infiltrated our lives and will continue to do so in the near future.

Japan is continuing to embrace its growing image as a modern, youth culture icon. This can be seen in its 2020 Olympic Games (postponed due to the COVID-19 global pandemic) mascot, Miraitowa, drawn in the anime style with special powers that can teleport him anywhere. The mascot was inspired by the Japanese proverb 'Learn from the past and develop new ideas' and encapsulates modern Japan and its cultural heritage, which is the essence of anime.

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FIGURE 6.25 Miraitowa, (left) the official mascot of the Tokyo Olympic Games planned for 2020. At right is Someity, the mascot of the 2020 Paralympic Games

ACTIVITIES

1 List the key factors that will continue to have an impact on anime over the next few years.
2 Outline the role that technology will continue to play in the future.
3 Analyse how anime has helped to change perceptions of Japan.

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Impact and implications of changes and continuities

The changes to anime that are likely to occur in the future, and the impacts and implications of these changes are outlined in table 6.8.

TABLE 6.8 Impact and implications of changes

Time frame	Likely change	Impact
Short-term (0–1 year)	Development of anime for different technology platforms	Anime designed for a specific platform, e.g. mobile phones and online games, leading to an increase in accessibility
Medium-term (2–5 years)	Growth in the diversity of anime consumers	A growing audience with a wider demographic as more anime include people from different ethnicities, sexualities, ages and cultures
Long-term (6–10 years)	The increased use of innovative software technology	More animators releasing freelance anime on social media platforms, leading to less reliance on streaming services; the continued growth of virtual reality and holographic technology, creating more immersive experiences

The continuities likely to affect anime in the future. The impact and implications of these continuities are outlined in table 6.9.

TABLE 6.9 Impact and implications of continuities

Time frame	Probable continuity	Impact
Short-term (0–1 year)	Commercialisation of anime	The creation of more commercial products; anime aesthetics being applied to a plethora of commodities (e.g. fashion design houses Moschino and Louis Vuitton in 2020 released a line of clothes inspired by manga and anime)
Medium-term (2–5 years)	Anime imagery that objectifies women	Reinforcing of the stereotypes associated with body image and women's roles in society, which could have an impact on young people watching anime and influence their perception of their own image
Long-term (6–10 years)	Globalisation of anime	The continued globalisation of Japanese culture through anime and its associated paraphernalia leading to an increased influence of Japanese soft power on the West, resulting in increased profits for Japanese companies

The importance of anime to society in the future

Since its first global success in the 1960s, anime has become an important part of popular culture. Previously held ideas about Japanese culture and stereotypes have morphed into what has become known as 'Cool Japan'. Cool Japan is a marketing strategy that the Japanese Government and Japanese companies have implemented to promote Japan internationally, using the culture encompassing anime and manga. The globalisation of Japanese culture, through anime and related products, is likely to continue to serve as significant cross-cultural discourse.

As communication technology and its accessibility continue to advance, more people will be able to engage with popular culture. One of the reasons that anime is so successful and will continue to be so in the future is its ability to change and evolve. The diversity of productions to cater for a wide audience has ensured that it covers a variety of interests. However, the current popularity of 'fan service' in anime has led to conflict between some groups in society. Women's groups have argued that the 'impossible' proportions of female anime characters may impact on girls in the future, in terms of unrealistic expectations of body shape. As more female animators are starting to be employed and involved in decision-making, characters are slowly beginning to reflect 'real' women; for example, *Fullmetal Alchemist*, a popular anime, has realistic female characters that provide a role model for young girls. In the future, anime could be an important force for change in the media, especially if the focus on inclusivity continues.

Young people are engaging with the mass media more than ever before; they are connected to global events through online platforms and social media. Globalisation has changed traditional life courses and career paths, especially for young people. Their place in the world is not as prescribed as it was for previous generations. For example, in Japan the 'salaryman' is no longer the career path young Japanese people want to follow. In Australia, the idea that you will work for the same company for your entire working career has changed. Uncertainty about the future and global issues such as climate change, terrorism, pandemics and financial crises have significantly impacted youth culture across the globe. Anime provides escapism and a sense of belonging for young people that will continue to be important into the future. A collective identity built around the anime aesthetic has provided a community in which people feel connected worldwide instead of isolated from mainstream society.

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FIGURE 6.26 *My Hero Academia* – a popular anime for teenage girls

ACTIVITIES

1. Provide an example for each of the changes and continuities listed in tables 6.8 and 6.9.
2. Evaluate the impact of likely changes and probable continuities on anime in the future.
3. Predict the influence of anime on society in the future.

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CHAPTER 6 » REVIEW



Multiple-choice questions

1 Which of the following statements best explains commodification?

- **A** the process of adding value to an item
- **B** the process of disseminating goods across the globe
- **C** the process of transmitting information about a product
- **D** the process of turning an item into a product to be bought and sold

2 A student plans to conduct research into how gender is represented in a popular culture. Which research method would be best to use?

- **A** a focus group
- **B** a questionnaire
- **C** content analysis
- **D** statistical analysis

3 Which of the following best demonstrates the influence of institutional power on popular culture?

- **A** a government banning the import of anime as it contains inappropriate images
- **B** media corporations applying 'fan service' to anime to increase sale
- **C** anime conventions encouraging cosplay and selling Japanese products
- **D** fansubbing groups illegally copying anime and creating their own subtitles

4 Which of the examples demonstrates an interaction with popular culture at the meso level?

- **A** A streaming company shows a new anime series.
- **B** A government restricts the import of some anime.
- **C** A parent gives a Pokémon plush toy to their child.
- **D** A teenager attends a cosplay convention in Sydney.

5 Which of the concepts does this statement best illustrate: 'Advocacy groups such as Action for Children's Television have pressured media outlets in the USA to censor children's anime, not only for violent scenes but also for anything relating to sexuality or gender-ambiguity.'

- **A** authority
- **B** globalisation
- **C** power
- **D** technology

Short-answer questions

1 How does the media assist in achieving widespread access to popular culture?

2 Explain how technology influences the global acceptance of popular culture.

3 Discuss the interrelationship between society and popular culture.

4 Explain how institutional power can influence the future direction of *one* popular culture.

5 Describe how globalisation has influenced the consumption of *one* popular culture.

6 Explain the role of commodification in the creation of *one* popular culture.

Extended-response questions

1 To what extent does *one* popular culture express contemporary social values?

2 Assess how power and authority influence the control of *one* popular culture.

Social research task

Task	Content analysis
Task outline	Use the data gathered from your content analysis to evaluate the role of gender construction or destruction in the acceptance of anime.
Outcomes	**H5** analyses continuity and change and their influence on personal and social futures **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Research process	**Step 1** Select an anime from each genre and time period. Conduct a content analysis of female and male representation in anime over time, using the table below.

Anime	Genre	Time period	Female dress/ features	Male dress/ features	Female activity/ role	Male activity/ role
	Shonen	1970s				
	Shoujo	1970s				
	Shonen	1980s				
	Shoujo	1980s				
	Shonen	1990s				
	Shoujo	1990s				
	Shonen	2000s				
	Shoujo	2000s				
	Shonen	2010s				
	Shoujo	2010s				
	Shonen	2020s				
	Shoujo	2020s				

Step 2
In small groups, combine your completed tables and summarise the trends your group has identified.

Step 3: Extended response
Evaluate the role of gender construction or deconstruction in the acceptance of anime.

Submission requirements	A written report with appropriate subheadings

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7

BELIEF SYSTEMS AND IDEOLOGIES



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The study of belief systems and ideologies allows for a greater understanding of the values and beliefs that help people make sense of the world. Belief systems and ideologies are both complex and similar in the way they generate symbols, rituals, stories and a collective identity that informs a worldview. The ideology of environmentalism has emerged from social change and illustrates how values and beliefs influence culture to bring greater peace.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H2** explains the development of personal, social and cultural identity
- **H3** analyses relationships and interactions within and between social and cultural groups
- **H5** analyses continuity and change and their influence on personal and social futures
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Beliefs A set of opinions or convictions; ideas we believe in as the truth. Beliefs can come from one's own experience and reflection, or from what one is told by others.

Customs Established ways of acting or cultural practices that are unique to groups in society. Customs have important links to the heritage, values and traditions of people.

Institutional power The power that exists in institutions and how it is used to control aspects of society. Institutions such as the family, school, law and government use inherent power to control, change and maintain continuity of interactions.

Philosophy The underlying principle or set of ideas that contains a way of thinking and behaving that makes up a broad field of knowledge or doctrine of thought. This mixture of ideas, values and beliefs governs the system or ideology and helps us to make sense of our life and the world and beyond. The philosophy of the system is reflected in the unique rituals, stories, texts, symbols and customs of the group.

Ritual A series of actions or rites performed according to a prescribed order. Rituals range in significance. Some are sacred to institutions and others can be important to people for maintaining tradition and cultural heritage. Some rituals can be referred to as part of an established routine.

Secularisation A process whereby religion loses its influence over the various spheres of social life. Secular society has emerged from the modernisation process whereby the rise of scientific knowledge and technological advancements have shaped ideas about spiritual thinking in society.

Symbol Symbols have the ability to culturally unify a group of people through their representation and meaning. Symbols such as places, actions, words, people and rituals are layered with meaning and valuable information for different groups in society.

Values Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

Worldview A particular philosophy of life or conception of the world that is characterised by an organised and accepted set of ideas that attempts to explain the social, cultural, physical and psychological world.

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THE NATURE OF BELIEF SYSTEMS AND IDEOLOGIES

Every day we make decisions influenced by what is important to us. While we are all different, we all maintain a unique combination of **values** and **beliefs**; these influence who we are and the decisions we make. For example, a person may have contemporary values of equality but also align with the Buddhist **philosophy** in which compassion is a belief. The demonstration or pursuit of equality and compassion combine to form the person's unique identity.

Belief systems and ideologies are highly personal, so studying them helps us understand more about ourselves and how the world around us influences the values and beliefs held by others.

DEFINITIONS OF BELIEF SYSTEMS AND IDEOLOGIES

A belief system can be defined as:

- a shared system of beliefs and values that systematically defines the social, cultural and psychological world
- a set of beliefs and ideas that help a community of people make sense of their experiences and the world around them
- a specific set of organised practices
- a religious belief system relating to a deity and involving **rituals** and traditions and a code of ethics
- the relationship, connection or commitment people have with the spiritual, sacred or divine, offering a philosophy of life and a dimension of existence beyond life as we may know it.

An ideology can be defined as:

- a system of ideas, values, beliefs and attitudes shared by a significant number of people, creating a collective and coherent structure of thinking
- a perspective through which the world can be understood, interpreted and explained, making the world intelligible
- a coherent and unifying set of ideas, beliefs and values that link to the concept of **worldview**
- the collective knowledge that informs the culture and identity of individuals and groups aligning with political, social or cultural beliefs.

Similarities and differences between belief systems and ideologies



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FIGURE 7.1 Mount Fuji in Japan has been a sacred site for centuries. It is spiritually significant for followers of Shinto, the indigenous religion of Japan.

Traditional religious belief systems are evident within well-established institutions that serve a purpose in, and create roles for, organising societies. These traditional systems sought to achieve social control and explain the human experience. A belief system is central to social life. People worship at sacred sites, study texts and share stories; this is important in many societies as a way of explaining the purpose of life and providing reasons for parts of life that cannot be explained simply. Sacred sites, such as Stonehenge in the United Kingdom, Uluru in central Australia and Mount Fuji in Japan, are significant places of spiritual reflection.

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Essentially, ideologies have emerged from the modernisation process. Social change resulted in the formation of governments and, in most cases, the separation of religious systems from the state. Belief systems and ideologies have many features in common. Both systems have been created by the people for the people. Religious systems normally deal with specific aspects of human life from birth to death and acknowledge a supreme being or a deity. In contrast, non-religious or secular belief systems and ideologies do not rely on a god or deity to explain human life. In contemporary society, science and technology play a significant role in explaining what was once unexplainable.

Belief systems and ideologies may share similar principles and values; however, they remain different.

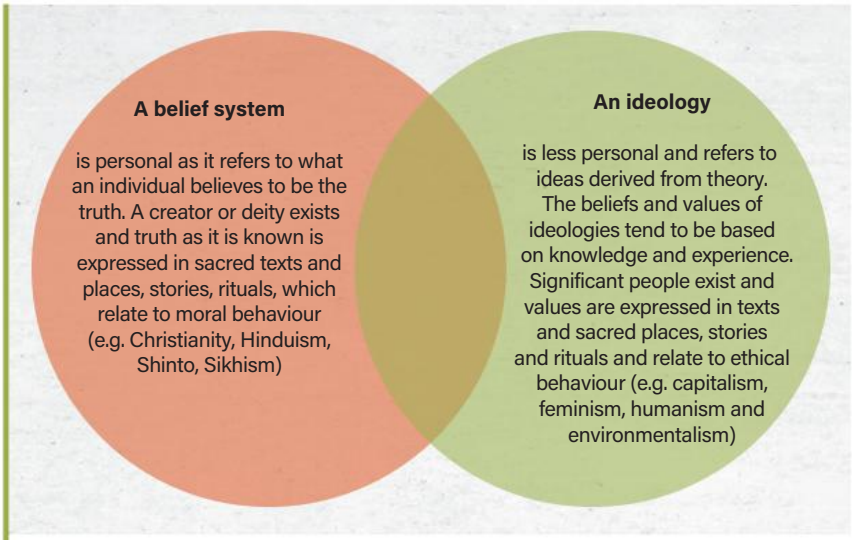


FIGURE 7.2 Comparing belief systems and ideologies

Values in the age of coronavirus: how a disease changed what it means to live a virtuous life

Read this article from *The Conversation* to learn how a pandemic led to a refocus on values.

Our beliefs are an important part of our identity. These beliefs may be religious, cultural, moral or ethical. Beliefs and values reflect who we are and guide how we live our lives. Using a system to order our thoughts and help make sense of the world is common across societies and cultures. The basic idea of a belief system or ideology in society is to allow people to align their values with the beliefs of others. By their nature, belief systems and ideologies are complex, tenacious and varied. The universality of traditional belief systems suggests that a society cannot exist without a solution to fundamental human problems.

ACTIVITIES

1. How are values different from beliefs?
2. Do you think society can maintain a system of social organisation and social control without religious beliefs?
3. Outline the role of values and morals in society.

Flipped lesson

4. Read the article 'Morality and religion' then discuss with a peer the relationship between belief systems and morals. After the discussion view the weblink 'Morality and religion'. Has your view changed after reading the article?

Morality and religion

This article explores the relationship between morals and religion.

TABLE 7.1 Comparing belief systems and ideologies

Belief	Ideology
Shinto	**Confucianism**
Shinto, or the 'way of the gods', is Japan's ancient indigenous religious belief system. Shinto recognises the divine spirit of *kami* (the gods) in Japanese landforms, such as venerable trees and waterfalls, and celebrates each season, such as the cherry blossom season and spring. The respect for nature is evident with the custom of a small shrine or garland placed at natural sites. Followers of Shinto believe in purification rites to eliminate pollution caused by decay and death. They do not believe in life after death; there are no sacred texts; and a moral code of behaviour exists, more out of respect for all surroundings.	**Confucianism** is an ancient philosophical and ethical system of beliefs and social values and is viewed as an ideology. 'Filial piety', devotion to family, respect for the social hierarchy, an ordered life and the aim of strengthening society are central to Confucius beliefs. Confucianism reinforces moral character through loyalty and devotion to ancestors. The golden rule of Confucianism is, 'Do not do unto others what you would not want others to do unto you'. Confucius, the person, is worshipped as a spirit rather than a god. Temples across China and Korea are places for community and civic rituals. The rituals in Confucianism are designed to create a respectful attitude and cohesion with the community.
Sikhism	**Feminism**
Sikhism is a religious belief system founded in the Indian state of Punjab around the late fifteenth century. Followers are identified as Sikhs and follow their original leader and founder Guru Nanak (1469–1539). Since then, Sikhs have followed a succession of Gurus, believing a single spirit inhabits each one. Sikhs refer to their faith as 'the way of the Guru'. Rites of passage are significant moments in a Sikh's life and signify a transition from one state of being to another. This rite of passage is a traditional, religious celebration known as 'Akhand Path' when the two-day continuous reading of the Sri Guru Granth Sahib is completed. Family members take turns reading so participants can rest. This ritual occurs at birth and baptism, reaching adulthood and marriage, and at the time of death.	**Feminism** is an ideology with a set of ideas that centres on the equality of genders, socially, economically and politically. The belief in equality grew in response to women's experiences and traditional conventions in Western societies. These traditions, such as patriarchal influence and the homemaker role of women, restricted women's rights. Feminist ideals have created variations in the ideological focus, e.g. ecofeminism. Feminism is an intellectual commitment to social justice for women and an end to exploitation and sexism. The ideology has brought empowerment through educational opportunities, political voice, protection through legislation, and autonomy. In cultures such as the Punjab, feminism has challenged cultural norms about the role of women. For example, activist Malala Yousafzai has highlighted the unequal access of males and females to education in her homeland, Pakistan.

INSIGHT

ECOFEMINISM

Ecofeminism is a set of beliefs that apply the feminist value of equality to a non-patriarchal worldview. Ecofeminism values liberation from patriarchal control. For example, since the 1980s, ecofeminists have voiced a commitment to environmental justice, with an emphasis on the correlation between the exploitation of women and the degradation of the natural world. This correlation is best illustrated through the alarming rate of clothing waste sent to landfill as a result of the fast-fashion industry.

Alamy Stock Photo/Nature Picture Library



FIGURE 7.3 Deforestation for agriculture along border of Bwindi Impenetrable Forest, Uganda

Ecofeminists in Uganda

Read about how ecofeminists in Uganda are challenging mining and plantation industries in an effort to preserve biodiversity. Ugandan women, who are usually responsible for growing food and collecting water and firewood, are heavily affected by forest degradation.

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ACTIVITIES

1 Draw the Venn diagram in figure 7.2 and complete the overlapping section by listing the shared similarities.
2 Describe the difference between any two systems in table 7.1. Provide reasons for the difference.
3 For each of the systems identified in table 7.1, outline how shared values impact identity and worldview.

Malala Yousafzai: 'I'm a feminist and a Muslim'

Read about how a belief system and socialisation help create an individual's identity and provide a purpose in life.

The nature and role of shared values and understanding

The shared values of belief systems and ideologies create cohesion and a sense of belonging, which reinforces personal and group identity. The **symbols**, rituals, myths and stories of belief systems and ideologies unite the people in a society and serve as a conduit for meaning, understanding and communication.

Rituals are practised in a belief system or ideology and reinforce meaning, give purpose, express beliefs and validate the values of the system. Identity and a sense of belonging are achieved by codifying this behaviour. A worldview is created as a result of this action and this influences an individual's philosophy.



Alamy Stock Photo/Aclosund Historic

FIGURE 7.4 Participation in rituals creates a shared understanding. A British soldier receives a blessing during the Dashain festival in Afghanistan.

Rituals create a shared understanding by:

- **communicating an underlying value**, such as in the ideology of feminism where the values of social justice and equality are emphasised
- **expressing and reinforcing a shared value**, such as in Confucianism, where the shared value of 'filial piety' brings a sense of order and harmony to relationships at all levels of society
- **utilising stories and symbols to express and reinforce beliefs and values**, for example the 'Akhand Path', the two-day rite of passage in Sikhism, which consolidates identity and purpose
- **utilising stories and symbols to express a philosophy**; an example is the symbol of Greenpeace, which expresses values that align with the ideology of environmentalism
- **creating meaning from actions**; examples include the Holy Communion taken by Christians, or in the Shinto belief system, a purification rite that re-establishes the adherent with *kami* to instil good fortune and peace of mind.

Customs, like rituals, strengthen personal and group identity and create a worldview or way of understanding the world.

Expressing values, beliefs and ways of perceiving the world

Belief systems and ideologies shape how individuals think and they influence the individual's perception or worldview. Religious belief systems and secular ideologies establish patterns of behaviour such as certain rituals and customs. Values, beliefs and ways of perceiving the world are expressed through these rituals and customs. A worldview creates a perspective or philosophy for understanding the interactions around us at micro, meso and macro levels. A worldview is the way an individual interprets the world.

Customs influence both personal and group identity, our perspective and worldview. Consider the Punjabi worldview and the influence of values on the perspectives of Punjabi people. Punjabi Sikhs understand the role of patriarchy in the broad family kinship and value marriages organised according to patrilineal rules. The cultural norms of honour and modesty allow women additional status and rights. Patriarchal beliefs strongly influence their worldview or philosophy.

Now consider Shinto where values and beliefs enable an understanding of relationships in the following ways:

- The custom of carrying an *engimono* signifies luck. *Engimono* are traditional Japanese lucky charms and are associated with sacred sites, temples and shrines. They are popular with youth and are a way of expressing *kami* or spiritual energy at a micro level.
- Groups participating in Shinto rituals together strengthen interpersonal relationships and the individual's relationship with *kami* to bring health, security and fortune.
- Respect for nature is seen in the relationship between nature and the divine spirit; when humans die, they become *kami* and inhabit forms in the natural world. At a macro level, there is great national celebration for each new season.

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Shutterstock.com/chuck hsu

FIGURE 7.5 Some of the thousands of torii gates at the Fushimi Inari-taisha shrine in Kyoto



Shutterstock.com/mtkang

FIGURE 7.6 The beckoning cat, a Japanese *engimono* or lucky charm symbolising a link to *kami*

ACTIVITIES

1 How similar is your belief system or ideology to one featured in table 7.1?
2 Outline your personal philosophy or worldview. Describe an experience that has helped to shape this worldview.

Hierarchy and internal power structures

All belief systems and ideologies are complex as there are many relationships within them. Established and recognisable internal structures identify key individuals, with clearly defined roles and responsibilities. A hierarchy and internal power structures are essential for the belief system or ideology to operate effectively. A rank order of influence and position can encourage strong lines of communication, cohesion, group identity and, most importantly, the perpetuation of the system.

Hierarchies exist within every large social institution. A hierarchy is a structure in which people hold different amounts of power and authority, such as dominant and subordinate roles. Traditions and beliefs influence people's status, jurisdiction and power; those in subordinate positions have less power to influence the system.

Some ideologies may be viewed as non-hierarchical. While they have an organisational form that acknowledges important and influential people, these systems have lateral (non-hierarchical) rather than hierarchical relationships. For example, lateral power is seen in the ideology of environmentalism where power is shared. Shared responsibility is evident in global agreements signed by various countries concerning initiatives to address the climate crisis.

Whether the structure is hierarchical or non-hierarchical, the objectives of each structure include the following:

- to establish and clarify lines of communication
- to ensure continuity of the system
- to manage change effectively
- to bestow power and authority to ensure cohesiveness
- to ensure smooth functioning and social control.

INSIGHT

HIERARCHICAL STRUCTURE OF TIBETAN BUDDHISM

Many people living in Tibet, located in the northeast of the Himalayas mountain range, follow the Tibetan Buddhist belief system. This religious hierarchy recognises a Dalai Lama as the leader. The Dalai Lama holds the highest position in the hierarchy and functions as the political and spiritual leader of the kingdom. It is believed that each Dalai Lama is a manifestation of Avalokiteśvara, the Bodhisattva of compassion (enlightened being).

The Panchen Lama holds the second-highest rank and has a role in the social and political organisation of Tibet. The third-highest rank in the hierarchy is Samding Dorje Phagmo, the highest female incarnation in Tibet, responsible for work in the fields of art, architecture and engineering.

The Dalai Lama does not appoint the heads of monasteries. The Buddhist community is not organised in a hierarchical way like the Catholic Church. Buddhist schools operate independently of each other.

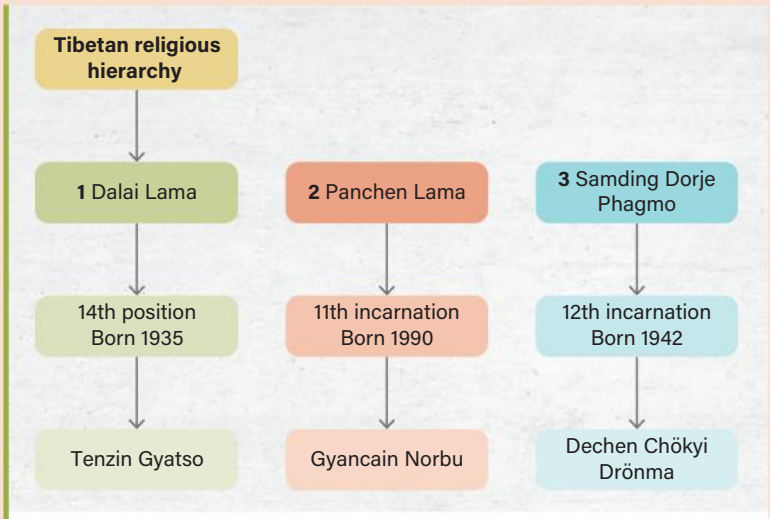


FIGURE 7.7 Hierarchical structure of Tibetan Buddhism

ACTIVITIES

1 Outline the role of hierarchies in large institutional systems.
2 Discuss the following statement: 'Hierarchies work more efficiently in a collectivist culture.'
3 How similar is the Tibetan Buddhist hierarchy of organisation to the hierarchy in your school? Account for the similarities and differences.

Secularisation in Australia

Secularisation is a historical process linked to social change and the transformation of institutional values in society. During this process, there is a gradual decline or shift in the significance of religion in people's social and cultural lives, with evidence of a social life without reference to the divine or supernatural. This gradual loss of religion's importance impacts the role of religion, its cultural authority and its social power in wider society. Social change theories help explain this transformation, where once simple societies engage with a deity to explain the unexplainable. As societies evolve and become more complex, science and technology explain many life experiences. Hence, this process leads to religion becoming less valued compared to its role in the past. As a result of this transformation, society develops systems that become secular or ideological. As the secularisation process continues, ideologies fulfil some of the same basic needs as religious institutions; for example, feminism and environmentalism share the ethical view that we should be seeking to achieve a fair and harmonious society.

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SECULARISATION

Secularisation is the process of society becoming secular, or non-religious. This process is most obvious in Western countries where religions typically operate independently from the government.

'Secular' means 'without religion' and refers to non-religious people leading secular lives.

This process often happens in democratic countries where people are free to pursue a religion or not.

'Secularism' is the belief of secularists that the religion of an individual's choice is a personal and voluntary decision and is viewed as a private matter.

Secularisation in society is evidenced by:

- the withdrawal of religion from public spaces; for example, through the separation of Church and state – the government implements welfare programs, which were once the domain of the Church
- a shift in cultural thinking from a society in which a belief in God is unchallenged, to one that this belief is understood to be a choice
- a decline in religious practice as evident in national statistics
- growth in rational and scientific thought – the impact of science and technology
- an increase in pluralism.

Religion and beliefs n.

Visit this website to read about religion and beliefs and their significance globally.

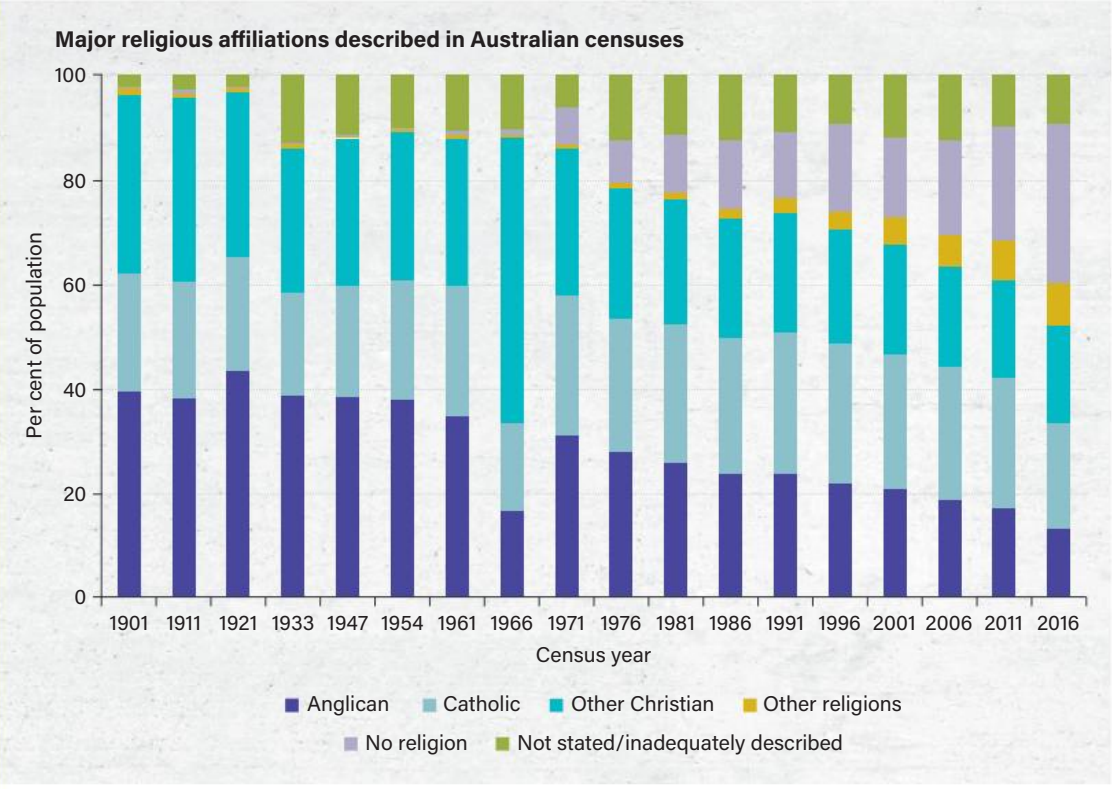


FIGURE 7.8 Australian Census data show the decrease in people adhering to the traditional Judeo-Christian belief systems and the increase in people, to approximately one-third of the population, indicating they do not adhere to any belief system. Data source © Commonwealth of Australia CC BY 4.0.

Contemporary Australian society is considered secular. Individuals may participate in religious and spiritual activities but this has, increasingly, become a private and personal pursuit. Traditional churches no longer play a fundamental role in education, welfare or politics. Central to modernisation is the differentiation and specialisation of social units, where once religion had a significant role to play in welfare, the government now has bureaucratic systems in place to cater for this aspect of social life.

'Australia is a more secular country but many still observe religious rituals'

Read this article to find more about religious rituals observed in Australia.

People who hold religious beliefs may not regularly attend services or participate in public ceremonies. Those who attend places of worship may do so due to social expectations; for example, for a christening, bar or bat mitzvah, wedding or funeral. People today may hold a mix of beliefs; a mix of humanitarian beliefs in combination with a mix of religious beliefs.

In 1910, sociologist and political economist Max Weber referred to secularisation as the 'disenchantment of the world'. The overall decline of religion in modern society is an unintended consequence of various complex social changes closely linked to modernisation.

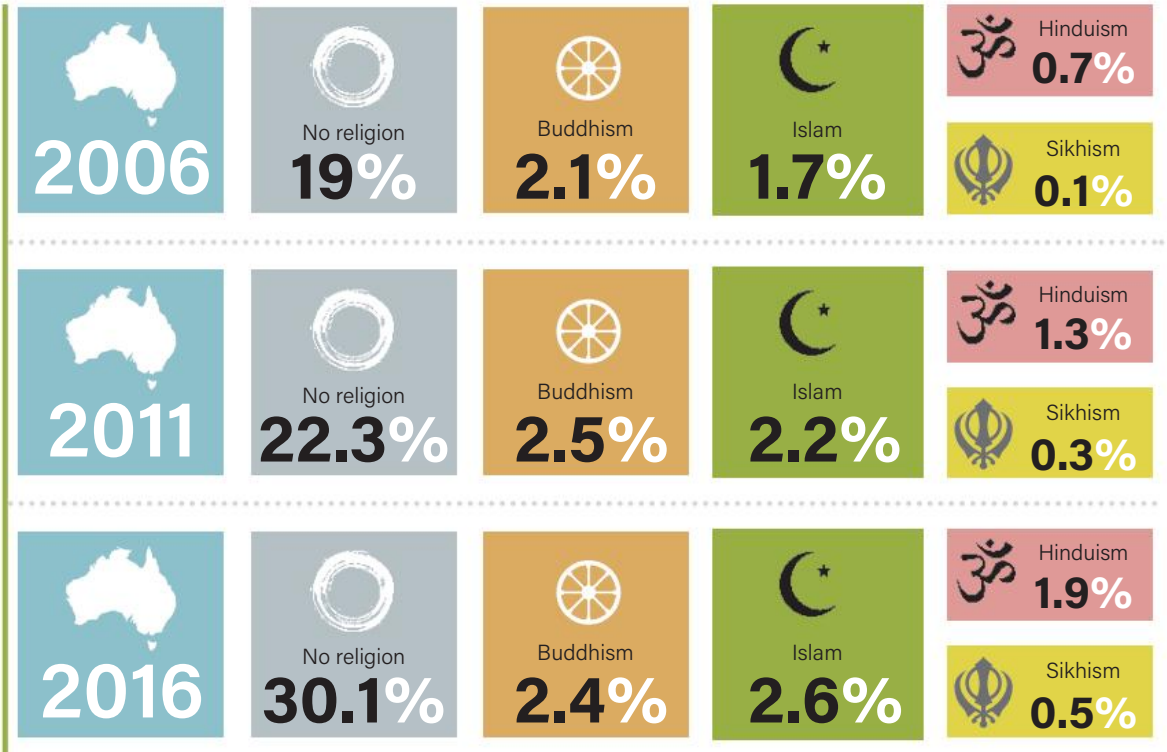


FIGURE 7.9 Emerging major religions in Australia, 2006–16 (percentages are a proportion of total population). Data source © Commonwealth of Australia CC BY 4.0.

Faith and belief in Australia defined

Visit this website for a deeper look at statistics and reasons behind the secularisation process in Australia.

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ACTIVITIES

1 Visit the ABS QuickStats website, locate your suburb, then record the percentages of religions in your suburb.

2 Examine the data provided about secularisation and evaluate the impact of secularisation on Australian society.

3 Form pairs to discuss different perspectives for each of the following statements. Support your discussion with reference to examples.

- **a** Organisations and action groups such as Amnesty International and Greenpeace demonstrate humanitarian values and compassion similar to belief systems.
- **b** Today's youth have inherited a tradition of secularisation in a consumer-based capitalist system.
- **c** Society is benefiting from a shift away from cultural control of thought and behaviour to an autonomous, personal spirituality.
- **d** God and religion are no longer formally at the centre of everything we do in society.
- **e** A tradition, like religion in contemporary society, needs to be justified.

4 Class debate: 'Religion holds little relevance for today's society.'

5 Former High Court judge and RSA (Rationalist Society of Australia) Patron Michael Kirby has stated:

> The principle of secularism is one of the greatest developments in human rights in the world. We must safeguard and protect it, for it can come under threat in contemporary Australia.
>
> www.michaelkirby.com.au

Outline what Justice Kirby means by protecting secularisation. Do you agree?



Online Resource
ABS QuickStats

FOCUS STUDY: ENVIRONMENTALISM

Environmentalism is an ideology that aims to protect the environment in order to minimise the impact of human activity on Earth and its natural resources.

PHILOSOPHY OF ENVIRONMENTALISM

Environmentalism is a political, social and ethical movement where power is gathered through collective action to protect the quality of the natural environment.

Environmentalism raises philosophical debates, such as whether the needs of the environment are more important than overemphasising economic growth, increased productivity and profits. In this focus study, you will discover that values are at the centre of decision-making when attempting to gain a balance between nature and the demands of society.

The values of conservation, preservation, protection and sustainability create an ecological commitment.

Historical development and underlying principles

The impact of the modernisation has placed increased pressure on the Earth's natural resources and ecosystems. Environmentalism as a global movement has gained momentum over the last 150 years as a result of the detrimental effects of sprawling cities, pollution, dependency on coal, the climate crisis and deforestation.

In the 1960s and 1970s, environmentalism gained momentum as pollution and atomic energy concerns became intertwined with other emerging social issues such as anti-war sentiment and gender and racial equality. One of the features of this counterculture movement was challenging institutional decision-making through group activism. Global environmental groups emerged, such as the World Wildlife Fund (now the World Wide Fund for Nature), Friends of the Earth and Greenpeace. In Australia, the movement had its roots in the world's first Greens political group, the United Tasmania Group (UTG), which gained power following the unsuccessful campaign to stop the flooding of Lake Pedder in southern Tasmania in 1972. Lake Pedder is now listed as a World Heritage Area. The United Tasmania Group promoted its core values of 'Ecology, Social Justice, Democracy and Peace' and forged a collective identity. The 'saving Lake Pedder' demonstration was seen nationally and globally as an environmental campaign symbolic of stimulating both the environmental movement in Australia and environmental regulation and law-making.

