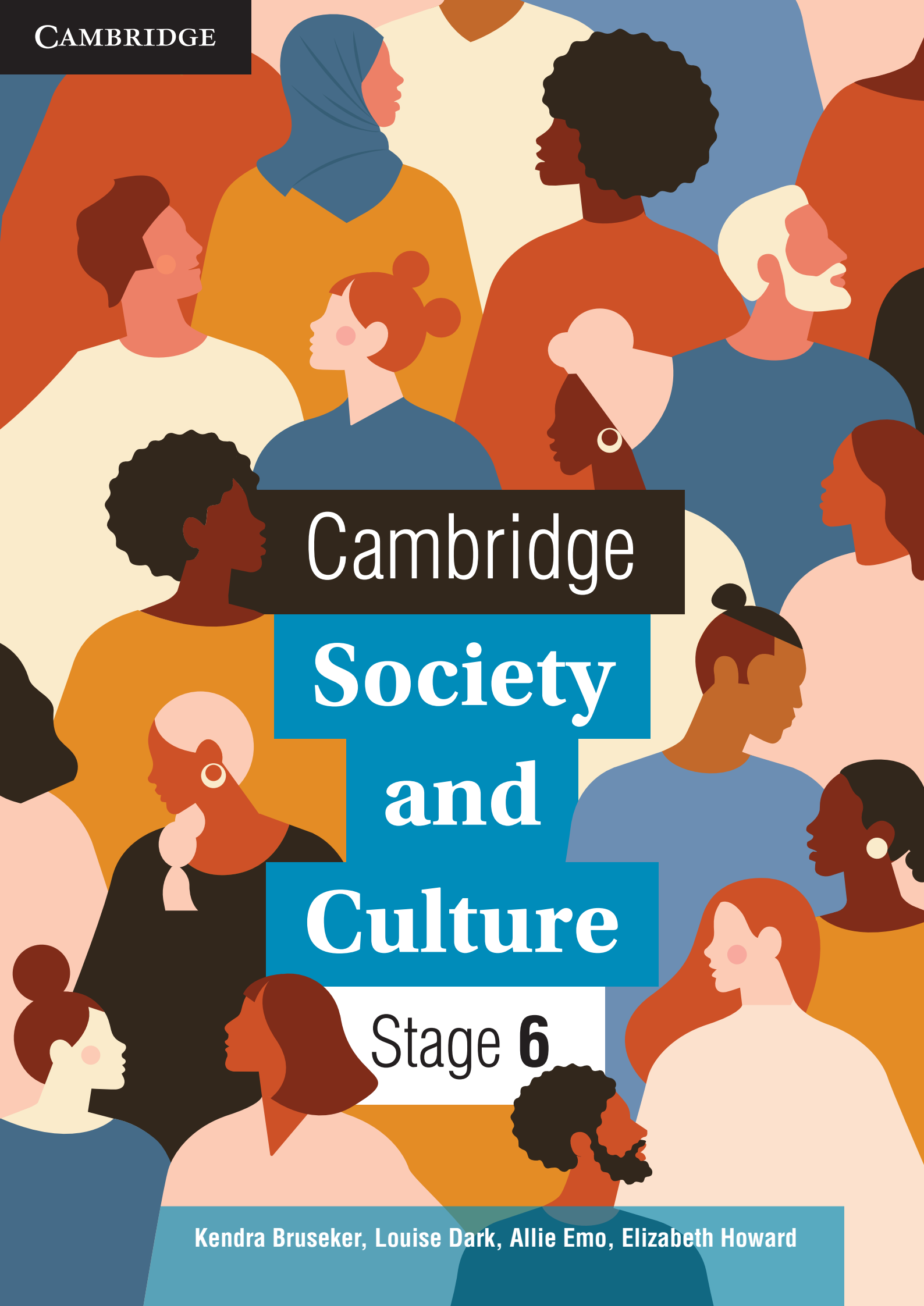
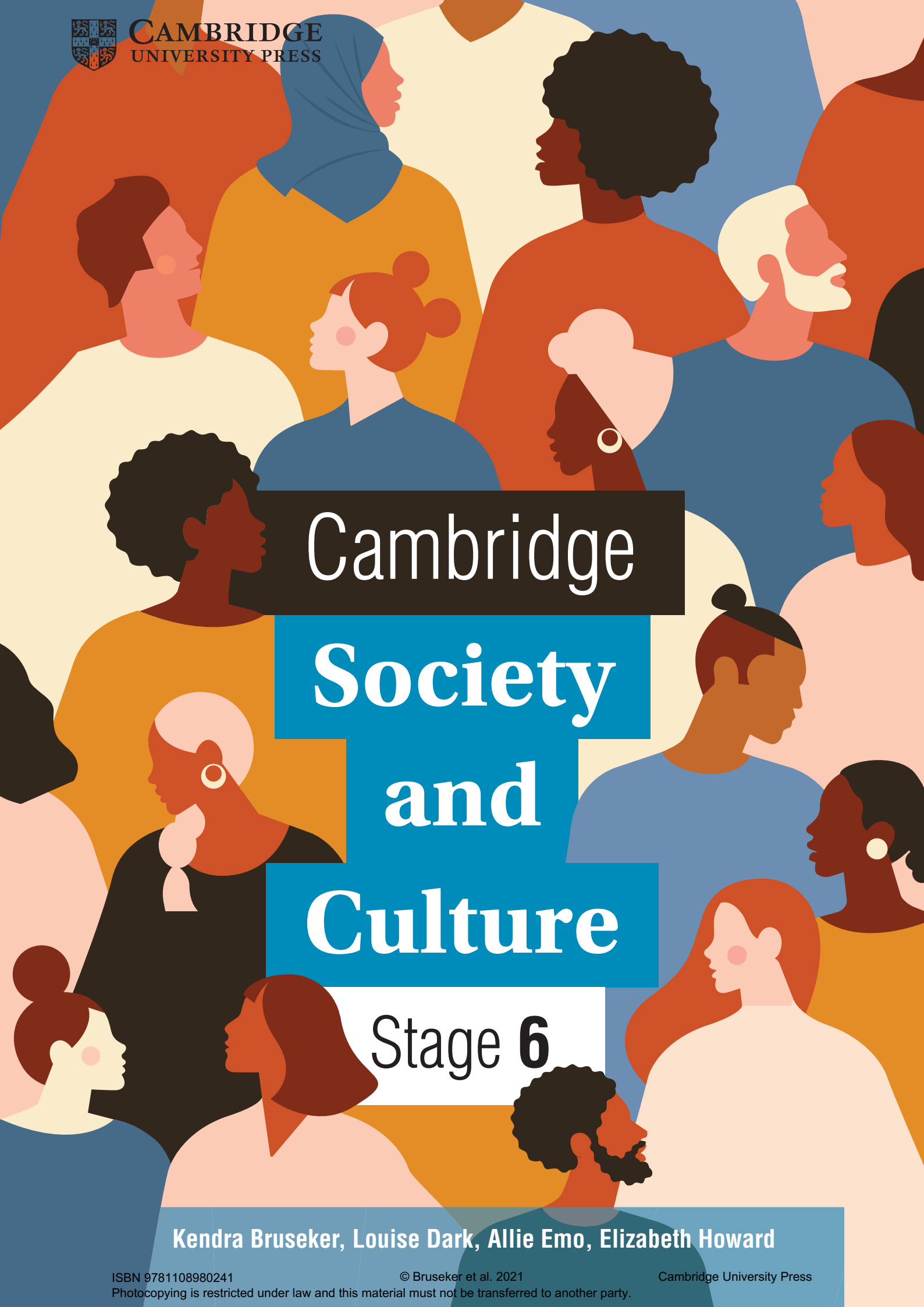
CAMBRIDGE