While Lake Pedder was not saved from development, the Franklin River in Tasmania was. The Australian High Court (1976) overturned the Tasmanian state government's decision to dam the Franklin and Gordon rivers in favour of preserving pristine wilderness and ancient rainforest. From the 1970s, environmental laws became increasingly significant as concern about environmental issues grew. In 1983, the High Court of Australia upheld the World Heritage Properties Act and this change triggered a great consciousness in creating a balance between the needs of society and the needs of the environment (now known as 'sustainability'). The environmental movement in Australia has resulted in greater awareness and activism.

Nations United: Urgent solutions for urgent times

View the film *Nations United: Urgent solutions for urgent times*, produced by the United Nations. It tells the story of the world as it is, as it was, and as it could be, and highlights the opportunity humanity has to reimagine and reshape the future.

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Alamy Stock Photo/Sid Game Archive



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FIGURE 7.10 Lake Pedder then (March 1972) and now. It was once a glacial lake in a wilderness area of Tasmania but was flooded to support a hydropower project and now feeds into Gordon Dam.

The impact of beliefs and values on identity

Understanding beliefs and values helps to understand environmentalists' worldview and the impact of both on a personal and collective identity. Core environmental values include a deep compassion and care for the environment. Other values, such as conservation, preservation, protection and sustainability, create an ecocentric commitment or an 'Earth first' philosophy and a 'green' approach to consumption and conservation.

Commitment at a personal level for environmental ethics, sustainability and 'green' attitudes is expressed in actions such as caring for the planet by repurposing, reusing and recycling. An ecocentric approach to life may involve riding or walking to work, participating in the annual ritual of Earth Day, and having an active voice for change. Ecocentricism also involves a preference for plant-based meals, being conscious of food waste and a heightened awareness of global food security issues.

Ecocentric groups acquire power through coordinated campaigns. They demonstrate a critical discernment towards the demands placed on Earth and actively oppose environmental degradation. This deep concern for the environment motivates the group to mobilise resources and protest, particularly when economic growth is prioritised by society at the expense of the environment. Ecocentric values and a deep understanding of, commitment to, and moral obligation towards the environment define the environmentalist, affirm their identity, and strengthen their ideology.

The nature and extent of adherents of environmentalism

Adherents of 'organised' environmentalism are predominantly from Western, capitalist, democratic countries, where the impact of environmental degradation is evident and supported by scientific data. Environmentalists have a political agenda and their activism has historically benefitted environments both nationally and globally.

Adherent
Someone who supports or follows a set of ideas or practices



AAP Image/Dean Lewins

FIGURE 7.11 Supporters of the Australian Greens political party

Intergenerational justice is one reason for youth activism today. Many young people feel that the burden of dealing with the consequences of climate change caused by previous generations should not be borne by future generations.

Global transparency has created a universal cross-cultural desire for respect and care for the environment. Momentum exists for a growing number of active groups and organisations that underpin the ideology of conservation and preservation and a commitment to peace or resolution through activism.

Two contemporary global environmental groups:

- Ecofeminists raise concerns for women in developing countries and see a connection between the degradation of the natural world and the exploitation of women. This is highlighted in the global clothing manufacturing industry, which is a huge contributor to landfill. Ecofeminism asserts that there is a patriarchal dominance over nature and refers to this issue as 'patriarchal landfill'.
- Indigenous groups of the world have a deep connection to the environment, and many of these groups currently manage or have tenure on many of the world's protected ecosystems. There is a commitment to elicit moral action to achieve conservation, protection, preservation and sustainability. This is demonstrated, for example, by the work of the Indigenous Environmental Network (IEN) in the United States.

ACTIVITIES

1. How have environmentalists created a collective identity?
2. Account for the nature and extent of adherents to environmentalism.
3. Explain how historical developments have influenced the philosophy of environmentalism.

TRADITIONS AND CULTURE IN ENVIRONMENTALISM

Important places in environmentalism

Places of environmental worth are those considered to be of 'outstanding collective value' to the followers of this ideology. Increasingly, Australia's national identity is shaped by a narrative of places preserved for their natural beauty. Preservation campaigns include saving ancient rainforests in northwest Tasmania and the protection of the Great Barrier Reef and its ecosystems.

Places may be important for a variety of reasons:

- They have intrinsic value in representing a harmonious relationship with society; for example, Dorrigo National Park and its Gondwana Rainforests, a World Heritage Area in northern New South Wales.
- They represent an ethical and moral principle in engagement with the environment; for example, climbing the sacred monolith of Uluru is now a breach of the Environmental Protection and Biodiversity Act (EPBC); respecting this Act reflects morality in defending the non-human.

Shutterstock.com/Darkydoors



FIGURE 7.12 Ningaloo Marine Park in Western Australia harbours the world's largest fringing reef, making it a popular **ecotourism** destination.

Ecotourism
Ecotourism is ecologically sustainable tourism with a primary focus on experiencing natural areas that foster environmental and cultural understanding, appreciation and conservation

Ecotourism Australia

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- They have great visible significance as secular sacred places; for example the Shawl Junction Cave, Wombeyan Caves, part of the Greater Blue Mountains World Heritage Area.
- They represent the value of a revered space, legend and legacy for future generations; an example is the Royal National Park, south of Sydney, established in 1879 as Australia's first national park. Also of significance is the Great Australian Bight Marine Park, known for protecting southern right whales when in calf.
- They represent a unique and irreplaceable environment that contributes to national identity as seen in the examples of Australia's Great Barrier Reef and Ningaloo Marine Park.
- They have the power to educate and empower communities with activism; an example is the Toorale National Park in far-western New South Wales, which operates under an Aboriginal Joint Management Agreement.
- They are a key driver for eco or sustainable development and preservation; an example is Wonboyn Beach in Nadgee Nature Reserve, which contains the only coastal wilderness area in NSW; the 55-kilometre Nadgee Wilderness Walk is a symbolic place and a reminder of the need to respect the environment.
- They have contemporary relevance in representing Aboriginal and Torres Strait Islander traditional meeting places or sites of significant cultural heritage.

According to the World Database on Protected Areas, just over 16 per cent of the Earth's habitable landscape and almost 8 per cent of marine areas are protected (April 2021).

In New South Wales, the national park system works to protect and manage three Natural World Heritage areas. These include the Gondwana Rainforests of Australia, the Greater Blue Mountains, and the Willandra Lakes Region. As with any UNESCO World Heritage site, the status comes with responsibilities. Places of great significance are managed for protection and conservation by government or delegated authorities with conservation strategies demonstrating ethical and moral culture. Environmentalists believe there is great contemporary secular relevance in these ordained or high-status spaces and a responsibility to demonstrate empathy and compassion to achieve harmony.

The Seven Natural Wonders of the World

Can you name the Seven Natural Wonders of the World? Visit this website and read how their uniqueness gave them this status.

Important texts and unique language

The relationship between society and the environment links language from two perspectives – the social activist and the scientific. The term 'eco-linguistics' refers to language adopted in order to understand the interactions we have between the social world and the environment. The words chosen and language used have become a conduit for understanding both recurring issues and reasons for change.

> Can we all now please stop saying 'climate change' and instead call it what it is: climate breakdown, climate crisis, climate emergency, ecological breakdown, ecological crisis, and ecological emergency?
>
> Greta Thunberg, Twitter, May 2019.

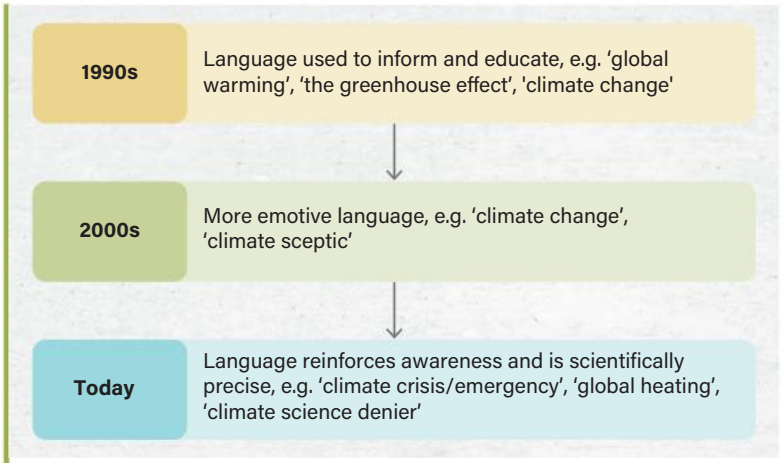


FIGURE 7.13 The progression and power of language in environmentalism

Most recently, the media and activists have adopted the term 'climate emergency' and 'climate crisis'. This shift in language from 'climate change' reflects the growing concern for the future of the planet. The emphasis on choice of words demonstrates the power of language and its ability to impact attitudes and human behaviours. Language plays a significant role in influencing public understanding.

> The phrase 'climate change', for example, sounds rather passive and gentle when what scientists are talking about is a catastrophe for humanity.
>
> Damian Carrington, 'Why *The Guardian* is changing the language it uses about the environment', *The Guardian*, 17 May 2019.

Greta Thunberg speech 2019 n.

Visit this website to listen to the emotive language chosen by Greta Thunberg in her speech at the United Nations Climate Action Summit, 24 September 2019.

Influential texts about the environment, conservation and climate management contain the language of science and advocacy. Official documents prepared by government departments include parliamentary policy supported by factual information and formal language.

Examples of important environmental documents include:

- global agreements such as the Kyoto Protocol, the Montreal Protocol and the Paris Agreement
- the United Nations Convention on Biological Diversity
- the United Nations Framework Convention on Climate Change
- the World Heritage Convention.

Examples of important Australian environmental documents include:

- *Environmental Protection and Biodiversity Conservation Act 1999*
- *World Heritage Properties Conservation Act 1983*
- *National Parks and Wildlife Conservation Act 1975*
- NSW EPA documents on local council commitment strategies.

Australian authors also write on environmental issues to inform, educate and mobilise action. Australian Tim Flannery, in his book *The Climate Cure: Solving the Climate Emergency in the Era of COVID-19*, says 'a time of reckoning has arrived'. Flannery uses language convincingly to take aim at those responsible for holding back action on climate change.

ACTIVITIES

1. Outline why important texts are significant to environmentalism.
2. Explain the role of texts and language unique to the culture of environmentalism.
3. Assess the effectiveness of using emotive language to influence audiences about the environment.

The role of symbols in environmentalism

Symbols have a significant role in communicating values and supporting the ideas and stories of environmentalism to individuals, groups and networked systems with philosophical viewpoints.

Symbols have a role in:

- making large and complex matters appear understandable; for example, the stylised black-and-white World Wide Fund for Nature (WWF) panda is a powerful symbol in communicating about preserving nature.
- forming and maintaining activism as seen in community work and protest movements

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- facilitating, shaping and representing a collective identity; for example, through awareness campaigns, activism and media presentations
- creating powerful reminders that can change attitudes and behaviours, with a cohesive approach to education and practice; for example, the 'reduce, reuse, repurpose and recycle' mantra
- representing a powerful approach for behavioural change as they reinforce the need for compassion and understanding between human practice and the environment
- challenging the status quo, political agendas and policy; for example, climate rallies.

Symbols are significant representations of the values we believe in, ensuring, for example, the 'Save the Earth' mantra or philosophy remains at the forefront of consciousness. Symbols enrich the meaning, and reflect the philosophy of ideologies. This non-verbal means of communication is a powerful way to represent the beliefs held by environmentalists.



Shutterstock.com/Manuel Esteban

FIGURE 7.14 The stylised symbol chosen by the World Wide Fund for Nature

ACTIVITIES

1 Outline how two symbols associated with environmentalism reflect the values of protection, preservation, conservation or sustainability.
2 For each of the following, research a symbol of environmentalism that reflects the statement. Justify your choices.
   - **a** enriches a tradition
   - **b** represents continuity
   - **c** tells a story about change
   - **d** inspires and motivates global citizens
3 Research images of environmental activism and record the placard symbols and words that you see. Describe how powerful and effective the symbols are in communicating a message.

The role of rituals and customs in environmentalism

Rituals and customs are traditions that are formed through practice and engagement. They can be historical or contemporary.

A ritual is an action that is performed in a customary or patterned way, and in environmentalism, rituals are less formal than other ideologies or religions. Rituals can be performed at the micro, meso and macro levels of society and have important roles to play in transferring and strengthening values. Rituals are usually shared experiences that express a story or myth, and serve to remind us of the important values of protecting and restoring balance between the demands of progress and the needs of the environment.

A ritual such as a attending each climate emergency rally allows followers to come together to share and contribute to the experience with the aim of reinforcing the group's common values. This then strengthens group cohesion, the group's identity and pervasiveness of the environmental movement in wider society.

Consider the contemporary ritual of Earth Hour. Earth Hour has become a celebrated event with established patterns of behaviour. Participants are encouraged to turn off lights to reduce the global energy demand. After the event, there may be a greater understanding and commitment to the purpose of the Earth Hour ritual.

Recycling in Australia n.

Recycling is a ritual and custom for environmentalists. Visit this website to review facts on recycling in Australia.

Alamy Stock Photo/PA Images/Yui Mok



FIGURE 7.15 Earth Hour originated in Sydney in 2007 to encourage people to address the realities of climate change. It is now a global event, held at the end of March each year in more than 180 countries. Lights on public buildings and landmarks are turned off for one hour to spark global conversations on the need for change. Here, the London Eye ferris wheel is plunged into darkness during Earth Hour in March, 2021.

TABLE 7.2 Other rituals in environmentalism

Micro level	Meso level	Macro level
• Composting, recycling, reusing at home • Cycling or walking to work • Vegetarianism/veganism • Meat-free Monday • Minimalist and waste-free approach to consumption	• Communities coming together for activism, e.g. Paddle for Pedder group • Community gardens • Nature for Neighbourhoods programs • Clean-up coastal and river initiatives	• Climate change and protest rallies as well as Greta Thunberg's Fridays For Future movement – global events where activists gather to emphasise the need for change

FRIDAYS FOR FUTURE MOVEMENT

The global Fridays For Future movement, made famous by Greta Thunberg, is a series of protests where activists, many of them school students, used their voices to demand climate change action. It was estimated that 300 000 people attended Australia's global climate strike in 2019.

In a tweet, the young environmental activist Greta Thunberg said protesters would 'be back next week, next month and next year. For as long as it takes'.

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Within the ideology of environmentalism, rituals play a role in:

- creating a sense of a higher purpose as adherents internalise actions, embed values and gain a deeper conviction and connection between the human and the non-human world
- reflecting the identity, mantra and values of protection and restoring balance
- creating a strong relationship to the philosophy through story, text, and symbols to create a greater understanding in maintaining beliefs
- encouraging commitment to the philosophy, shaping and affirming collective values
- celebrating and maintaining traditions while communicating; for example, the Paddle for Pedder ritual
- maintaining traditions, customs and cohesion between members by communicating ideals such as Earth Hour
- highlighting the issues of industrial practices, continued pollution, deforestation, non-renewable energies and the size of the ecological footprint.

Paddle for Pedder n.

Read about how people gather to share stories as part of a ritual.

ACTIVITIES

1 Outline how one ritual expresses the values of environmentalism.
2 Explain how rituals and stories strengthen group and collective identity.
3 To what extent are stories and rituals significant in environmentalism?
4 Explain the significance of symbols used in two rituals or customs in environmentalism.

The importance of myths and stories

Myths and stories, which are central to environmentalism, are powerful ways to embed environmental milestones and remind adherents of both continuity and change.

Myths emerge from misunderstandings and can create confusion and even stereotypes. The myth that environmentalists are 'greenies and low carbon footprint, tree-hugging hippies' emerged from the counterculture of the 1970s in Australia. This myth developed from widely held perceptions at the time.

The story of northern New South Wales Terania Creek began with a blockade to prevent logging of the Gondwana Rainforests to supply a local timber mill in 1979. This story is an important one as it is considered a turning point for the environmental movement due to a successful protest. Myths and stories are significant cultural components of ideologies as they have the ability to create legends or lore that embed the core values of the ideology.



Fairfaxphotos

FIGURE 7.16 Anti-logging protestors at Terania Creek in 1979

The repetition and sharing of environmental stories builds power, garners support and reinforces the notion of environmental protection. Stories remind us of what matters and also remind us of courage, connection and hope, inspiring us to act.

Give Trees a Chance

The documentary *Give trees a chance: the story of Terania Creek* explores the actions of the 1979 protest group.

Many stories have emerged over the last 50 years in Australia. They demonstrate the power of people to connect, protect and restore a balance between society's needs and conservation.

Stories of protection

Over the last 50 years, the Great Barrier Reef has been protected from mining. For over 40 years, Tasmania's Franklin River has run free and wild due to people's courage to protect the wilderness; logging of old-growth forests has ended in Victoria; and seismic testing off the coast of New South Wales has been cancelled. These stories of protection are powerful in moving and shaping ethical and moral approaches to managing the environment.

Defending the grove of rare Wollemi pines from 2019–20 bushfires – a symbol of survival

Read this article to learn more about Australia's determination to protect nature from extinction.

Stories of connection

Repairing the connection between Indigenous peoples and their environments is paramount. In the last 30 years, over 4 million hectares of land in Cape York have been returned to traditional custodians for conservation and cultural activities; the decision has been made to ban climbing of Australia's sacred monolith, Uluru, and to cease sand mining on North Stradbroke Island (Minjerribah) – one-quarter of the island has been returned to its traditional custodians, the Quandamooka people. Stories of connection have raised our emotions, added meaning and created deeper empathy for Indigenous rights and environmentalist causes.

Climbing Uluru

Visit this website to learn more about the moral decision made to ban climbing Uluru.

Shutterstock.com/ Anurat Imaree



FIGURE 7.17 The Uluru climb was permanently closed in 2019.

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Stories of hope

In Australia, the percentage of **renewable energy** output has risen to over 20 per cent and hope for a greener future is emerging. Stories of hope give confidence for a future that conveys the values and philosophy of environmentalism. Stories of optimism reinforce a course of action and shape and renew social relationships in a community.

Renewable energy
Renewable energy is produced using natural resources that are constantly replenished and do not run out. It includes technologies such as solar, wind and hydro power, geothermal, bioenergy, ocean energy and battery storage

ACTIVITIES

1. How is a myth different from a story?
2. Research another myth associated with environmentalism and outline how the myth or misunderstanding began.
3. Explain the significance of myths and stories in environmentalism.
4. Describe the values communicated in *two* environmentalism stories.

Environmentalism and gender

Environmentalism as a contemporary ideology demonstrates equality of gender, reflecting achievements made in social change. Environmentalism is democratic and inclusive, without distinction between gender or gender roles. Environmentalists share the same ecological viewpoints and are united by the value of a deep concern for nature.

The following examples demonstrate how gender and environmentalism are interconnected.

- The Paris Agreement, an international agreement on climate change signed in 2016, stated that global climate action should demonstrate a gender-responsive approach, promoting the relationship of human rights to the empowerment of women and girls globally. Decisions made at both the UN Climate Change Conference of the Parties, or COP 22 in Marrakech (2016) and COP 23 in Bonn (2017) were made to directly include women in all climate activities. A Gender Action Plan involving more women in all climate activities was agreed upon. The United Nations acknowledges that climate-induced disasters exacerbate gender inequalities facing women and girls, who often bear the brunt of disasters such as storms and floods. In addition to this, water supplies and sanitation systems are compromised in developing countries. The environmental work being carried out by women in their local communities is now recognised by institutions like the United Nations.
- Greenpeace, an independent global organisation, embraces a non-binary approach to environmental activism. Greenpeace uses creative and direct activism for change by confronting institutional systems that threaten the environment. Greenpeace embraces non-binary gender voices and action from a community of activism for a greener and more peaceful future.
- The Australian Conservation Foundation (ACF) and the Bob Brown Foundation are Australian national groups that demonstrate equal gender access to executive roles and membership. The ACF is an independent non-partisan group that participates in conservation work across the country. The Bob Brown Foundation embraces gender equality as important for nationwide climate activism.
- Youth activist Greta Thunberg has been leading activism in climate change, mobilising youth worldwide and gaining attention with her strong dialogue. Greta delivered a poignant speech to the United Nations gaining attention globally and demonstrating to the world that the issues of the environment affect all age groups. As a young female, she has challenged traditional gender stereotypes at the macro level and raised the profile of climate change.
- Ecofeminism is a social and political movement where a shared viewpoint of an unbalanced use of power creates social and ecological problems. This imbalance is seen as the domination of women and nature by patriarchal processes. The concept 'patriarchal landfill' is becoming well recognised in Western societies and describes the environmental issues associated with the excess production of

textiles via transnational corporations. The goals of the ecofeminist are that women are equals in production, and are liberated economically. Vandana Shiva advocates:

> for a feminist ecology that recognises the intrinsic worth of and democratic relationship among all species, peoples, and cultures.

D Spieles, *Environmentalism: An Evolutionary Approach*, Routledge, London, 2018, p. 61.

Gender equality in climate politics

Visit this website to learn more about why gender equality is necessary for climate politics to succeed.

INSIGHT

WOMEN EMPOWERING ENVIRONMENTAL CHANGE IN THEIR COMMUNITY

Nobel Laureate Wangari Maathai (1940–2011)
Professor Maathai focused on environmental conservation and women's rights and was the founder of the Green Belt Movement responsible for planting over 51 million trees. In 2004, Professor Maathai won the Nobel Peace prize for her vast contributions to sustainable development.

Dr Jane Goodall (1934–)
Dr Jane Goodall has spent her life protecting ecosystems and biodiversity. She has researched the behaviour of chimpanzees in the wild, in Gombe (Tanzania) since 1960. Today, the Jane Goodall Institute promotes environmental concerns while encouraging young people to actively participate in the future of the planet.

Vandana Shiva (1952–)
Vandana Shiva is a physicist, philosopher and environmentalist, actively working in the defence of biodiversity. She is regarded as a great ecofeminist, calling for a change to the climate crisis and social injustice. She is one of the founders of the Women's Environment & Development Organization (WEDO).

Alamy Stock Photo/ZUMA Press, Inc.



FIGURE 7.18 Professor Wangari Maathai

Getty Images/Jean-Erick Pasquier



FIGURE 7.19 Dr Jane Goodall

Alamy Stock Photo/dpa picture alliance archive/Frank May



FIGURE 7.20 Vandana Shiva

QUESTIONS

1. Compare the work of these three advocates for the environment.
2. Choose one to research further and outline the impact of her work on both society and the environment.
3. Explain how the work of these environmentalists has instigated change at a micro, meso and macro level.

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ACTIVITIES

1 Outline the relationship between gender and environmentalism.
2 Explain how gender equality is influencing the values of environmentalism.
3 Discuss the importance of gender roles in both continuity and change in environmentalism.

THE INTERNAL STRUCTURE OF ENVIRONMENTALISM

The role of important people

Important people inspire, motivate, lead and educate. In environmentalism, important people have created cohesion through communicating the values of environmentalism. There may be individuals or groups in your neighbourhood that clean waterways, creeks or beaches. Your school may have an environment committee. Networks of important people demonstrate cooperation and use their power to influence commitment to the cause.

Australian environmentalists have been recognised for inspiring and motivating a movement and educating people about the environment and the need for balance.

The following Australians have played significant roles in contemporary environmental issues.

Bob (Robert) Brown studied at the University of Sydney to obtain a Bachelor of Medicine and Surgery. He worked as a Parliamentary Leader of the Australian Greens political party and as a director of Sea Shepherd. Brown became involved with Australia's first 'Green Movement' campaign and was appointed director of the Tasmanian Wilderness Society in 1978. Today, he is actively involved in the Bob Brown Foundation, leading and motivating environmentalism. Bob Brown says:

> We are all born bonded to nature; that's why we put depictions of flowers and forests, rather than bulldozers or log piles, on our walls.

Bob Brown, *Memo for a Saner World,* Penguin, Melbourne, 2012.

Dr Tim Flannery is an Australian scientist, environmentalist, conservationist, writer and contemporary explorer. Tim Flannery says:

> If humans pursue a business-as-usual course for the first half of this century, I believe the collapse of civilization due to climate change becomes inevitable.

Tim Flannery, *The Weather Makers,* Text Publishing, Melbourne, 2008.

Peter Garrett, lead singer of Midnight Oil and former Minister for the Environment, Heritage and the Arts, believes that:

> Leadership comes from those who get involved and stay involved, whether in lobbying, education, or nonviolent direct mass action – all worthwhile, all needed more than ever – until the race is won. I see leadership in the work of environmental organisations like the ACF, taking polluters to court, and Greenpeace showing up to keep fossil fuel exploitation out of the Great Australian Bight. I see it in campaigns like Stop Adani.

Peter Garrett, 'Climate Politics in the Age of Emergency Address', 2020.

Peter Garrett on climate change n.

Visit this website to read Peter Garrett's speech about the climate emergency in Australia.

Cate Blanchett AC uses her fame as an actor, producer and theatre director to do all she can to tackle the climate crisis. She has been an ambassador for the Australian Conservation Foundation since 2007.

> Everyone will benefit if we protect the environment. There is a societal cost of increased pollution and that's what I'm passionate about as a mother. That's where it gets me, in the gut. I can't look my children in the face if I'm not trying to do something in my small way and to urge other people.

The Sydney Morning Herald, 31 May 2011.

Zali Steggall OAM MP was an Olympic skier before becoming a lawyer. In the 2019 federal election she ran a strong pro-climate campaign and defeated former Prime Minister Tony Abbott to win the seat of Warringah. She is best known for introducing what is referred to as the 'Climate Change Bill'.

> The impacts of climate change represent the greatest threat to our national security, our economy, our health and our environment. But if we implement an effective plan now, we can create a safe and prosperous future for ourselves and our children.

Zali Steggall, Federal Member for Warringah, 9 November 2020. © Commonwealth of Australia

There are many important, high-profile people globally working to save, protect, and change through inspiration, motivation, and education. One of the most prominent is

Sir David Attenborough, an English broadcaster and natural historian, is best known for writing and presenting in conjunction with the BBC Natural History Unit.

> The truth is: the natural world is changing. And we are totally dependent on that world. It provides our food, water and air. It is the most precious thing we have and we need to defend it.

Robin McKie, 'David Attenborough: force of nature', *The Guardian,* October 2012.

ACTIVITIES

1. Identify key messages and core values from the quotes above.
2. Research further information about one of the important people in environmentalism featured here. Find examples of how they have inspired and motivated people to action or educated others about environmentalism.
3. Explain how important people influence your thoughts on whether climate change is a crisis or an emergency.

The role of power structures

At the micro level, people have immense personal power to tackle environmental issues. They have direct access to issues and this empowers them to act locally. The internet has allowed individuals to access volunteer programs, plan eco-travel, be empowered with facts and contribute to activism.

At the meso level, community power is achieved through fostering participation in local group activities. This democratic engagement and collaboration brings significant sociocultural benefits such as community wellbeing, solutions to local problems and alignment with the global environmental philosophy. Community gardens and clean-up groups allow for autonomy and control over a community activity unless, of course, it does not comply with council law and regulations.

At the macro level, power structures are represented in official agreements and governance systems. These highly structured arrangements, composed of participants from academia, business, and civil society, exert power through collaborative decision-making and goal-setting. The ratification of the Paris Agreement is an example of a macro goal to combat climate change and increase sustainability.

ACTIVITIES

1. Describe how important people can influence others in environmentalism.
2. Explain how power structures may bring about continuity and/or change in environmentalism.
3. Analyse the power structures in environmentalism. In your answer refer to examples from both meso and macro levels of society.

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The role and impact of dissent

In the context of environmentalism, dissent refers to differing opinions, behaviours, values and attitudes. Dissenting opinions can influence decisions, overturn precedents and generate change through influencing individuals, groups and institutions. Dissent is a fundamental characteristic of a democratic society. For example, freedom of speech allows for disagreement, as does the number and nature of political parties we can vote for. However, all are still bound by laws and legislation. So, people are not permitted to incite hatred or slander others, sabotage votes or act unlawfully.

Dissent has a role in:

- promoting discussion to bring clarity and resolution to an issue
- allowing differing opinions to be expressed
- debating multiple perspectives
- exerting persuasive power to influence decisions
- policymaking, law and legislation
- increasing public awareness of issues
- generating positive change through disagreement
- serving as an incentive for change through action.

The act of protesting is an example of dissent, where individual dissenters and dissenting groups exert persuasive power or force to influence decisions. Individuals such as Swedish school student Greta Thunberg and Australian Bob Brown are examples of individuals who exercise dissenting opinions to influence authority and powerful institutions to take action. Greta Thunberg delivered dissenting views to the UN, and Bob Brown's green protest group convinced the federal government to overturn a decision made by the Tasmanian state government in 1983. Dissent may be expressed in many ways, and protest rallies and social movements are effective in drawing attention to issues that matter.

OPPOSITION TO GLOBALISATION AND THE GLOBAL JUSTICE MOVEMENT

Globalisation has contributed to many of the world's environmental problems, such as increasing damage to the environment, economic resource insecurity including food, and eroding fragile cultures through commodity production.

The Global Justice Movement has through dissent or disagreement argued that global capitalism has:

- exploited the natural environment and is responsible for problems such as pollution, deforestation and biodiversity loss as a result of the increase in commodity production
- contributed to the exploitation of workers in developing countries who work to supply commodities under unregulated working conditions.
- highlighted who is privileged and who is marginalised in globalisation.

TED Talk: Women in Global Justice Rise

International lawyer Angela Walker speaks about gender and social justice in a cultural context. Watch the video to hear her social justice perspective.

ACTIVITIES

1 Define dissent and outline its role in social change.
2 Account for dissent being a positive influence in environmentalism.
3 Investigate the impact of dissent on power structures within environmentalism.

The impact of change and resistance to change

The acceleration of globalisation has brought profound changes in values, practices and institutional thinking. It has become easy to acknowledge the changes created by global capitalism, the demand and sharing of resources. We are living with the consequences of social and economic change and the need to adapt to future change is a solution.

One of the biggest impacts of change in response to environmental issues is a determined but gradual adoption of and adaption to sustainable practices. We are learning to adopt and adapt to change through environmental reform by moving to:

- an international approach to climate change through global goals and targets
- a debate about the future of capitalism or an eco-capitalist approach
- a sense of environmental justice with attention to ecotourism
- investment in new technologies with new, sustainable employment opportunities
- energy generation that is 'green and clean'
- an economic and policy commitment to climate change
- a commitment to technological innovation including hybrid technologies
- domestic subsidised initiatives such as solar panel programs.

Adaption is a gradual process when dealing with change. The outcome of change may be the opportunity for Australia to demonstrate globally its innovative achievements for a greener planet.

Alamy Stock Photo/Tony Miller



FIGURE 7.21 Renewable power incentives are available to some households and small businesses across Australia.

Change can come at a great cost for all levels of society.

- The job security and the anti-logging debate illustrates resistance to change and the issues for both society and the environment. The Gippsland timber mill agreements are in place until 2024; however, deforestation and native timber milling will be phased out by 2030 to save 90 000 hectares of old growth forest. The Victorian Government has a $120 million support package available for businesses that leave the industry and workers who lose their jobs.

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- Job security in Australia's coalmining industry is uncertain. The industry employs approximately 39 000 people, with approximately 24 000 people working in the thermal coalmining industry for national supply and export trade (as of 2020).
- Resistance to change is also seen in the way people and communities come together to rally against proposed change to their local area. While the proposed Carmichael coalmine for Queensland's Galilee Basin will supply employment for rural Queensland, the impact on the Great Barrier Reef is of great concern. This contemporary issue represents the complex nature of change.

Carmichael coalmine n.

Visit the Environmental Law Australia website to read about the proposed Carmichael (Adani) coalmine for Queensland's Galilee Basin. The coalmine planned has the potential to impact on fragile ecosystems such as coral reefs. The environmental campaign to halt the mine is said to be the biggest since the 1980s Franklin protest.

1 Outline why the mine proposal was met with resistance.
2 Two perspectives are highlighted in the mine proposal. Identify the values evident in both perspectives.
3 Explain the environmental impact that informs dissenting opinions.



Matt Harding/Droneiac, licensed under CC BY 2.0

FIGURE 7.22 Yeppoon coastline, Queensland, where protesters spell out 'Stop Adani'

ACTIVITIES

1 Identify reasons why you think people, groups and institutions are resistant to change.
2 As Australia transitions to a green energy future, justify whether this is either evolutionary or transformative change.
3 Within the context of environmentalism, analyse the impact of change on micro and meso groups in society.

The impact of technologies and globalisation

Historically, both technologies and globalisation have contributed to environmental issues. Today technologies and globalisation are also contributing to solutions to environmental issues. The complex issue in managing environmental challenges and embracing new technologies while navigating the continuity of the integration of world economies will determine what the short-term future may look like.

Technological innovation in the development of alternative power sources has begun to lessen the demand for non-renewable or coal energy sources. Powering the world while liberating it from a future dominated by fossil fuels is a key challenge for technological innovation.

The following innovations demonstrate how technology can decarbonise the power sector and create a clean energy commitment lessening environmental impact.

- offshore windfarm technology such as the 2GW Star of the South offshore wind energy project
- biomass such as sugarcane waste replacing coal to fuel existing power plants
- green, non-polluting hydrogen gas as a potential future fuel

- large-scale land-battery storage viable due to advances in lithium-ion technologies, as seen in French renewable group Neoen's 50-MW expansion of the Hornsdale Power Reserve in South Australia
- tidal range technologies as seen with the UniWave 200 King Island Project in Tasmania
- solar energy – Australian researchers are using artificial intelligence to hasten the testing of silicon and organic solar cells for potential future materials technology
- hybrid technologies integrate both renewable energy generation technology with other energy generation systems; the King Island Renewable Energy Integration Project achieved a greater than 95 per cent reduction in carbon dioxide emissions.
- renewable sources of power are projected to take the lead over coal in the near future; decarbonisation of the power sector to create a clean energy innovation may lead to a clean image for Australia.

Hornsdale Power Reserve

Neoen's 50 MW expansion of the Hornsdale Power Reserve has been completed, confirming its place as the world's largest lithium-ion battery.

The impact of globalisation

Globalisation and technology have created transparency for environmental issues, motivated a movement and activated global cooperation. Globalisation has brought the world closer together, strengthening commitment to issues.

The ecocentric view is that irreplaceable natural sites must be protected and prevented from being converted to commodities or exploited for tourism.

Climate change is an international issue. In 2005, the United Nations (UN) adopted the Sustainable Development Agenda, which includes 17 Sustainable Development Goals to be achieved by 2030. Many of the goals relate directly to the environment and climate change. The efforts of globalisation will help progress the achievement of these goals.

INSIGHT

UNITED NATIONS 17 SUSTAINABLE DEVELOPMENT GOALS

https://www.un.org/sustainabledevelopment/. The content of this publication has not been approved by the United Nations and does not reflect the views of the United Nations or its officials or Member States



FIGURE 7.23 United Nations Sustainable Development Goals

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The 17 goals to be achieved by 2030 are designed to achieve a better and more sustainable future for all global citizens and are considered ambitious. They include ending poverty and hunger, and achieving gender equality, quality education and good health for all. They call for sustainable cities and responsible consumption and production. The goals are not designed to halt economic growth but to promote sustainable and responsible growth, with decent work and housing for all. The goals also call for climate action and the efficient and sustainable use of resources to halt land degradation and biodiversity loss and significantly reduce pollution.

Goal 7 refers to affordable and clean energy. Access to energy is a central issue for all societies. Access to electricity in poorer countries has begun to accelerate, energy efficiency continues to improve, and renewable energy is making impressive gains in the electricity sector.

Goal 12 ensures sustainable consumption and production patterns. Economic and social progress over the last century have been accompanied by environmental degradation that is endangering the very systems on which our future development and survival depends.

UN Sustainable Development Goals

Read more about the UN Sustainable Development Goals and view the infographics on the implications of COVID-19, and the efforts required to achieve the goals.

QUESTIONS

1. Why are the goals considered 'ambitious'?
2. In a group, discuss the goals and then categorise them into 'achievable by 2030' and 'yet to be achieved' or 'too ambitious'. Account for one goal placed in each of your categories.
3. Explain how you think Australia can achieve Goal 9.
4. With reference to Goal 12, to what extent do you agree that 'environmental problems are social problems?'

ACTIVITIES

1. Describe how both technologies and globalisation have created issues for environmentalism.
2. Explain how both technologies and globalisation could bring positive change for one environmental issue.

THE RELATIONSHIP BETWEEN ENVIRONMENTALISM AND WIDER SOCIETY

As a society, the understanding of climate change issues has shifted from awareness to concern. As society adopts technological innovations, institutions need to cooperate to ensure the goals of conservation and sustainability are met.