Cambridge Society and Culture

Stage 6

Kendra Bruseker, Louise Dark, Allie Emo, Elizabeth Howard



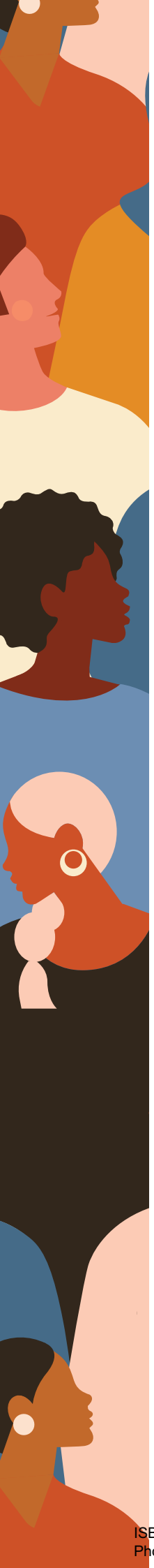
CAMBRIDGE UNIVERSITY PRESS

Cambridge Society and Culture

Stage 6

Kendra Bruseker, Louise Dark, Allie Emo, Elizabeth Howard

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

One Liberty Plaza, 20th Floor, New York, NY 10006, USA

477 Williamstown Road, Port Melbourne, VIC 3207, Australia

314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre, New Delhi – 110025, India

103 Penang Road, #05–06/07, Visioncrest Commercial, Singapore 238467

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org

© Cambridge University Press 2022

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2022
20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

Cover and text designed by Loupe Studio
Typeset by QBS Learning
Printed in Singapore

A catalogue record for this book is available from the National Library of Australia at www.nla.gov.au

ISBN 978-1-108-98024-1 Paperback

Additional resources for this publication at www.cambridge.edu.au/GO

Reproduction and Communication for educational purposes
The Australian *Copyright Act 1968* (the Act) allows a maximum of one chapter or 10% of the pages of this publication, whichever is the greater, to be reproduced and/or communicated by any educational institution for its educational purposes provided that the educational institution (or the body that administers it) has given a remuneration notice to Copyright Agency Limited (CAL) under the Act.

For details of the CAL licence for educational institutions contact:

Copyright Agency Limited
Level 12, 66 Goulburn Street
Sydney NSW 2000
Telephone: (02) 9394 7600
Facsimile: (02) 9394 7601
Email: memberservices@copyright.com.au

Reproduction and Communication for other purposes
Except as permitted under the Act (for example a fair dealing for the purposes of study, research, criticism or review) no part of this publication may be reproduced, stored in a retrieval system, communicated or transmitted in any form or by any means without prior written permission. All inquiries should be made to the publisher at the address above.

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication and does not guarantee that any content on such websites is, or will remain, accurate or appropriate. Information regarding prices, travel timetables and other factual information given in this work is correct at the time of first printing but Cambridge University Press does not guarantee the accuracy of such information thereafter.

Please be aware that this publication may contain images of Aboriginal and Torres Strait Islander people who are now deceased. Several variations of Aboriginal and Torres Strait Islander terms and spellings may also appear; no disrespect is intended. Please note that the terms 'Indigenous Australians' and 'Aboriginal and Torres Strait Islander peoples' may be used interchangeably in this publication.

Cambridge University Press acknowledges the Australian Aboriginal and Torres Strait Islander peoples of this nation. We acknowledge the traditional custodians of the lands on which our company is located and where we conduct our business. We pay our respects to ancestors and Elders, past and present. Cambridge University Press is committed to honouring Australian Aboriginal and Torres Strait Islander peoples' unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society.

© Bruseker et al. 2021
ISBN 9781108980241
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Contents

About the authors vii
How to use this resource viii

Year 11: PRELIMINARY

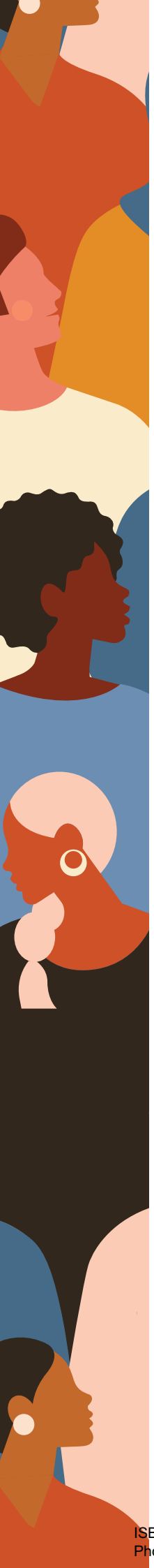
1 The social and cultural world

THE NATURE OF THE SOCIAL AND CULTURAL WORLD 3
1.1 Understanding and applying the fundamental and additional concepts 4
1.2 The multicultural and hybrid nature of societies and cultures 11
1.3 Persons and interactions 13
1.4 Society as a construct 14
1.5 Groups and institutions of society 16
1.6 Applying the fundamental concepts 27
SOCIAL AND CULTURAL RESEARCH 29
1.7 Social and cultural research 29
1.8 Quantitative and qualitative research 33
1.9 Methods of research 35
FOCUS STUDY: THE ROMA IN EUROPE 49
1.10 Identity 50
1.11 Roles and status 53
1.12 Gender 55
1.13 Conflict and cooperation 56
1.14 Power, authority, influence and decision-making 57
End of chapter 59

2 Personal and social identity

THE NATURE OF THE DEVELOPMENT OF PERSONAL AND SOCIAL IDENTITY 62
2.1 Personality, self-awareness and self-concept 62
2.2 Identity and the social self 65
2.3 Socialisation 68
2.4 Influences on development of personal and social identity 70
2.5 The 'nature vs nurture' debate 86
2.6 Adolescence as a social construct 90
2.7 Theories of the development of the physical and social self 95
2.8 Transitions through the life course 105
FOCUS STUDY: THE MESCALERO APACHE PEOPLE 112
2.9 Transition through life stages 112
End of chapter 115

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



3 Intercultural communication

THE NATURE OF COMMUNICATION 119

3.1 The impact culture has on communication 119
3.2 Verbal and non-verbal communication 122
3.3 The role of communication in maintaining social relationships and social control 135
3.4 Individual rights and responsibilities 142
3.5 The impact of changing communication technologies 148

THEORIES RELATING TO INTERCULTURAL COMMUNICATION 160

3.6 Communication Accommodation Theory 161
3.7 Cross-Cultural Adaptation Theory 165

FOCUS STUDY: THE TUAREG SOCIETY 168

3.8 Society, group identity and cultural continuity 169
3.9 Intercultural misunderstanding 171
3.10 Role of intercultural exchange and dialogue 177

End of chapter 179

Year 12: HSC – CORE

4 Personal Interest Project

4.1 What is the Personal Interest Project? 183
4.2 Ethical implications of social research 186
4.3 Proposal 187
4.4 Appropriate concepts 195
4.5 Gathering and evaluating information through research 196
4.6 Analysis and synthesis 201
4.7 Referencing 203
4.8 Completing the PIP 205
4.9 Interview with past Society and Culture student, who obtained a High Distinction PIP 217

End of chapter 219

5 Social and cultural continuity and change

THE NATURE OF SOCIAL AND CULTURAL CONTINUITY AND CHANGE 221

5.1 The nature of continuity and change 221
5.2 The influence of continuity and change on the development of society 227
5.3 The impact of modernisation and westernisation 230
5.4 Theories of social change 234
5.5 Key features of social theories 236

FOCUS STUDY: RWANDA 242

5.6 The nature of traditional society and culture 243
5.7 The nature of power and authority 247
5.8 The impact of continuity and change on individuals and groups 250
5.9 Gender roles and the status of men and women 254
5.10 Change 263
5.11 Theories of social change and Rwanda 268
5.12 The near future (5–10 years) 271

End of chapter 275

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Year 12: HSC – DEPTH STUDIES

6 Depth study: Popular culture

THE NATURE OF POPULAR CULTURE 279

6.1 Association with commercial products and paraphernalia 281
6.2 Development from local to global level 283
6.3 Achieving widespread consumer access 284
6.4 Constant change and evolution 285

FOCUS STUDY: SOCIAL MEDIA 287

6.5 Creation and development of social media 288
6.6 Consumption of social media 294
6.7 Control of social media 301
6.8 Different perceptions of social media 308
6.9 Contribution of social media to social change 313
6.10 The near future (5–10 years) 317

End of chapter 320

7 Depth study: Belief systems and ideologies

THE NATURE OF BELIEF SYSTEMS AND IDEOLOGIES 322

7.1 The similarities and differences between belief systems and ideologies 323
7.2 Shared values and understanding 325
7.3 Values, beliefs and ways of perceiving the world 327
7.4 Hierarchy and internal power structures 331
7.5 Secularisation within Australia 334

FOCUS STUDY: INDIGENOUS SPIRITUALITIES – NEW ZEALAND MĀORI *WAIRUATANGA* 338

7.6 Philosophy of Māori wairuatanga 339
7.7 Traditions and culture in Māori wairuatanga 342
7.8 Internal structures in Māori wairuatanga 352
7.9 Relationship of Māori wairuatanga to wider society 357
7.10 The near future (5–10 years) 363

End of chapter 367

8 Depth study: Social inclusion and exclusion

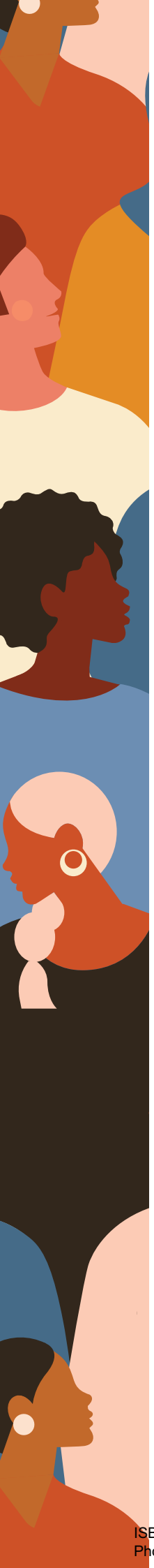
THE NATURE OF SOCIAL INCLUSION AND EXCLUSION 369

8.1 Pluralist nature of societies and cultures 370
8.2 Similarities and differences 371
8.3 Socially valued resources (SVRs) 372
8.4 Social exclusion within Australia 375

FOCUS STUDY: ASYLUM SEEKERS AND REFUGEES IN AUSTRALIA 377

8.5 Australian programs for asylum seekers and refugees 378
8.6 Access to socially valued resources 380
8.7 Implications of access for asylum seekers and refugees in relation to life chances 389
8.8 Perceptions of asylum seekers and refugees 391
8.9 Programs focused on social inclusion for asylum seekers and refugees 394

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



8.10 Broad society of Australia 396
8.11 The near future (5–10 years) 401
End of chapter 407

9 Depth study: Social conformity and nonconformity

THE NATURE OF SOCIAL CONFORMITY AND NONCONFORMITY 409
9.1 Factors that influence conformity and obedience 409
9.2 Responses to social influence 414
9.3 Deindividuation 417
9.4 Nonconformity and social boundaries 420
9.5 The social costs and benefits of nonconformity 422
9.6 The impact of agenda setting 425
9.7 Nonconformity and social change 427
FOCUS STUDY: SURVIVALISTS 431
9.8 Historical and social development of the survivalist movement 433
9.9 The role of status, authority, power, privilege and responsibility within the group 438
9.10 Cohesion, community and group identity 440
9.11 Values, norms and peer pressure 442
9.12 Nonconformity and the role of sanctions 444
9.13 Survivalists and interactions with the wider society 447
9.14 The perceptions of survivalists by wider society and the implications of these perceptions 448
9.15 The near future (5–10 years) 450
End of chapter 452

Glossary 453
Index 458
Acknowledgements 463

The publisher and authors wish to thank the following people for reviewing the manuscript and providing feedback:
Dr Marie-Eve Desrosiers, Dr Anja Fischer, Melissa Guy, Olivier Kameya, Dr Angéla Kóczé, Dr Marton Rovid, Dr Mike Ross.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

About the authors

Kendra Bruseker

Kendra Bruseker is the Academic Head of Social Studies at a Catholic school in Sydney, and has served on the committee for the Society and Culture Association since 2019. Kendra's dedication to quality curriculum has seen her develop and facilitate professional learning seminars for the Society and Culture Association and the AISNSW. Additionally, she is a sessional tutor for pre-service teachers at Macquarie University. Having taught Society and Culture for the past decade, Kendra brings her extensive experience and knowledge of assessment and the curriculum to her delivery of course content, while developing HSC graduates who are engaged, confident and socially aware.

Louise Dark

Louise has been passionately engaged in the world of Society and Culture from her very first class, where the support and collegiality of other teachers within her network has been invaluable. She joined the Society and Culture Association Committee in 2010 and has served as a Committee member, Secretary and Vice President. In 2016, Louise was awarded the Professional Teachers Council (PTC) award for Outstanding Professional Service, in recognition of her significant and positive contribution to the Society and Culture Association and wider teaching community through additional roles such as editor of Culturescope and her presentation and organisation of Professional Learning and Student events. Louise has been President of the SCANSW since 2020.

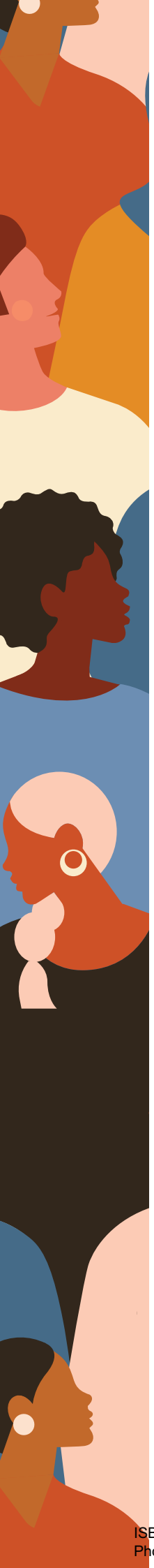
Allie Emo

Allie Emo, Bachelor of Social Science, Dip. Teach (Secondary NZ) is renowned for her exceptional ideological practices that encourage student engagement. As a classroom teacher, Allie was awarded the Rotary Club (Inc) Vocational Excellence Award for Inspirational Teaching (NZ) with the design of units of work for Stage 4 and 5. Her Pre-Service Teacher Award by UNSW School of Education is the profession's recognition for her outstanding commitment to pre-service teachers. Her passion for cultural interaction has seen her lead a number of student excursions to China, Hong Kong, and Central NSW. Proudly a government school HSIE Head Teacher for over a decade, Allie is renowned for her knowledge, skills and standards of excellence within the teaching profession.

Elizabeth Howard

Elizabeth is an enthusiastic and dynamic Society and Culture teacher who works in south-west Sydney. With nearly a decade of teaching experience, Elizabeth has seen many students through the HSC. Elizabeth frequently presents Professional Development, generally with a focus on how to excel on the Personal Interest Project and ways to have meaningful and engaging Society and Culture lessons.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



How to use this resource

Print book features

Each **chapter opener** includes a list of syllabus outcomes, and definitions of the key concepts for the chapters.