Acceptance and rejection of the philosophy at the micro, meso and macro levels

Environmentalism is more than one way of thinking. Because environmentalism is a collection of ideas there are people, groups and institutions that accept and reject the philosophy.

The relationship of the environment to society presents two perspectives:

1. acceptance of the scientific facts for greater protection and conservation
2. rejection of the idea that the balance between the environment and human activity is needed.

TABLE 7.3 Possible reasons for acceptance and rejection

	Acceptance	Rejection
Micro level – individuals believe	• Science data collected longitudinally is evidence for a commitment to 'the status of the environment' • Minimalist strategies make a difference, such as buying organic, reducing waste, buying fewer 'things', including clothing • Knowledge of a carbon footprint and carbon thumbprint is proven • Responsible travel is ethical and moral	• Australia contributes insignificantly to global emissions when compared to the Northern Hemisphere • They have vested interests in the coal industry and subsidiary industries • 'The Earth is in another natural cycle of climate adjustment' – a common opinion of climate science deniers
Meso level – groups accept	• Join the climate change debate and engage with activism at a community level • Joining a community group for clean-up campaigns and establishing share gardens is positive activism • Indigenous groups' perspective, knowledge and practice is seen as important • Ecotourism protects and educates	• The conversion to energy-efficient systems is costly and inconvenient • The aesthetics created by wind and solar farms across broad natural environments is distasteful. • There is an issue with disposal of old renewable energy components
Macro level – groups, networks and institutions demonstrate	• Cooperation between government bodies develops and facilitates strategies for global cooperation • Accept the reality of the climate crisis and develop policies, laws and legislation to protect, conserve and develop sustainably • Develop media material that both educates and raises awareness, e.g. *Wild Things*, a documentary about the frontline of environmental activism	• Perspectives differ across parliament where there may be a split in party opinion and lag in climate policy • Debate regarding environmental issues such as the carbon emission debate illustrates the varied perspectives held

The politics of renewables: Is there such a thing as right-wing renewables?

Visit the Renew Economy website to read about the politics of renewable energies.

CARBON THUMBPRINT

Australian mobile data networks are estimated to create more than half a million tonnes of CO_2 every year. A carbon thumbprint is the estimated portion of CO_2 created by your mobile network data usage.

In 2020, Apple committed to be 100 per cent carbon neutral across its entire business, supply chain and product life cycles by 2030. What's your carbon thumbprint?

ACTIVITIES

1. Do you accept or reject the philosophy of environmentalism? Provide reasons and examples to support your ideas.
2. Why do you think individuals and groups reject the ideology of environmentalism?
3. Is Australia accepting or rejecting the goals set by the 2015 Paris Agreement? Explain your answer.

Environmentalism and ethical issues in society

Environmental issues raise many fundamental questions about what we value in society. Because society and its individuals and groups have strong relationships with, and differing perspectives of, the environment, many complex ethical issues, questions and decisions emerge.

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Current ethical issues in environmentalism include:

- offering financial offsets to Indigenous communities in exchange for mining on Indigenous land – Australia's biggest green energy solar farm for WA's Pilbara is expanding and offering offsets to local communities
- recycling wastewater for drinking
- overseas ownership of wind energy generation in Tasmania
- controversy over fish farm invasion
- open-cut and coalmining and the impact on ecosystems such as the Great Barrier Reef
- global energy generation; for example, powering developing countries with coal for progress. This issue arises from the uneven progress across the world, and the current inequity to energy as a resource. There are currently many coal-fired power stations planned for the future across developing countries. How current levels of greenhouse gases should be managed for the future is a question worthy of debate.

Wastewater recycling n.

Consider recycling wastewater as an ethical issue: Are you ready to drink recycled water?

Past, present and future of all the world's coal-fired power stations

Visit this website to find where coal-fired power stations are planned for the future.

ACTIVITIES

1 Outline one ethical issue generated in environmentalism.
2 Explain how one ethical issue is experiencing both continuity and change.

Environmentalism and peace and conflict in the world

Environmental issues raise many fundamental questions about the kind of world we want to pass on to future generations. The relationship between society and the environment has created philosophical viewpoints, and discourse has almost separated from politics. The values that we hold and their relationship to how we live can bring peace and/or create conflict.

Peace with the environment can be achieved through:

- law and policy to provide protection and conservation
- respecting our moral obligation to protect nature
- achieving sustainable practices
- eco-capitalist practices
- liberation from dependency on fossil fuels
- continued support from macro organisations such as the United Nations and UNESCO.

Peace has been achieved with projects such as:

- wind-power generation, saving areas of wilderness
- planting trees and reforming agricultural practices
- World Heritage status for unique areas
- campaigns against polluting projects
- handing back Country to traditional custodians
- generating value in ecotourism; ecotourism has emerged as responsible travel and brings with it a moral respect for the natural environment.

BLUE CARBON INITIATIVE

The United Nations Blue Carbon Initiative aims to achieve the following overall targets by 2025:

- Reversing the current trend of the degradation of marine and coastal habitats and maintaining the amount of carbon sequestration
- Significantly increasing the area of Blue Carbon ecosystems under effective ecosystem-based management; and

US$40 million has been mobilsed for protecting and rehabilitating coastal and marine habitats, thus enhancing their capacity for carbon storage and sequestration.

Conflict or disagreement is experienced at all levels of society. Peace can be achieved from conflict with acceptance of common values, a vision for a reality and a respect for the environment over the needs of society.

Examples of the relationship between conflict and environmentalism include:

- disposal of windfarm turbine waste – a wind turbine comes to the end of its life cycle after about 20–25 years. While many of the turbine's parts can be resold and recycled, most end in a 'graveyard of blades'.
- the uncertainty for coalmining regions. The global plan to transition to renewable energies and replace a dependency on coal as a finite resource has led to conflict. As this process accelerates, people, businesses and towns that rely on this industry for their income will face an uncertain future
- unsustainable harvesting of palm oil, timber and seafood for Western markets
- ocean and river health. The United Nations Sustainable Goal 16 is to:

> Promote just, peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable and inclusive institutions at all levels.
>
> United Nations 17 Sustainable Development Goals

- sustainability
- landfill issues
- desertification
- extinction of species.

Wind turbines: are they as eco as we think?

Access this website to learn about the issue of 'end of life' wind turbines.

Fast fashion as the biggest global polluting industry

Read about the global increase in clothing purchases. In Australia, 85 per cent of the textiles we buy goes to landfill each year; the fashion industry is responsible for between 8 and 10 per cent of global carbon emissions and 8000 litres of water are needed to produce the cotton for one pair of jeans.

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FIGURE 7.24 The health of the world's oceans and the wildlife that inhabits them is a critical environmental issue.

The Conscious Club

Visit this website to learn more about environmental issues such as extinction, energy, agriculture, clothing, transport, food, water, plastics, oxygen and climate change.

ACTIVITIES

1 Describe how environmentalism can bring both peace and conflict to society.
2 Justify one strategy that has been adopted to bring peace to the notion of sustainable development.
3 Explain the role of conflict in achieving change in environmentalism.

THE NEAR FUTURE (5 TO 10 YEARS)

In this section of the Society and Culture course you need to identify trends, likely changes, probable continuities and future directions, while predicting how important environmentalism will be to society in the near future.

Current trends and probable future directions

Environmentalism, as an ideology, has found its way into conversations and agendas at all levels of society. Culture is shifting. Groups are voicing their demands for a decreased ecological footprint, a transition to clean energy for the future and greater global cooperation on environmental issues.

TABLE 7.4 Current trends and probable future directions

Current trends	Probable future directions
Global decision-making for greater global cooperation to achieve macro goals	Greater influence through goal-setting and monitoring progress, along with global unity
Increase in renewable energy production in Australia	Carbon neutrality plans with reductions in the demand for fossil fuels
Innovation jobs being created to support the renewable energy generation, e.g. battery technologies and wind and solar farms	Expansion of jobs; further education courses and institutions to support demand in new skills required
Environmental narrative and higher profiles for the work of eco groups such as ecowarriors and ecofeminists	Environmentalism, including environmental justice, gaining strength and numbers
Circular economy, sustainable development and conservation	Further extinction concern programs supported with government funding
Rise in activism and click activism, with a consistent environmental narrative	Divergence of meso groups to form additional groups and foundations
A growing awareness that Indigenous groups need to be involved in decisions about the environment	A shift to substantial participation by First Nations peoples to save the environment and culture
Climate skepticism with the belief that the problem exists mainly in the Northern Hemisphere	A reduction in the number and influence of climate deniers

Impact and implications of likely changes and probable continuities

TABLE 7.5 Likely changes to environmentalism

Likely changes	Impact and implications
A further commitment to low carbon development; a low-carbon economy with eco-capitalism	Global cooperation required; job market to adjust
Structural changes to institutions, such as a shorter working week, to save the environment	The 'home office' consolidates; job market changes; further green zones in the urban sprawl required; traditional coal-based jobs lost
New environmentalist groups form, with the rise of the citizen scientist	Further demographics engage with the principles of environmentalism
Climate criminals identified and fined	Laws and legislation protect what needs protection; punishments for environmental damage that cannot be reversed
Greater profile for the environmental justice movement	The environmental justice movement is vital for the future as globalisation and capitalism engulfs fragile cultures
Job market restructure as traditional jobs and skills are redundant due to the downturn of fossil fuel industries	New skills required to support renewable energy technologies and job security; manual skills replaced with STEM jobs

When required to assess or evaluate changes, remember that evaluation requires a judgement. The judgement made should be based on the impact and the implications for people and their jobs, affected groups and their rights, networks and their relationships, and institutions and their stability. Make your judgement an informed one with facts as evidence.

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TABLE 7.6 Probable continuities

Probable continuities	Evaluate the impact and implications
The environmental movement's strong focus on the values of protection and connection; global unity consolidates	Essential to educate all demographics. The internal structure of the movement may debate a salary for time commitment
Slow rate of growth in renewable energy generation and the decarbonisation process	The transition to renewables is important, otherwise a great fracture to the skills job market and livelihoods for those in the fossil fuel industry will occur
Fossil fuels such as coal may remain viable for at least the next decade, with coal-fired power stations supporting renewables as renewable energy production gains stability and reliability	An ethical balance must be achieved between economic prosperity for developing countries and the Australian economy. There is a cost to creating parallel systems of power generation
The environmental justice movement, the Greens, NGOs and businesses continue to support environmental projects, especially those involving vulnerable groups and communities	This will be crucial for the future to save culture, offer opportunity and protect the environment
Refuse, reduce, reuse, recycle and repurpose campaigns continue with support from meso level and macro level agencies	It is essential that this philosophical culture continues and is supported at all levels in the community. Local councils commit to further planning
Broadening of macro structures to support future initiatives	Governments need to accommodate the many areas that encompass the complex nature of the environment and develop ways to support the issue at a macro level, e.g. Australian Climate Council
Technological innovation	Programs are needed for skill development and training to ensure innovation continues, e.g. seaweed farms and large land batteries
Mining of coal for export	Australia needs economic advantage for the resources it can export

Predicting future directions for ideologies requires a non-biased point of view. Students of Society and Culture need to examine and synthesise facts in order to make appropriate and realistic predictions.

The importance of environmentalism to society in the near future

The ideology of environmentalism has secured a place in contemporary society. The social movements of ecowarriors, click activists, activism, ecofeminists, social justice advocates and conservationists know their work is ongoing. The most significant macro decisions surround developing countries and their demand for energy and Western countries' transition towards renewable energy as the dominant energy source.

Environmentalists have a universal vision. This includes a desire to deliver environmental justice to liberate economies from a reliance on fossil fuels, to reduce pollution, and to save endangered and vulnerable species and ancient natural environments from development. These goals may prevent future generations from experiencing the worst of the current predictions for the planet. What is your view of future developments?

ACTIVITIES

1. Refer to the quotes from important environmentalists on pages 267–8. Choose one quote and use it as the opening line in a three-minute speech about the future of environmentalism. Present this to your class.
2. Rank the future impacts and implications from most severe to least severe. Justify your choices.



CHAPTER 7 » REVIEW

Multiple-choice questions

1 An example of the outcome of secularisation at the meso level is found in which of the following?

A a government agency helping young mothers finish their HSC
B a student in a government school completing an online state survey on wellbeing
C the federal government encouraging immigration to Australia
D a government school offering religious education in multiple faiths

2 Which of the following statements best identifies *both* a belief system and an ideology?

A Places of worship are important to the people of that system or ideology.
B Both aim to explain the unexplainable in life events.
C Both help people make sense of the world through rituals.
D Both have rituals involving water as purification.

3 Which of the following illustrates an advantage in establishing a hierarchy of power in a belief system or ideology?

A It functions smoothly because all levels have clearly defined roles.
B The technology of communication ensures clear communication.
C Individuals know their role and do not deviate from it.
D Traditions are stable as change is valued.

4 Which of the following are examples of macro dissent impacting the environment?

A cultural lag with groups protesting the government to save jobs in the forest industry
B governments attending global climate summits and debating implications in parliament
C government approving a project that impacts on a World Heritage Site
D government disapproving of chickens housed on domestic properties

5 Which of the following is a value of environmentalism and a meso-level cultural activity?

A conservation work and tree planting to encourage birds in the local area
B sustainability and solar panel installation
C preservation and community groups surveying sand dune erosion
D protection law issued by government for traditional community conservation

Short-answer questions

1 Distinguish between a belief system and an ideology.

2 Outline how the historical development of environmentalism relates to the formation of values and beliefs.

3 Describe how adherents of environmentalism utilise symbols and language to communicate their philosophy.

4 Explain how important places reflect the values of environmentalism.

5 Explain the role of important people and power structures in environmentalism in creating change.

6 Explain how gender influences changes in environmentalism.

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Extended-response questions

1 Explain how change and resistance to change impacts environmentalism.

2 Analyse the relationship between change, worldview and secularisation.

3 Assess the role of rituals and symbols in environmentalism.

4 Evaluate the role of dissent in achieving change in environmentalism.

5 To what extent does globalisation impact continuity and changes?

Social research task

For this task you need to interview two people who hold different perspectives or understandings of environmentalism as an ideology. Use the data gained from the interviews to understand acceptance and rejection of an issue in environmentalism.

Task	Interview
Task outline	Determine to what extent one environmentalism issue is accepted or rejected in wider society.
Outcomes	**H1** evaluates and effectively applies social and cultural concepts **H3** analyses relationships and interactions within and between social and cultural groups **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias **H9** applies complex course language and concepts appropriate for a range of audiences and contexts **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms. Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Aim	To generate and synthesise two perspectives and create a synthesised understanding demonstrating empathy in an ethical issue
Time required	2 weeks
Pre-task requirements	Construct a set of interview questions, including both closed and open-ended questions.
Research process	**Step 1:** Conduct secondary research or read widely on your focus area or topic/ethical issue. **Step 2:** Create a thesis for your argument. **Step 3:** Design your interview questions. **Step 4:** Conduct the interview ethically. **Step 5:** Make correlations between the secondary data and primary data and plan your response. **Step 6:** Prepare a draft. Check it for analysis rather than description. Ensure your final draft is synthesised and judgements are clear and appropriate.
Submission requirements	A report of 800 words, referenced with an annotated resource list

8

SOCIAL INCLUSION AND EXCLUSION



Anna Dave / Alamy Stock Photo

The focus of this chapter is understanding the nature of social inclusion and exclusion and the implications for individuals and groups in societies and cultures. The focus study on the Inuit of Canada provides an example of a group in society that has experienced social exclusion and inclusion with varying outcomes.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H2** explains the development of personal, social and cultural identity
- **H3** analyses relationships and interactions within and between social and cultural groups
- **H5** analyses continuity and change and their influence on personal and social futures
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms

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KEY CONCEPTS

Discrimination Treating a person or group differently, often in a negative manner, usually as a result of prejudice. Discrimination may also be positive, designed to redress perceived injustice.

Equality Occurs when individuals and groups within a society have the same chances of access to education, wealth, power, equal rights under the law, and so on. True social equality occurs when there is social mobility and access to opportunities and resources that are socially valued. True equality is often thought of as an ideal, rather than an achievable reality.

Ethnicity (Ethnic identity) An individual's identification with, or sense of belonging to, an ethnic group. This is based on common origins that people share, such as a specific ancestry and culture, that may be different from others.

Life course A culturally defined sequence of age categories through which people are usually expected to pass as they progress from birth to death.

Prejudice The attitude, usually negative, that involves prejudgements or preconceived ideas, negative feelings and stereotyped beliefs held towards a whole group or its individual members.

Race A social construction, the members of which are treated as distinct or different on the basis of certain characteristics, some biological, that have been assigned a social value by others – for example, skin colour or other physical characteristics.

Rights The social, civil and political rights accorded to individuals. These include human rights – the fundamental rights that individuals should have as humans, such as the right to life, equality before the law, education and freedom of belief.

Social class Those members of a society who occupy a similar position in the economic system of production. The different social classes experience wide variations in wealth, status, material possessions, education, power and authority. The hierarchical nature of the class system is expressed in labels such as 'upper class', 'middle class', 'lower middle class' and 'working class'. While the division of society into a series of social classes is a form of social stratification, social mobility is possible.

Social differentiation As society becomes more complex, differences between groups are used to distinguish between them. These differences may be based on biological or physiological differences, such as gender or ethnicity, or sociocultural differences, such as class and status. These criteria divide society into social groups on the basis of perceived differences between groups.

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Social exclusion The failure of society to provide individuals and groups with access to those rights that are normally extended to its members, such as the right to work, education, health care, technologies and adequate housing. Social exclusion reflects inadequate social cohesion and integration; at the individual level, it reflects the lack of capacity to participate in what is normally expected in the society or to develop meaningful social relationships

Social mobility The ability of individuals and groups to move vertically within a social hierarchy with changes in income, occupation and so on.

Socioeconomic status A measure of an individual's class standing, typically indicated by income, occupational prestige, educational attainment and wealth.

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THE NATURE OF SOCIAL INCLUSION AND EXCLUSION

UNESCO (United Nations Educational, Scientific and Cultural Organization) defines social inclusion as:

> a society for all, in which every individual has an active role to play. Such a society is based on fundamental values of equity, equality, social justice, and human rights and freedoms, as well as on the principles of tolerance and embracing diversity.
>
> UNESCO, *Social inclusion, social transformations, social innovation, 23 November 2012*.

Social inclusion involves access to economic, political and social resources to ensure all members of a society have an equal opportunity to participate effectively at a micro, meso and macro level. **Social exclusion** can be a result of economic, institutional and social factors. It is a concept that can provide a broader understanding of social disadvantage; for example, individuals and groups can experience both economic disadvantage and a sense of disconnection from society, which inhibits their ability to participate fully and equally in society.

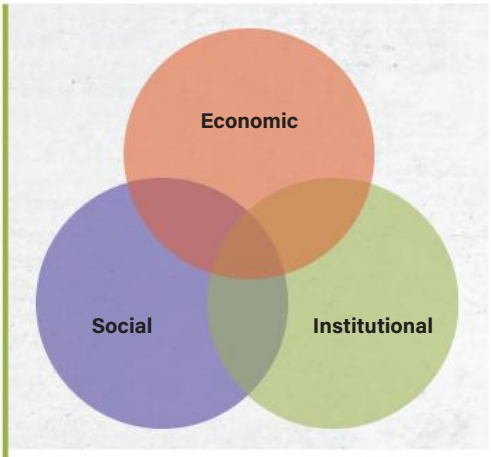


FIGURE 8.1 Types of social exclusion

The pluralist nature of societies and cultures

Pluralism is a contemporary idea that suggests social and cultural differences should be maintained. The increase in migration and trade, and the sharing of information and cultural practices generated through the process of globalisation have resulted in modern societies that recognise the importance of co-existing. Figure 8.2 shows the changing ideas about the treatment of minority groups over time.

Pluralism is not the same as multiculturalism. Multiculturalism refers to the co-existence of diverse

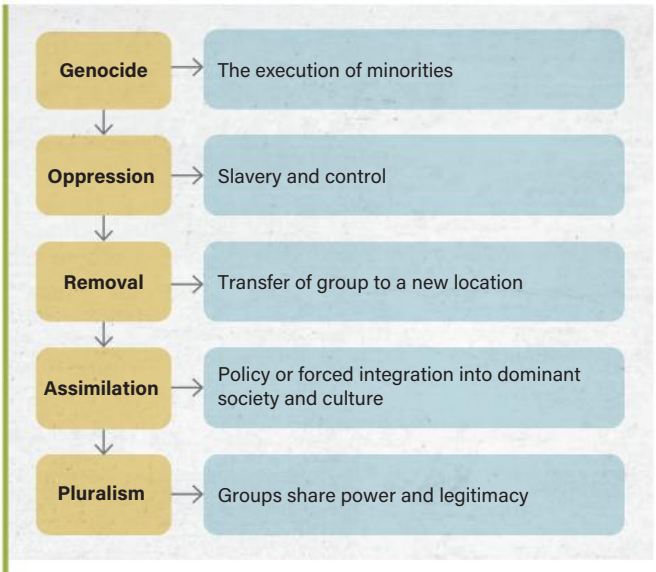


FIGURE 8.2 Changing ideas about the treatment of minority groups by dominant groups in society



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FIGURE 8.3 Australia is both a pluralist and a multicultural society.

religious, ethnic, or cultural groups within society, with no clear dominant culture. A pluralistic society is one in which minority groups within the larger society maintain their unique cultural identities; their values and practices are accepted by the wider dominant culture, provided they are consistent with the laws and values of the wider society. The acceptance of the traditions and cultural practices of minority groups in pluralist societies is protected by legislation in Australia, such as the *Racial Discrimination Act 1975* and the *Sex Discrimination Act 1984*. Pluralism exists in a society when there is an engagement between groups. For example, if there was a Buddhist temple, a Catholic church and a Jewish synagogue on the same street in Sydney this would certainly demonstrate diversity; however, to show pluralism, the different congregations would engage and interact with each other, for example at a street festival.

Pluralism is an Australian ideal; however, some groups within society have been excluded from fully participating based on **ethnicity**, **race**, gender, ability, geography, cultural practices or age. Prioritising one group over another can create social inequalities and marginalise those who do not belong to the dominant culture. For example, the Australian system of government, and its legislature, is based on the Westminster system of the United Kingdom and generally does not recognise Aboriginal Customary Law.

At a macro level, the Australian Constitution sets out a system of government in which people with different interests, beliefs and lifestyles can participate in the democratic process. For example, Section 116 of the Australian Constitution states:

> The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth.
>
> *Australian Constitution. (1 January 1901). Section 116.*

A meso level example of pluralism in contemporary Australia can be seen through practices such as the 'Acknowledgement of Country' at formal and informal events. This provides an opportunity to recognise the First Nations peoples of our land and the continuing connection to Country.

Micro-level pluralism can be viewed through the lens of cultural practices such as language, food choices and rituals within the home. For example, Julio's family came to Australia from Uruguay, and although he learnt English at school, he uses his native Spanish at home. Thus, his family maintains their identity through language.

ACTIVITIES

1. Explain the difference between social inclusion and social exclusion.
2. In small groups or individually, research ONE changing idea about the treatment of minority groups by dominant groups in society. Look at an example in-depth and share your findings with the class.
3. Explain how globalisation has contributed to changing ideas of pluralism.
4. Provide an example that illustrates the difference between pluralism and multiculturalism.
5. List groups that often experience social exclusion in Australia.
6. To what extent is Australia a pluralist society?

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Similarities and differences between individuals and groups

Human civilisation has changed throughout time; however, there are similarities between all groups in society that endure regardless of race, ethnicity, time or place. These similarities are known as 'human universals'. Several of these traits are shared by all groups in society:

- **Language and cognition** – all cultures employ some type of communication and symbolism.
- **Society** – being in a family, having peers, or being a member of any organised group or community is what makes society.
- **Myth, ritual and aesthetics** – different cultures all have a number of things in common, such as a belief system, celebration of life and death, and other ceremonial events.
- **Technology** – innovation and the development of different technologies to improve efficiency is part of human evolution; for example tools, clothing, shelter.

Group identity is often demonstrated through shared values, symbols, rituals, myths, cultural heritage and artefacts. Broad differences exist between groups, depending on whether the society is collectivist or individualistic. For example, in Australia (an individualistic culture), individuals tend to define themselves in terms of their unique personality characteristics and individual attributes, whereas in Japan (a collectivist culture), individuals are more likely to define themselves in terms of their connection to others or membership in social groups.

Differences between groups based on beliefs, physical differences, race, ethnicity, gender, age, or environment can result in **discrimination**. Discrimination impacts a person's access to resources and makes it difficult for them to fully participate in their community. The Universal Declaration of Human Rights states that it is a fundamental human right to fully participate in society, free from discrimination.

HUMAN RIGHTS

What are human rights?

Human **rights** are the basic rights and freedoms to which all humans are entitled. Human rights include life and liberty, freedom of thought and expression and **equality** before the law. They can be classified into the following broad categories:

- civil and political rights
- economic, social and cultural rights
- environmental and peace rights
- self-determination.

Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) was created in 1948 as a common standard for all people of all nations. It sets out the fundamental human rights to be universally protected.

Universal Declaration of Human Rights

Read the full UDHR.

Human rights in Australia

Australia does not have a Bill of Rights; however, the Australian Constitution contains four explicit references and some implicit references to the rights of Australians, including the right to freedom of religion. Human rights are generally protected by both statute and common law; for example, the Mabo decision that gave Aboriginal and Torres Strait Islander peoples Native Title (common law) was enforced through the creation of statute law – the *Native Title Act 1993* (Cwlth).

Social differentiation

As a society becomes more complex, differences between groups are used to distinguish between them. These differences, called **social differentiation**, may be based on biological or physiological differences, such as sex or ethnicity, or sociocultural differences, such as class and status. These criteria divide society into social groups on the basis of these perceived differences (Society and Culture Stage 6 Syllabus, 2013). This division has implications for an individual at both a micro and a meso level when different groups interact. Australians would like to think of themselves as egalitarian; however, there is a distinct difference between groups, linked to economic status and power.

INSIGHT

INCOME INEQUALITY – DIFFERENCES BETWEEN GROUPS IN AUSTRALIA

How is income inequality measured?

The Gini coefficient is a measurement of the distribution of income across a population. The coefficient ranges from 0 to 1, where 0 represents perfect equality and 1 represents absolute inequality. The closer a population is to 1, the more unequal they are. OECD (Organisation for Economic Co-operation and Development) data indicates that South Africa is among the most unequal countries with a Gini coefficient of 0.62, while Denmark is among the most equal with a coefficient of 0.26.

How unequal is Australia?

Australia is one of the wealthiest countries in the world; however, research indicates the level of income inequality has increased over time. Australia's Gini coefficient is 0.34 (2018); this shows greater equality than other major English-speaking countries such the United States and the United Kingdom, but Australia is below the OECD average of 0.32.

According to a report by the Australian Council of Social Service and the University of New South Wales, the highest 1 per cent of people in Australia earn in a fortnight what the lowest 5 per cent receives in a year.

People living in single-parent families, Aboriginal and Torres Strait Islander peoples, people with low educational attainment, the long-term unemployed, and people with disabilities or other long-term health conditions are most likely to experience protracted income poverty. When a minority of people accumulate income and wealth well above the rest of the population, this can lead to an excessive concentration of power that becomes self-perpetuating, leading to the marginalisation of groups in society. Whether inequality increases or decreases in the future will depend on the opportunities people have to improve their living standards.

ACTIVITIES

1 Outline the universal characteristics that all humans share.
2 Explain how group identity is formed.
3 Explain the difference between a collectivist and an individualist culture.
4 Define discrimination.



Weblink
Gini index map

Research: Human rights in Australia

5 Research and evaluate Australia's human rights record.
Create a scorecard for Australia for the human rights record for the categories listed in the table below. Give reasons for your score.

Category	Score /10	Reason for score
Constitutional, legislative, institutional framework		
Aboriginal and Torres Strait Islander peoples		
Refugees and asylum seekers		
Culturally and linguistically diverse people and communities		
Elderly		
Sexual orientation		
People with a disability		
Children		
Women		

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ACTIVITIES

6 Explain how social differentiation, class and power are interrelated.

Data analysis: income inequality in Australia

Use the information from the insight box on page 286 and further research to answer questions 7 and 8.

7 In Australia, which groups of people are most likely to experience poverty?

8 What evidence is there to suggest that income and wealth are not equally distributed in Australia?

Socially valued resources

Socially valued resources (SVRs) include housing, education, employment, the justice system, health care and technology. Access to SVRs is essential for full participation in society. Those who can successfully access these resources hold the power to influence institutions and thus gain more wealth. As a result of differences between groups in society, equal access by all people can often be limited. Limited access can result in a cycle of poverty that perpetuates social exclusion (see figure 8.4).

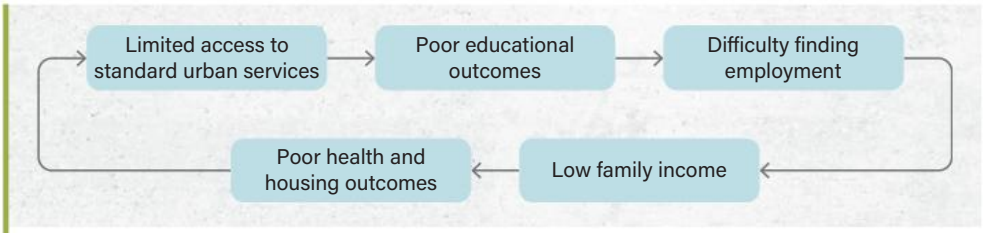


FIGURE 8.4 Limited access to SVRs can result in a cycle of poverty.

SVRs AND AUSTRALIA'S ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES (CLOSING THE GAP REPORT)

What is the Closing the Gap report?

The first Closing the Gap report was released in 2008 as part of the Australian Government's strategy to address the disadvantage experienced by Aboriginal and Torres Strait Islander people. The 'gap' refers to the differences between the health and life expectancy of Indigenous and non-Indigenous Australians. For example, Aboriginal and Torres Strait Islander people experience shorter life expectancy, higher rates of infant mortality, poorer health and lower levels of education and employment. This disadvantage has social, economic and cultural impacts.

Housing

According to the Office of the United Nations High Commissioner for Human Rights, satisfactory housing consists of:

> legal security of tenure; availability of accessible services, facilities and infrastructure; habitability; accessibility (e.g. access to employment, health services, schools, etc.); cultural adequacy; and affordability.
>
> Office of the United Nations High Commissioner for Human Rights, 2019, *The Right to Adequate Housing*, Fact Sheet No. 21 (Rev 1).

Housing meets the physical needs of shelter and can act as a symbol of status. Lack of access to appropriate housing can result in homelessness, poor health and lower rates of employment and educational participation.

Australia has relatively high rates of home ownership and quality housing standards compared to other OECD nations; however, there are wide variations based on geographic location and socioeconomic status.

Traditionally, in Australia, an individual's pathway to home ownership was largely determined by their **life course**; for example, a young adult might leave home and rent for a time, before buying a house or apartment (usually around the time of the birth of their first child). This traditional life course is changing due to the declining affordability of housing over the last few decades. Inequalities in access to affordable housing limit equality of opportunity in the long term. The current trend is for individuals to buy their first home much later in life than they did last century, which has implications for retirement age because the Australian aged pension is set at an amount that assumes home ownership. The implications for individuals who do not own their own home are that they are more likely to be excluded from socially valued resources, leading to poverty. Figure 8.5 demonstrates the trend in household tenure over the last 24 years; it shows a clear decline in the proportion of households owning their home without a mortgage, and increases in households with a mortgage and in private rental agreements (AIHW, 2019).

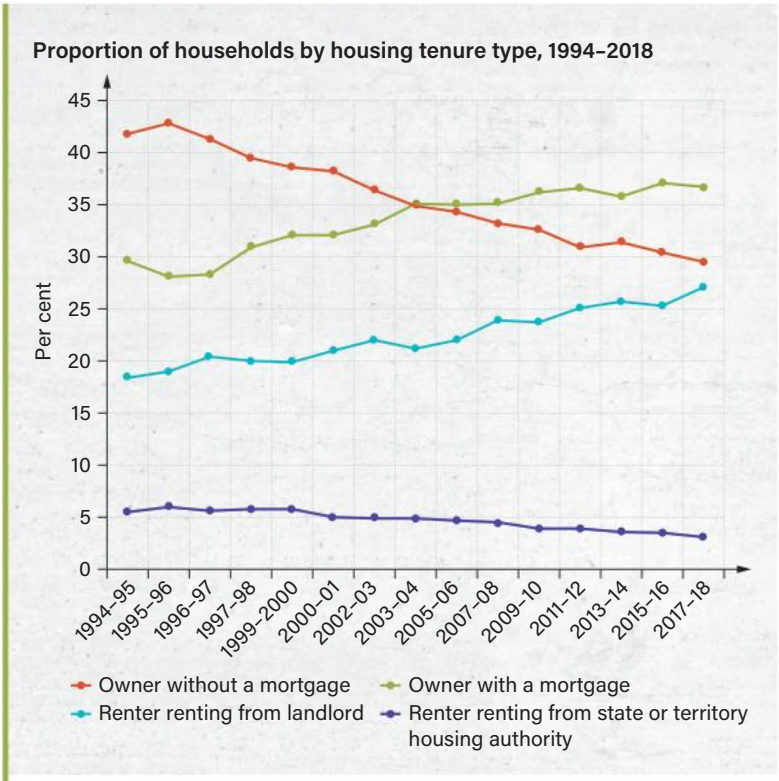


FIGURE 8.5 Trend in household tenure over the last 24 years

Australian Institute of Health and Welfare (AIHW). *Home ownership and housing tenure.* 7 August 2020. © AIHW CC BY 3.0 AU

The widening gap in home ownership further increases the unequal distribution of wealth in Australia. Adequate housing is a key social determinant of health. According to the 2016 Census (ABS), Aboriginal and Torres Strait Islander people experience poorer quality housing, more overcrowding and greater homelessness than non-Indigenous people.

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Compared with non-Indigenous Australians, Indigenous Australians were:

- **half as likely to** own their own home (with or without a mortgage)
- **ten times as likely to** live in social housing
- **three times as likely to** live in overcrowded dwellings
- **nine times as likely to** access Specialist Homelessness Services.

Australian Institute of Health and Welfare (AIHW), *Indigenous Housing*, 11 September 2019. © AIHW CC BY 3.0 AU

ACTIVITIES

1 What are socially valued resources?
2 Outline the requirements of adequate housing.
3 Why is adequate housing important for social inclusion?
4 Describe how home ownership is conventionally related to life course.
5 How have changes in housing affordability affected access to SVRs?
6 Explain the inequalities that exist in housing between Indigenous and non-Indigenous people in Australia.

Health care

Unequal access to health services and an increased exposure to risk factors related to social and economic conditions can increase social differentiation in a society. Generally, lower levels of education and socioeconomic status result in poorer health outcomes.

Australia's health care system, Medicare, aims to ensure access to health care regardless of an individual's level of income. However, groups that live in rural or remote areas have limited access to major medical facilities and must travel or temporarily relocate to major centres for essential health services. The Rural Doctors Association (2019) states there are poorer outcomes and higher mortality rates for people with cancer living in rural and remote areas.

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FIGURE 8.6 A campaign to raise awareness of issues of access to health care for rural communities using confronting road signs in TV advertisements

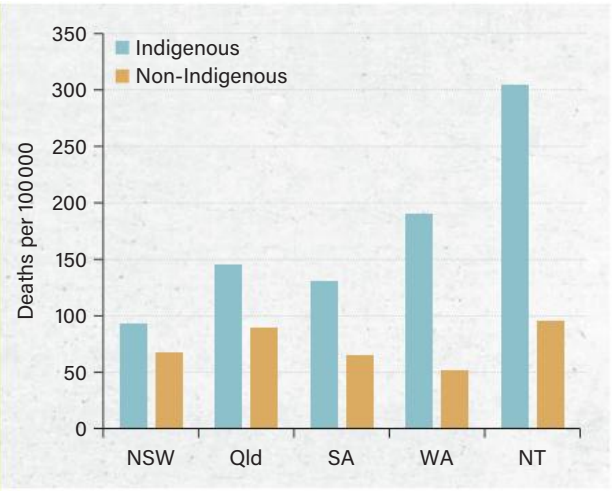


FIGURE 8.7 Child mortality rates, by jurisdiction, 2014–18. Of the five jurisdictions with Indigenous mortality data of acceptable quality, the Northern Territory continued to have the highest Indigenous child mortality rate (305 per 100 000) over the period 2014 to 2018.

© Commonwealth of Australia, Department of the Prime Minister and Cabinet, *Closing the Gap Report* 2020, p. 19.