Activities are designed to deepen and extend your knowledge, and guide your thinking as you explore the chapter content in more depth.

Media studies ask you to watch a video, or read an article, and answer questions relating it to the material being studied.

Review questions at the end of each chapter section help you check your recall and understanding of the content in the chapter section. These can be answered on paper, or online in the Interactive Textbook.

Case studies explore real world examples that illustrate and enhance your understanding of the chapter content.

QR codes give you immediate access via your phone to relevant videos. (Videos are also available in the Interactive Textbook.)

Additional content (available in the Interactive Textbook) is indicated through the use of icons in the margin.

Glossary terms are defined in the margin (using NESA definitions for key terms), and in the glossary at the end of the book.

Each chapter contains a topical and interesting **Focus study** that addresses all syllabus objectives, and can be referenced in your final exam.

The **End of chapter** section in the HSC chapters, and also Chapter 1, contains HSC-style questions to help you prepare for your final exams.

The Personal Interest Project chapter includes:

PIP tools, which provide scaffolding as you work on your Personal Interest Project.

Examples, including extracts from the PIPs of high achieving students, which give you exemplars on which you can model your work.

Digital resources

This book uses the interactive Edjin platform, and includes both an Interactive Textbook for students, and an Online Teaching Suite for teachers.

In the **Interactive Textbook**, students will find the following key resources:

Automarked quizzes at the end of each chapter section provide a quick way to check your recall of the material.

Online entry for Review activities records your answers in the system, and includes self-assessment tools, tracking and reporting.

A **Scorcher** game at the end of each chapter lets you test your recall of the whole chapter, while competing against other students.

Videos (also available via QR codes) are embedded in the pages for immediate access in context.

Additional activities and case studies extend on the material in the print book.

Downloadable Word versions of all activities enable you to complete the work on paper, or digitally.

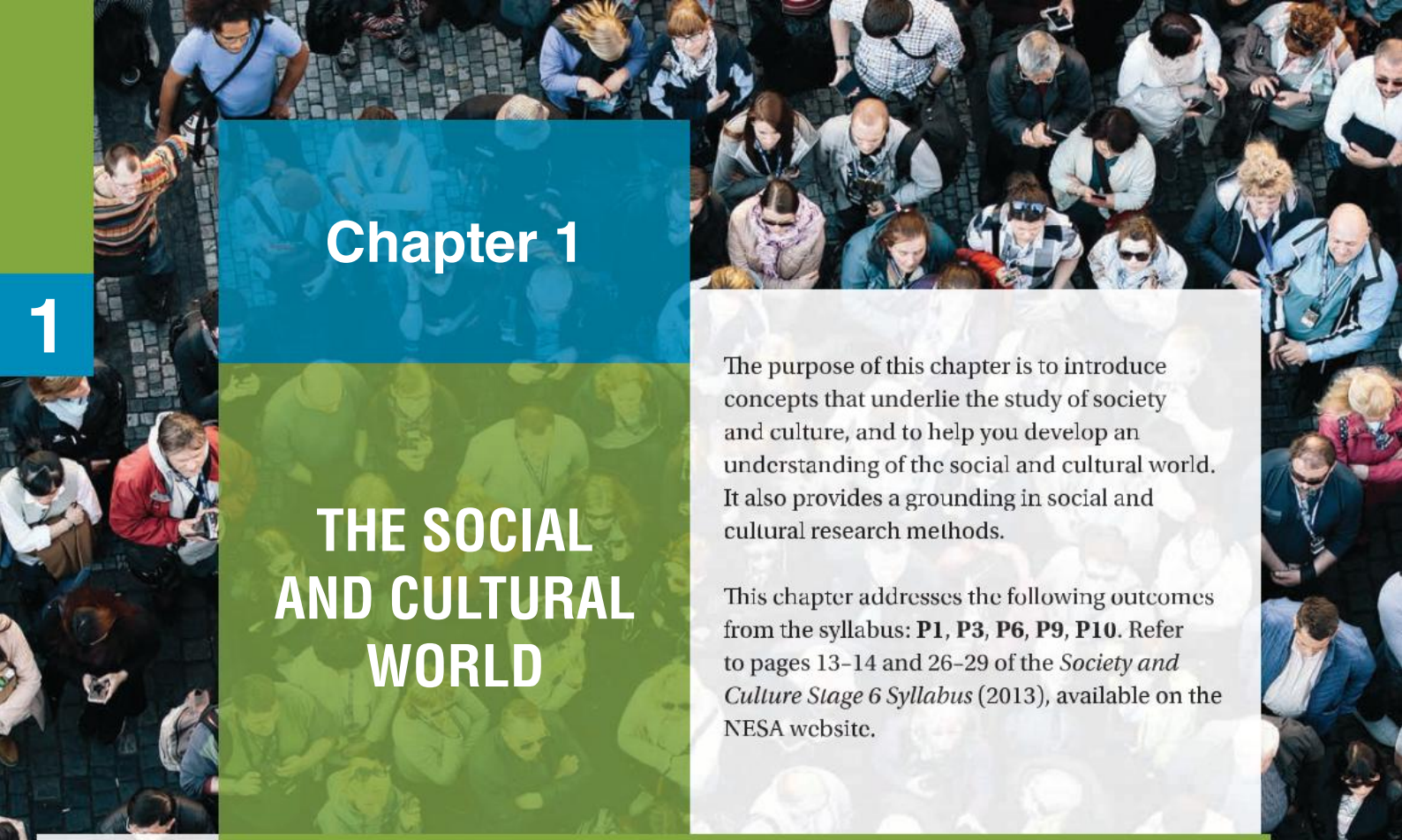
An **offline version** of the student textbook lets you download the book and refer to it even when you do not have internet access.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Year 11

PRELIMINARY

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



1

Chapter 1

THE SOCIAL AND CULTURAL WORLD

The purpose of this chapter is to introduce concepts that underlie the study of society and culture, and to help you develop an understanding of the social and cultural world. It also provides a grounding in social and cultural research methods.

This chapter addresses the following outcomes from the syllabus: **P1**, **P3**, **P6**, **P9**, **P10**. Refer to pages 13–14 and 26–29 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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	Being a member of a particular country, and having certain rights and responsibilities as a result (e.g. the right to get a passport, responsibility to serve on a jury if required)
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.
macro-level society	The 'big picture' – the wider social structure, social processes and their interrelationships. Macro-level society includes those social institutions – such as the media, the law, the workplace 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 a part (as a whole).
meso-level society	The middle ground where individuals interact within groups such as schools, communities, church groups and neighbourhoods. 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.
micro-level society	Where individuals' everyday actions and social interactions occur – for example, within families and small-scale social groups. The micro level focuses on patterns of social interaction at the individual level.
social and cultural literacy	The idea that people should possess a body of knowledge, understanding and skills that allows them to share, communicate effectively, and respect themselves and others.
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 arrangement of institutions within a society. These often form clear and distinct patterns that are quite stable. However, their existence is often influenced by social change, which may disrupt the traditional patterns of the society.
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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF THE SOCIAL AND CULTURAL WORLD

1

The conceptual nature of Society and Culture makes it a unique subject to study. Underpinning any topic within the course are the fundamental and additional concepts. The manner in which these concepts interact with each other assists in forming our understanding of our own experiences and those of others. Developing an understanding of the fundamental and additional concepts and the means in which they interact is essential for success. These concepts are also supported by related concepts, which vary according to the particular topic being studied. It is important to note that none of these concepts can be studied in isolation. Pages 15–25 of the *Society and Culture Stage 6 Syllabus* is considered essential reading as an introduction to this topic. This is the first section of 'Framework for the study of Society and Culture', and it includes:

Video 1.1
Introducing the Society and Culture course

- features of Preliminary and HSC content (descriptions of the course concepts)
- social and cultural research methods, including ethical research and the process of research
- characteristics of **social and cultural literacy**.

social and cultural literacy The idea that people should possess a body of knowledge, understanding and skills that allows them to share, communicate effectively, and respect themselves and others. [NESA]

Examiners will often develop multiple-choice and short-answer questions from this framework, so you should access this information in order to further an understanding of the subject matter within this chapter.