Aboriginal and Torres Strait Islander people, especially those in remote regions, experience the most disadvantage in terms of health care. The infant mortality rate of Indigenous Australians is 1.8 times higher than that of non-Indigenous Australian infants. Average life expectancy for Aboriginal and Torres Strait Islander people is estimated to be 71.6 years for males and 75.6 years for females. In comparison, life expectancy at birth for non-Indigenous Australians is 80.2 years for males and 83.4 years for females (*Closing the Gap Report 2020*).

Inequalities in health status for Aboriginal and Torres Strait Islander people can be linked to lack of opportunity due to institutionalised discrimination. This has resulted in limited accessibility to health services, poor infrastructure and limited education regarding lifestyle health diseases, such as diabetes.

ACTIVITIES

1. What are the implications of unequal access to health services?
2. Explain how location can impact on health care.
3. Analyse the differences that exist in key health indicators between Indigenous and non-Indigenous Australians.

Kuka Kanyini project, Anangu Pitjantjatjara Lands

1. Read the speech, 'Social determinants and the health of Indigenous peoples in Australia – a human rights-based approach' presented at the *International Symposium of the Social Determinants of Indigenous Health*, Adelaide, 2007.
2. How does the outcome of the Kuka Kanyini project help to promote social inclusion?

Education

Life chances The relative level of opportunity that an individual has to acquire material, social and cultural rewards such as education, possessions and status

A quality education can result in increased employment opportunities and quality of life. In Australia, educational attainment is closely linked to social mobility. There is a clear link between **life chances** and a person's access to education.

Australia has a public education system that provides low-cost education to students from Kindergarten to Year 12. While Australia has relatively high levels of literacy and numeracy in global comparisons, there remains a significant difference between socioeconomic groups.

Individuals who live in rural and remote areas experience inequalities in access to educational facilities, especially tertiary education; for example, students from higher socioeconomic backgrounds are over-represented in tertiary education, suggesting that finances could be a barrier to higher education. Individuals living in rural and remote areas are disproportionately disadvantaged; they are 40 per cent less likely to gain a higher-level tertiary qualification and half as likely to gain a Bachelor-level qualification by the time

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they are 35, compared to individuals living in metropolitan areas (*National Regional, Rural and Remote Tertiary Education Strategy Report 2018*).

Geographic location can have an even greater impact on educational attainment for Aboriginal and Torres Strait Islander people. Figure 8.8 illustrates that the gap between Indigenous and non-Indigenous students in Year 12 attainment levels is narrowest in major cities and greatest in very remote regions.

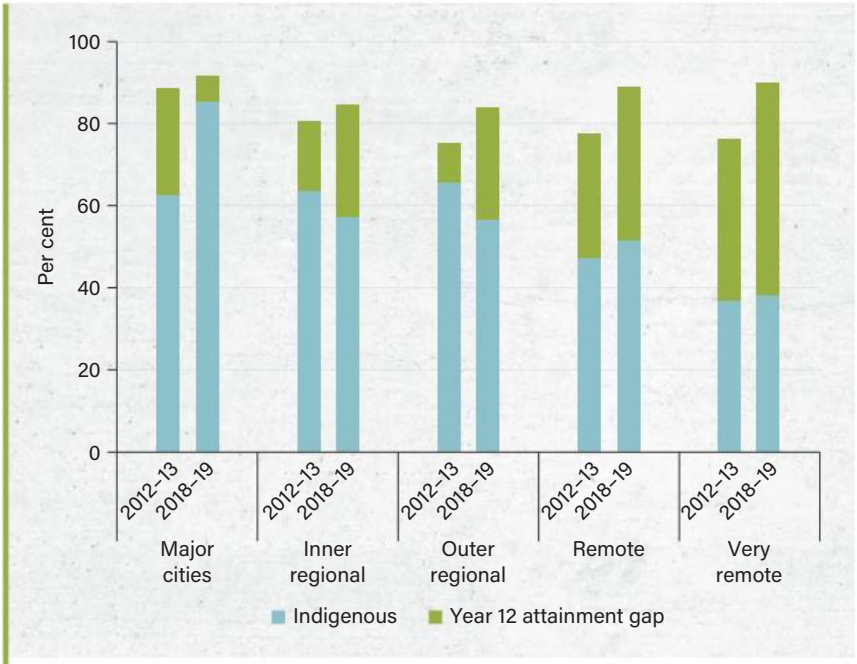
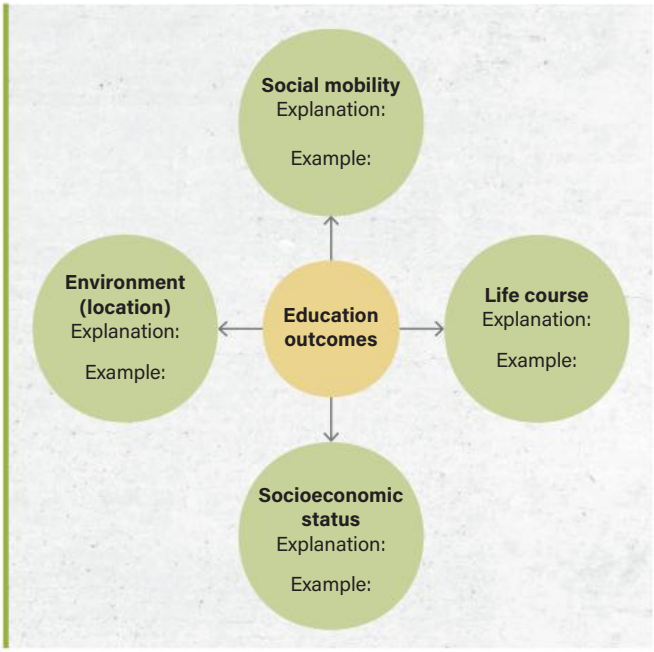


FIGURE 8.8 Indigenous Year 12 attainment gap, by remoteness, 20–24-year-olds, 2012–13 and 2018–19

ACTIVITIES

1 Describe how life chances can impact social mobility.

2 Copy and expand upon the mind map below to show how educational outcomes are linked to social mobility, life course, socioeconomic status and location.



The justice system

The justice system is made up of the legal and social institutions in a society that enforce and interpret the rules and laws created by the parliament and the court system. Access to the justice system is a fundamental human right in modern democratic societies. Under the Australian laws, Australians have the right to seek justice; however, for some individuals and groups this is difficult for several reasons outlined by the Law Council of Australia:

- poor literacy levels
- language barriers
- limited access to information and digital technology
- poor relationship with police or legal processes in the past
- financial constraints
- lack of understanding of legal processes and knowledge of rights.

The historical relationship that Aboriginal and Torres Strait Islander people have experienced with the legal system since colonisation has contributed to exclusion. Past government policies, including protectionism, assimilation and integration, led to a generation of children being taken from their families and raised away from their traditional culture and way of life. Aboriginal and Torres Strait Islander people have had a long history of having to 'fight' for political and legal inclusion.

The Law and Justice Foundation of NSW lists several barriers for Aboriginal and Torres Strait Islander people to effectively participate in the legal system:

- long-term distrust of the legal system
- formality of the legal system and its services
- lack of cultural awareness, sensitivity and compassion among legal service providers
- lack of Indigenous personnel in organisations that provide legal services
- intimidation in approaching legal services
- lack of services for Indigenous people in civil and family law
- lack of services for issues specific to Indigenous women and children.

These barriers, caused through institutionalised discrimination, have resulted in a widening gap in legal outcomes between Indigenous and non-Indigenous Australians.



FIGURE 8.9 The gap in legal outcomes between Indigenous and non-Indigenous Australians is widening.

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ACTIVITIES

1 Outline barriers that exist for people in Australia in relation to the justice system.
2 Explain how historical and political forces have influenced the relationship of Aboriginal and Torres Strait Islander people with the justice system.
3 Refer to figure 8.9 and account for inequalities that exist between Indigenous Australians and non-Indigenous Australians.

Research

4 Research current statistics on deaths in custody in Australia.
   a What proportion are Aboriginal and Torres Strait Islander people?
   b Is the gap between deaths in custody of Indigenous Australians and non-Indigenous Australians increasing or decreasing?
   c Why do you think there has been a change in the proportion of Indigenous Australians who die in custody?

Employment

Employment in paid work provides economic independence. It can contribute to feelings of inclusion, by providing valuable skills, a stable routine and a social network. In contemporary society, work is closely linked to identity and status and is important in:

- developing community cohesion and safety
- increasing civic participation
- reducing public spending on welfare
- social and economic development.

Australia is a capitalist society in which individuals provide labour (skills) and, in return, receive an income with which they purchase goods and services. The demand for labour changes over time as structural changes occur within economies. Adequate employment is a key determinant of health, housing and access to technology.

Casualisation
A shift in employment practices from employing permanent staff to those engaged in short-term contracts or on a daily basis

Patterns in employment and the types of skills in demand have changed significantly in Australia over the last century. For example, there has been a decline in demand for jobs in manufacturing and an increase in demand for healthcare services and digital technology jobs. The availability of entry-level jobs that require few skills is declining and part-time or casual jobs are increasing. This **casualisation** of the workforce has meant that people, especially the young, can find themselves in a cycle where their working life has less job security and fewer opportunities for promotion, resulting in long periods of unemployment. Figure 8.10 shows how long periods of unemployment can contribute to social exclusion of individuals and groups in Australia.

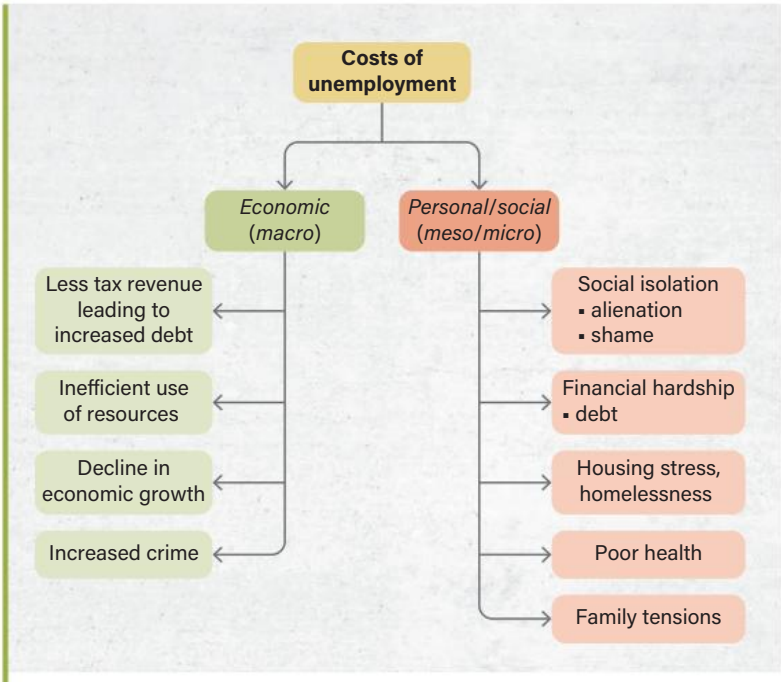


FIGURE 8.10 Costs of unemployment

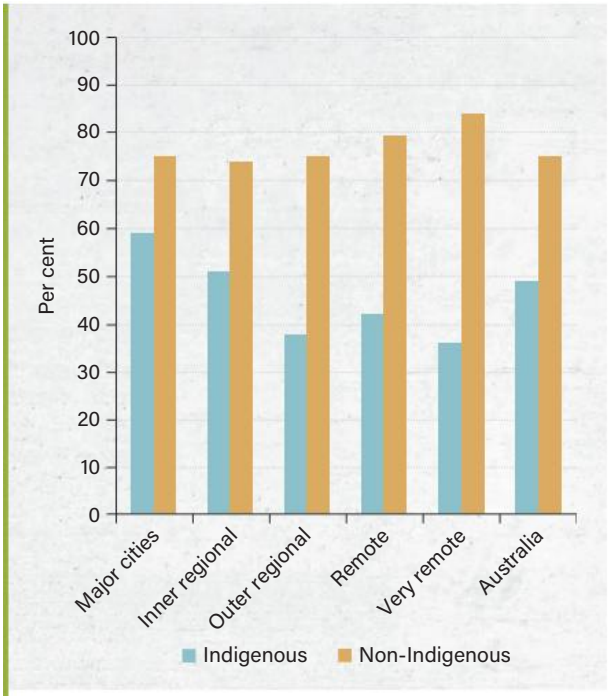


FIGURE 8.11 Employment rate, 15–64 year olds, by Indigenous status and remoteness, 2018–19

Australian Bureau of Statistics, *Australian Aboriginal and Torres Strait Islander Health Survey 2018–19*, Cat. no. 4715.0, 2019.

Indigenous Australians have higher rates of unemployment than non-Indigenous Australians. Reasons can be attributed to poor health, living in areas with fewer job opportunities and lower levels of education. Historically, public policies discriminated against Aboriginal and Torres Strait Islander people, which meant that they were unable to compete on a level playing field. To support Aboriginal and Torres Strait Islander people, the Australian Government has implemented a range of specific, mainstream initiatives to assist with job recruitment and retention. For example, Training Services NSW has a number of initiatives that help to improve training and post-training employment opportunities for Aboriginal and Torres Strait Islander people. Although these initiatives are in place, a wide gap between the employment rates for Indigenous and non-Indigenous Australians remains, especially for those living in remote regions, as seen in figure 8.11.

Training Services NSW

1 Read about the initiatives and programs implemented by the New South Wales Government to support Aboriginal and Torres Strait Islander people in employment.
2 Complete a PMI (Plus Minus Interesting) chart.

ACTIVITIES

1 Why is employment important for social inclusion?
2 How have patterns of employment changed in Australia over time?
3 Provide examples of organisations that have casualised their workforce.
4 Outline the economic and social costs of unemployment to a society.
5 Explain why Indigenous Australians might have lower rates of employment than non-Indigenous Australians.
6 Refer to figure 8.11. Explain how geographic location may influence employment for Aboriginal and Torres Strait Islander people.

Technologies

In Australia there is a growing trend for a range of information, banking, education and government services to be available online, making access to the internet in contemporary Australia a socially valued resource.

According to the World Bank (2019), Australia has the world's third-highest internet usage per population. However, there is a growing digital divide between individuals who can access new technology and those who cannot, due to income, education, age and location. This can result in exclusion from social groups, work opportunities, community networks and political participation. An increasing amount of information and news is being disseminated through social media channels and there is growing concern that this will create a greater divide in political involvement among the more marginalised groups in society, further excluding them from opportunities to have their voices heard.

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INSIGHT

THE AUSTRALIAN DIGITAL INCLUSION INDEX

The Australian Digital Inclusion Index (ADII) measures access, affordability and digital ability. It shows how these dimensions have changed over time. Higher scores indicate greater digital inclusion. The ADII for 2014–20 shows that Australians are connecting more devices to the internet, consuming more data and participating in a greater range of social, cultural and economic activities online. However, individuals with low levels of income, education and employment are significantly less digitally included. Consequently, there is a substantial digital divide between richer and poorer Australians. In 2020, people in low-income households had a digital inclusion score of 43.8, which is 30 points lower than those in high-income households (73.8).

Age

Age can also be a significant barrier to digital access. People aged 65+ are Australia's least digitally included age group. The ADII score (2020) for this age group is 49.7, which is 19.4 points lower than the most digitally included age group (people aged 35–49 years).

Disability

People with a disability have a low level of digital inclusion compared to other Australians. In 2020, they had an ADII score of 52.6, which is 9.8 points lower than the national average.

Aboriginal and Torres Strait Islander people

While Aboriginal and Torres Strait Islander people score below the national average on each of the three ADII sub-indices (access, affordability and ability), affordability remains the key issue for this group. The prevalence of mobile-only connectivity, which carries higher costs per gigabyte than fixed connections, contributes to poor levels of affordability among Aboriginal and Torres Strait Islander people. Aboriginal and Torres Strait Islander people living in urban and regional areas have low digital inclusion (55.1, which is 7.9 points below the national average).

Non-English-speaking migrants

People born in non-English-speaking countries who speak a language other than English at home have a relatively high level of digital inclusion. In 2020, the ADII score for culturally and linguistically diverse (CALD) migrants was 65.1, which is 2.1 points above the national average (63), with above average levels of access, affordability and digital ability.

ACTIVITIES

1. Why do you think access to the internet is a socially valued resource in contemporary Australia?
2. What is meant by the phrase 'digital divide'?
3. According to the Australian Digital Inclusion Index, what is the main determinant of internet access in Australia?
4. Use the data from the ADII and the paragraph scaffold (see the table on pages 296–7) to answer the following extended response question:

   Assess the impact of access to digital technology for groups in Australia.

Name the group	For example, non-English-speaking migrants.
Describe the level of inclusion/exclusion	Provide the characteristics and features of the group's level of inclusion or exclusion.
Explain using the data example	Support your information with data from the ADII.
Evaluate	Make a judgement about the level of digital inclusion based on the data and the potential implications for the group.

Social exclusion within Australia

The roles of groups and individuals in a society are determined by the functions that a particular society perceives as the most important. These roles will receive the greatest social and economic rewards. This is determined by the dominant values and social norms

TABLE 8.1 ADII data

	Australia	Income quintiles					Employment		
		Q1	Q2	Q3	Q4	Q5	Employed	Unemployed	Not in workforce
Access									
Internet access	87.9	93.9	93.7	90.3	82.7	73.5	92.9	87.6	79.3
Internet technology	82.1	86.8	87.5	84.4	78.6	69.8	85.9	80.2	75.8
Internet data allowance	58.7	66.5	67.3	60.9	51.4	43.3	65.0	60.8	47.1
TOTAL	**76.3**	**82.4**	**82.8**	**78.5**	**70.9**	**62.2**	**81.3**	**76.2**	**67.4**
Affordability									
Relative expenditure	54.7	86.0	63.1	47.7	29.7	10.7	59.6	47.1	47.2
Value of expenditure	67.0	70.9	72.0	68.5	62.9	54.8	69.5	68.2	62.0
TOTAL	**60.9**	**78.5**	**67.6**	**58.1**	**46.3**	**32.7**	**64.5**	**57.6**	**54.6**
Digital ability									
Attitudes	50.3	56.8	53.8	49.8	43.6	36.8	54.4	55.5	42.2
Basic skills	59.4	69.8	68.7	61.3	50.7	41.4	66.8	61.9	46.0
Activities	46.1	55.1	53.6	46.9	38.2	30.8	52.0	53.2	34.3
TOTAL	52.0	60.6	58.7	52.7	44.2	36.3	57.7	56.8	40.8
Digital inclusion index	**63.0**	**73.8**	**69.7**	**63.1**	**53.8**	**43.8**	**67.8**	**63.6**	**54.3**

of a particular society, including its cultural heritage and beliefs. Institutions, such as the government, justice system, education system, health care and work, can perpetuate the social differentiation created by the unequal distribution of SVRs. Formal institutions often reinforce inequalities through the distribution of power, resources and opportunities. For example, gender inequality is maintained through gender stereotypes, including the belief that men are more suited to jobs that require physical labour, such as construction work.

Individuals who are members of groups that do not have the opportunity to access the resources that society deems valuable can have fewer life chances to obtain power and status, which can lead to their exclusion from society. Exclusion is not just in relation to economic status; it also has implications for political, cultural and social inclusion.

Australians would like to believe they live in a socially inclusive nation; however, there are significant differences between groups in terms of income levels, health care, educational qualifications, home ownership, access to technology and the justice system. The Australian Bureau of Statistics Survey on Income and Housing (2018) provides statistics on the extent of inequality in Australia:

- The highest 20 per cent of income earners live in a household with five times as much income as the lowest 20 per cent.
- Groups that are in the lowest 20 per cent of income earners include the unemployed, single parents (women), the elderly, migrants (non-English speaking), Aboriginal and Torres Strait Islander people and people living in rural or remote areas.
- The wealthiest 20 per cent own nearly two-thirds of all wealth, while the lower half own just 18 per cent.

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	Education			Age							
	Tertiary	Secondary	Less	14–24	25–34	35–49	50–64	65+	Disability	Indigenous Australians	CALD
	91.7	86.6	76.0	90.4	92.3	93.4	88.1	74.9	76.2	82.6	89.0
	85.1	81.3	73.6	82.0	85.4	87.4	81.9	72.8	74.6	73.7	83.3
	62.5	57.4	46.8	60.1	69.4	67.0	56.0	40.3	51.9	49.4	62.9
	79.8	**75.1**	**65.5**	**77.5**	**82.4**	**82.6**	**75.3**	**62.7**	**67.6**	**68.5**	**78.4**
	60.5	49.3	45.8	56.4	54.2	59.5	56.5	45.3	39.2	53.6	54.6
	69.9	64.3	59.8	67.2	70.3	71.4	66.4	58.1	61.8	54.3	67.6
	65.2	**56.8**	**52.8**	**61.8**	**62.2**	**65.5**	**61.5**	**51.7**	**50.5**	**54.0**	**61.1**
	53.5	45.9	34.9	62.0	58.4	54.0	44.0	35.2	41.0	46.6	57.1
	67.4	56.9	40.6	57.0	70.1	69.5	58.1	40.8	44.1	46.0	60.8
	52.9	41.7	29.0	47.3	56.8	54.4	42.9	28.5	34.4	35.7	49.0
	57.9	48.1	34.8	55.4	61.7	59.3	48.3	34.8	39.8	42.8	55.6
	67.6	**60.0**	**51.0**	**64.9**	**68.8**	**69.1**	**61.7**	**49.7**	**52.6**	**55.1**	**65.1**

Measuring Australia's Digital Divide, Telstra, Dataset 2014–20, p. 8.

TABLE 8.2 Example – Aboriginal and Torres Strait Islander people experience social exclusion

Micro	Meso	Macro
• Lack of connection to community • Discrimination/racism/ **prejudice** • Fragmented families – the Stolen Generations • Experiences of racism can lead to poor physical and mental health outcomes • Loss of languages • Public housing (lack of control) – overcrowding	• Difficulty in accessing services such as health care due to cultural and geographic differences. • Limited engagement with the school system due to past traumas and culturally inappropriate settings has led to lower overall literacy and numeracy levels.	• Under-representation in government institutions, due to systemic racism. • Current political processes make it difficult for Aboriginal and Torres Strait Islander people to have power over decisions made on their behalf to solve issues prevalent in their communities.

ACTIVITIES

1. What criteria are used to decide which groups receive access to SVRs?
2. Explain how inequalities are reinforced in society. Support your response with examples.
3. Describe the extent of inequality in Australia.
4. To what extent do Aboriginal and Torres Strait Islander people experience exclusion at a micro, meso and macro level in society?

Research

5. Research the extent to which another group in Australia experiences exclusion at a micro, meso and macro level (e.g. women, migrants, people with disabilities, the elderly, LGBTQIA+ people).

FOCUS STUDY: INUIT OF CANADA

INCLUSION AND EXCLUSION IN NORTHERN CANADA: INUIT OF CANADA

This focus study is on Inuit as a community and as a distinct racial or ethnic group within Canadian society. In the Inuktitut language, 'Inuit' translates as 'the people'. 'Inuit' is plural; one person is an Inuk. Inuit live in the north of Canada, along the Arctic coast. This area is known as Inuit Nunangat, and includes four Inuit regions:

- Northwest Territories and Yukon (Inuvialuit)
- Nunavut
- Northern Quebec (Nunavik)
- Northeastern coast of Newfoundland and Labrador (Nunatsiavut).

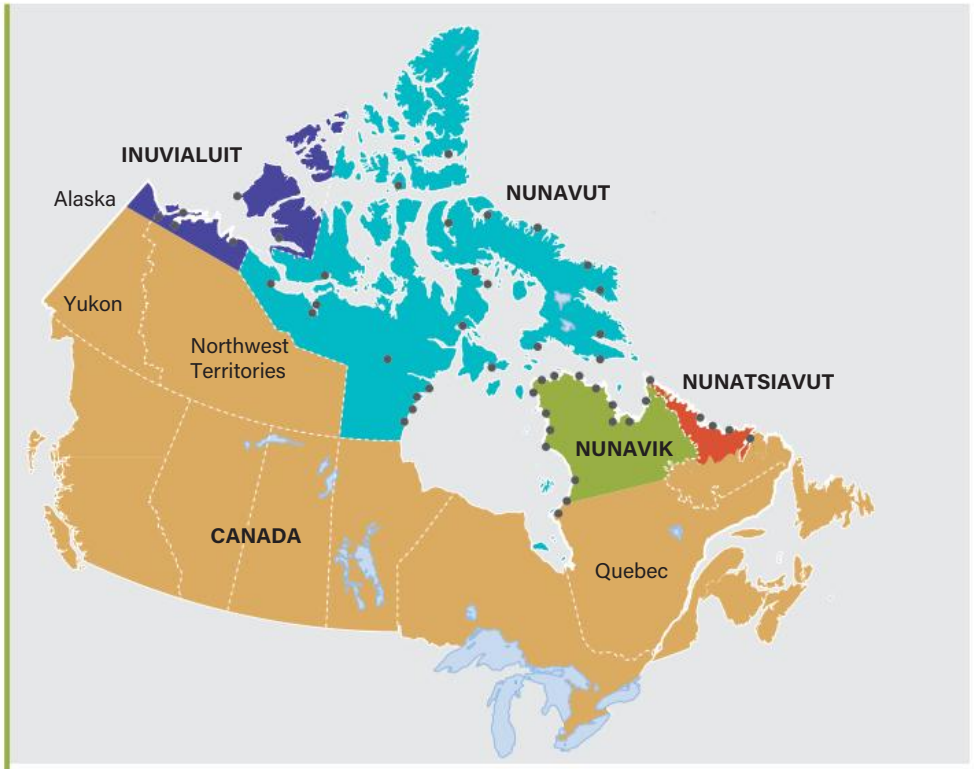


FIGURE 8.12 Map showing the four regions of Inuit Nunangat

Canada has a population of approximately 37.5 million people (2019). According to the last census (2016), there are approximately 65 000 Inuit living in Canada; therefore, Inuit make up a very small proportion of the population, approximately 0.017 per cent. There are three distinct groups of Indigenous peoples recognised by the Canadian Constitution:

- First Nations
- Métis
- Inuit.

These Indigenous groups have very different beliefs, symbols, practices and rituals.

Traditionally, Inuit led a nomadic subsistence lifestyle, reliant on hunting, fishing and gathering. The environment plays a significant role in their cultural practices as Inuit live in an

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extreme climate. Snow and ice are present all year, with distinct differences in daylight hours between winter and summer; some areas experience only a few hours of daylight in winter and up to 24 hours of daylight during summer. Inuit have a belief system that focuses on their relationship with all living and non-living things. They believe that spirits are in the bodies of animals and deceased relatives. Inuit mythology explains the existence of the natural world and the supernatural world, with a distinct focus on their close ties to the land as spiritual beings.



Alamy Stock Photo/Albert Knapp

FIGURE 8.13 Inuit children – the intersection of traditional values and modernisation

Like many traditional cultural groups across the globe, modernisation and the influx of Western values that often follow have meant that Inuit have adopted many of the features of contemporary southern Canadian communities. However, due to environmental factors, such as their remote location and climate, Inuit have been able to continue to live in tight-knit family groups that are still tied closely to their cultural heritage and traditional way of life. In recent years, there has been growing economic pressures on Inuit as their main source of income is under threat from large mining corporations and climate change.

ACCESS TO SOCIALLY VALUED RESOURCES

There are wide gaps in access to socially valued resources between Inuit and other Canadians. The remote location, harsh climate, colonisation and historical government policies that perpetuated exclusion have played significant roles in limiting their access to SVRs. This has contributed to social differentiation between Inuit and non-Indigenous people of Canada.

Education

The history of access to education for Inuit since colonisation has been a mix of changing government policy from exclusion to more recent policies that attempt to include Inuit culture and language in the curriculum. Macro-level policies were historically focused on assimilation and the exclusion of Inuit children from their traditional way of life, by placing them in 'residential schools'. Today, the effects of past policies and lack of access to other SVRs have had a significant impact on the ability of Inuit to attain an adequate education that provides opportunities for employment and political participation.

Statistics show that Inuit have a low level of educational attainment compared to other Canadian people. The absence of universities and the limited number of secondary schools in the Arctic region of Canada has meant that Inuit children have had to leave their families to attend school in larger communities. Negative experiences of older Inuit generations regarding residential educational institutions have resulted in a lack of confidence in sending children to secondary schooling, thereby perpetuating the cycle of inequality.

THE RESIDENTIAL SCHOOL SYSTEM

'Residential schools', as they were known, were originally run by Christian missionaries and funded by the Canadian Government. Between 1867 and 2000, the government sent more than 150 000 Inuit, First Nations and Métis children to residential schools across Canada. The aim of the schools was to assimilate Indigenous children into Euro-Canadian culture. The curriculum consisted of teaching basic reading, domestic skills for girls and manual-labour skills for boys. There was no inclusion of Indigenous cultures or languages. Inuit, First Nation and Métis people continue to suffer from the intergenerational trauma created by the residential school system.

In 2008, the then Prime Minister of Canada, Stephen Harper, issued a public apology to Indigenous people who were placed in residential schools:

> Mr Speaker,
>
> I stand before you today to offer an apology to former students of Indian Residential Schools. The treatment of children in Indian residential schools is a sad chapter in our history ... Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country ...
>
> The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.
>
> Statement of Apology to former students of Indian Residential Schools, 11 June 2008.



National Film Board of Canada. Photothèque collection / Library and Archives Canada / PA-048571

FIGURE 8.14 Children were placed in residential schools to learn 'European ways'. This 1946 photo shows children in a classroom at the Brandon Indian Residential School in Brandon, Manitoba.

Residential schools podcast series

Listen to the stories of Inuit who talk about what life was like in a residential school and the disconnect they felt from their culture.

2016 census data showed that only 45 per cent of Inuit had a high school diploma, compared to 86 per cent of non-Inuit Canadians.

Barriers to inclusion in higher levels of educational attainment for Inuit include:

- socioeconomic issues – children are required to work (fishing or hunting) as the season is very short
- overcrowded housing – this makes it difficult to find a quiet place to study
- negative attitudes about the value of education and the return on investment due to the high rates of unemployment
- school curriculum of limited relevance to Inuit culture
- limited numbers of Inuit teachers
- having to learn another language at school as many children only speak Inuktitut when they begin their formal schooling. The curriculum requires them to learn English and, in some cases, French.

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ACTIVITIES

1 Where do Inuit live?
2 Explain how the environment of Inuit impacts on their daily lives.
3 List the forces that have significantly impacted on social inclusion for Inuit.
4 Outline the factors that have produced limited educational outcomes for Inuit.
5 Explain how the impact of residential schools has contributed to social exclusion for Inuit.
6 Do you think the Canadian prime minister's apology in 2008 helped to heal the trauma experienced by Inuit in residential schools?
7 Discuss the barriers to inclusion in higher levels of educational attainment for Inuit.

Housing

The *Housing in Inuit Nunangat* Report of the Standing Committee on Aboriginal Peoples (2017) stated:

> For over 60 years, beginning with the first permanent settlements, Inuit have struggled with inadequate and unsafe housing conditions. High rates of overcrowding, long waiting lists for subsidized housing, and the number of homes in need of major repairs across Inuit homelands represents one of the most persistent and critical public health issues in this country. The lack of appropriate and adequate housing has, and continues to have, far reaching consequences for the health and well-being of Inuit communities. Unacceptable high levels of respiratory illnesses, infectious diseases and family violence can all be linked to poor housing conditions, as can the direct negative effects on children's ability to learn and social relationships.
>
> *Housing in Inuit Nunangat*, Report of the Standing Committee on Aboriginal Peoples Senate Canada, 2017, p. 7.

Many Inuit live in social housing; 52 per cent (2016 census data) live in overcrowded homes and 31 per cent live in homes in need of major repair. Figure 8.15 shows the inequality that exists between Inuit and non-Indigenous people in Canada.

Having access to adequate housing is essential for inclusion in education, for employment and for physical and mental health. The Inuit National Housing Strategy (2019) stated that over half (51.7 per cent) of Inuit live in crowded housing compared to 8.5 per cent of non-Indigenous Canadians. Crowded Inuit households have had a direct impact on the rate of transmissible diseases among the community, especially tuberculosis (TB), which is almost 300 times more common than among non-Inuit Canadians.

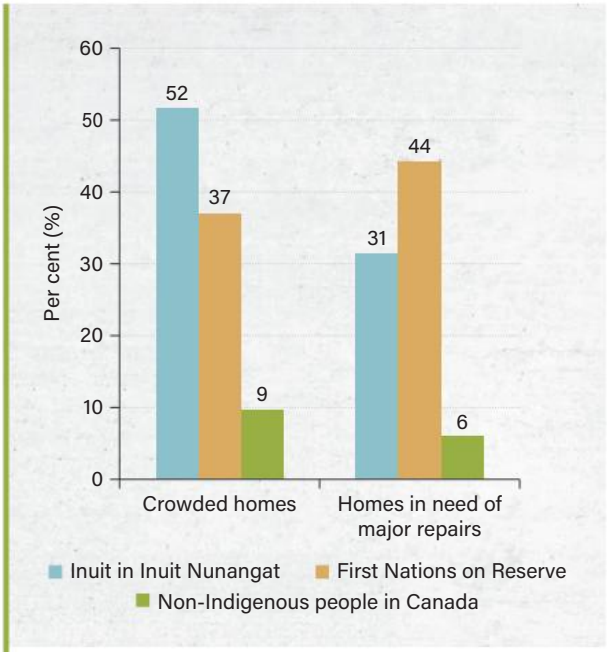


FIGURE 8.15 Percentage of people in crowded homes and homes in need of major repair, 2016

Inuit Statistical Profile 2018, Inuit Tapiriit Kanatami (ITK), p. 13.

Housing affordability is a key barrier to home ownership for Inuit, as the difficult terrain and climate make construction and maintenance costs higher than in the southern regions of Canada (see figure 8.18). Climate change has resulted in the melting of permafrost and erosion in the northern regions, which has provided further challenges in building and maintaining infrastructure, the amount of land available and limits on housing design.



CBC Licensing/Beth Brown

FIGURE 8.16 Social housing units under construction in Inuit Nunangat



Alamy Stock Photo/Alan Gignoux

FIGURE 8.17 Poor housing conditions can result in the spread of TB in Inuit Nunangat.

The disadvantage experienced by Inuit due to poor housing outcomes has led to various macro-level strategies to improve social inclusion; for example, in the Nunatsiavut region the government has made housing a priority (see table 8.3).

TABLE 8.3 Housing in Nunatsiavut

Problem	Action	Outcome
The 2012 Nunatsiavut Housing Needs Assessment revealed the following: • 74.3% of houses needed major repairs • affordable heating was a major concern • overcrowding and the need for more housing	The Nunatsiavut regional government implemented a repair program and an affordable warmth initiative: • provision of high-efficiency wood-burning stoves to households • geotechnical assessments in all communities to determine structural issues • construction of single-family and multiplex housing units	• Increased employment as most of the construction work was completed by Inuit businesses. • Repairs were completed on most houses, although melting permafrost continues to be a problem. • More social housing units have been built, but there is still overcrowding because the units were not built to accommodate the large Inuit families

2019 Inuit Nunangat Housing Strategy, Annex 4, Government of Canada.

Employment

A strong correlation exists between employment, social mobility and socioeconomic status. In traditional Inuit culture, social status was determined by one's gender, age and family. The discovery of oil and gas in northern Canada attracted large mining corporations to the region. This led to the spread of Western values, such as capitalism and consumerism, changing the way in which social status was viewed. Before this, Inuit lived a mainly subsistence lifestyle, where their main source of income was hunting and fishing. Employment and income levels have now become key indicators of social mobility and status for Inuit. The gap in the median income for people aged 15 years and over between the Inuit population and the non-Indigenous population is around $10 000 (Statistics Canada 2016 census data). The National Occupational Classification (NOC) is a system in Canada that is used to rank jobs according to the qualifications, experiences, complexity and responsibilities associated with the given job. Figure 8.19 shows that Inuit are under-represented in management, business and finance, the sciences, health, manufacturing and social services (includes education and law). Inuit workers tend to be in job sectors that require fewer qualifications and fall into the lower income categories, affecting their ability to access other socially valued resources such as housing and health care.

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FIGURE 8.18 The six barriers to housing provision in Inuit regions

The economy in northern Canada is distinctly different from that in the southern regions. In Inuit regions, the economy is a mix of traditional subsistence and wage-based employment. Due to the growing pressures on hunting and fishing, such as increasing costs, climate change and a decline in knowledge and skills, there are more Inuit seeking wage-based employment. This can impact on the unemployment and labour-force participation rate as the subsistence section of the economy is difficult to measure.

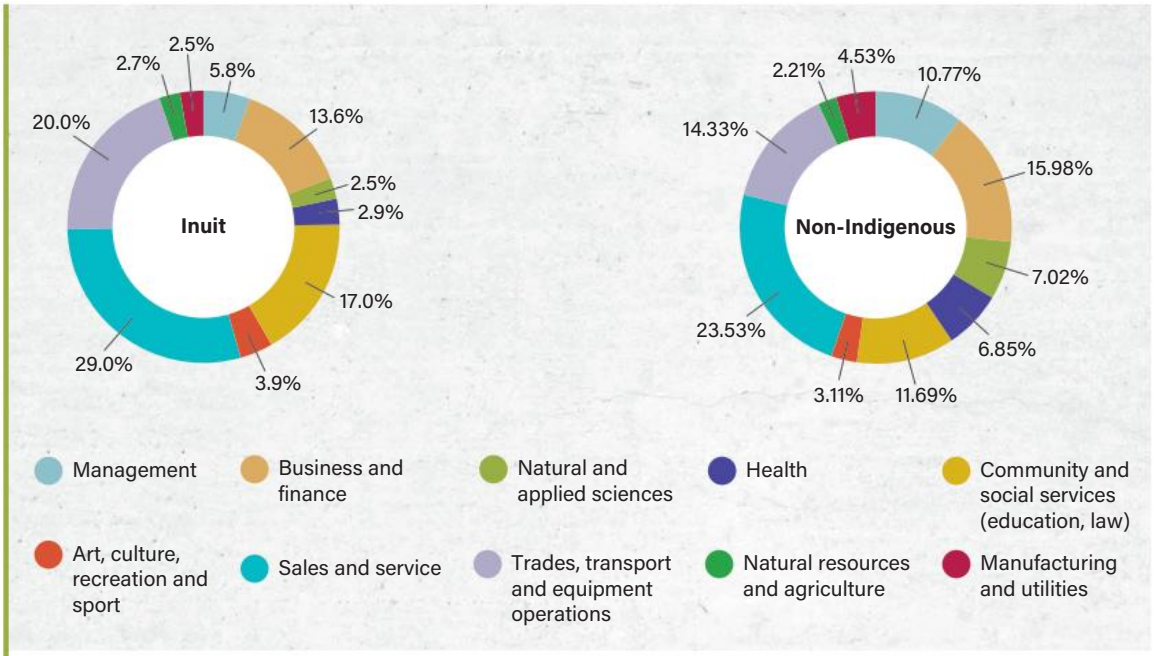


FIGURE 8.19 Percentage of employment income recipients by NOC category

2019 Indigenous Economic Progress Report, The National Indigenous Economic Development Board, p. 38.

The labour force participation rate is the percentage of the population aged 15 years and older, who are either employed or unemployed and looking for work.

The unemployment rate is the proportion of those in the labour force who are not working. It includes people who are available for work and actively seeking employment.

The impact of COVID-19 on Indigenous people in Canada in relation to employment

Read the article about the impact of the global COVID-19 pandemic on Inuit and discuss the disproportionate effects in terms of employment.

There are significant factors that impact access to adequate employment for Inuit Canadians. These include:

- The harsh climate has placed limits on the size and type of business that can operate in the region, contributing to a lack of employment opportunities.
- Limited infrastructure, such as housing, quality transport services and roads, can make it difficult to relocate for employment.
- Higher levels of formal education are often necessary to acquire a government job and many Inuit have education levels that fall below the requirements for the available positions.
- Inuit have limited access to post-secondary education.
- There is a lack of childcare.

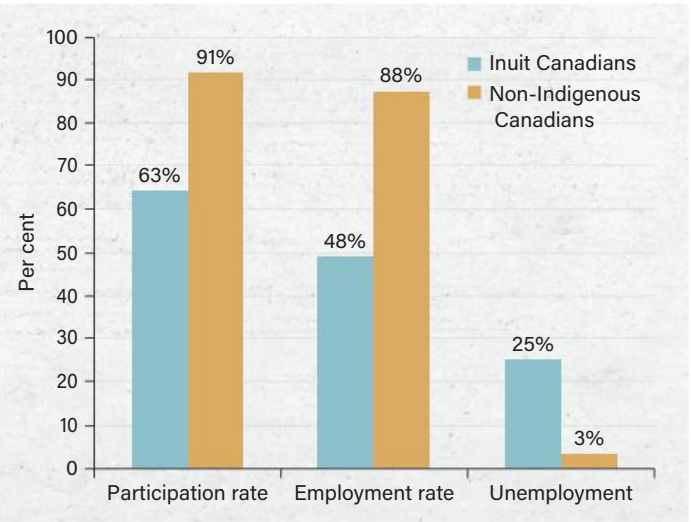


FIGURE 8.20 Employment status for people 15 years and older in Inuit Nunangat (2016 census data)

Statistics Canada, custom tabulation based on 'Projections of the Aboriginal Population and Households in Canada, 2011 to 2036', catalogue #91-552-X.

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ACTIVITIES

1 Summarise the concerns outlined in the *Housing in Inuit Nunangat Report* in reference to housing for Inuit.
2 Refer to figure 8.18. Describe the inequalities of access to adequate housing that exist between Inuit and non-Indigenous Canadians.
3 Explain why access to adequate housing is essential for social inclusion for Inuit.
4 Evaluate a macro-level strategy to improve access to housing for Inuit.
5 Refer to figure 8.18. Discuss the barriers that restrict access to adequate housing for Inuit.
6 Explain how the determinants of status have changed for Inuit since colonisation.
7 Why are Inuit under-represented in higher-paying employment categories?
8 Explain how the economy in the far northern regions of Canada is different from that in the southern regions.
9 Account for the difference in employment data between Inuit and non-Indigenous people in Canada.

Health care

The remote location of Inuit means that access to adequate, timely and culturally appropriate health care is a major issue. This is exemplified by the gap in life expectancy between the Inuit and non-Inuit Canadian population (figure 8.21). Life expectancy is used as a measure of the overall health of a group; it can be determined by factors such as living conditions, lifestyle, nutrition and access to quality health care.

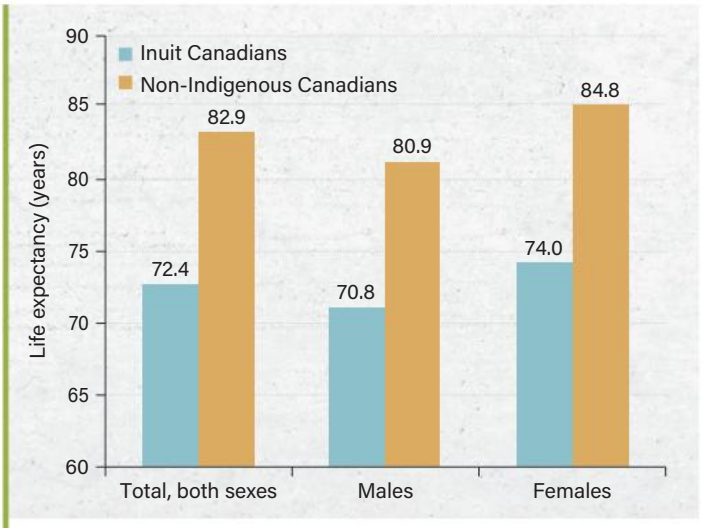


FIGURE 8.21 Life expectancy at birth (projected) for Inuit and non-Indigenous population of Canada, 2017. Data from Statistics Canada, Census of Population, 2016.

Tuberculosis (TB) is experienced at significantly higher rates in the Inuit community than in the wider population of Canada. Factors that have contributed to the high rates of TB include:

- historical control practices that led to TB sufferers being removed from the region for many years have contributed to a mistrust of the health system
- inadequate and overcrowded housing
- food insecurity resulting in malnutrition
- poverty
- exposure to indoor moulds and tobacco or cannabis smoke.

Tuberculosis n.

Find out more about TB at the Canadian Public Health Association.

The negative perception in the Inuit community of TB sufferers has led to discrimination and social exclusion, which has consequences for access to employment and inclusion in community activities and practices.

Lack of access to prenatal health care and information has resulted in a higher infant mortality rate among Inuit than the national average.

The exclusion felt by Inuit as a result of colonisation has led to prejudice and social challenges, such as family breakdown, substance abuse, limited employment and relocation to urban settlements. These factors have contributed to the suicide rates of Inuit being nine times higher than among non-Indigenous Canadians (2016 census data), with the highest rates among young males, 15–24 years.

Barriers to Inuit seeking adequate health care include:

- geographic location – often they need to travel long distances to seek medical care
- experiences of discrimination and racism
- lack of cultural awareness by healthcare professionals
- high financial cost of travel
- lack of information and knowledge
- historical trauma through forced acculturation
- limited number of Inuit healthcare workers.

INSIGHT

RECLAIMING BIRTH – INUIT COMMUNITIES OF NUNAVIK, CANADA

One of the most successful examples of a midwifery continuity of care within a 'high-risk' remote area was introduced in the northern regions of Canada in the mid-1980s.

Since then, midwives have provided holistic, primary maternity care in collaboration with physicians and nurses in the remote villages and at the regional and tertiary referral centres. Care is wrapped around the woman and family, with the midwife facilitating access to additional services for the woman as needed.

Before bringing birth back to the community, women were being routinely evacuated at 36 weeks to hospitals over 1000 km away in the south of Canada – at great expense to families who wanted to be with the woman for her the birth and early days of parenting. Women expressed feelings of intense loneliness, isolation and fear as a result of being taken away from home in late pregnancy, especially when leaving young children at home to be looked after by relatives.

Women were told it was 'too risky' to give birth in their community. For the women and midwives who led the creation of the community birth centres, 'risk' is understood as a much more complex issue. Here an Inuit elder speaks, in 'reclaiming birth, health, and community: midwifery in the Inuit villages of Nunavik, Canada':

> I can understand that some of you may think that birth in remote areas is dangerous. And we have made it clear what it means for our women to birth in our communities. And you must know that a life without meaning is much more dangerous.

Jusapie Padlayat, a Salluit elder (Van Wagner, Epoo et al., 2007)



All Canada Photos/First Light/Brian Summers

FIGURE 8.22 Having children in their hometown or village is important for the health of Inuit mother and child and for the continuity of Inuit traditions.

The importance of birthing in the community

Birth in the community is seen as part of healing, restoring skills and pride, and of capacity-building in the community. Participating in birth builds family and community relationships and intergenerational support and learning, through promoting respect for traditional knowledge, and through teaching transcultural skills, both within the local community and with non-local healthcare care providers. The Inuit midwives are vital in promoting healthy behaviour, as well as in health education. They can be effective in this role in ways that non-Inuit healthcare workers could not hope to be.

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The establishment of the birth centres has been fundamental for community healing, and marks a turning point for many families who suffered from family violence in Nunavik.

Bringing birth back to the community has improved clinical outcomes for Inuit women too, with less pre-term births, babies with higher birth-weights, fewer interventions in birth, higher breastfeeding rates and less postnatal depression. Some additional community-level benefits have been seen through reintegrating birth and birth care back into Inuit communities: lower rates of divorce and less child abuse by family and community members have been observed.

These outcomes have been achieved despite the considerable socioeconomic challenges and health problems in this community. It is the direct result of a model design that enables strengthening the relationships between all the people involved: midwife to woman, midwife to midwife, women and doctors, a collaborative team available for each woman that is led by her midwife, and strengthened connections with community. Above all – upholding the value of all these relationships.

The potential for healing a community by bringing birth back home, as evidenced by the Nunavik programs, is powerful. Listening to what women want and need – and an investment in developing relationships and deep levels of trust between all the key players – really does save lives.

With permission of Griffith University. This work written by Jenny Gamble, Mary Sidebotham and Lianne Schwartz.

QUESTIONS

Refer to the article to answer the following questions.

1 Explain how the availability of a local birthing clinic is helping to promote social inclusion.
2 Why is it important to maintain cultural practices around the birth of children for Inuit?
3 Assess how the remote location has affected prenatal health care.

ACTIVITIES

1 What is the average life expectancy of Inuit compared to non-Indigenous people in Canada?
2 List the factors that have contributed to the high rates of TB in the Inuit community.
3 Account for the high rates of suicide among Inuit.
4 How do the barriers to health care that Inuit experience continue the cycle of exclusion?

Technologies

Inuit have a history of adopting new technologies that assist their traditional income sources; for example, guns replacing harpoons and snowmobiles often replacing dog sleds.

Communication technologies have changed the way people live, work and communicate. For many Inuit, unreliable internet access and poor user skills have limited equality of opportunities in education, employment, political participation and global connections. Further barriers include affordability, knowledge and access to culturally appropriate technology. Despite these barriers the creative use of technology, where appropriate infrastructure exists in Inuit regions, has resulted in emerging economic and social benefits as illustrated by the development of an app that helps Inuit hunters navigate thinning sea ice.

Most Inuit communities are small, remote and rural and often lack the physical infrastructure and knowledge required to fully participate in the digital world. Geographic location has largely contributed to the connectivity divide between urban and remote rural areas, such as far northern Canada.

The justice system

Cultural differences between the Canadian justice system and Inuit customary law have often resulted in Inuit feeling excluded from the justice system.

Traditionally, Inuit have maintained social control and sanctioned unacceptable behaviour in the community through social measures such as shaming, ridiculing and gossiping about the person who was acting inappropriately, ignoring the problem in the hope it would resolve itself, and, for more serious infractions, physical ostracism. This has been a source of conflict between the Inuit and Canadian law enforcement agencies as they have taken away responsibilities from the community, perpetuating an uneasy relationship with the law. Inuit have had to adapt to legal concepts such as establishing their defence in a public court system with lawyers – this type of public confrontation goes against their cultural practices.

The Nunavut and Northwest Territories have the highest crime rates in Canada. These high crime rates can largely be attributed to socioeconomic and demographic factors, such as high proportions of youth, people with limited education, unemployment, low-income households, single-parent families, and crowded dwellings.

ACTIVITIES

1 List factors that may limit access to digital technologies for Inuit people compared to other groups in Canada.
2 Provide an example of the application of technology to improve economic outcomes for Inuit communities.
3 Refer to the quote below by Mark Buell, North America Regional Bureau Director for the Internet Society, and comment on why you think access to the internet is important for empowering Inuit people.

> Ensuring First Nations, Inuit and Métis can access high quality, sustainable Internet empowers Indigenous communities to have a say when it comes to decisions and policies that shape their future.

Indigenous Connectivity Summit to Address Need for Affordable and Sustainable Internet Access, Internet Society, 24 September 2018.

4 Outline traditional Inuit practices of social control.
5 Why do traditional Inuit beliefs often conflict with Euro-Canadian systems of justice?
6 Account for the high crime rates in Nunavut and the Northwest Territories.

IMPLICATIONS OF ACCESS FOR INUIT IN RELATION TO LIFE CHANCES

The term 'life chances' refers to the opportunities people have of obtaining things that are deemed desirable by society, such as power and wealth. Social exclusion is a direct impact of unequal access to SVRs. Statistics show that Inuit are willing but unable (disempowered) to participate fully in economic, social, political and cultural life.

Over time there has been a shift away from a traditional Inuit way of life due to:

- the increased influence of the media
- young people moving away from their communities to access schooling
- a movement away from small family groups to settlement in larger communities for employment
- climate change impacting hunting and fishing.

Limited generational access to socially valued resources that can improve quality of life have resulted in reduced life chances for Inuit compared to non-Indigenous Canadians. The quality of life of Inuit has been significantly impacted resulting in pervasive social problems such as poverty, lack of quality housing, food insecurity and generational trauma from the impacts of colonisation. This has perpetuated a lack of agency over decision-making and further marginalisation of Inuit.

The implications of policies and practices that are a construct of Euro-Canadian ideals have been detrimental to the life chances of Inuit, including health and wellbeing, impacting access to SVRs and penetrating societal systems and institutions.

The Community Well-Being index (CWB)

The Community Well-Being Index (CWB) measures the socioeconomic wellbeing of individual communities across Canada.

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ACTIVITIES

1 Explain why the traditional Inuit way of life has changed.
2 Identify the social problems that have resulted in limited access to SVRs.
3 Assess why the life chances for Inuit are different from those of non-Indigenous Canadians.

Data analysis

Refer to the Community Well-Being Index (CWB) weblink to answer the following questions.

4 What factors does the CWB index measure?
5 Describe the trend in the CWB averages over time for Inuit and non-Indigenous communities.

HOW INUIT ARE PERCEIVED

The perceptions non-Indigenous Canadians have of Inuit are formed from stereotypes perpetuated by the media and other social institutions. The increasing loss of traditional forms of income from a subsistence lifestyle and the continued consequences of colonisation has meant more reliance on government welfare payments and housing. This has led to some negative perceptions about Inuit.



FIGURE 8.23 Negative perceptions (false stereotypes) facing Inuit

People's perceptions of Inuit are often formed due to lack of knowledge of their history and culture and the current issues facing the Inuit community. The reasons for this include:

- assimilation policies that have led to a loss of culture and language
- remote location has isolated the Inuit from Canadian society
- limited education in schools on Inuit history
- the perpetuation of stereotypes in popular culture.

Stereotyping, prejudice and discrimination

Generalised and oversimplified ideas about Inuit have led to prejudice that has resulted in direct and indirect discrimination. Derogatory social representations not only sustain stereotypes but all these forms of inequality. Race-based perceptions of Inuit have led to discrimination, cultural dilution, legislated segregation, appropriation of lands, and social and economic disadvantage through policies such as the Gradual Civilization Act and the Indian Act. Perceptions, based on prejudice, have led to discrimination of Inuit in terms of employment thus resulting in a cycle of disadvantage.

Discrimination can prevent access to justice, employment and cultural practices. The discrimination of Inuit can be seen in the over-representation of Inuit youth in custody in detention centres and in the lack of political and societal response to the growing number of missing and murdered Indigenous women in Canada.

Inuit Circumpolar Council backs Black Lives Matter movement

Refer to the article and comment on how the experiences of the Inuit are similar to other race-based minority groups across the globe.

Eskimo stereotype

'Eskimo' was a commonly used term referring to the Indigenous peoples who have traditionally inhabited the Arctic regions of eastern Siberia (Russia), Alaska (United States), Canada and Greenland. It is now widely considered a racist, derogatory term that should not be used. The Eskimo stereotype is one that has been associated with the Inuit people. The images associated with the Eskimo are of people who wear a furry hooded parka, live in an igloo, use a dog sled, and hunt seal and polar bears. The term often groups all the people that live in the northern Arctic region of Alaska, Canada, Greenland and Russia as one, overlooking specific social and cultural boundaries. The term 'Eskimo' was used by non-Indigenous colonisers, and linguists believe it derives from a word meaning 'netter of snowshoes'. Images in advertising and popular culture have reinforced the 'Eskimo' stereotype.

This stereotype has demonstrated the lack of knowledge and respect for the differing beliefs and cultural practices of the people who live in the Arctic regions. **Cultural appropriation** of elements of the Inuit culture has led to prejudice and misinformation about cultural norms and practices.



akg-images/Fototeca Gilardi

FIGURE 8.24 Eskimo stereotype in advertising

Cultural appropriation
A term used to describe the use of artefacts, elements, or symbols of a cultural group by another, generally more dominant, group; the use of cultural elements by the more dominant group is usually inappropriate and degrades the cultural meaning

Natan Obed of Inuit Tapiriit Kanatami (the national Inuit organisation) argues that the use of the term 'Eskimo' for the name of the Edmonton Eskimos football team is derogatory and represents a long history of colonialism and disrespect. He argues that the term is no longer acceptable, and it is time for the team to change its name. In July 2020, the team dropped the word 'Eskimo' from its name.

ACTIVITIES

1 Explain how the negative modern perceptions of Inuit have been formed.
2 What have been some of the consequences of race-based perceptions of Inuit?
3 Use an example to show how prejudice directly relates to discrimination.
4 Why is the 'Eskimo' stereotype a problem for Inuit?

INITIATIVES TO PROMOTE INUIT SOCIAL INCLUSION

To promote the social inclusion of Inuit it is important to reduce the poverty associated with limited access to SVRs. Poverty has contributed to the disempowerment and exclusion of the Inuit from social

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and economic participation. The road to self-determination and inclusive decision-making has resulted in various government legislation and initiatives, along with non-government organisations working together to help reduce the inequalities that exist between Inuit and non-Inuit people in Canada.

Government legislation and initiatives

Nunavut Land Claims Agreement 1993

The *Nunavut Land Claims Agreement 1993* gave Inuit a separate territory, known as Nunavut. The agreement restored control of traditional lands to the Inuit and legislated political and environmental rights over the management of the land. Nunavut has its own Legislative Assembly and public government, separate from the government of the remainder of the Northwest Territories. The agreement has promoted social inclusion through self-government by Inuit in the region, ensuring that Inuit share in the following:

- decision-making in wildlife management
- the harvesting of wildlife, such as seals
- royalties from oil, gas and mineral mining
- negotiations with industries for economic and social benefits in the development of non-renewable resources.

Signing of the Nunavut Land Claim Agreement with the federal government and establishment of the Government of Nunavut have enabled Inuit to regain control of governing and decision-making.

Inuit Nunangat Housing Strategy

The Inuit Nunangat Housing Strategy was established to improve housing conditions for Inuit people. As set out in Canada's National Housing Strategy:

> this collaborative work respects and strengthens the Inuit-Crown relationship and will help achieve the common goal of reducing the housing needs in Inuit Nunangat and developing long term solutions that reflect the Inuit way of life, traditions and culture. The approach being taken emphasizes the direct role of Inuit organizations and governments in addressing housing needs in their communities.

Inuit Nunangat Housing Strategy, Government of Canada, 2019.



Alamy Stock Photo/Ruben Ramos

FIGURE 8.25 Inadequate housing in Clyde River, Nunavut

The Makimaniq Plan

The Makimaniq Plan and subsequent plans have been developed by the Nunavut Government and various stakeholders. The aim is to set out strategies to reduce poverty using a collaborative approach. The plan identified that the current state of Inuit is:

> an outcome of past government policies that shifted Inuit from living with self-reliance and resourcefulness on the land to permanent settlement with associated dependencies on a wage-based economy and assistance from agencies outside the communities.

Makimaniq Plan 2: A *shared approach to poverty reduction 2017–2022, Nunavut Roundtable for Poverty Reduction, 2017.*

The poverty reduction strategy has been ratified in legislation in the *Collaboration for Poverty Reduction Act 2013*. The Makimaniq 2 Plan 2017 identifies eight anticipated outcomes to be achieved over the next five years:

1. Strengthened foundation through *piliriqatigiingniq* (working together)
2. Increased community decision-making
3. Strengthened local economies
4. Strengthened support for healing and well-being
5. Strengthened life-long learning
6. Increased food security
7. More supportive income assistance program
8. Increased access to housing.

Makimaniq Plan 2: A Shared Approach to Poverty Reduction 2017–2022, Nunavut Roundtable for Poverty Reduction, 2017, p 9.

Indigenous Languages Act 2019

The *Indigenous Languages Act 2019* was developed with Indigenous peoples to support the reclaiming, revitalising, maintaining and strengthening of Indigenous languages in Canada. The maintenance of the Inuit language is important as it provides a connection to culture, which helps to strengthen community wellbeing. The decline in usage of Inuktitut is due to the consequences of the *Indian Act 1876*, which forced children to only learn English in residential schools and more recently the continued influence of the digital environment and social media. The restoration of Inuktitut through the school curriculum and institutions will help to provide a sense of inclusion and belonging as the link to the histories and stories of the Inuit culture is assured.

Non-government organisations

Inuit Tapiriit Kanatami (ITK)

ITK is a national non-government organisation that lobbies the government to support the rights and interests of Inuit in Canada. The organisation has helped to promote social inclusion through their research and action plans.

Inuit Tapiriit Kanatami (ITK) n.

Read the strategies that the ITK are using to support post-secondary education for the Inuit.

Inuit Circumpolar Council

The ICC is a non-government organisation that represents Inuit people from Alaska, Canada, Greenland and Russia. The organisation promotes Inuit rights and interests on an international level. Since its formation, the ICC has held summits on economic development, wildlife harvesting and education. These issues affect all Inuit across the Artic regions, and the ICC has helped

Inuit Circumpolar Council n.

Read about ICC concerns for the Inuit quality of life and the climate crisis.

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to promote these issues internationally, which has resulted in political change in the way governments have responded to Innuit concerns.

Pauktuutit Inuit Women of Canada

Pauktuutit is a non-government organisation that supports and advocates for Inuit women. The organisation promotes social inclusion through encouraging Inuit women's full participation in the community, through helping to improve equality of outcomes. Inuit women experience more violence and poverty than any other Inuit group. For many Inuit women, the police are not viewed as part of the community and are not to be trusted. Pauktuutit have developed strategies, outlined in a 2020 report, *Addressing Gendered Violence Against Inuit Women*, to address the issue of violence against women. These include:

- culturally competent policing – training police on Inuit history, culture and language
- Inuit advisory groups – elders and community leaders to work with police to ensure that practices are in line with Inuit Qaujimajatuqangit principles
- gender-based violence training
- female officers
- the provision of Inuit interpreters and natural healers.



Alamy Stock Photo/Yvette Cardozo

FIGURE 8.26 Inuit women are reclaiming their cultural heritage through the Tattoo Revitalization Project that travels to remote northern Canada communities.

Pauktuutit Inuit Women of Canada

Read about how Paukituutit are helping Inuit women through the COVID-19 pandemic.

ACTIVITIES

1 Copy the table below and complete it to summarise and determine the success of initiatives to promote social inclusion.

Initiative	Type	Target area	Actions/Outcomes
Nunavut Land Claims Agreement			
Inuit Nunangat Housing Strategy			
Makimaniq Plan			
Indigenous Languages Act			
Inuit Circumpolar Council			
Pauktuutit			

2 Investigate in more detail one of the initiatives aimed at improving social inclusion for Inuit. Present a detailed account of the initiative and make a judgement about its usefulness as a strategy to reduce social exclusion. Use the scaffold below to structure the presentation:

- **a** name the initiative
- **b** outline the aims and scope of the initiative
- **c** provide information on funding
- **d** discuss the strengths and weaknesses of the initiative
- **e** evaluate the success of the initiative, using data.

ROLE AND INFLUENCE OF HISTORICAL, ECONOMIC, POLITICAL AND LEGAL FORCES IN THE GENERATION AND MAINTENANCE OF SOCIAL INCLUSION AND EXCLUSION OF INUIT

Historical

The effects of colonisation and the associated government policies continue to impact the quality of life of Inuit in Canada. Relocation policies, the removal of Inuit children to residential schools, and the allocation of a number to each Inuit person for administrative purposes (see figure 8.29) have resulted in the breakdown of families, loss of language and culture, exposure to abuse, intergenerational trauma and marginalisation. Key events that have shaped the inclusion and exclusion of Inuit are outlined in the timeline below.

17th century	European whalers	Whalers trade tobacco and alcohol with Inuit for skins, ivory and meat. Contact with the Europeans introduces diseases such as influenza and tuberculosis.
1867	British North America Act	The Act establishes Canada as a nation and makes Indians wards of the Crown – it does not recognise Inuit as a people.
1939	British North America Act (revised)	Inuit are now included as Indians in Canada and become the responsibility of the federal government.
1920–1970	Arctic sovereignty; Inuit relocations	Inuit families are forced to relocate to northern Quebec, with a colder climate and longer periods of light or darkness.
1941–1972	Disc numbers	Inuit do not use surnames, which makes government administration difficult. The Canadian Government introduces unique numeric identifiers, which are stamped on a disc or printed on a card.
1950	Right to vote	Inuit are able to vote in federal elections.
1951	Residential schools	The first government-regulated school for Inuit is opened. Many students who attend residential schools endured physical, emotional and sexual abuse.
1960s	'Sixties Scoop'	Many Inuit children are taken by Canadian welfare agencies and placed into non-Indigenous foster homes in Canada and the United States in an attempt to assimilate them.
1971	Inuit Tapirisat of Canada (later renamed Inuit Tapiriit Kanatami)	Non-profit organisation is formed – it represents over 60 000 Inuit and serves as a national voice, protecting and advancing the rights and interests of Inuit in Canada.
1977	Inuit Circumpolar Council	Representatives from Alaska, Canada, Greenland and Russia agree to work together on aninternational basis to protect and promote the Inuit way of life.v
1996	Royal Commission on Aboriginal Peoples report	An extensive report is published – it includes recommendations for changes to the relationship between the Inuit and the government in Canada.
1999	Nunavut	Nunavut, meaning 'Our Land' in Inuktitut, is officially created as a new Canadian territory.

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2005	Creation of the Inuit Relations Secretariat	The secretariat is established in response to the request of Inuit representatives for a focal point to address Inuit-specific issues within the federal government.
2008	Apology from Prime Minister Stephen Harper to students of Residential Schools	The first formal apology by a prime minister is delivered as part of the federally financed program that was attended by over 150 000 First Nations, Inuit and Métis students.
2010	Apology from government on forced relocation	John Duncan, Minister of Indian and Northern Affairs, delivers an official apology for the Canadian Government's forced relocation of Inuit families to remote parts of the Arctic during the 1950s.
2015	Truth and Reconciliation Commission (TRC) publishes final report	The report acknowledges the historical trauma suffered by the Inuit through past policies of assimilation and sets out a plan towards self-determination. It seeks the implementation of the UN Declaration on the Rights of Indigenous Peoples.
2017	Apology from Prime Minister Justin Trudeau	This apology was to survivors of residential schools in Newfoundland and Labrador who were not included in the 2008 apology.
2019	Apology from government for TB policy	Prime Minister Justin Trudeau issues official apology for the federal government's management of the tuberculosis epidemic in the Arctic from the 1940s to the 1960s.

FIGURE 8.27 Timeline of key events that have shaped the inclusion and exclusion of Inuit

Economic

Economic forces have played a key role in the changes that have occurred to the Inuit lifestyle. The region where Inuit live is rich in mineral resources such as oil, gas and gold. The exploration and subsequent mining of these resources by large multinational companies has accelerated the acculturation of Inuit into a wage-based lifestyle. The government is a major employer of Inuit people today, in municipal governments and services. The Canadian dollar is now the medium of exchange and the traditional barter economy is declining in significance. It is difficult for Inuit to set up a small business due to barriers such as:

- the small size of communities
- limited business infrastructure, such as financial institutions
- remoteness from large urban centres
- lack of road connections between communities
- dominance of traditional language
- lack of a trained workforce.

Historically, government funding for essential infrastructure and services has not adequately met the changing economic needs of Inuit. Often, funding is allocated to programs without consultation with communities, which has resulted in culturally inappropriate programs that have not produced the desired outcomes. Examples include developments such as the Hudson's Bay Company trading posts and Distant Early Warning (DEW) Line sites. The Inuit have argued that they need to be involved in the planning and implementation of economic development projects to ensure a balance between the social, environmental and financial benefits to the community.



Getty Images/Chris Jackson

FIGURE 8.28 The City of Iqaluit – poor road access and infrastructure can impact economic growth.

Hudson's Bay Trading Company n.

The Hudson's Bay Trading Company has had a significant impact on Inuit people. It contributed to a change in the economy of the Inuit people and increased contact with the West, through trade. The company was also responsible for first introducing Christianity and English to the Inuit of northern Canada. Read more about the impact of the Hudson's Bay Trading Company and list the social and economic impacts the company has had on Inuit people.

Political

The relationship between Inuit and the Canadian Government over time has been one of negotiation and resistance. The struggle for self-determination and reconciliation has advanced; however, there are still issues such as control over land and resources, climate change, culturally appropriate social programs, the maintenance of language and culture and education.

Politically, the administration of Inuit affairs has changed over time from policies of assimilation to more inclusive policies that attempt to foster pluralist ideals. Early government policies focused on the idea that the Inuit should be assimilated into the Euro-Canadian way of life. The federal government was responsible for the administration and regulation of Inuit, but they largely delegated this to the Department of Mines and Resources and church groups. To keep accurate records of Inuit, a disc number identification program was established in the 1940s. Inuit were allocated a number for the purpose of identification as they did not use surnames; children were often named after recently deceased family members, regardless of the sex, so it was difficult for authorities to keep records for the purpose of social welfare and employment. The number was printed on a small disc, which Inuit were required to wear or carry. This system represented a form of paternalistic monitoring that reinforced prejudice and discrimination through a Western style of management created outside the Inuit cultural context. Referring to an Inuit with a number instead of a name had a significant impact on the identity of Inuit; names are a form of continuity for people in Inuit society as they reflect family members who have died.



Barry Pottle

FIGURE 8.29 Disc numbering system – Inuit were forced to wear disc tags for identification.

It was not until the 1960s that the Inuit people began to feel empowered and organise themselves politically to push for the right to self-determination. In 1971, Inuit lobbied the government through the nationally formed organisation Inuit Tapirisat of Canada for land claims and autonomy. The federal government response to the Indigenous self-government lobby was the 1995 Inherent Right Policy, which recognised self-government as an inherent right in section 35 of the *Constitution Act 1982*. This enabled land claims and the involvement of Inuit in decisions about their communities.

Project Surname n.

Read about the Inuit naming system, Project Surname, which replaced the disc numbering system in 1970, and the social impact of the system on Inuit.

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Land claim agreements have been signed in all four Inuit regions:

- Nunavik (as part of the James Bay and Northern Quebec Agreement) in 1975
- Inuvialuit in 1984
- Nunavut in 1993
- Nunatsiavut in 2005.

Although each of these regions has some form of self-government, the structure is not one that enables full self-determination.

Legal

The legal system plays an essential role in the inclusion and exclusion of Inuit. Historical prejudices have led to negative relationships between Inuit and the justice system. Ignorance regarding traditional social control measures used by Inuit meant that there were many clashes between police and Inuit.

Federal governments' administration of the northern regions began with a series of Acts that have systematically taken control of the region away from the Inuit people. In 1924 the Indian Act was amended to include Inuit. This was the first time Inuit were recognised in Canadian legislation. The *Constitution Act 1982* and Charter of Rights and Freedoms further defines and reinforces rights for three groups of Indigenous people, classified as First Nations, Métis and Inuit.

The North-West Royal Canadian Mounted Police were the only legal enforcement in the Inuit regions between the late nineteenth and early twentieth century. A history of poor race relations damaged the relationship between the Mounted Police and Inuit as the police unit was created to enforce sovereignty over the Indigenous people of Canada and displace them from their lands. The deliberate killing of sled dogs by the Mounted Police, to force Inuit to settle in communities, according to the Qikiqtani Truth Commission report:

> has become a flash point in Inuit memories of the changes imposed on their lives by outsiders ... and was a stark challenge to their independence, self-reliance, and identity as hunters and providers for their family.
>
> *Qikiqtani Truth Commission Report*, Qikiqtani Inuit Association, 2013, p. 42.



Bridgeman Images/Peter Newark American Pictures

FIGURE 8.30 Royal Canadian Mounted Police were the main law enforcement in the northern regions of Canada.

This has created a disconnect between the police and Inuit, and long-held negative beliefs about the role of police continue to impact on contemporary thinking.

For many Inuit, the police are not part of their community. There is a disconnect between Inuit practices of solving conflict and Western ways. Inuit often feel that the police want to criminalise behaviour, rather than follow the Inuit Qaujimajatuqangit principles.

INUIT QAUJIMAJATUQANGIT

Inuit Qaujimajatuqangit (pronounced EE-noo-eet khah-OO-yi-mah-nee-too-khah-ngeet) refers to the beliefs, laws, traditional knowledge, skills and attitudes of Inuit. In terms of the law, Inuit traditionally use methods such as problem solving and conflict resolution rather than criminal punishment.

ACTIVITIES

Extended response

To what extent have historical, economic, political and legal forces contributed to the social exclusion and/or inclusion of Inuit? Write two paragraphs on each of the forces, using the scaffold below.

Describe	Provide the main features of either the historical, economic, political, or legal forces.
Explain	Write about the relationship between the historical, economic, political or legal forces and the continuation or reduction of inequalities that have led to social inclusion and/or exclusion.
Support with example	Use a specific example to support your explanation.
Evaluate	Make a judgement on the impact and implications of the example above in relation to historical, economic, political, or legal forces.

SOCIAL EXCLUSION AND LIMITED ACCESS TO MODERN TECHNOLOGIES

Access to the internet has been declared a human right by the United Nations. This declaration was formed on the assumption that having access to the internet means being able to exercise other fundamental human rights and freedoms (e.g. the right to freedom of speech). Canada ranks equal 6th in the world (along with France and New Zealand) in internet availability and usage (the Inclusive Internet Index, 2021), yet there remains a digital divide between Inuit and other groups.

Access to information and communication technologies in contemporary society helps promote social inclusion. The lack of digital literacy among Inuit on low incomes is a barrier to maintaining economic and social inclusion; for example, many jobs are advertised online and services such as banking are sometimes only accessible online.