Figure 1.1 Interactions within and between groups and individuals are a key focus of studying the social and cultural world.

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1

micro-level interactions Personal interactions that occur between individuals and their family, peers and individuals in the community. [NESA]

meso-level interactions Interactions that 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. [NESA]

macro-level interactions Impersonal interactions that relate to large institutions, the media, law and government and are evident at a national and international level. [NESA]

1.1 Understanding and applying the fundamental and additional concepts

Fundamental concepts

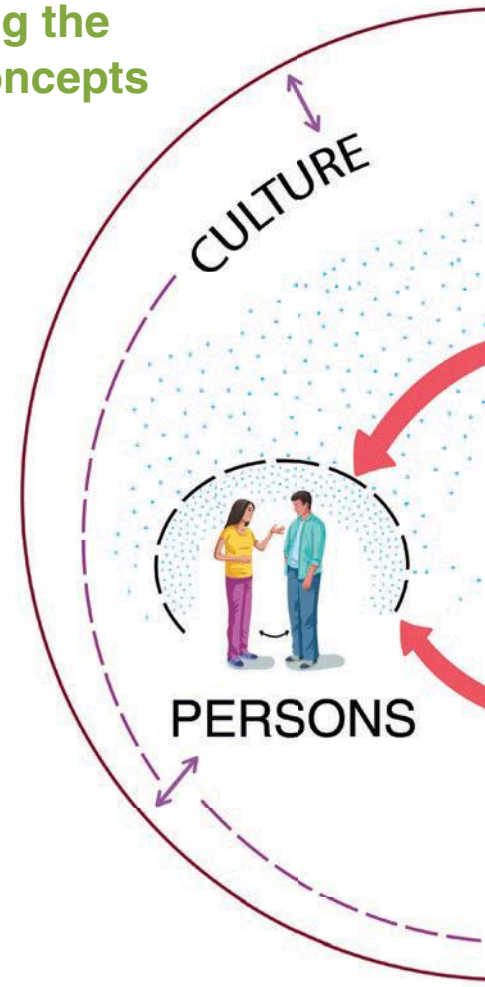


Figure 1.2 Fundamental concepts. Source: NESA

Persons

In August 2020, there were approximately 7.8 billion people in the world. However, there is only ONE of you! Persons are the individuals who make up a society. There are a whole range of factors that provide an individual with a unique identity, from aspects of our personality to physical attributes and traits. Our personal experience is then further shaped by the way we communicate and build relationships with other individuals and groups, while we also have the capacity to influence other individuals and groups.

Society

Society refers to the patterns, organisation and relationships within and between people, groups, networks, institutions, systems and organisations. When you are at the beach with your friends, using social media or sitting in a classroom, you are part of social groupings. Even if your 'network' or group seems informal, there are probably still elements of organisation occurring within the group. This could include a particular role or status held, which creates patterns of interactions that can then influence our culture.

One of the best ways to understand how an individual interacts with society is to consider *micro-*, *meso-* and *macro*-level interactions. Similar to the fundamental concepts, these interactions flow both ways.

Micro-level interactions
E.g., Helping your little sister get dressed for school of a morning

→

Meso-level interactions
E.g., Sitting with your peers in Society and Culture completing this textbook activity right now!

→

Macro-level interactions
E.g., Participating in a global protest movement

For example, an individual might be taking music lessons from a private tutor (micro-level) but is also a member of a school band (meso-level) that regularly performs at functions. If the band was to play a song from *Hamilton* the musical (media, macro-level) as part of their repertoire, it could potentially highlight an interaction across all three levels of society. You could apply a similar example to sport: playing football on the school oval (meso-level) during lunch with mates (micro-level) and then making plans to go with those friends to a national game (macro-level) to support your favourite team. Although these are simple examples, it is relatively easy to see how our personal experience and public knowledge are influenced by individuals and groups across a variety of contexts.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Culture

It is important to distinguish between the concepts of society and culture. An individual's interaction in society is given meaning through the cultural values, beliefs, language and ideas shared across social groupings. Culture is dynamic, which means it shifts and evolves. This allows us to consider the impact of **change** over time on cultural knowledge, attitudes and behaviour.

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. [NESA]

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 and updates cultural life. [NESA]

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. [NESA]

Environment

Every society exists within a physical setting. This, combined with the cultural attitudes and values people have, will significantly affect interactions within and between fundamental concepts. The Australian environment consists of a diverse range of environments (from coasts to rainforests, mountains and deserts) which have been adapted to build cities and towns, extract resources and develop agriculture. This has had both positive and negative impacts on the landscape, presenting Australian society and culture with opportunities and challenges over time. Within a contemporary context, our understanding of the environment has begun to shift, as we also need to consider the influence of technology in shaping a virtual environment where individuals and societies transfer knowledge and ideas across cyberspace.

Time

The arrow on the fundamental concepts diagram (Figure 1.2) highlights the importance in Society and Culture of viewing time across the past, present and future. Studying time in relation to **continuities** (what has stayed the same) and change (differences) allows us to recognise the influence of past events, which then shapes our perception of the past. Although this might have a strong impact on our understanding of the present (especially if we are of the belief that history has a tendency to repeat itself), it is important to consider the range of possibilities that the future can present.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.1

1 What makes you unique? **Create** a mind-map or timeline that includes aspects of your:
   a personality and character traits
   b social groupings and networks (family, peers, workplace, school, etc.)
   c cultural background
   d location
   Use different colours to represent the different concepts and arrows to highlight how these concepts interact in your everyday life.
2 Divide into pairs and **identify** an example of how you (as an individual) interact with the micro, meso and macro levels of society. Share and compare your ideas with your partner, and then the rest of the class.
3 Some aspects of culture include traditional food, language, clothing, beliefs, customs, values and arts. Research a culture other than your own and **identify** an example of each of these. Present your research in an interesting way to your class (e.g., conduct a language lesson, show a part of a TV show from another culture, or bring in some food to share). Sharing each other's understanding of different cultures will help promote socio-cultural literacy and broaden your understanding of commonalities and differences.
4 Consider the statement on the previous page: 'the environment presents Australia with opportunities and challenges over time.' **Create** a table that lists these opportunities and challenges. For example, Australia's location and diverse environments makes it a unique and desirable tourist destination, creating jobs and opportunities for many people. However, even tourism can present challenges for the environment. For many years, despite the wishes of the Anangu people (the traditional custodians of the land), tourists continued to climb Uluru, which not only damaged the physical landscape but had a negative influence on the spirituality of the land.

Additional activity: The Society and Culture course

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. [NESA]

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. [NESA]

norms Shared expectations of behaviour that are considered to be culturally and socially desirable and appropriate. Norms are prescriptive, but lack the formal status of rules. They vary across groups, cultures and societies. [NESA]

Additional concepts

Gender

Gender refers to the social, cultural and psychological qualities of our ideas about masculinity and femininity. Gender is determined by society rather than defined by particular biological or physiological characteristics. It is considered a **social construct**: specific ideas about gender differences and gender roles have been developed by societies. This means that they can vary according to individuals, cultures, environments and across time. Social constructs relate to gender in a variety of ways. They can mean the different expectations related to men and women regarding personality, stereotypes of masculinity and femininity or the division of labour within the workplace and home.