There is a relationship between internet access and household income. In 2018, 80.9 per cent of households with an income of less than $40 000 had internet access at home, as opposed to over 98.6 per cent of those with an income of over $80 000 (Statistics Canada).

Many Inuit are not able to afford the cost of the internet as the cost is disproportionately higher, with slower download speeds, in the arctic region due to the higher costs of digital infrastructure. This increased cost is a significant hurdle to full participation in social, political and economic life. Many areas in northern Canada still rely heavily on satellite signals which can be blocked by heavy snow.

Mobile phone use by Inuit is often difficult due to the poor reception and high cost of satellite phones and data; this results in low levels of digital inclusion and can further magnify other forms of social exclusion, such as unemployment, low education attainment and poverty. Adequate access to digital communication technologies has the potential to support and improve the quality of life for Inuit people; it can provide community connections and an educational tool for Inuit beliefs and traditions.



Alamy Stock Photo/Bjarki Reyr

FIGURE 8.31 Mobile phone reception can be challenging in arctic regions and more expensive satellite phones are necessary.

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ACTIVITIES

1 How is having access to the internet related to other human rights?
2 Why is the cost of digital access significantly higher for Inuit?
3 To what extent does access to communication technologies help to promote social inclusion?

THE NEAR FUTURE (5 TO 10 YEARS)

Current trends and probable future directions

Food security, climate change and increases in disease are current trends facing the Inuit that are key areas of concern for the future.

Food security is defined as having physical and economic access to sufficient, safe and nutritious food to meet dietary needs and food preferences for an active and healthy life (Food and Agriculture Organization, 1996). There is a growing number of Inuit households that experience food insecurity. Food insecurity is associated with poor nutrition and unfavourable mental and physical health outcomes across an individual's life course.

Barriers to improving food security include:

- institutionalised discrimination
- lack of food market supplies
- decreased wildlife populations
- nutritionally poor (e.g. limited fresh fruit and vegetables) or spoiled market food
- contaminants in fish – a staple diet of Inuit
- loss of traditional knowledge.

These barriers have resulted in the rate of food insecurity among Inuit being the highest of any Indigenous population in a developed country, seven times higher than for Canadian households. Addressing issues of food security for the Inuit is key to ensuring all social and economic outcomes are improved. The adoption of a food system that enables Inuit to access a sustainable system that provides affordable, nutritious and culturally appropriate foods will provide a positive future direction.

The climate crisis continues to have a significant impact on Inuit, who have been more affected than other groups in Canada. Trends indicate that in recent years the melting of permafrost has further impacted housing, food security and employment. Fishing and hunting are still key sources of income for Inuit but are now diminishing as access to the ocean is affected by receding ice shelves. The use of technology for hunting and fishing has become increasingly important for Inuit as they face the challenge of adapting to a changing environment.

Changing climatic conditions have also increased health risks for Inuit. Trends show that the warmer and wetter seasons have increased the amount of waterborne diseases, such as *Escherichia coli*. The unstable ice conditions have inhibited movement, which directly impacts access to health care.



All Canada Photos/ArcticPhoto

FIGURE 8.32 There has been an increase in waterborne diseases as the ice continues to melt.

INSIGHT

FOOD SECURITY IN THE FACE OF CLIMATE CHANGE: A COMMUNITY-BASED RESPONSE

Inuvialuit Settlement Region

Climate change impacts on wildlife habitat are intersecting with a growing demand for country food and rising market food prices to impact food security in the ISR. In response, Inuvialuit is taking an integrated, community-based approach. As changing temperatures have meant that traditional, below-ground freezer storage has become unreliable and unsafe, the Inuvialuit Regional Corporation (IRC) is installing industrial community freezers in each of the Inuvialuit communities.

Using a rebate from the Arctic Energy Alliance's Community Renewable Energy Program, a 2.5 kW grid-tied solar photovoltaic system was installed at the Inuvialuit Community Freezer in Inuvik. Solar panels are being installed on community freezers in other Inuvialuit communities as well – creating renewable energy generation capacity as well as solar installation training opportunities.

Promoting food sharing through community freezers is being complemented by the development of country food processing facilities in many communities, as well as an initiative to commercialize country food distribution.

The Inuvialuit Community Economic Development Organization (ICEDO) has invested in the development of a certified Country Food Processing Methods training course and a purpose-built country food processing training facility that will work in concert to support the growth of the sector. This initiative aims to sustainably maximize economic benefits from and accessibility to nutritious country foods in the ISR – and ultimately, to improve food security – through awareness-raising, skills development, and product development. Should the initiative prove a viable and effective solution for increasing food security in Inuvialuit communities, the development of smaller custom processing facilities associated with community freezers in each Inuvialuit community will be pursued.

National Inuit Climate Change Strategy, ITK, 2019, p. 5.

ACTIVITIES

1. What is meant by the term 'food security'?
2. Identify factors that impact on the level of food security experienced by Inuit.
3. Explain how concerns about food security can influence social inclusion.
4. Assess the implications of climate change on the social and economic wellbeing of Inuit in the near future.
5. Refer to the article 'Food security in the face of climate change: a community-based response'. Provide an example of how technology is assisting in helping Inuit adapt to a changing environment in a sustainable way.

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Impact and implications for social inclusion and exclusion of likely changes and probable continuities

Inuit have undergone major changes in a relatively short period of time. As recently as 50 years ago, most Inuit were still living a traditional way of life, even though they were in contact with modern institutions. Today, Inuit are facing challenges associated with maintaining a traditional value system while negotiating increasing pressure to be included in a globalised capitalist society. The most likely changes to happen to the Inuit in the near future are outlined in table 8.4.

TABLE 8.4 Likely changes to Inuit

Time frame	Likely change	Impact
Short-term (0–1 year)	Higher levels of unemployment and reliance on government payments due to changing economic conditions.	The impact of the global pandemic will impact Inuit disproportionately as their employment is often on a casual basis. Lower incomes will further result in a decline in food security.
Medium-term (2–5 years)	Increased digital connectivity through the continued roll out of digital infrastructure.	Application of culturally appropriate technology to assist in education, health and business. Access to social media, especially by young people, may lead to increased consumerism.
Long-term (6–10 years)	Increase in students achieving their high school diploma and engaging with post-secondary education due to a more inclusive education system and generational change.	Increased job security and capacity to obtain a higher-paying job. Higher levels of education could lead to more participation in political and economic decision-making.

The responsibility of continuing traditional beliefs and norms while living in a contemporary society is a challenge. The transformative change that Inuit have undergone in a short period of time from a subsistence lifestyle to a Euro-Canadian one has meant that Inuit are facing ongoing 'modern' problems such as high unemployment, alcohol and drug abuse, family violence, high suicide rates and a gap in traditional knowledge between generations. Probable continuities are outlined in table 8.5.

TABLE 8.5 Probable continuities

Time frame	Probable continuity	Impact
Short-term (0–1 year)	The increasing awareness of the rights of the Inuit to preserve their traditional culture, through the work of advocacy groups and the United Nations.	The integration of Inuit knowledge into the school curriculum and the maintenance of Inuit language.
Medium-term (2–5 years)	Continued movement of Inuit away from remote communities to larger urban centres to seek employment, health services and education.	A growing disconnect between family groups and the traditional way of life, resulting in increased social problems such as alcohol abuse and suicide rates.
Long-term (6–10 years)	Climate change will continue to impact on all aspects of Inuit daily life. Studies have shown that the majority of infrastructure will be affected by 2050.	High costs in repairing infrastructure and relocating Inuit communities, further limiting access to all SVRs, negatively affecting the health and wellbeing of Inuit.

Strategies that are likely to reduce prejudice and discrimination and lead to the achievement of social cohesion within the near future

The continued process of self-determination for Inuit has helped to promote social inclusion politically, socially and economically. Empowering Inuit to make decisions at the local level through negotiating land claim agreements and establishing regional governments is a process that has worked

to combat generational discrimination and prejudice. Strategies employed by the Truth and Reconciliation Commission have focused on recognising and reconciling the injustices inflicted on Inuit people through colonisation, especially regarding residential schools. Social cohesion can be achieved in the future through the inclusion of Inuit in decision-making processes that impact them.

Education about Inuit beliefs, practices and histories is likely to help reduce prejudice and institutional discrimination. The Education Department in Canada implemented an Inuit Qaujimajatuqangit Education Framework, which focuses on the inclusion of Inuit knowledge into the education system. The aim is to ensure that future generations of Inuit have a strong sense of identity and connection to their community.

ACTIVITIES

1. Create a list of key factors that are likely to have an impact on Inuit over the next 5 to 10 years.
2. Provide an example for each of the changes and continuities listed in tables 8.4 and 8.5.
3. Assess the role that technology will play in improving social inclusion for Inuit in the future.
4. Evaluate how the process of self-determination has improved social inclusion for Inuit.
5. Propose a strategy to improve social cohesion for Inuit in the near future.



Alamy Stock Photo/Design Pics Inc

FIGURE 8.33 Inuit communities are changing their traditional way of life and integrating new technologies and industries.



Science Photo Library/VWPics/Ton Koene

FIGURE 8.34 Inuit boy learning the Inuk language at school in Gjoa Haven, an Inuit community in the central part of Nunavut Territory

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CHAPTER 8 » REVIEW



Multiple-choice questions

1 Which of the following best explains social differentiation?

- **A** the division of society into groups based on perceived differences
- **B** the way in which groups and people are ranked in society
- **C** the measure of a group's or individual's status within society
- **D** the members of society that occupy a similar position in the economy

2 Which of the following best demonstrates pluralism at a micro level?

- **A** the Acknowledgement of Country at formal and informal events
- **B** the government enforcing the *Racial Discrimination Act 1975*
- **C** a street festival with people from different cultures sharing food
- **D** an individual speaking Spanish at home and English at work

3 'Inuit have difficulty accessing health care for cultural and geographic reasons.' Which of the following concepts does this statement best illustrate?

- **A** prejudice
- **B** social inclusion
- **C** social exclusion
- **D** discrimination

4 A student plans to conduct an investigation for their Personal Interest Project on the extent of the digital divide in Australia. Which research method would be best in order to obtain broad understanding?

- **A** a focus group
- **B** a questionnaire
- **C** content analysis
- **D** statistical analysis

5 'The climate crisis continues to have a significant impact on Inuit. Trends indicate that in recent years the melting of permafrost has impacted housing, food security and employment.' Which of the following concepts does the statement best illustrate?

- **A** time
- **B** change
- **C** continuity
- **D** environment

Short-answer questions

1 Explain how individuals and groups experience social exclusion in Australia.

2 How can prejudice and discrimination lead to social exclusion?

3 How does access to SVRs impact on life chances for different groups in society?

4 Explain how access to education and housing is important in achieving social inclusion.

5 Discuss how limited access to modern technologies can result in social exclusion.

Extended-response questions

1 To what extent do the perceptions of groups in society influence social inclusion or exclusion of ONE group in a chosen country?

2 Assess how access to socially valued resources impact the life chances of ONE group in a chosen country.

Social research task

Task	Data analysis
Task outline	Use the data from the most recent Closing the Gap report to answer the following question: To what extent do Aboriginal and Torres Strait Islander people have access to socially valued resources?
Outcomes	**H3** analyses relationships and interactions within and between social and cultural groups **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Research process	**Step 1: Gather data** Access the most recent Closing the Gap report and complete the table.

SVR	Indigenous	Non-Indigenous
Education		
Housing		
Employment		
Health care		
Technology		
The justice system		

Step 2: Analyse the data

Answer the following questions to help you analyse the data from the most recent Closing the Gap report.

1 In what areas do the largest differences occur?
2 Explain why infant mortality rates and life expectancy are used as indicators of health.
3 List the current Closing the Gap targets?
4 Look at the previous Closing the Gap reports– list any continuities and changes between the data.
5 Education is a key driver of social inclusion – why do you think there is such a wide gap between levels of educational attainment between Indigenous and non-Indigenous students?
6 Account for any bias or limitations that may have occurred in your research.

Step 3: Extended response

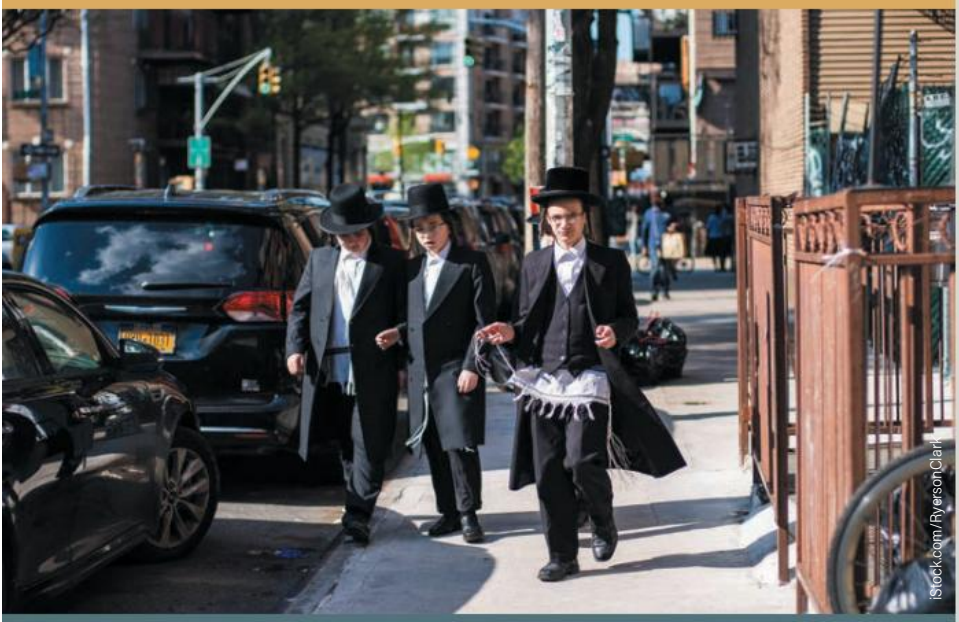
To what extent do Aboriginal and Torres Strait Islander people have access to socially valued resources?

Submission requirements	A written report with appropriate subheadings

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9

SOCIAL CONFORMITY AND NONCONFORMITY



The focus of this chapter is to examine group dynamics and their effect on the attitudes and behaviours of group members. It addresses factors influencing conformity and nonconformity and, using examples, looks at responses to nonconformity within the Satmar Community in New York, United States of America.

OUTCOMES

A student:

- **H1** evaluates and effectively applies social and cultural concepts
- **H2** explains the development of personal, social and cultural identity
- **H3** analyses relationships and interactions within and between social and cultural groups
- **H5** analyses continuity and change and their influence on personal and social futures
- **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias
- **H9** applies complex course language and concepts appropriate for a range of audiences and contexts
- **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.

KEY CONCEPTS

Deindividuation When individuals lose self-awareness and self-restraint when acting within a group that allows more anonymity. When deindividuation occurs, individuals feel less responsible for their actions and will do things in groups that they otherwise would not do.

Deviance When an individual or group chooses to reject the prevailing social norms. When values, beliefs and attitudes are different from the majority and can result in behaviours that differ from the social.

Self-concept Composed of the various identities, attitudes, beliefs and values that an individual holds about himself or herself and by which the individual defines himself or herself as a specific objective identity: the 'self'.

Social cognition The encoding, storage, retrieval and processing of information in an individual's mind.

Social cohesion When society works together to achieve high levels of wellbeing for all members and when individuals and groups cooperate because they hold the same values, beliefs and attitudes.

Stereotype The preconceived view of the characteristics of a group held by individuals who are not members of that group. These views are usually negative, generalised and inflexible, and ignore differences that exist between the members of the stereotyped group.

Values Deeply held ideas and beliefs that guide our thinking, language and behaviour. Differences in values exist among groups of people in society and are a part of one's culture. Values can be challenged.

Worldview A particular philosophy of life or conception of the world that is characterised by an organised and accepted set of ideas that attempts to explain the social, cultural, physical and psychological world.

Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 51–9.

THE NATURE OF SOCIAL CONFORMITY AND NONCONFORMITY

Conformity happens when an individual changes their attitudes, beliefs or actions to align more closely with those of a surrounding group or social norm. Many of us like to think we are nonconformists, but what exactly is conformity?

Factors that influence conformity and obedience in individuals

What is conformity?

Conformity happens as a result of real or perceived group pressure and usually involves an individual changing their behaviour to match that of the majority. Two different types of conformity are informational conformity and normative conformity.

TABLE 9.1 Two types of conformity: informational and normative

Informational conformity	Normative conformity
Conformity because an individual believes other people are correct	Conformity because the individual feels the need to be accepted
A person conforms because he/she: • needs to be right • lacks information or does not know the answer • assumes that others probably know more than he/she does • looks to others for help when he/she is unsure, assuming that a majority will be more reliable • assumes that the group has expertise.	A person conforms because he/she: • fears the possible negative consequences of not going along with the group • wants to gain social acceptance • wants to avoid conflict and rejection • wants to be accepted as part of the group • does not want to be different (e.g. clapping because other people are applauding too).

Adapted from M Deutsch and HB Gerard, 'A study of normative and informational social influences upon individual judgment', The *Journal of Abnormal and Social Psychology*, 1955, 51(3):629–36.

ACTIVITIES

INTRODUCTORY EXPERIMENT: 'BEANS IN A BOTTLE'

Procedure

Step 1 The teacher fills a glass jar with jelly beans (or M&Ms).

Step 2 Each student estimates the number of jelly beans in the jar (which they keep secret).

Step 3 The teacher asks the students as a class to agree on a group estimate.

Step 4 The teacher interviews the students individually, so others cannot hear, and asks if they would like to change their original estimate or change to the group's estimate.

1. What are your results? Compare them to the rest of the class.
2. What is the purpose of step 4?
3. How confident did you feel while you were estimating?
4. What were Jenness's findings?
5. Explain the roles of informational and normative conformity in this experiment.

iStock.com/Pgiam



FIGURE 9.1 Replication of the Jenness 'Beans in a bottle' experiment

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Factors affecting conformity

A range of factors influence conformity in individuals. These factors may or may not operate concurrently, but each plays a role in influencing the extent to which people conform to others. The factors include:

- **age** – during adolescence there is a greater tendency to conform to peers than at any other age
- **attractiveness of the group** – the better we perceive a group to be, the more likely we are to conform to group norms because of the desire to be part of the group
- **consensus** – people conform to reach a group consensus, particularly if they think the consensus will lead to progress
- **culture** – collectivist cultures tend to conform more than individualist cultures, which could be because cultures value conformity differently; for example nonconformity in East Asian nations is often viewed as **deviance**, whereas nonconformity in Western cultures is seen as individuality
- **difficulty of the task** – if a task is quite difficult and perhaps beyond a person's ability, that person is more likely to conform so the task can be accomplished by the group
- **ethical and moral standards** – people are more likely to conform if their standards are aligned with a group's behaviour because there is agreement in their core beliefs
- **self-esteem/self-concept** – the greater the degree of self-awareness, the less likely a person is to conform because they are comfortable with themselves
- **size of the group** – conformity tends to increase with larger groups. In small groups it is easier to break away.

So, nonconformity is when someone chooses not to follow the demands or commands of authority and behaves in a manner that may challenge social norms and expectations. This is also known as 'deviance'.

ACTIVITIES

1. Define 'conformity'.
2. Distinguish between informational and normative conformity.
3. Describe a situation in which you think the different types of conformity may apply. Justify your response.
4. Rank the top five factors you believe influence conformity.
5. Engage in personal reflection. Outline the circumstances in which you conform to what others say or do.
6. Why do you think adolescents are more likely to conform to their peers than older age groups?
7. Discuss the statement, 'In the majority of social situations, conformity is seen as good.'
8. Explain the relationship between self-concept and conformity.
9. What groups do you perceive to be attractive? When would you conform to a group's norms even if it compromised your personal identity, beliefs and values?

Significant studies on conformity

Asch's line perception experiment

Psychologist Solomon Asch (1907–1996) was a pioneer in social conformity experiments.

ACTIVITIES

1 Use the weblink to research the aim, process and outcomes of the line perception experiment, then copy and complete the table.

Asch's line perception experiment

Aspect	Details
Source	
Aim	
Process	
Ethical issues	
Outcomes	
Conclusions	
Implications	

2 Identify the factors that you believe affected the individual's level of conformity and nonconformity during these experiments.

3 Predict the outcome of these experiments if they were conducted today. Give reasons for your response.

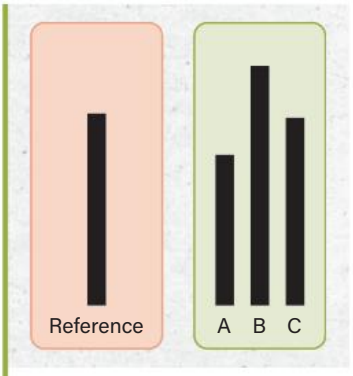


FIGURE 9.2 A replication of the cards used during the experiment. The card on the left is for reference; the one on the right shows the comparison lines.

What is obedience?

Obedience is when an individual or group changes their behaviour as a result of the demand or command of authority. It is a voluntary form of behaviour where someone accepts instructions from someone else. While conformity is centred on changing to fit in with a group because of social pressure, obedience relates to the influence of authority, the presence of a hierarchy and an imbalance in power that changes an individual's behaviour. People generally obey commands issued by a person with legitimate authority.

Factors affecting obedience

A range of factors influence obedience in people. These factors may or may not operate concurrently, but each plays a role in the extent to which a person will follow the rules. They include:

- **identifiability** – the knowledge that their personal details are being recorded or tracked influences many people to obey
- **proximity** – people are more likely to obey if the authority is close by
- **punishment** – people are more likely to obey in order to avoid punishment
- **setting** – people are more obedient in a formal setting and if there are others in the same setting who willingly obey
- **status** – people are more likely to obey if someone has a higher status than they do because they may fear the repercussions
- **rewards** – people are more likely to obey if there are rewards on offer

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- **laws** – laws greatly influence the level of obedience as the punishments for breaking laws vary from fines, to community service, to incarceration
- **education** – knowledge and experience combine to make informed citizens who are often more sceptical of some orders or rules imposed by authority figures
- **independence** – personality and self-awareness affect the degree of obedience
- **religion** – people who strictly adhere to a belief system are more likely to obey the commands that have been written down.



Alamy Stock Photo/PJF Military Collection

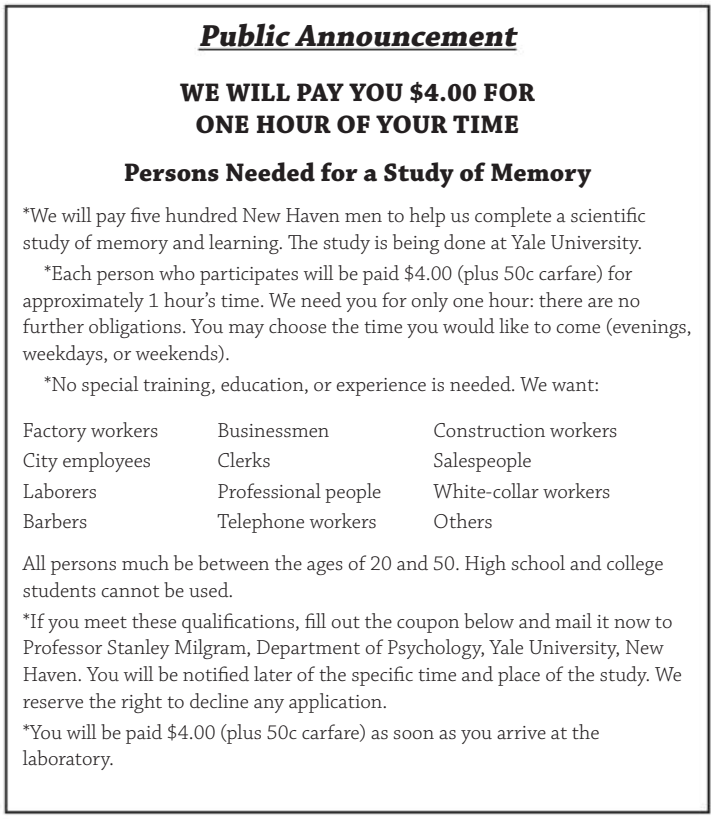
FIGURE 9.3 People are more likely to obey people in a position of authority and people in uniform.

ACTIVITIES

1. Define 'obedience'.
2. How does obedience differ from conformity?
3. Describe a variety of social situations in which you have been obedient.
4. Rank the top five factors that you believe influence obedience and provide reasons for your choices.
5. How would you act and how would you feel if you were told to do something by an authority figure that you do not agree with?
6. Outline a range of factors that lead people to obedience.
7. Referring to the quote below, provide examples where people were made to obey despite the action compromising their ethical and moral standard.

> Decent people participate in horrific acts not because they become passive, mindless functionaries who do not know what they are doing, but rather because they come to believe – typically under the influence of those in authority – that what they are doing is right.
>
> Professor A Haslam, University of Queensland School of Psychology, 2012.

Significant studies on obedience



Public Announcement

WE WILL PAY YOU $4.00 FOR ONE HOUR OF YOUR TIME

Persons Needed for a Study of Memory

*We will pay five hundred New Haven men to help us complete a scientific study of memory and learning. The study is being done at Yale University.

*Each person who participates will be paid $4.00 (plus 50c carfare) for approximately 1 hour's time. We need you for only one hour: there are no further obligations. You may choose the time you would like to come (evenings, weekdays, or weekends).

*No special training, education, or experience is needed. We want:

Factory workers	Businessmen	Construction workers
City employees	Clerks	Salespeople
Laborers	Professional people	White-collar workers
Barbers	Telephone workers	Others

All persons much be between the ages of 20 and 50. High school and college students cannot be used.

*If you meet these qualifications, fill out the coupon below and mail it now to Professor Stanley Milgram, Department of Psychology, Yale University, New Haven. You will be notified later of the specific time and place of the study. We reserve the right to decline any application.

*You will be paid $4.00 (plus 50c carfare) as soon as you arrive at the laboratory.

FIGURE 9.4 Re-creation of Stanley Milgram's advertisement for the 'shock experiment'

Milgram's experiment

Stanley Milgram's 'shock experiment' (1962) is infamous for displaying people's obedience in response to a figure in authority. You can find out about the experiment by accessing this website.

ACTIVITIES

1 Use the weblink about Milgram's experiment to research the aim, process and outcomes of the experiment, then copy and complete the table.

You might like to conduct some secondary research before watching the clip and completing the table.

Aspect	Details
Source	
Social context	
Purpose	
Process	
Ethical issues	
Outcomes	
Conclusions	
Implications	

Extension: Can conflict change behaviour?

2 When behaviours conflict with beliefs, most people feel uncomfortable or stressed. Social psychologist Leon Festinger called this 'cognitive dissonance', where to achieve a better balance, people change, justify or ignore the behaviour or belief. Critique Festinger's theory of cognitive dissonance and analyse the relationship between cognitive dissonance and obedience in individuals.

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Responses to social influence

Social influence refers to how people's opinions, actions and emotions are influenced by a social group. What changes people's behaviour is their personal evaluation of the situation and the extent to which they are persuaded by others.

Sources of social influence

Social pressure makes people respond in different ways. Pressure may come from a person or group. Each may hold a different type of power that helps persuade others to act. Social psychologists John French and Bertram Raven determined five bases of power that relate to social influence. A sixth type, informational power, was added later to further distinguish it as a distinct form of power. Levels of power may vary depending on the situation.

The bases of power are outlined in figure 9.5.

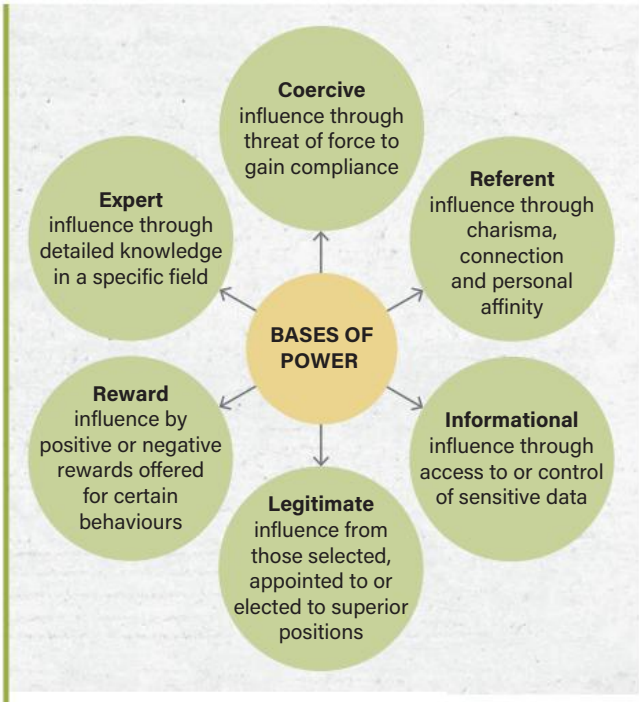


FIGURE 9.5 The six social bases of power



Alamy Stock Photo/lynn hilton

FIGURE 9.6 Child soldiers in Sierra Leone's civil war (1991–2002) were the innocent victims of extreme social influence and coercive power.

ACTIVITIES

1. What do you think are the most effective sources of social influence?
2. In pairs, discuss examples of social situations in which different bases of power have been evident.
3. To what extent do comments or 'Likes' in social media posts influence your perception?

RESPONSES TO SOCIAL INFLUENCE ONLINE

The level of influence in an online environment depends on the authority of the communicator, likeability, the consistency of the message, reciprocity and social validation. Responses to influence online are outlined in the diagram.

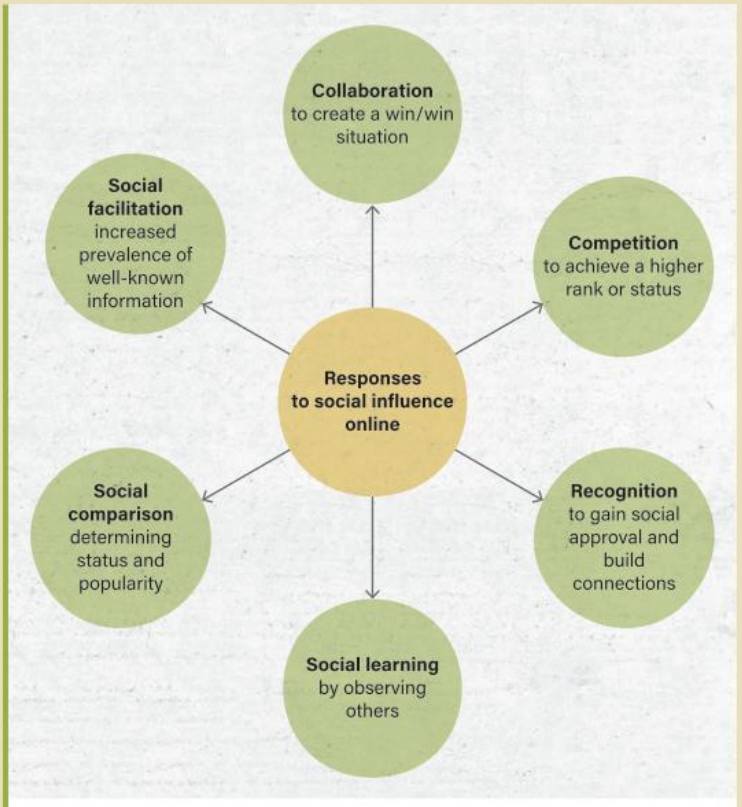


FIGURE 9.7 Responses to social influence online

Herbert Kelman, a Harvard University academic, identified three main responses to social influence; each one is explored below. All involve a change in the behaviour of the individual. Kelman asserted that people seek consistency in their lives, that they need to be right and that they need to be liked.

Acquiescence

Acquiescence is similar to compliance, although in this case a person can be reluctant to conform. It entails agreeing to something or even giving in. However, you might see a change in behaviour, but not necessarily in attitude. The change in behaviour may only last as long as a reward lasts.



Getty Images/AFP/Jorge Guerrero

FIGURE 9.8 Hazing at university colleges is the 'wrong' rite of passage.

In a group, acquiescence may be evident because of peer pressure. An individual may acquiesce in order to please group members or avoid conflict by giving in. The more an individual wants to be part of the group, the more likely they are to acquiesce and adhere to the group's demands. For example, some meso-level groups conduct initiation ceremonies in which a new member is required to 'pass a test' before being accepted. The individual may agree to participate in dangerous or degrading acts, even though it may be contrary to their personal

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beliefs, because the concepts of social desirability and social acceptance override sensibility. Media reports on numerous incidents of initiations involving offensive, illegal, harmful or discriminatory acts have attracted attention. University colleges in particular have come under scrutiny when hazing rituals, otherwise known as initiation ceremonies, have gone wrong. This highlights the fact that social pressure is incredibly powerful. On the other hand, positive initiation ceremonies can take place for inclusion of new members into groups, such as presenting certificates or acknowledging achievements in more formal settings.

Impact of hazing rituals

Read about how acquiescing to hazing rituals has negatively impacted people's lives.

At a micro level, people might demonstrate acquiescence when answering questionnaires for social research. Participants tend to respond in a way they believe someone else would like them to. This is called social desirability bias. For example, people may select higher ratings when asked certain questions. If they are answering a Likert-scale question, where the choice range is from 1 to 5, respondents might select the highest or what is perceived to be the most desirable number, such as 4 or 5. They may also tend to agree with all the statements, even when they are unsure, or simply agree with statements regardless of the content.

Internalisation

Internalisation occurs when individuals modify their behaviour if they think the group to which they belong is good and right. This is a private, internal response where the beliefs and attitudes of others become a permanent part of our own. Kelman believes this is the most permanent and pervasive response to social influence, particularly when the influencer is respected, trustworthy and knowledgeable. People then adopt the opinions, behaviours and actions of the group and incorporate them into their own personal way of life and value system. These new values and norms persist, even without the presence of the group. For example, a new young mother may want to fit in better with her mothers' group, so conforms to feeding her child in a way that aligns with group norms for fear of being rejected. Internalisation as a response to social influence in this situation means the new mother continues this behaviour even when she is not with the mothers' group.

Internalisation is closely linked to the process of socialisation, learning what is acceptable, and what is not. Both of these processes are part of developing a personal identity, which takes place when aspects of society's rules and norms become features of people's personalities. People want to be right, so they make decisions based on the alignment of their **values** with those of society. This alignment of values means that what they want, and what society wants, are the same thing.

Identification

The process of identification occurs when people agree to give in to group pressure because they want to attain the qualities or characteristics of a certain group. It relates directly to people's desire, how attractive they perceive the influencer to be and the degree of emotional attachment to the influencer. They make decisions or change their behaviour in order to maintain a positive and self-defining relationship with the influencer. They want to be like the other group members. At times, this can lead to downward social comparisons that cause people to dislike themselves.

According to social psychologist John Turner (1983), the three steps to social identification are:

1 **social categorisation** – when a person and others are perceived, defined or recognised as members of distinct social groups; they are stereotyped (e.g. a footy player, scientist, hipster, hairdresser)
2 **ascertaining norms** – these distinguish one group from others; groups are seen as more homogenous or more extreme than they actually are
3 **self-stereotyping** – perceived characteristics of the in-group are adopted.

IN-GROUPS AND OUT-GROUPS

In social psychology, an in-group is a social group that you identify yourself as being a member of. An out-group, on the other hand, is a social group that you do not identify with.

There is a range of social phenomena stemming from in-groups and out-groups that has been researched, such as in-group bias/favouritism, out-group derogation and group polarisation.

Activity

Identify examples of your in-groups and out-groups. How do your identity and behaviours change as a result of interacting with in-groups and out-groups?

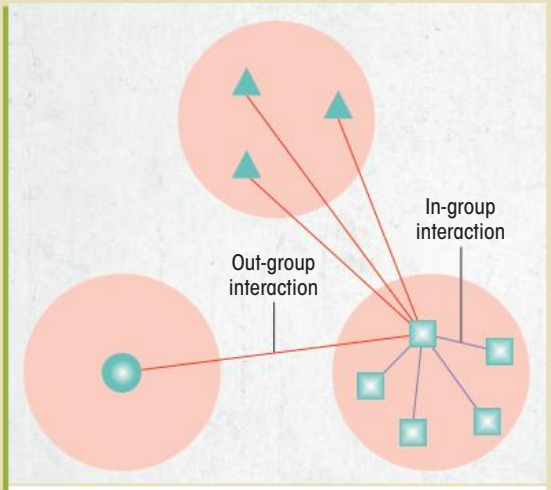


FIGURE 9.9 In-group and out-group interaction

ACTIVITIES

1 Define 'acquiescence'.
2 Account for an individual's behaviour during a controversial initiation ceremony such as hazing in university colleges.
3 Describe the process of internalisation as a response to social influence.
4 Construct a flow chart that shows the process of internalisation.
5 What does the process of identification involve?

Groupthink

Another response to social influence is called 'groupthink'. This is where members of a group try to maintain consensus, avoid conflict, avoid time delays and ensure efficiency, to the extent that they actually end up making poor decisions. Individuals may reach a different conclusion given their areas of expertise but are not willing to speak up because of a strong charismatic leader or intense pressure to make 'good' decisions and conform to group norms. One famous example of groupthink is the failed launch of the *Challenger* space shuttle in 1986. There was enormous pressure from the media, political pressure and public expectation for NASA to launch, despite engineers knowing that certain seals were not suited to the cold temperature on the day. The *Challenger* space shuttle broke apart 73 seconds after taking off, killing all seven crew members.

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Alamy Stock Photo/The NASA Library


Alamy Stock Photo/Science History Images

FIGURE 9.10 Groupthink led to disaster when launching the *Challenger* space shuttle.

ACTIVITIES

Research

To what extent does being part of a group change an individual's behaviour? To answer this question, you will need to investigate one of the phenomena listed below:

- social loafing
- the bystander effect
- social facilitation
- diffusion of responsibility.

Alternatively, you can research another social phenomenon associated with group behaviour that you are interested in. (Consult with your teacher first.) Present your information to the class, making sure you address the following points relating to your chosen phenomenon:

- describe what it is
- outline its causes
- explain its effects
- locate suitable video clips, images or cartoons to help you present your information
- find a scenario to which the phenomenon applies
- determine whether cross-cultural factors such as age, culture or gender are determinants of how people act.

Then refer back to the question and make strong summative comments.

Deindividuation

What is deindividuation?

Deindividuation is the effect of a group on the behaviour of its individual members. The theory assumes that when a person becomes part of a group, they become anonymous and have a reduced sense of self-awareness. As a result of group membership, people experience a lack of restraint, loss of personal identity and diminished responsibility, and then automatically become engaged in anti-social and aggressive behaviours. It is not usually a positive social interaction, as usually people take on the group 'ego' and hype.

Deindividuation is a term that was coined by Leon Festinger in 1952 and research was carried out throughout the 1970s. From the late 1990s, criticisms of deindividuation have become apparent and alternative theories have been explored.

Figure 9.11 shows the situational conditions (inputs), the intrapersonal transformations (changes) and the overt behaviours (outputs) of deindividuation, according to psychologist Philip Zimbardo.



Adapted from Philip Zimbardo, *The Lucifer Effect: How Good People Turn Evil*, Random House, London, 2007.

FIGURE 9.11 The inputs, changes and outputs of deindividuation, according to Philip Zimbardo

ACTIVITIES

1. Define the term 'deindividuation'.
2. Debate whether it is ever possible to lose one's personal identity.
3. Apply the three stages of deindividuation to a real-world scenario.
4. Assess the effectiveness of the theory in explaining human behaviours.

What causes deindividuation?

Being part of a group is a key factor in deindividuation. A group can develop its own identity. Deindividuation is closely linked to 'crowd psychology', where the behaviour of a larger group, such as the police, military, gangs or cults is heavily influenced by each person's loss of accountability. The energy of the group can affect each member, causing each to become more and more excited or hyped up. This then leads to a sensory overload for members, forcing them to make very quick, impulsive and sometimes inappropriate decisions. The group becomes cohesive through taking on a life of its own and develops its own norms, often with negative consequences.

Anonymity that comes from being part of a crowd is another key factor. Group members may lose their personal identity and therefore become anonymous; this may mean they behave differently. Loss of personal identity is more likely to encourage people to act aggressively or to deviate from acceptable social behaviours when they are in group settings than when they are alone.

A third key factor is that being a part of a large group and anonymity give rise to diffused responsibility. It follows that a large group provides its members with a greater degree of anonymity, which may lead to stronger antisocial behaviour. For example, members of the hate group Ku Klux Klan (KKK) wore similar garments, including hoods, which reduced individual differences and prevented personal identification, therefore increasing deindividuation. Anonymity was a key factor in KKK members committing atrocities against African Americans. Another example is the Revolutionary United Front (RUF) and

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their use of child soldiers. The group terrorised Sierra Leone during its 11-year civil war. While affected by hallucinogenic drugs thereby diminishing responsibility during raids, the child soldiers performed horrific acts of violence.



Alamy Stock Photo/Abaca Press/Olivier Douliery

FIGURE 9.12 Members of the Ku Klux Klan, with their distinctive hoods to prevent identification

ACTIVITIES

1. Identify the conditions that lead to deindividuation.
2. Have you been part of a group that has engaged in behaviours you do not approve of? How did you respond?
3. Make a list of social situations in which you have felt anonymous. Follow this up with a class discussion on 'anonymity from what/whom?'
4. Think about a free-dress day at school or on an excursion. Do you behave or feel differently because you are not in uniform? Why/Why not?
5. Have you been in fancy dress for Halloween or a party (or even simply worn sunglasses or a ski suit) and felt a sense of anonymity?
6. Describe two situations in which you feel as though you have less responsibility for what happens; for example, litter in the schoolyard or talking in assembly. To what extent does being part of the school cohort affect your level of responsibility?
7. Determine whether diffused responsibility inevitably leads to conflict.

What are the effects of deindividuation?

The effects of deindividuation are many and varied and depend on the social and cultural context. Some of these effects are:

- aggression and crime escalating as a result of situational factors such as noise and physicality (e.g. looting during riots)
- heightened emotions, resulting in a person liking a group more because of common actions, but also having difficulty remembering the exact sequence of events (e.g. solidarity when chanting and protesting for the same cause then getting caught up with the crowd)
- uninhibited impulsive and irrational behaviours (e.g. a study by Andrew Silke in 2003 found that 206 out of 500 violent attacks that occurred in Northern Ireland between July 1994 and December 1996 were committed by individuals who wore disguises)

- lack of responsibility for actions (e.g. defendants at the Nuremberg trials after the Second World War and American soldiers in Vietnam frequently mentioned they were not personally responsible for their actions and therefore did not display any guilt)
- absence of self-awareness (e.g. a study by Diener and Wallbom in 1976 found this led to an increase in cheating)
- crowds providing an opportunity to 'hide' and share the blame (e.g. sports fans littering stadiums)
- in its extreme form, deindividuation can lead to the dehumanisation of victims; this happens when victims are regarded by their attackers as being less than human, especially when the identity of the victim is unknown
- cyberbullying and online harassment, where social cues are absent and the identities of the people interacting are hidden behind avatars or nicknames, which also conceal other identifying features such as gender and age
- internet software piracy, where people can download material virtually anonymously.

Getty Images/Valerie Macon



FIGURE 9.13 Looting at an Apple store in Los Angeles during protests after George Floyd's death (2020)

ACTIVITIES

1 Outline any positive impacts of deindividuation.

2 Copy and complete the table below to describe an example of deindividuation and the impacts of this situation on the micro, meso and macro levels of society.

Example of deindividuation	Impact

Extended response

3 Assess the impact of deindividuated people on society. Refer to course concepts and examples in your response.

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Significant studies on deindividuation

The 1971 Stanford Prison Experiment by psychologist Philip Zimbardo is well known for showing how people display aggression in deindividuated situations.

ACTIVITIES

Research the Stanford Prison Experiment before watching the video documentary and copying and completing the information in the table below.

Stanford Prison Experiment

Watch this documentary (approximately 50 minutes) about the experiment.

Aspect	Details
Source	
Social context	
Purpose	
Process	
Ethical issues	
Outcomes	
Conclusions / Implications	

The BBC Prison Study

A similar experiment, the BBC Prison Study, was conducted 30 years later. Unlike Zimbardo's experiment, it had a focus on ethics. The findings about power and the operation of groups have been cited in many academic journals and it is worth comparing the very different results to the original prison experiment. Access this website for more details.

Nonconformity determines boundaries between appropriate and inappropriate behaviour

Society operates on the basis of majority influence and consensus. However, this is sometimes difficult to achieve, given the hybrid nature of societies. People and groups can have competing or contradicting interests that differ from the shared interests of the majority. Nonconformity is a deviation from social norms. It happens when the rules and expectations of a group are violated.

In all groups, shared behavioural guidelines, rules and expectations are established and social relationships are formed. These may be explicit or implicit. Many norms are unwritten and are not frequently articulated so you may only become aware of violating group norms after the fact. They may be communicated through stories, role-modelling and rituals. But, if you act outside a norm, you may receive a 'dirty look'. However, you may also have to display some norms quite frequently, as assurance you still want to be part of that group. Different types of norms include:

- **injunctive norms** – behaviours that are approved of by other people
- **descriptive norms** – perceptions of how other people are actually behaving, whether or not these are approved of

- **explicit norms** – clearly written or spoken
- **implicit norms** – not obvious, you may only know about these when you have 'crossed the boundary'
- **subjective norms** – behaviours that we think others expect of us
- **personal norms** – your own standards and behaviours
- **legal norms** – these are enshrined in law and are established for the common good of the community; the boundaries between appropriate and inappropriate behaviours are very clear here, as are the penalties, such as laws against causing affray, drink driving, graffiti, trespassing, murder and assault
- **moral norms** – nonconformity to these is often evident at a micro level where accountability towards family and friends who uphold similar moral standards is quite high; examples include lying and cheating
- **religious norms** – nonconformity to preached standards can at times be covert; examples include not 'tithing', a Christian Old Testament requirement to give a proportion of one's income to the Church, living with a partner before marriage and polygamy.

Values also determine boundaries. You might become aware of inappropriate behaviours and attitudes by receiving social cues from group members such as verbal reprimand, non-verbal disapproval, social exclusion or social isolation. **Social cognition** can also inform your decision-making.

According to the Schwarz Values Theory, there are 10 basic values that people in all cultures recognise:

1. Self-direction – defining goal: independent thought and action, choosing, creating, exploring.
2. Stimulation – defining goal: excitement, novelty, and challenge in life.
3. Hedonism – defining goal: pleasure or sensuous gratification for oneself.
4. Achievement – defining goal: personal success through demonstrating competence according to social standards.
5. Power – defining goal: social status and prestige, control or dominance over people and resources.
6. Security – defining goal: safety, harmony, and stability of society, of relationships, and of self.
7. Conformity – defining goal: restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition – defining goal: respect, commitment and acceptance of the customs and ideas that one's culture or religion provides.
9. Benevolence – defining goal: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. Universalism – defining goal: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

SH Schwartz, 'An overview of the Schwartz Theory of basic values'. *Online Readings in Psychology and Culture*, 2012, 2(1):5–7.

Other specific social norms, when violated, highlight just how inappropriate some behaviours are, such as:

- 'hooking up' with a boyfriend or girlfriend in the schoolyard
- talking loudly on a mobile phone on public transport
- swearing at shopkeepers

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- asking someone at work when they plan to retire
- asking someone to tell you how much they are paid in their job
- taking a 'sick day' off work when you are not really sick.

ACTIVITIES

Watch to the TEDx Talk 'The secret life of social norms' by Michele Gelfand (17:45 minutes).



The secret life of social norms

1 Name a range of social norms, or 'puzzling trends' as the speaker refers to them, that are acceptable in one country but not another.
2 With a partner, discuss the following: Is it possible for a culture to be devoid of norms, or would new norms develop?
3 Explain the concept of the 'tight and loose' continuum of social norms and complete the following table using the examples provided in the TEDx Talk.

Characteristics of tight cultures	Characteristics of loose cultures
Order Stability	Open Creative
Examples	**Examples**
Singapore – ban on chewing gum	New Zealand

4 Analyse the relationship between social class and social norms. To what extent does 'class' determine the boundary between what is appropriate and inappropriate behaviour?
5 Record a verbal response to the TED Talk on a device accessible to you. In particular, refer to how social norms can be used to improve societies. Be prepared to share your response.

Deviant behaviour has been labelled by some people as 'sick', 'weird', 'immoral' or 'illegal' because it doesn't reflect social norms at the time. However, norms change over time, as do laws. Some norms that were once taboo topics are slowly becoming part of our social fabric. This is because some things have become so commonplace that people no longer consider them deviant. Some changes to norms that have reflected a more positive and inclusive approach and acceptance by the majority are associated with mental health, marriage equality, concepts of gender, and addressing the needs of Indigenous groups and migrant communities.

ACTIVITIES

1 Identify the different types of norms.
2 Provide examples of social norms that, if broken, indicate inappropriate behaviour in the following situations:
   - **a** in a lift
   - **b** at a restaurant
   - **c** in a school assembly
   - **d** while using your mobile phone
   - **e** on a bus or train.
3 Discuss the boundaries of digital norms. How do you know if a certain online interaction is appropriate or inappropriate?

ACTIVITIES

4 Explain how nonconformity determines boundaries between appropriate and inappropriate behaviour.
5 Do you agree or disagree with Schwarz's Values Theory? Provide reasons for your response.
6 As a class, develop a list of 10 values that you think are universal.

The social costs and benefits of nonconformity

n. Conformity

Look further into the upside and downside of conformity.

At times nonconformity is celebrated and provides a refreshing change to the status quo. It is needed to test the constraints of modern society. Researcher Andrew Bergerson states that nonconformists present themselves the way they do because they believe they are ethically superior and have a greater self-concept. However, he goes on to say that others, such as fascists and racists, also see themselves as nonconformists. At times, nonconformity is completely inappropriate and may lead to causing someone or something harm.

The costs and benefits of nonconformity for the wider society are listed in table 9.2.

TABLE 9.2 The costs and benefits of nonconformity for the wider society

Costs	Benefits
• Widespread suspicion of nonconformist groups • Perpetuating effects – may stimulate more deviance, descending into further disarray • Diverts resources away from some areas in need and focuses on a few 'vocal' nonconformists • Unproductive deviance, e.g. vandalism • Structural violence and inequality • Disruption of social order and social control leading to social dislocation and exclusion of some groups • Intergroup aggression and tension • Anti-authoritarian problems • More time-consuming and costly decision-making processes due to disagreements • Flow-on effect to others in society, e.g. Australians travelling to Syria to fight with Islamic State militants • Marginality of some groups and unequal access to resources	• Clarifies social norms and makes boundaries more obvious, causing society to define, adjust and reaffirm social norms • Serves as a precursor for change, e.g. Martin Luther King and the civil rights movement • Increases unity within a group – deviance may remind people of something they value – then strengthens that value • Challenges the status quo, e.g. uni students opposing government policies • Highlights recognition and the need for human rights to be afforded to all • Seeks to celebrate differences within society, e.g. the Gay and Lesbian Mardi Gras parade • Social media can be used to inform and educate the public about various regimes and practices that impinge on human rights • Spurs social change • Creativity, innovation and entrepreneurialism

INSIGHT

GROUP NORMS IN RWANDA

Paluck (2009) readjusted group norms for the benefit of wider society in Rwanda. The use of radio 'soap operas' to address prejudice and reduce ethnic tensions between the Hutus and Tutsis in Rwanda was successful. Each soap opera demonstrated positive social interaction across ethnic lines. Through exposure to these new 'norms' and ways of conforming, the radio shows significantly altered how listeners perceived their communities. Listeners modelled their behaviour on what they heard, including acceptance of non-traditional marriage arrangements, increased tolerance of nonconformity, and heightened empathy for genocide survivors and prisoners of the Rwandan genocide.

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The costs and benefits of nonconformity for individuals are listed in table 9.3.

TABLE 9.3 The costs and benefits of nonconformity for individuals

Costs	Benefits
• Erodes trust between family members and peers • Social exclusion • Stigmatisation, such as in the case of gender nonconformists • Psychological damage and uncertainty about acceptance • Confusion about identity and predictability of personal interactions • Not feeling secure/safe • Fear of victimisation • Labelled for life after a 'deviant' act • Censure/disapproval	• Open and free expression of individual identity • Acute awareness of legal, civil and political rights • Independence, agency and rational choices • Inferences of greater status and competence • Celebration of diverse individuals within society, e.g. LGBTQIA + people • Creation of **communitas** • Recognition that one person has the power to make significant change, e.g. Rosa Parks • Opportunities for peaceful nonconformity • Greater participation in public life • Increased knowledge, flexibility and participation • Strengthened viewpoints and empowerment

Communitas
Unstructured community where everyone is equal

Malala Yousafzai is a Pakistani activist. While still at school, she was a nonconformist who deviated from social norms. At significant personal cost she protested against the Taliban in favour of girls' educational rights, but has now also instigated change at a global level – her nonconformity has benefited society.



Alamy Stock Photo/Everett Collection Inc

FIGURE 9.14 Malala Yousafzai

ACTIVITIES

1. Imagine you are living when your grandparents were teenagers. How do you think nonconformity was perceived and dealt with then?
2. Using an example, evaluate the benefits of nonconformity for society.
3. Using an example, evaluate the costs of nonconformity to society.
4. How might nonconformists such as Malala Yousafzai be perceived by the others in Pakistan and around the world?
5. When you see, hear or interact with an obvious nonconformist, what are your initial reactions?
6. Using an example, evaluate the benefits of nonconformity for individuals.
7. Using an example, evaluate the costs of nonconformity to individuals.
8. Access the website to watch the video, 'The power of nonconformity' by Grant Cox (2013). Here is a set of questions to consider before, during and after watching the TED Talk to supplement, complement or extend what is being addressed in class.

   Before watching

   a. Define the following key terms relevant to the video: nonconformity, identity, values.
   b. Think about the benefits of **social cohesion** for society.

The power of nonconformity

ACTIVITIES

While watching

(You may need to pause and/or replay to gather all the answers.)

c Outline the role of nonconformity in achieving individual or group recognition. Provide an example.

d In what ways can nonconformity trigger innovation? Provide an example.

e Explain how nonconformity can provide a 'voice' to some individuals and groups. Provide an example.

After watching

f Can deviance play a positive role in society? Support your response with evidence.

g To what extent does nonconformity boost an individual's or group's identity?

The impact of agenda setting on attitude formation

What are attitudes?

An attitude is a positive or negative view of something. It involves an evaluation of an issue, idea, object, event, activity or situation. Ambivalence towards these things is also considered an attitude. Ambivalence means a person holds both positive and negative views about something. Attitudes can be formed by an individual's or a group's experience of the past in addition to their current circumstances, which can, in turn, affect behaviour. For example:

- people may show heightened sensitivity if they are directly affected by an issue
- coalitions and alliances may form to bolster support for a certain position
- people with a strong conviction can influence others
- political parties capitalise on changing attitudes of the public to ensure votes
- people can demonstrate a learnt tendency to react in a particular way to certain issues.

What is agenda setting?

Agenda setting is sometimes related to the media and its ability to manipulate public perception of issues by concentrating on just a few key issues and topics. Researchers Maxwell McCombs and Donald Shaw developed the Agenda Setting Function Theory (and coined the term 'agenda setting') after studying North Carolina voters during the 1968 US presidential election. They found a significant link between issues that voters thought were important and what was covered prominently in the media.

The Social Dilemma

Have you seen *The Social Dilemma* (2020)? It's not just about algorithms making social media addictive; it addresses the reasons for, and implications of personalised news feeds. Everything you click on helps to further select stories that impact your perception of reality.

Agenda setting by the media is about harnessing the power of people to influence public opinion. By carefully selecting the stories they broadcast and presenting limited viewpoints, they are able to use public opinion to influence public policy. However, other research suggests that the general public is affected the most but the policymakers themselves are not as affected because they cannot change their priorities easily.

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Agenda setting is achieved through frequent and prominent coverage of news items so that the audiences come to regard an issue as important. A range of tactics is used to indicate the importance of an issue and develop attitudes in consumers, including:

- appearance of these news items on the front page
- a large font size for the heading
- the use of graphics
- inclusion of expert quotes and statistics
- online availability
- online interactivity.

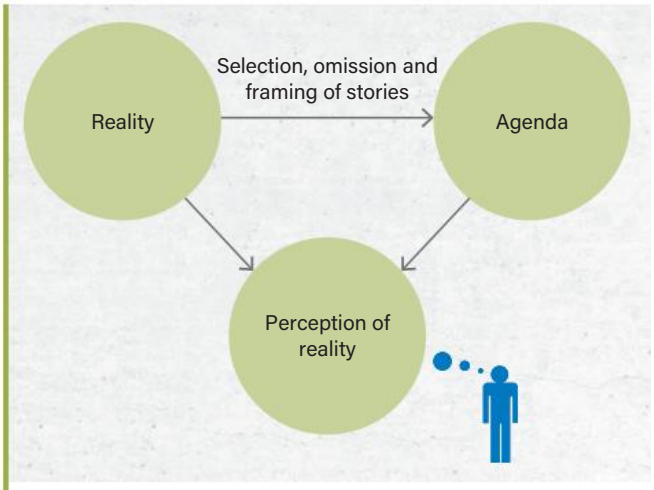


FIGURE 9.15 The processes of the Agenda Setting Function Theory

The Agenda Setting Function Theory

Visit this website to watch a video that illustrates and explains the Agenda Setting Function Theory in simple terms.

Consequences of agenda setting

The effects of having no choice about the messages we hear and the consistent approach to certain views in order to shape our thoughts has quite profound effects on attitude formation. It means particular groups in society may be unfairly targeted and portrayed in an unjustifiably positive or negative light. This creates a need for social and cultural literacy when engaging with media. Some consequences of agenda setting:

- the demonisation and dehumanisation of some groups may happen as a result of significant news coverage that is disproportionate to the issue at hand. For example, former US President Donald Trump's construction of a large wall at the US southern border was aimed at preventing Mexicans migrating to the United States, but ultimately served his political agenda. Some nonconformist groups – such as the Bra Boys of Maroubra, Sydney, and extremist religious groups – have also been the subject of agenda setting.



Alamy Stock Photo/Contraband Collection

FIGURE 9.16 Trump's wall and use of media served his political agendas.

- people tend to form an opinion about a group immediately rather than adopt a neutral position before investigating further. They do not engage in comprehensive analysis, but instead rely on the manipulated information that they have seen over and over again. This is called 'priming' and it is a tactic usually used in relation to sensitive political issues that audiences, it is assumed, do not have much knowledge about.
- the salience of issues influences observable group behaviours. For example, if bikie gangs are featuring prominently in the news, the general public tends to be more alert and aware of anyone wearing the stereotypical leathers, displaying tattoos and riding a motorbike.
- strength of public opinion increases as news coverage increases. For example, some religious groups have attracted immense attention in Australia and the news media plays upon Caucasian people's emotional attachment to the Judaeo-Christian norms in Australian society, instilling fear and seeking to create rapid judgements of other religious groups.
- framing stories takes place at the macro and micro levels. Although this is a necessary tool for relaying complex issues in a simplified manner, journalists present stories in a way that resonates with the public and influences its perception by using anecdotes and **stereotypes**.

ACTIVITIES

1 What is an attitude and how is it formed?
2 Define the term 'agenda setting'.
3 Explain how the media sets its agenda.
4 Assess the impacts of agenda setting on attitude formation.
5 Examine a range of media reports from television, radio, the internet and social media.
   a What issues were covered in relation to groups and individuals?
   b Think of a specific group. How can it set its own agenda?
   c Can you find a correlation between news stories that are given prominence?
   d Which tactics have been used to enhance the prominence of issues presented?
6 To what extent does media coverage influence your attitude towards the individuals or groups mentioned?
7 How has social media such as Twitter and Facebook enhanced the media's ability to set agendas?

How ideologies, values and behaviours of one nonconformist group influenced others and led to social change

Nonconformist groups are extremely important in instigating social change. If the world were full of conformists, there would not be as much diversity in art, music, film, politics, business and every other aspect of society. Many groups draw attention to current inequalities, failings or abuses and target the relevant governments. Positive social change takes place when the authorities alter their practices and policies. Some well-respected nonconformist groups have been responsible for improving the life chances of people at macro, meso and micro levels.

The Black Panther Party was a nonconformist group that instigated social change. It began in 1966 in California, in response to police brutality against African Americans, so members carried weapons while on 'citizens patrol', unapologetic about their cause as liberators. Figure 9.17 shows the ideologies, values and behaviours of this group that led to social change.

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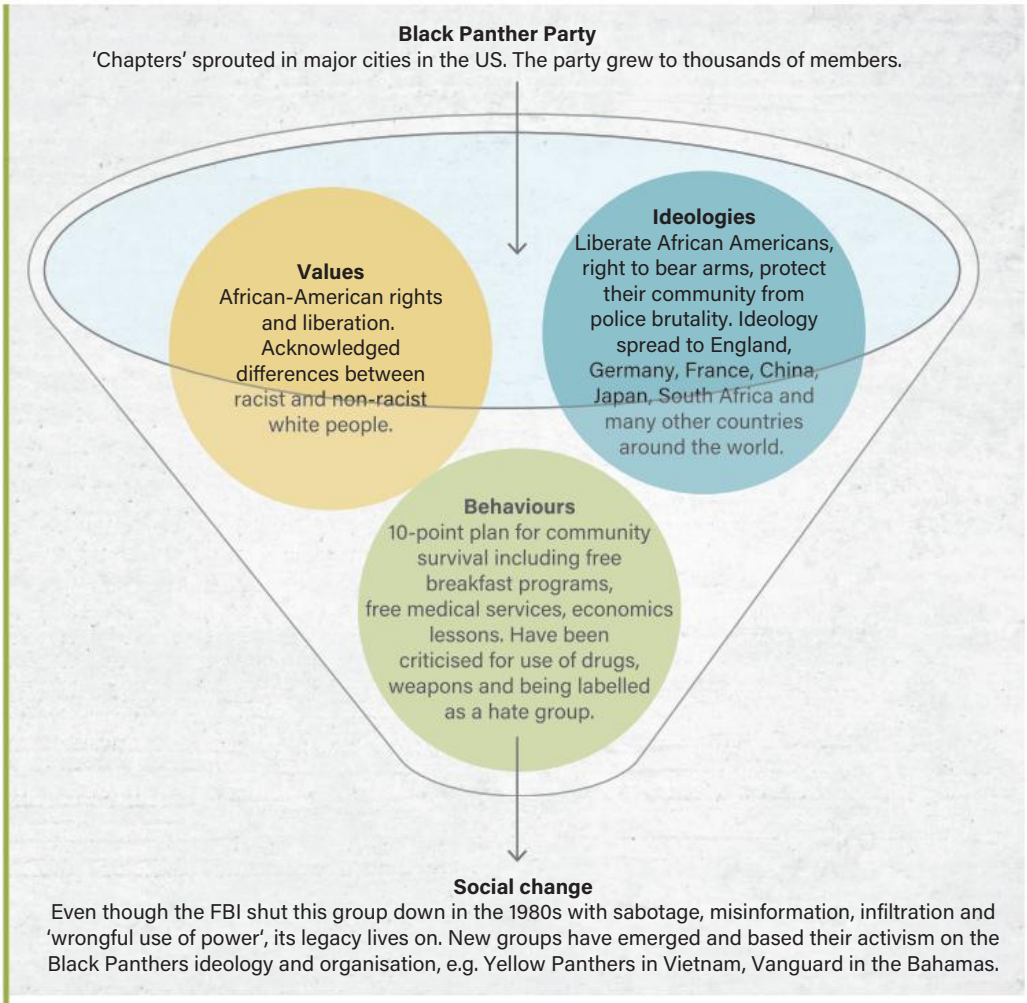


FIGURE 9.17 Ideologies, values and behaviours of the Black Panther Party

INSIGHT

DIGITAL TRICKSTERS: HACKTIVISM AS A FORCE FOR SOCIAL CHANGE



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FIGURE 9.18 The Guy Fawkes mask is often used by members of hacktivist groups such as Anonymous to conceal their identity.

One of the cultures that has risen to prominence in the internet age is that of hackers, those hyper-computer-literate types who delight in digital mischief – sometimes for good, sometimes for evil, and sometimes just because they can. They break into the networks of governments and organizations, banks and corporations. They might deface a website, control its traffic, or steal documents and data. In the past decade, two of the biggest names in hacking have been *Wikileaks*, the online whistleblowers' outlet led by Julian Assange, and Anonymous, a leaderless collective that has come to be associated with the image of Guy Fawkes, an English Catholic revolutionary who was hanged in 1606 and is still burned in effigy annually in Britain.

...

Gabriella Coleman, the author of *Hacker, Hoaxer, Whistleblower, Spy: The Many Faces of Anonymous* ... discusses the evolution of Anonymous ....

'Anonymous were never poised to be activists,' Coleman said. 'There was this big accidental turn that came about because they started going after the Church of Scientology. I decided to follow them because I was already working on a project about geeks and hackers and Scientology.' ... It represents everything hackers hate.

Many journalists have attempted to pin down exactly who or what Anonymous is, to little avail. Certainly, some Anonymous hacktivists have been exposed, arrested, and even prosecuted for cyber-crimes, while others who identify under the banner of Anonymous would never break the law to achieve their goals. Still others would break some laws and not others, depending on their personal morals and ethics. Members of Anonymous — called anons — eschew personal credit and outright displays of leadership, and while they collectively emphasize the importance of free speech, conduct codes on their IRC (Internet Relay Chat) channels are strictly enforced. Coleman joined the anons' IRCs and gained their trust, always remaining transparent about being an academic researcher working on a book project.

...

The ins and outs of Anonymous subcultures, break-off groups, rebellions, and morphing identities are detailed by Coleman like an adventure tale, with banks getting hacked, political uprisings supported, vigilante justice being wrought, and the sort of perpetual infighting that characterizes many grassroots movements. In terms of moral flexibility, Anonymous is reminiscent of government, where it can be impossible to tell what anyone's true motive for running for office or serving the public actually is. The topic is so frustrating that Coleman said she has stopped writing articles about Anonymous unless the angle is highly specific. In her lecture, she offers six or seven reasons why Anonymous isn't considered a cyberterrorist group by the government, and has risen in public esteem even as Wikileaks has fallen out of favor.

Coleman's research shows that prior to Anonymous, hackers did not hack with the intention of procuring documents to leak to journalists. 'This is a kind of prototype that Anonymous brought into being that now other hacktivists use — and also probably nation-states as well,' she said. 'The hacker world has created a kind of milieu that encourages truth-telling in combination with a willingness to take a risk to do so. There are all these iconic moments in the history of hacking that become a cultural resource from which other hackers draw. The number of hackers willing to risk jail time is small — yet pretty big in comparison to other groups of professionals. Look at academics. We're total wusses. It's just incredibly hard to whistleblow, anonymously or non-anonymously. The history of society shows that whistleblowing doesn't right all wrongs, but it's an important start to the process.'

Jennifer Levin, 'Digital tricksters: hacktivism as a force for social change', Pasatiempo website, 19 January 2018.

ACTIVITIES

1. How can nonconformist groups achieve social change?
2. Describe the ideologies and values of the Black Panther Party and state how these can lead to social change.
3. Why is Anonymous perceived as a nonconformist group?
4. Conduct further research on the group Anonymous to answer the following questions.
   - **a** How did the group originate?
   - **b** Outline Anonymous group norms.
   - **c** Provide one example of how the ideologies, values and behaviours of Anonymous have influenced others and led to social change.

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FOCUS STUDY: SATMAR COMMUNITY, WILLIAMSBURG, NEW YORK

HISTORICAL AND SOCIAL DEVELOPMENT OF THE SATMAR

Satmar is a sect of Hasidic Judaism, considered ultra-orthodox (extremely strict) in their beliefs and practices. They have broken away from mainstream Judaism to form their own close-knit communities, differentiating themselves through unique dress codes, language (Yiddish), rituals and customs. They are strong **anti-Zionists** and reject many aspects of modern life.

There are a number of Hasidic communities located across the globe, mainly in Eastern Europe, but Williamsburg in New York is one of the largest. It is also one of the fastest growing, as most families have between 8 and 12 children each.

A symbolic boundary called an *eruv* marks the area within which activities can take place on the Sabbath, which is a day of rest.

While the roots of Hasidic Judaism date back to the 1750s, the Satmar community in Brooklyn was established by Joel Teitelbaum in 1946. He actually founded the **Satmar dynasty** earlier, when he succeeded his father as the leader or Rebbe (Rabbi) in 1906. At the time, he lived in the town of Satu Mare, Hungary, and focused on purity. Many of the practices undertaken by Satmar today stem from his teachings that the Jewish Messiah will arrive when adherents are worthy of redemption. In the meantime, the Satmar are to remain clean and pure by performing the *mitzvot* (ritual cleansing bath). If they are not clean, the Messiah will not come to save them.

Anti-Zionism
Anti-Zionism is opposition to the modern state of Israel (this is different from anti-Semitism, which is hostility and prejudice towards Jewish people)

Satmar dynasty
The community is led by a spiritual leader, and it continues to operate even if the original leader dies; usually a family descendant takes over leadership

The Holocaust of the Nazi regime during the Second World War caused extreme trauma for millions of people, and Rabbi Teitelbaum and his followers were among those severely affected. Most, if not all, were persecuted by Hungarian and German troops, forced into the Satu Mare ghetto where some were murdered, and others were deported on trains bound for the Auschwitz–Birkenau death camp. According to the International Commission into the Holocaust of Romania, six trains left the city carrying nearly 18 863 Jews, 14 440 of whom were killed.

Rabbi Teitelbaum escaped via Switzerland to the United States of America and founded the Satmar community in Williamsburg. He brought with him all the ideas he had implemented previously. The community was named after the town the rabbi was from, as was customary at the time. He set about living and enforcing a purer life than ever before. He has since died, but his descendants carry on the strict traditions, living a life they believe is worthy and holy until their Messiah returns to save them. The development of this group in New York is primarily due to the founding charismatic leader.

Zealotry is also a key factor in the social development of Satmar. Rabbi Teitelbaum's intolerance of other perspectives, beliefs or opinions went uncontested. Asking questions inferred the community member was 'doubting' and their faith was at risk. He pushed a clear and simple message that was easily understood by others, who also demonstrated an extreme devotion to their beliefs.

Some crucial historical developments in Hasidic Judaism are indicated in the timeline in figure 9.19.

Torah
Jewish law, found in the first five books of the Hebrew scriptures

Shtibel
The Shtibel is a gathering place for prayer, festivities and social purposes, different from other institutions in Satmar life such as the synagogue and study hall

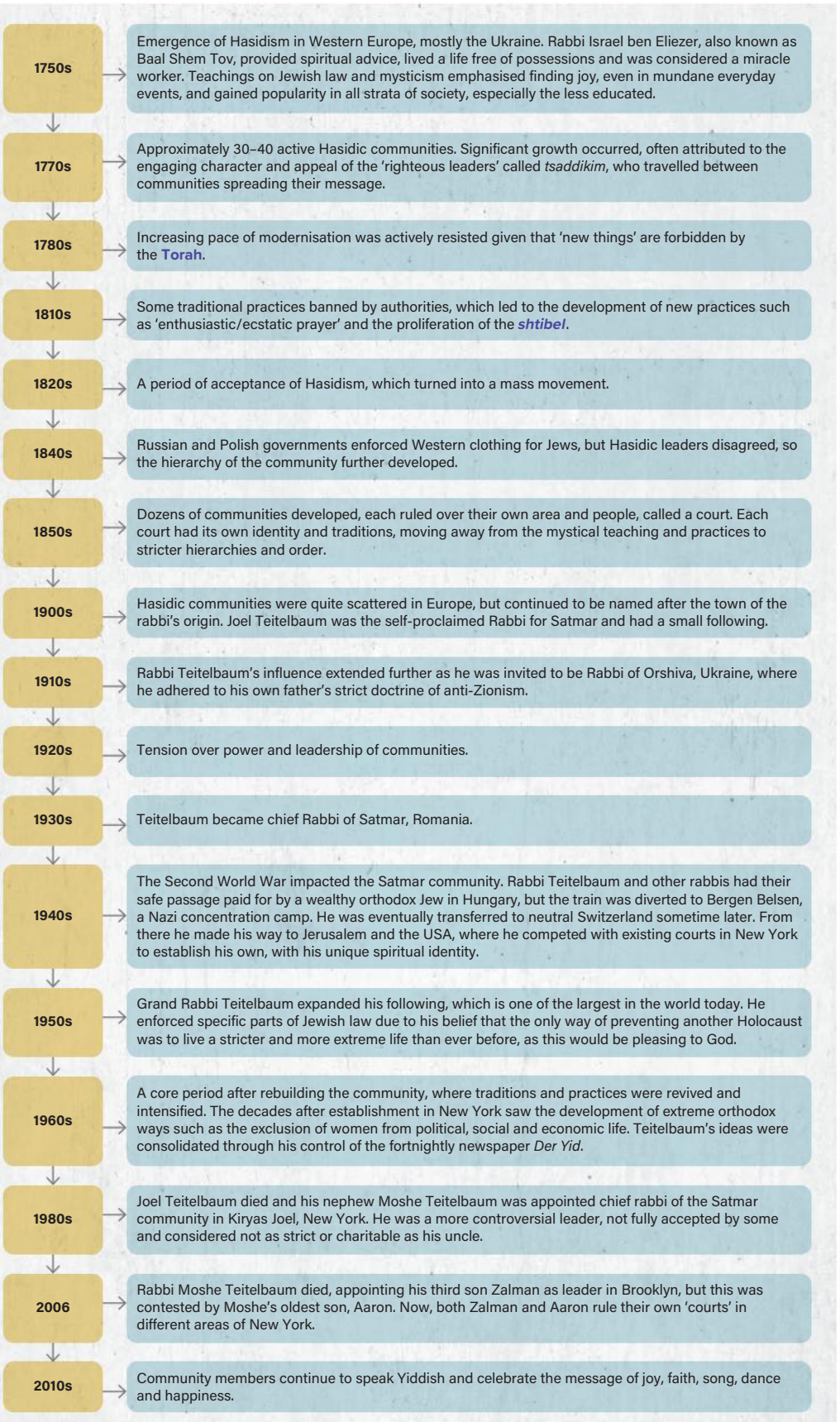


FIGURE 9.19 Timeline of crucial historical developments in Hasidic Judaism

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ACTIVITIES

1 Where is Williamsburg located?
2 Outline the social conditions that led to the establishment of Satmar.
3 Describe the development of the Satmar group since its inception.
4 How does the Satmar **worldview** differ from your own?