These ideas of masculinity and femininity are adopted and learnt throughout the **socialisation** process. Gender is performed as a social ritual, where people act or 'do' masculinity or femininity as though what they are doing comes naturally. Many features of our society are organised based on particular ideas of gender. These can include family life, stereotypes, the workplace, behaviour, cultural ideas, the division of labour and gender roles. Gender roles are a set of societal **norms** dictating what types of behaviour are generally considered acceptable, appropriate, or desirable for a person, based on their actual or perceived sex.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media study 1.1

Judith Butler is a gender theorist and philosopher who has challenged conventional definitions of gender and proposed a theory of gender performativity. In this case, Butler is not referring to gender as a performance, like you might see actors in a variety of roles, but the idea that your gender identity is constructed through repetition of certain acts and behaviours. Often, these repetitive 'acts' are behaviours based on social expectations and socialisation. For example, you might be told 'boys don't cry' or 'act like a lady', which are statements that relate to stereotypical expectations of behaviour based on ideas about gender.

Search online for a video in which Judith explains this theory (for example, there was one done in 2011 by information company Big Think), or for some of her writing related to this theory to answer the following questions.

1 **Explain** what Judith Butler means when she says that 'gender is performative'.
2 **Identify** some examples of gendered roles that you might see within your family, between your peers, at school or at work.
3 **Describe** how gender roles have evolved over time. Provide two examples.
4 **Discuss** how significant you think Butler's theory has been to understanding the changing nature of gender in society.

Technologies

Additional activity: Gender and technology

Although technologies are often discussed as a modern concept, the term actually refers to any tools that have been developed and used to assist in our interactions in society. Inventions such as the plough and the printing press are examples of earlier technologies that have shaped and changed societies and cultures. Similarly, in the early to mid 20th century, the development of household appliances, like the washing machine, and entertainment units, such as television, had a significant influence on work and leisure. Technological innovations and improvements occur at varying rates within particular societies, and the rate and impact of change as a result of technologies directly relates to the value a society will place on technology. An effective way to understand the interactions between the micro, meso and macro worlds is to consider the role and influence of communication-based technologies within society.

Media study 1.2

Video 1.2 Changing technology

1 Watch Video 1.2 and answer the following questions.
   a **Identify** elements of continuity highlighted by this video.
   b **Identify** elements of change revealed by this video.
2 *The 1900 house* and *Back in time for dinner* are reality shows where participants 'time-travel' back to certain decades across the 20th century to provide viewers with an understanding of society and culture during the particular period. Access an episode of one of these shows, and compare the experiences to your own.
   a **Describe** two ways your culture has changed as a result of technologies.
   b **Describe** two ways your culture has changed as a result of globalisation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.2

The infographic below, 'This is what happens in an internet minute', was created by Lori Lewis and Chad Callahan in 2016 and has been updated each year.

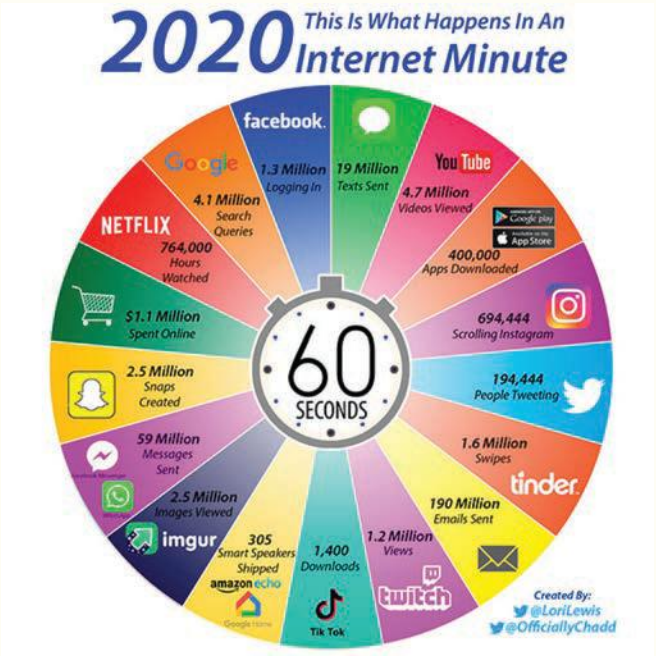


Figure 1.3 This is what happens in an internet minute, 2020.

1 **Identify** where you fit in the 'internet minute'. What technologies do you engage with regularly?
2 Access the most updated version of this infographic and **compare** this to earlier infographics to identify continuities and changes that have occurred.
3 **Predict** what this infographic might look like in 10 years' time.

Additional activity: Technical innovations

Power and authority

Power and authority are concepts that are often confused by students when they begin studying Society and Culture, due to their interrelationship. It is very helpful to try and apply these to specific examples across the micro, meso and macro levels in an attempt to increase your familiarity with each concept and be able to distinguish between them. Both concepts require the interaction of persons and, dependent on how they are used, may initiate or prevent change.

power 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.

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.

legitimate Conforming to the law or to rules

Power relates to the ability to persuade others towards a particular action or opinion to which they previously would not have agreed. The level of influence someone may use when exercising their power can also be considered as coercion.

Authority is considered to be the **legitimate** exercise of power, meaning that it is lawful or justifiable by the rules and norms of society. It can be informal, such as when your family decides on roles and responsibilities and you accept your parents' consequences when those guidelines are not followed. Authority on a meso level might be recognising that most students at your school adhere to the uniform policy. The outcome of a national referendum about a particular issue creates an opportunity for authority to be viewed at a macro level, where the outcome of the decision may change the law.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.3

In groups of three or four, or individually, use the table below to provide further examples of power and authority across a range of concepts within the micro, meso and macro levels. These can be scenarios (generalised examples of what has or what might happen over time) or specific examples related to people, events and action in history. Some of the examples might cross over to more than one concept (e.g., persons and environment).

	Micro level		Meso level		Macro level	
	Power	**Authority**	**Power**	**Authority**	**Power**	**Authority**
Persons					An influential leader holds a military coup	
Culture		Following traditional norms within your culture				
Society				Following the school uniform policy		
Environment	You and your family go 'plastic free'					
Time						
Gender						Anti-discrimination laws
Technologies					A social media company that enforces their own definition of community standards	

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

globalisation A process of integration and the sharing of goods, capital, services, knowledge, leisure, sport, ideas and culture between countries. It has been brought about by improved technologies. Globalisation is evidenced in the emergence of global patterns of consumption and consumerism; the growth of transnational corporations; the emergence of global sport; the spread of world tourism; and the growth of global military and economic systems. Globalisation has created a consciousness of the world as a single place. [NESA]

Globalisation

Globalisation is a dynamic process that has been shaped by technologies and the integration of media on a global scale. Underpinning the idea of globalisation is an increasing awareness of the 'world' as a single unit or 'global village', as goods and services, labour, knowledge, leisure and culture are shared between countries, removing previous barriers and existing outside traditional country borders. Features of globalisation relate to increasing global patterns and organisations, such as consumption, tourism, sport, media networks, global agreements, increasing growth, power and wealth of transnational corporations and the development of global military, economic and political systems.

Activity 1.4

What does it mean to be a teenager in the modern world? **Create** a mind map that shows how globalisation has influenced your identity. This can be related to the clothes you wear, food you eat, media you interact with or goods you consume.

Identity

Identity refers to our understanding of self: who we are and why we are. It can relate to how we each perceive ourselves, but can also be influenced by the way we are viewed by others. Interactions at the micro, meso and macro levels of society may have varying degrees of influence on our identity formation. The impact of these levels may change over time, as may our identity itself. Our identity is multifaceted (made up of many parts), but some key factors that may influence our identity include family, location, gender, group memberships (such as peers), social status, beliefs and ethnicity.