THE ROLE OF STATUS, AUTHORITY, POWER, PRIVILEGE AND RESPONSIBILITY IN THE SATMAR COMMUNITY

Satmar social structure is static, so it doesn't change. The hierarchies are steeped in centuries-old traditions. The single most authoritative force in the community is God and His divine presence, as the most powerful and supreme being.

The rabbi is considered a 'righteous' person, whose authority is usually inherited from his father. He is the male leader of the 'court', the administrative head of the community. Currently, the Williamsburg and Kiryas Joel courts comprise approximately 80 000 people. The rabbi is also expected to provide a range of services, such as administering blessings, choosing occupations for members and providing spiritual or moral guidance.

The responsibilities of a rabbi are to set aside time for daily study of the Torah and to interpret Jewish law and teachings; for example, those of the *Talmud* and *mitzvah*. He delivers regular sermons with meaningful messages by way of educating the court. As head, his responsibility is to lead a life beyond reproach, role-modelling preferable personality traits, lifestyle, family relations and professionalism. Followers are expected to consult with the rabbi on important matters.



CC BY-SA 4.0

FIGURE 9.20 Grand Rabbi Zalman Teitelbaum of Satmar, Williamsburg

The *Vaad* is a council of Satmar leaders that operates like an ethics committee, holding a great deal of power over community members. Its responsibility is to regulate the actions of the community, such as enforcing a ban on internet access. Men are allowed smartphones; however, the *Vaad* deactivates web browsers and installs filters so content from the outside world cannot 'pollute their minds' or expose them to the 'promiscuous ways of outsiders'.

Satmar couples rely on a matchmaker (*shadchanim*). Many marriages are arranged between families – it is traditionally the responsibility of parents, who provide information to the matchmaker about their child and specify what kind of spouse they are looking for to join the family. The art of matching the right male and female can be controversial at times because of perceived devoutness to religion, status in society, performance at school and family background and connections. Most, but not all, matchmakers are female and earn upwards of $1000 per couple. Given the emphasis on family and marriage, matchmakers have a high level of status in the Satmar community. Teenagers are often married young, from 18 or 19 years of age.

Alamy Stock Photo/Sipa USA/Lev Radin



FIGURE 9.21 Satmar men in Brooklyn, New York

Men are the voice and face of the Satmar community. They control the family at a micro level, reinforcing patriarchal structures in all activities. Men are obliged to study the Torah and attend daily prayer services. Boys are permitted to complete their schooling. Only men can drink alcohol, drive cars, have smartphones, sit at the front of the bus and access leadership positions.

Women are heavily discriminated against, being of a much lower status than men and having no authority. Ex-Satmar and author of the book *Unorthodox* (2012), Deborah Feldman, explained that it is the women's responsibility to reproduce; women often have 8 to 12 children, with the aim of making up for the 6 million Jews lost in the Holocaust. Given women have the power of childbirth, men need to control them. Women have been told they are dirty and shameful. They are less educated and less visible in society and therefore their activities are less documented.

Reflections from Frieda Vizel n.

Read this personal reflection on the gender divide and modernisation of the Satmar community from the perspective of Frieda Vizel, a woman who lived there.

Satmar are paradoxically both privileged and vulnerable at the same time. Collectively, by voting as one large mass or 'bloc', the Satmar wield some degree of power by aligning themselves with and even donating thousands of dollars to certain politicians or parties. In return, they benefit from social isolation and reduced interference in education. In 2016, it was also claimed that a disproportionate number of households were benefiting from housing subsidies.

Overall, Satmar try to live a modest lifestyle, and many families even live in poverty (see table 9.4). However, the community is also vulnerable. In August 2020 they were the target of the anti-Semitic hashtag #Jewishprivilege, with connotations that Jews are synonymous with 'white privilege' and receive advantages from the 'West'.

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TABLE 9.4 Poverty rates in communities with larger populations of Hasidic Jews

District	Population	Persons in poverty	Persons in poverty (%)	Median household income (US$)
Borough Park, New York	105 913	21 818	20.6	36 893
Lakewood, New Jersey	100 758	31 738	31.5	42 993
Spring Valley, New York	32 603	8607	26.4	45 355
New Square, New York	8 357	5850	70.0	21 773
Kiryas Joel, New York	23 094	12 863	55.7	26 341
Williamsburg, New York	33 769	17 965	53.2	23 188

United States Census Bureau, www.census.gov

Whatever the perspective, it is clear that the Satmar is a unique group of people, who are extremely focused on conformity. For them it is actually the concept and pursuit of individuality that is a privilege.

It should be noted that there are exceptions to all the above information; as in any community, there are success stories and causes for concern. For example, men have left the community, women have forged their way in the world, rabbis have been accused of fraud, leaders have been convicted of sexual abuse, fathers have taught their children secular maths, mothers have read secular books to their children, smartphones and computers are used for business and messaging apps are prolific, sharing gossip and news from around the world.

ACTIVITIES

1. Describe the social structure of the Satmar community.
2. Outline the roles of power and authority in the Satmar community.
3. Assess the implications of the gender divide within the community.
4. To what extent does responsibility influence conformity within the community?

COHESION, COMMUNITY AND IDENTITY IN THE SATMAR COMMUNITY

Group cohesion and conformity are the keys to continuity for the Satmar; the group is somewhat exclusive. Those who are born and raised ultra-orthodox are most likely to remain that way. Joining the group is possible but not common. There is a stringent process and a series of physical acts and approvals that need to take place. Speaking the common language of Yiddish is a source of cohesion, binding members together to the exclusion of all others.

Cohesion is generated through common beliefs and a high degree of religious observance and rituals, such as praying three times a day. It is through this keeping of the commandments that the Satmar hope to repair the world, reunite God's chosen people and bring about the arrival of the Messiah. Traditions are passed down through multigenerational households. Deindividuation may be evident through the group taking on its own identity, where all group members wear similar clothes, like a 'uniform'.

Satmar is not just an offshoot of Judaism; it's a sect with a unique all-encompassing lifestyle and ideology. The Talmud, which comprise many volumes, is the collection of all Jewish laws and traditions. The Talmud provides interpretations of Jewish scripture and related commentaries, and contributes to group cohesion. Studying one page a day would take 7.5 years, the end point of which is cause for celebration. Satmar women are not permitted to read it, once again preventing them from learning and understanding in an equal way to men.

Technology and the Talmud

Read about how technology has made the Talmud more accessible; for example, to women.

The sense of the 'group' is facilitated by Satmar adherents who live in close proximity to each other, creating their own neighbourhoods. This separation from general society contributes to their identity. Enclaves have all they need, usually within walking distance, including Kosher shops, schools (*yeshivas*), a prayer house (*shtibl*), a ritual purifying bath (*mikvah*), study houses and the rabbi's dwelling.

Alamy Stock Photo/David Grossman



FIGURE 9.22 A predominantly orthodox Jewish neighbourhood in Brooklyn

A sense of community is created through singing, dancing and music. These aspects have the potential to unite any group across the globe, and so it is for the Satmar. The synagogue is central to spiritual and social interaction, although it still remains divided along gender lines.

Cohesion is reinforced through the schooling system where, from a young age, students study Jewish religious texts, rules, customs and values. Education for both boys and girls is supposed to be equivalent to that available in secular schools; however, this is not the case. Naftuli Moster, an ex-Hasidic Jew from New York said he didn't learn basic English, maths or science at his *yeshiva* and said that students have about one hour per day on secular studies until they are 13; after that, it is non-existent. Secular books are heavily censored, with text and graphics blacked out to prevent exposure to 'unhelpful' concepts. Moster founded the Young Advocates for Fair Education, which raises awareness and campaigns for change in what he terms 'mass educational neglect, subjecting kids to lives of poverty and dependence on government assistance'.

Alamy Stock Photo/Richard Levine



FIGURE 9.23 Study hall (*yeshiva*) in Brooklyn, New York

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The lack of education for females actually contributes to Satmar cohesion. When access to education is limited, so are career opportunities. As such, women are almost forced to stay in their community as they often lack the skills, knowledge and qualifications to thrive elsewhere. They perform their socially expected roles and make the most of what they have and fulfil their obligation to contribute to building the community. Higher education for women is frowned upon. This was evidenced by a decree circulated from New York to other Satmar communities around the world, banning higher education.



Ultra-Orthodox rabbis ban women from going to university in case they get 'dangerous' secular knowledge

Exclusive: The decree seen by *The Independent* warns 'We will be very strict about this. No girls attending our school are allowed to study and get a degree. It is dangerous. Girls who will not abide will be forced to leave our school'

Siobhan Fenton | @SiobhanFenton, Dina Rickman | @dinarickman | Tuesday 23 August 2016 10:46 | 41 comments

FIGURE 9.24 Newspaper headline advising against female education

In the past, loudspeakers were used for communication, with drivers making their way around the neighbourhood, announcing funerals, political causes or community events, for example. Mobile phones have replaced much of this practice but spreading a message around the community still takes place.

The factors in figure 9.25 combine to form a unique identity. Personal identity is not pursued, rather conformity is valued. Collective identity is based on the Satmar community working towards a common goal – to live a life of piety and purity. Being devout and righteous is expected. There is a significant dissociation between what is pure and impure, what is permitted and what is forbidden, with little compromise.

Deborah Feldman said in an interview that she is always aware of her identity as a descendant of Holocaust survivors. She refers to a constant consciousness of the 'group' along with many irrational fears, such as fear of dogs and fear of inspiration. The threat of the outside world as we know it is also used as a tool to create fear of contaminating the Satmar way of life, ensuring that members do not stray far from the group and their beliefs.

Interestingly, the Satmar are anti-Zionist, meaning they do not agree with the state of Israel, proclaimed in 1948, as it is seen as a false end, a test that needs to be rejected prior to the true Messiah arriving. Their worldview is that by ruling Israel, this would threaten their faith and they do not believe it is the right time.

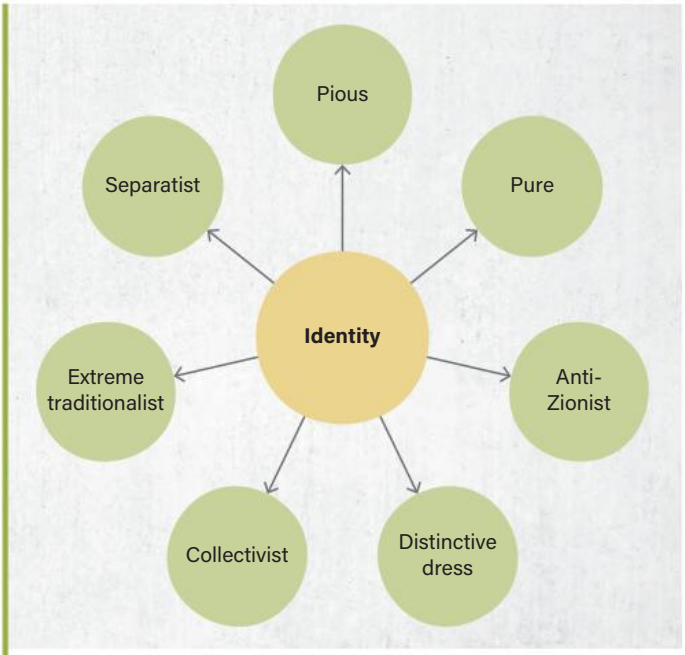


FIGURE 9.25 Characteristics and identity of the Satmar community

ACTIVITIES

1 List a range of characteristics that contribute to Satmar identity.
2 How has social cohesion been achieved in the Satmar community?
3 Describe the sense of community that is promoted within the Satmar community.

GROUP INFLUENCE TO ACHIEVE COHESION IN THE SATMAR COMMUNITY

Undeniably, influence and power are in the hands of male leaders. The rabbi is the highest-ranking Satmar leader. Each member of the community is expected to seek his guidance, advice and approval for important matters.

Since the establishment of the Satmar community in New York, decades of enforcing values and norms has contributed to group cohesion.

Group norms and values

External influences and changes are not tolerated, hence the Satmar norms and values have not changed in decades. The sect has prided itself on *kavod hatzibur*, the dignity of the community, and it is upheld at all times. Group members accept authority without question. Anything other than acceptance is viewed as challenging the status quo, which is absolutely discouraged.

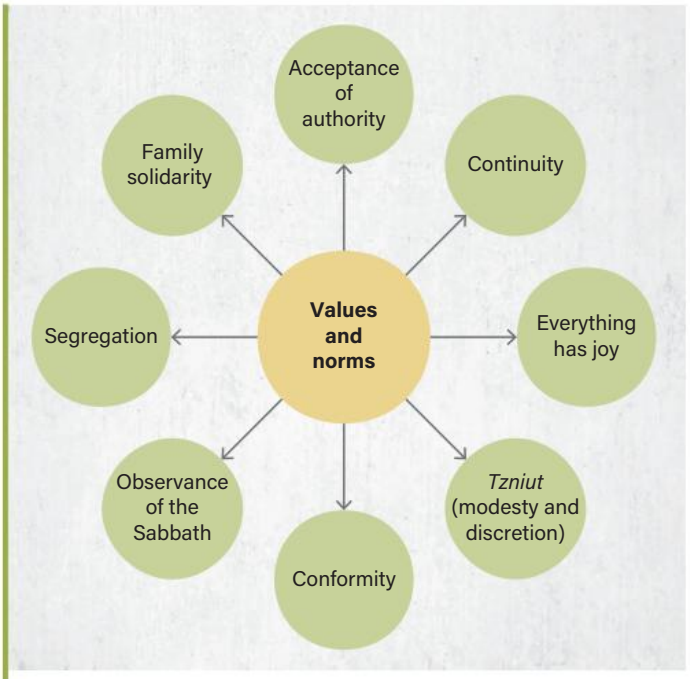


FIGURE 9.26 Social values and norms of the Satmar community

Observance of the Sabbath/Shabbat (Saturday) is crucial, and preparations start on Friday every week. As a holy day, it is a dedicated day of rest, so work-related activities, such as travelling and carrying things, are forbidden. Rabbis not only state that such acts should be forbidden, but any acts linked with those or any acts that may appear to be forbidden, simply should not be done. The following list is of a range of activities typically done in a day, and how they resemble the forbidden activity from the past (indicated in brackets). Activities prohibited on the Sabbath include:

- adding fresh water to a vase of cut flowers (sowing, any activity that causes or furthers plant growth)
- making a bouquet of flowers (making a sheaf)
- separating good fruit from spoiled fruit (winnowing, selecting, sifting)
- brushing dried mud from boots or clothes (grinding)
- cutting hair or nails (shearing sheep, i.e. removing outer covering of a human or animal)
- applying make-up (dyeing)
- braiding hair (weaving)
- drawing blood for a blood test (slaughtering)

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- rubbing soap to make lather, applying face cream, polishing shoes, using scouring powder for utensils or other surfaces (scraping/smoothing the surface of any material by grinding, rubbing, or polishing)
- sharpening a pencil (cutting to shape/altering the size or shape of an item to make it better for human use)
- painting, drawing, typing (writing, making durable marks on a durable material)
- tearing through lettering on a package (erasing)
- opening an umbrella or unfolding a screen (building)
- smoking a cigarette, using the telephone (kindling a fire)
- switching off an electric light (extinguishing a fire)
- setting or winding a clock or watch (finishing off)
- wearing eyeglasses not permanently required (carrying from the private to the public domain and vice versa).

RL Eisenberg, *Jewish Traditions*, Jewish Publication Society (JPS) Guide, 2008.

Differences in gender roles and status are clearly delineated. Affection in public is not permitted and women are confined to domestic duties and raising children. Even at weddings, segregation is evident. Men dance for hours on one side of a white partition in a wedding hall, while women dance and enjoy the event on the other side. The height and sheerness of the partition can vary depending on just how strict the families are. Clandestine norms regulate both life in the community and personal conduct of individual members.

Modesty and discretion are evident in the distinctive dress codes, which clearly identify the Satmar from others and indicate belonging to the group and separation from the secular world. Men have long beards, long side curls (*payot*), dark suits and black fur hats. The hat can cost over $3000 and is made from the fur of several minks; males usually receive one formal hat as a gift when they get married and wear another for more casual use. The prayer shawl for men has a series of knots and tassels that reflect the 613 commandments – a constant reminder of what to do and what not to do.

Women cover their heads with a wig or scarf outside, and a turban inside. Married women have shaved heads.

Allegiance to the family and the group is strong. They are loyal and support each other, often raising funds for group members in need. But there have been multiple claims of sexual abuse and domestic violence going unreported within



Getty Images/Lior Mizrahi

FIGURE 9.27 Scene from an a Satmar wedding, showing the white partition



Shutterstock.com/agsaz

FIGURE 9.28 Satmar men, women and children in Brooklyn

the community as people dare not breach strict moral codes of disrupting the family dynamic. Rather than first alerting the police, group members alert male leaders, as in the case of Nechemya Weberman, a prominent member of the Satmar community who was convicted of repeated sexual abuse and sentenced to 103 years in jail in 2013.

Immersion in a *mikvah* or pool of water is a cultural norm for the Satmar, part of ritual cleansing to achieve purity; this is also bound by many rules and regulations, including:

- There is to be no barrier between the person and the water; for example, no nail polish.
- The pool must contain approximately 575 litres of water from a natural source.
- Women must use it after menstruation, otherwise they are considered unclean.
- Males must use it after ejaculation.
- A bride must use it before her wedding.
- Utensils from a gentile (non-Jewish person) must be immersed.
- The pool must be built into the ground or as part of a building.
- Weekly bathing must occur before Shabbat.
- Adherents must bathe prior to festivals.



Dreamstime.com/Nataliya Pylayeva

FIGURE 9.29 A modern *mikvah* – if people don't have a *mikvah* at home, they can book a time and pay a fee to use a public one.

These norms are closely aligned to Satmar values. When all members adhere to these social and cultural norms, group cohesion is achieved.

Peer pressure

Peer pressure influences behaviour at the micro level in the Satmar community.

Pressure from mothers means that many young women about to be married attend a 'bride school' where they learn what is expected; that is, how to please their husbands, and the basics about sex and reproduction. After the wedding, the social expectation is to start a family. Couples are encouraged not to use birth control. Divorce is contentious and has ended in prolonged legal battles over custody of children. A number of media articles report that, usually, the person seeking a divorce is forced out of the community and excommunicated. Some have left and have never been able to see their children again.

In schools, students are taught not to question anything. They may be publicly reprimanded if they do. Social norms and peer pressure ensure that students do not cross the boundary between appropriate and inappropriate behaviour. Most of the teachers are Satmar women and, in order for their children to attend, parents must agree to maintain certain practices at home for continuity between home and school contexts. Pressure is put on parents to sign contracts about the use of phones and technology; otherwise, children are not permitted to attend.

> There are even enforcers, the Vaad Hatznius — who act as a shadowy 'modesty police,' using harassment, beatings and even home invasions to 'confiscate' cell phones and computers and maintain their strict interpretation of the group's rules about dress and propriety
>
> Allison Yarrow, 'All in the family', *New York Daily News*, September 2013,

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A commonly held belief is that mainstream society does not have the same checks and balances to regulate behaviour, whereas the Satmar have *mitzvit*, a combination of 613 positive and negative commandments for living, and they are expected to know each one. A feeling of guilt may overwhelm members who break the rules.

ACTIVITIES

1. How does the group influence its members to achieve cohesion?
2. How does peer pressure operate in positive and negative ways within the Satmar community??
3. Describe the action of the *Vaad* in relation to the concept of deindividuation.

NONCONFORMITY AND SANCTIONS IN THE SATMAR COMMUNITY

Living in close-knit neighbourhoods means that family life and interpersonal relationships are under constant scrutiny. Any deviation from social norms is swiftly reported and dealt with. Nonconformity to group norms, as happens in any distinct group, is not viewed favourably because it is an overt display of an individual's values misaligning with the group's collective values. Maintaining the status quo is what keeps this community stable.

In some Hasidic groups in New York, anyone questioning or challenging authority is considered a troublemaker (*khitspeh*). Such behaviour is considered selfish and shows that the individual lacks self-control.

Minor misdemeanours are publicly reprimanded. If a teen is caught in Western clothing, watching television, or hanging out with a boyfriend or girlfriend, they are 'counselled'. This may necessitate the parents paying a spiritual leader (usually a non-qualified counsellor) to set the teen back on the path of modesty and piety, bringing the teen back into the fold.

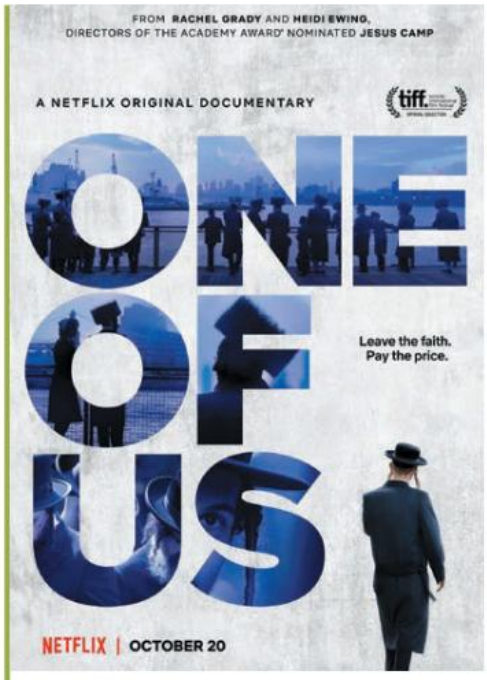
Satmar modesty squads n.

Find out more about the Satmar modesty squads in the *New York Times*.

Gossip is rife, given there is no 'private life' and the pressure to conform to social norms of starting a family soon after a couple's wedding can be crippling in any society, but as Satmar, it is seen as their religious duty to 'be fruitful and multiply'. Stigmatisation occurs mainly for single women. They have no clearly defined role in this group because they are not married and therefore are unable to have children, so they are unable to fulfil one of the commandments. Homosexuality is not tolerated. Group members are often alienated due to their sexuality or when they 'come out' they may choose to leave the community because they are unable to reach self-actualisation in their environment.

Threats and harassment have been reported in the *New York Times* and *Wall Street Journal* by ex-Satmar community members. For a business owner, the price of nonconformity, such as speaking out, testifying in court or disagreeing with a spiritual leader, is loss of trade. Physical and financial threats were relayed in *One of Us,* a documentary that follows the lives of three group members over a period of years as they leave the Satmar community.

Parents have been threatened by the *Vaad* if they are found to have a second secret phone, or unfiltered access to the internet, the sanction being their children may be expelled from school. This would bring immense shame to the family.



Alamy Stock Photo/©Netflix/ courtesy Everett Collection

FIGURE 9.30 *One of Us*, a documentary about three Satmar community members

Public shaming is a very effective sanction purely because of the power of the group. Posters have been stuck to telegraph poles and in shop windows, publicising the image and name of a group member who has engaged in unacceptable behaviour, such as having an affair.

The Satmar have a wall of shame, showing photos, names and details of anyone suspected of wrongdoing, anyone who has deviated from accepted norms and disrespected the community and the name of God. Access to technologies means the wall of shame is now available on the internet too.

Exclusion/ostracism from the community is the most severe sanction for noncompliance with Satmar rules and norms. It is also the most powerful, because an individual's entire support network, social contacts and livelihood dissipates. Combined with inadequate education, the individual is powerless in the wider society they have been taught to fear.

ACTIVITIES

1. Describe the attitudes of Satmar to nonconformity.
2. Suggest why there are so many rules compared to Australian society.
3. Assess the effectiveness of sanctions for breaking Satmar rules.

INTERACTIONS BETWEEN THE SATMAR COMMUNITY AND WIDER SOCIETY

The Satmar limit interactions with wider society because they are preoccupied with keeping themselves spiritually clean, so they eliminate any possibility of contamination. To this end, they reject popular culture and other media including television, the internet in general, movies and books as each contains what is perceived to be morally dangerous content. They physically and psychologically separate themselves from outsiders as a mechanism for self-protection, in case they are tempted. They consciously set themselves apart from others and are visibly noticeable.

As such an insular group, anyone who notifies the secular world of incidents or insular practices is labelled as a snitch (*moser*), a rat or worse, akin to traitor, for betraying their fellow group members.

Tour operators, such as Brooklyn Unplugged, NY Like a Native and Frieda Vizel, formerly a Satmar member, take sightseers through the community in Williamsburg, so they can get a glimpse of what life is like and see just how different it is. Tourists visit Satmar bakeries, look at the architecture, pass by a synagogue and learn about some of the customs. Some Satmar have expressed frustration at constantly being photographed, which is an invasion of privacy.

Stephen Yang



FIGURE 9.31 Tourists taking photos in the Satmar community

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Anti-Semitic attacks (violent assaults on Jews) affected this community in January 2020, creating a sense of fear and insecurity. Rabbis liaise with the New York City Police Department (NYPD) as negative interactions seem to be on the rise. At times, Nazi swastikas have been graffitied on shop windows or walls and the easily identifiable Satmar have been the subject of unprovoked hate crimes.

Positive and negative interactions are increasingly taking place online. Some people such as Jacob Kornbluh, a Hasidic political reporter for *Jewish Insider* who has tweeted well over 130 000 times, use Twitter, while others use Instagram and TikTok to build their followings.

Hostility towards the Satmar is embedded in anti-Semitic content. Comments and harassment by outsiders remain unpoliced due to relative anonymity in the virtual world.

INTERACTIONS WITH THE SATMAR COMMUNITY

Technology has facilitated interactions with the Satmar. You can join an Airbnb experience with Yoni in New York – a one-hour tour conducted via Zoom for about AUD15.

Some women work, mostly before they have children and then after they have grown up, but they rarely become the head of a business. That is a male's domain. Technology has proven to be highly lucrative for some, building multimillion-dollar businesses on Amazon marketplace as third-party sellers.

> There's an estimate passed around third-party Amazon consultants that claims 7% of all Amazon third-party sales originate from a single zip code in Brooklyn, and that Orthodox Jewish-owned businesses make up 15% of marketplace sellers.
>
> Leticia Miranda, 'America's Orthodox Jews are selling a ton of the products you buy on Amazon', *Buzzfeed News*, 4 September 2019.

ACTIVITIES

1. To what extent do positive interactions conform to the wider society's expectations and social norms?
2. Discuss the idea that negative interactions with the wider society create the strong stereotypes of Satmar.

PERCEPTIONS OF THE SATMAR

Outsiders may perceive the Satmar as a cult and an extremely disillusioned group of people, while others are fascinated by them in a place like New York. As it is quite an elusive community, this has fuelled the fascinations. Overwhelmingly, the stereotypical perceptions of Satmar are that they are highly restrictive and male dominated.

The Satmar have their own guards or 'watchers' (*shomrim*) who regulate behaviour in the neighbourhood. *Shomrim* act like police, and even drive in vehicles that resemble police cars. They are unarmed, but trained in restraining people to make a citizen's arrest for crimes such as bicycle theft and robbery. The New York City Police Department (NYPD) has at times criticised the *shromrim* for not notifying the proper authorities sooner after a crime has taken place.

Perceptions of the Satmar as separatist seem fairly accurate. They have their own schools and their own public transportation network. Impressions of the Satmar are slowly changing as outsiders are exposed



Getty Images/Bloomberg

FIGURE 9.32 The Netflix production *Unorthodox* accurately presented life in a Satmar community to a wide audience.

to more documentaries and biographies. One such documentary, *93Queen*, shows how women are becoming more empowered even though they have come under criticism from community leaders for defiance. Women have challenged the patriarchy by establishing their own voluntary ambulance service. Until this documentary, most perceptions have been shaped by ex-Satmar community members, whereas the director of *93Queen* gained the trust of the community and built the documentary from within the community.

The Netflix series *Unorthodox* (2020), based on the biography by Deborah Feldman, has been praised for accurately representing Satmar traditions, life and nuances of the community.

Other recent perceptions include that the Satmar believe they are exempt from secular regulations. Media reports exposed how the group flouted COVID-19 restrictions by continuing to meet. This may have stemmed from their general distrust of outside authorities, and reminded them of a time when ancestors were persecuted in the past. To close a synagogue is quite confronting for them. *The New York Times* reported that at least 15 people were charged after defying orders banning large crowds. Funerals and weddings continued to take place, although on a smaller scale, and the *mikvah* were still operating, when other public pools were closed. But if you have an extreme version of any religion, you have a conviction to follow the rules, as your beliefs are that the deity is above any law implemented by humans.

ACTIVITIES

1 What are your perceptions of the Satmar?
2 How are perceptions formed?
3 Analyse the implications of positive and negative perceptions of the Satmar community held by the wider society.

THE NEAR FUTURE (5 TO 10 YEARS)

Current trends

The main prediction for interactions in the future is that there will be increasing tension over exposure to the outside world, which the Satmar reject. Gradual change, such as increased use of technology, increased use of English words and increased numbers of defectors, will cause tension in the community as this disrupts the status quo, but may be an unstoppable force.

As some Satmar leave the community, they find it extremely difficult to establish themselves. It is a process that can take years. Footsteps is an organisation that supports people if they choose to leave the community. Its location is not publicised as it would most likely be the target of sanctions such as vandalism and threats. Footsteps has reported a 60 per cent increase in the number of people leaving the Satmar community in recent years, as opposed to 35 per cent before 2013.

Changes and continuities for the Satmar

TABLE 9.5 Likely changes in the Satmar community

Time frame	Likely change	Impact
Short-term (0–1 year)	Heightened interest from outsiders due to Netflix series *Unorthodox*	Increased scrutiny on cultural practices may lead to potential frustration within the community
Medium-term (2–5 years)	Infiltration of technology	Contested beliefs and cultural practices as members are exposed to more information. Men will benefit from access to technology, not women
	Yeshivas to include more secular subjects in education	A spotlight on the quality of education may result in significant changes to Satmar schooling. More time spent on secular studies means less time on religious studies, which may threaten group cohesion
Long-term (6–10 years)	Integration of English words into the language	A slow inclusion of English words may be unnoticeable at first, but it is an irreversible process

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TABLE 9.6 Probable continuities in the Satmar community

Time frame	Probable continuities	Implications
Short-term (0–1 year)	Influence in elections as a voting bloc, on the whole supporting the Democratic Party	New York has been a Democratic state since 1988 so the impact may be minimal.
	Strict gender roles	Women will continue to be excluded from public life, bound to domestic duties, child bearing and child raising.
Medium-term (2–5 years)	Harsh sanctions	Male groups of leaders will continue to enforce standards in appearance and conduct in an attempt to maintain stability in a world of change.
	Numbers of people leaving the community	Given the trends that Footsteps has recorded, it is likely the number of people leaving the New York Satmar community will increase.
Long-term (6–10 years)	Focus on traditions	Rituals, values and traditions will continue. Clothing has not changed in decades, further setting the community apart from society.
	Poverty	A longer-term trend shows large families living in sometimes cramped conditions; many depend on housing subsidies and are low-single-income households. The neighbourhood may be unable to provide suitable housing.

Future interactions with society

As a way of maintaining insularity, interactions with ex-Satmar members are almost non-existent. Parents who have left the sect may not even be permitted to contact their children via a letter. Others are involved in lengthy custody battles.

> When I left, I moved into my own apartment and I started driving, and as a woman who was driving, my parents disowned me. In our sect, women did not drive. And so, for eight years, they didn't talk to me.
>
> Chani Getter, ex-Satmar member. 'Leaving Ultra-Orthodox Judaism', PBS, 10 May 2013.

Satmar interactions with the outside world are still seen as deviant and corrosive, so at macro, meso and micro levels, the strictest of adherents will seek to prevent any outside influence. They will need to work hard to maintain the purity of the group given global reliance on technology.

ACTIVITIES

1. What trends are taking place for Satmar now?
2. Think of a range of factors that could change the group in the future and explain how they would do this.
3. Decide on the most likely change and most likely continuity.
4. Make a list of preferable changes to the community and justify each one.
5. How do you think Satmar will interact with and influence society in the future?



CHAPTER 9 » REVIEW

Multiple-choice questions

1 Which of the following is an example of informational conformity?

- **A** agreeing with the top student in the class in response to a question the teacher asked
- **B** wearing jeans and a white T-shirt because your closest group of friends always wear these
- **C** singing the Australian National Anthem the loudest in assembly as part of a dare from your peers
- **D** supporting your school's environmental committee's actions even though you disagree with their strategies

2 Which of the following determines boundaries between appropriate and inappropriate behaviours?

- **A** values and norms
- **B** identity and parents
- **C** worldview and power
- **D** deviance and self-concept

3 Which of the following best reflects the process of deindividuation for an individual?

	Situational conditions	Interpersonal transformation	Overt behaviours and outcomes
A	influenced by alcohol	feel a sense of unity	lesser degree of guilt
B	being part of a group	reduced fear	impulsive behaviour
C	lesser feelings of shame	liking for the group	sensory overload
D	aggression	unstructured group organisation	lack of responsibility

4 Which of the following is the best definition of acquiescence as a response to social influence?

- **A** to be forced into behaving in a certain manner
- **B** to take on board someone else's ideas as your own
- **C** to willingly conform to a powerful group leader's requests
- **D** to reluctantly adopt the values and behaviours of someone more powerful

5 Which of the following is considered one of the most important values within the Satmar community?

- **A** conservatism
- **B** identity
- **C** purity
- **D** privacy

Short-answer questions

1 Describe factors that influence conformity.

2 Explain the process of agenda-setting.

3 Discuss the benefits of nonconformity for individuals.

4 Account for one nonconformist group creating social change.

5 Outline factors that contribute to the Satmar community's sense of group identity and cohesion.

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Extended-response questions

1 Assess the impact of technologies, including communications technologies, on *one* group you have studied.

2 Analyse the roles of both power and privilege in defining identity within *one* subcultural group you have studied.

Social research task

Task	Observation
Task outline	Use the data you gather from your observations to answer the following question: To what extent does nonconformity impact meso-level organisations (e.g. your school)?
Outcomes	**H3** analyses relationships and interactions within and between social and cultural groups **H5** analyses continuity and change and their influence on personal and social futures **H7** selects, organises, synthesises and analyses information from a variety of sources for usefulness, validity and bias **H10** communicates complex information, ideas and issues using appropriate written, oral and graphic forms Society and Culture Stage 6 Syllabus (2013) and Marking Guidelines Personal Interest Project (2019) © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, pp. 13–14.
Research process	**Step 1** Develop an observation tally sheet on which to record your data (see the example below). Decide on what you are looking for before you start making observations. You may wish to work in a group, with each student observing a different behaviour.

Area for observation	Evidence of nonconformity, e.g. swearing	Evidence of nonconformity, e.g. not following teacher's instructions	Evidence of nonconformity, e.g. pushing	Other notes, e.g. gender, age, time of day
Classroom				
Schoolyard (recess)				
Schoolyard (lunch)				
Canteen line				
Assembly				
Bus line				
Other area:				
Other area:				

Step 2
As a class, discuss your results and summarise the trends your group has identified.

Step 3
Conduct some brief secondary research about the costs and benefits of conformity for society.

Step 4: Extended response
Plan your response to the question: To what extent does nonconformity impact your school?
- consider positive and negative impacts
- support your response with primary research (i.e., data from your observation tally sheet)
- support your response with secondary research

Submission requirements	A written report with appropriate subheadings

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