Review 1.1

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms:
   a micro-level society
   b meso-level society
   c macro-level society
2 **Explain** the difference between the concepts of 'society' and 'culture'.
3 Using examples, **distinguish** between the concepts of power and authority.
4 **Explain** how the changing nature of travel reflects an interaction between technology and globalisation.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.2 The multicultural and hybrid nature of societies and cultures

Multicultural is a term used to describe an approach to cultural diversity. Underpinning the concept of multiculturalism is the right of individuals within that society to celebrate, practise and maintain their cultural heritage, traditions and language free from discrimination. Key principles of respect and understanding create a framework for multiculturalism, where this cultural diversity can positively impact on the society as a whole. A multicultural society that includes a range of different social and cultural features can be described as hybrid. A society where people speak the same language, adhere to the same traditional norms, have a strong sense of group and national identity with little to no ethnic or racial diversity is often described as a homogeneous society, or monocultural ('mono' comes from the Greek *monos* which means 'one').

Societies and cultures are dynamic. They can change and evolve over time, becoming more or less hybrid or homogeneous. Depending on the perspective of an individual, society or culture, there can be perceived advantages and/or disadvantages within hybrid and homogeneous cultures. One way to consider the multicultural and hybrid nature of societies and cultures is to review Australia's experience over time.

paternalism People in authority who restrict the freedoms of others within society, acting in what is perceived to be 'their best interest'

assimilation The process when a minority cultural group is dominated by another, with the minority group taking on the majority group's values, behaviours and beliefs

On 16 February 2011, Australia launched its multicultural policy called 'People of Australia'. Within this policy, there is an acknowledgement of the changing nature of multicultural Australia, beginning with the first Australians. It has taken significant time for some parts of Australian society to recognise and understand that Aboriginal peoples have lived in Australia for over 60 000 years and Torres Strait Islander peoples for over 2500 years. There are over 500 different Aboriginal and Torres Strait Islander nations across the continent, each having distinctive beliefs, languages and cultures. An understanding of Indigenous songlines and the relationships within and between different Aboriginal and Torres Strait Islander groups and nations within Australia highlights the significance of a multicultural society and a rich heritage and diversity. With the arrival of Europeans in the late 18th century, policies of **paternalism** and **assimilation** significantly affected the diversity of the traditional owners of Australia.

During the middle of the 19th century, at the height of the Gold Rush, over 500 000 people emigrated to Australia, from Great Britain, the Americas, Germany, Poland and China. This contributed to an increasingly hybrid society within Australia, but multiculturalism was yet to be seen as an acceptable approach. When the *Immigration Restriction Act* was introduced in 1901, Australia's opportunity to diversify was narrowed. This Act became known as the 'White Australia policy', as it placed an emphasis on Anglo emigrants.

Figure 1.4 In the 1850s gold was discovered, which started a succession of gold rushes that changed the Australian colonies.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Although there were different waves of migrants to Australia during this time, a policy of assimilation was seen as essential in order to maintain Australia's traditional values. The removal of the White Australia policy in 1973 allowed for increased diversity, as a variety of migrant groups began to call Australia home.

Over time, our idea of culture has evolved. Previously, culture was considered static (or unmoving) within society, where a dominant group was able to maintain the traditional culture through their application of power and authority. However, as patterns of migrations and interactions began to increase more rapidly, culture has become increasingly perceived as dynamic and adaptable to change.

Review 1.2

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Distinguish** between the terms 'hybrid' and 'homogeneous'.
2 In your own words, **define** the terms:
   a paternalism
   b assimilation
3 **Explain** how the White Australia policy worked against multiculturalism in Australia.

Activity 1.5

1 **Discuss** common stereotypes that may appear when discussing hybrid and homogeneous societies and cultures. What are some of the issues that may arise as a result of these stereotypes?
2 Provide examples of hybrid societies on a micro, meso and macro level.
3 **Describe** some of the advantages of a multicultural society.
4 **Determine** some of the challenges that may appear as a society moves towards a more hybrid composition.
5 In 2011, the Department of Immigration and Citizenship developed a media release related to Australia's multicultural policy which stated

> our multicultural composition is at the heart of Australia's national identity and intrinsic to our history and character.

   a **Assess** whether you think this statement is an accurate reflection of our society.
   b **Discuss** the question 'What does it mean to be Australian?'
   c **Outline** how our understanding of our Australian identity and values has changed over time.
   d **Identify** what elements of continuity are still present when we discuss an Australian identity.
6 **Create** a game of 'Cultural Bingo' with your classmates. You could include questions that relate to foods you have tried, languages people speak, activities people participate in and countries you may have visited.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.3 Persons and interactions

Our world is an incredibly complex place. Every individual, society, culture and environment has unique aspects that may change over time, while also maintaining elements of continuity. Sometimes, this makes it very difficult to make sense of the many ideas, perspectives, concepts and possibilities about the world. Recognising that our understanding of social interactions is shaped by the relationship between personal experience and public knowledge is one way to refine our understanding. Your **personal experience** is unique to yourself, and as you grow and develop it is important to reflect on these experiences and consider the understanding you have gained about yourself and the world around you from these interactions. While personal experience relates to the knowledge you have gained through your own experience, **public knowledge** is information widely available to everyone. It is the general knowledge that is found within the public domain and can be accessed through research, the media and libraries. By combining our personal experience with public knowledge, we are able to better understand interactions within society on micro, meso and macro levels, as this allows us to recognise and apply specific examples of these interactions on a variety of levels.

personal experience The knowledge gained from reflecting on individual experiences [NESA]

public knowledge 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. [NESA]

The importance of micro-, meso- and macro-level interactions within society was discussed earlier in this chapter. Similar to the fundamental concepts, these interactions flow both ways.

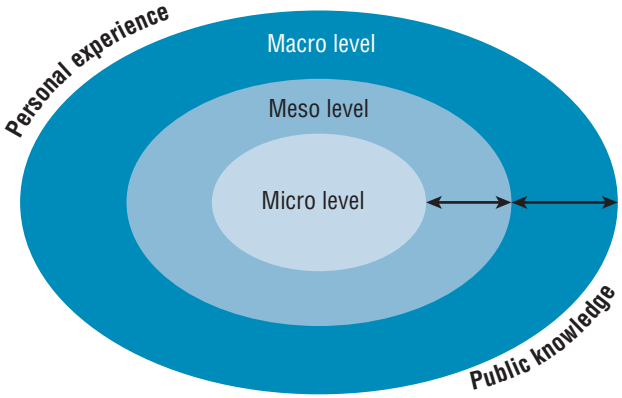


Figure 1.5 Our social and cultural literacy is shaped by the relationship between personal experience and public knowledge, across micro-, meso- and macro-level interactions.

Additional media study: The My Room project

Review 1.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms:
   a personal experience
   b public knowledge
2 **Distinguish** between micro-, meso- and macro-level interactions.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.6

1 Use Figure 1.5 for inspiration and design your own diagram to reflect social interactions within your daily life on a micro, meso and macro level.
   a Develop scenarios that show your interaction with society on a micro, meso and macro level.
   b **Compare** and **contrast** your diagram with those of your peers.

1.4 Society as a construct

People within a society have many abstract concepts they agree on, such as laws and languages. These are known as social constructs, because they do not have an objective existence, but rather come out of the shared experiences of society. Not only can the meaning vary depending on the particular social norms and cultural traditions, but it may also evolve within a particular context or timeframe. The list below includes a range of social constructs that have emerged across societies over time. The way in which we perceive these particular social constructs will be dependent on our own experiences and understanding of these constructs and their implications on society at a micro, meso and macro level.

- **Adolescence:** the transitional stage between childhood and adulthood. It used to be that once children reached puberty, they were expected to take on roles of adulthood, such as working and getting married. The period of adolescence is considered to be a social construct, as it has evolved over time. It provides teenagers with the opportunity to experience greater levels of responsibility, and fulfil particular expected roles of adolescence within society, as opposed to adulthood. Expected roles of adolescents are often linked to the expression of immaturity and unpredictability. It is also understood that this is a time when individuals gain a better understanding of their sense of self and own identity.
- **Gender:** the different representations of men and women, based on expectations relating to identity and personality. It can also relate to how cultural ideas and stereotypes of masculinity and femininity are created, defined and undertaken. Additional examples of gender as a social construct can relate to the division of labour in institutions and organisations.
- **Generations:** particular age groups in society that are categorised as having specific traits and behaviour based on when they were born.
- **Manners and etiquette:** rules that govern our social behaviour. There are often expected norms within societies and cultures, and if these are not followed, social disapproval will occur. For example, from an early age, we are taught the importance of saying 'please' and 'thank you' (and chastised when we do not!). These expectations vary across different societies and cultures.

Many of these social constructs are interrelated. For example, it was once considered socially acceptable for a man to open the door for a woman, or 'offer an arm' to escort them up stairs, highlighting an interrelationship between gender and etiquette. Even today, you may be told by someone of an older generation to be 'seen and not heard', or 'speak only when spoken to', which was a common expectation of children among older generations.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Interactions, social expectations and behaviour

Society is made up of the interactions of members at the micro, meso and macro levels. While society influences how these members may act, interactions between members within a society can also create change. This concept is explored further in Chapter 2, on personal and social identity. The process of socialisation allows individuals to understand the ways of that society, so they are able to meet the expectations of a society in order to be able to function within it.

Review 1.4

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the term 'social construct'.
2 **Account** for why the following features could be considered social constructs.
   a Language: certain sounds represent certain things or ideas
   b Symbols: How might the Australian flag be socially constructed? What other symbols do you think are socially constructed in Australia?
   c Health and beauty
   d Meal times: e.g., cereal is for breakfast and not acceptable for dinner

Activity 1.7

1 Social constructs as a collage: Choose from the suggestions below and conduct an image search. **Create** a collage that reflects the changing nature of particular social constructs over time. You might want to narrow down your time period (for example, 1950–2000). By considering particular colours, phrases and the appearance of people within these images, you will start to think about content analysis, which is a type of research method that will be discussed further in this chapter.
   a household appliance advertisements
   b women in the workforce
   c teenagers
2 Social constructs emerge within a society over many years, and are often considered quite slow to change. Reflecting on the implications of COVID-19 in 2020, **discuss** how this influenced rapid change in regards to manners and etiquette in society. E.g., consider 'social distancing' and the role of greetings such as hugs, handshakes and high-fives. What impact did these changes have on society? Have they been permanent changes?
3 **Create** a list of social norms and expectations that you are aware of at the micro, meso and macro levels. How do these expectations shape your behaviour? Are you more likely to accept or reject them?

Additional activities: Herbivore men; Pink and blue project; Generations defined

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.5 Groups and institutions of society

Society exists due to the interaction of individuals. Even though the nature of groups and institutions may evolve over time, an individual's interaction within and between certain groups and institutions creates a continuity for society through shared value systems and structures. Groups and institutions connect us to other individuals through shared interests such as location, religion, social activities, beliefs and relationships. They become a significant way to learn and develop an understanding of our own identity and wider society, based on groups and institutions we become a part of and, also, through those we reject.

Activity 1.8

George Simmel was one of the first sociologists to consider how the size of a group would affect interactions with its members, stating that, 'Society is merely the name for a number of individuals, connected by interaction.'

1 **Describe** your understanding of this statement. Do you agree or disagree?
2 Simmel also presented ideas about how group size would affect interactions between members. Can you **identify** any examples where this has occurred in your life?

Figure 1.6 A family watching television together, circa 1950

Family

Family exists as one of the fundamental units of socialisation. Across different societies, cultures, environments and over time, our interpretation of and interaction with family is a key aspect in shaping our identity. Over time, our understanding of what defines a family has evolved. Some will define family as simply the structure that exists, emphasising certain roles like parent or child. Others consider family to be built on relationships, rather than defined by the status of particular roles. The fact that sociologists define family in various ways allows us to consider our own understanding of family and what it might mean to us. You might identify your family by the emotional connection you have built with certain individuals, independent of traditional definitions of family such as blood, marriage or adoption.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The traditional family unit in Australia during the 1950s was that of the **nuclear family**, with the father and mother fulfilling socially acceptable roles of breadwinner and housewife, accompanied by two to three children.

nuclear family A family group consisting of two parents and their children. It draws on the noun 'nucleus', meaning the core, or central part.

The evolving diversity of what is recognised as a family unit has been shaped by individuals and institutions. Some significant changes to the traditional family structure over the past century include:

- single-parent families
- blended families
- a rise in the numbers of grandparents and kinship carers (people looking after children who are not their own)
- increased acceptance of gender-diverse and same-sex couples within the family
- increased cultural diversity within families
- changes to societal expectations regarding marriage
- changes to traditional roles and status within the family
- decline in the number of children
- increased rates of divorce and separation resulting in families living across two or more households
- an increased range of parenting 'styles'.

Our definition of a family is shaped by our experiences within it. You may consider the official definition of a family (that might be used for the purposes of collecting census data) as most appropriate to you, or you may accept the idea that family is how you define it. However, it is clear that society has become increasingly subjective about what makes a family. This has allowed for the concept to be understood as more diverse and less structured than traditional definitions.

Activity 1.9

1 **Define** and **describe** your family.
2 Review the Australian Bureau of Statistics (ABS) definition of a family. If you were to alter this definition, what information might you include?
3 Consider the following quotes about family. Which one resonates (appeals) to you the most strongly? Which perspectives do you disagree with?
   - 'Other things may change us, but we start and end with the family.' Anthony Brandt
   - 'The family is one of nature's masterpieces.' George Santayana
   - 'In time of test, family is best.' Burmese proverb
   - 'Ohana means family and family means nobody gets left behind or forgotten.' Lilo (Disney)
   - 'Call it a clan, call it a network, call it a tribe, call it a family: Whatever you call it, whoever you are, you need one.' Jane Howard
   - 'Family ties mean that no matter how much you might want to run from your family, you can't.' (Author unknown)
4 **Create** a tally of the different types of families within your classroom. Can you see evidence of social change?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media study 1.3

Review excerpts of different TV shows over time that show 'typical' family behaviour. By looking at elements of these shows, such as dinner time, sibling rivalry, gender roles or family structure, we are able to analyse aspects of continuity and change over time. Some TV shows that you might like to consider include:

- *The Brady Bunch* (1969–74)
- *Little House on the Prairie* (1974–83)
- *Neighbours* (1985–)
- *Married with Children* (1987–97)
- *Home and Away* (1988–)
- *The Simpsons* (1989–)
- *Step by Step* (1991–98)
- *Outnumbered* (2007–16)
- *Keeping up with the Kardashians* (2007–21)
- *The Family Law* (2016–19)
- *The Addams Family* (1964–66)
- *Bluey* (2018–).

School

School is one of the first institutions outside the family that influences our socialisation process. From more informal education in the early years, such as preschool or daycare, through to formal processes that require us to attend school until the age of 17, the purpose of schooling is to provide an education that teaches academic knowledge, life skills and cultural norms.

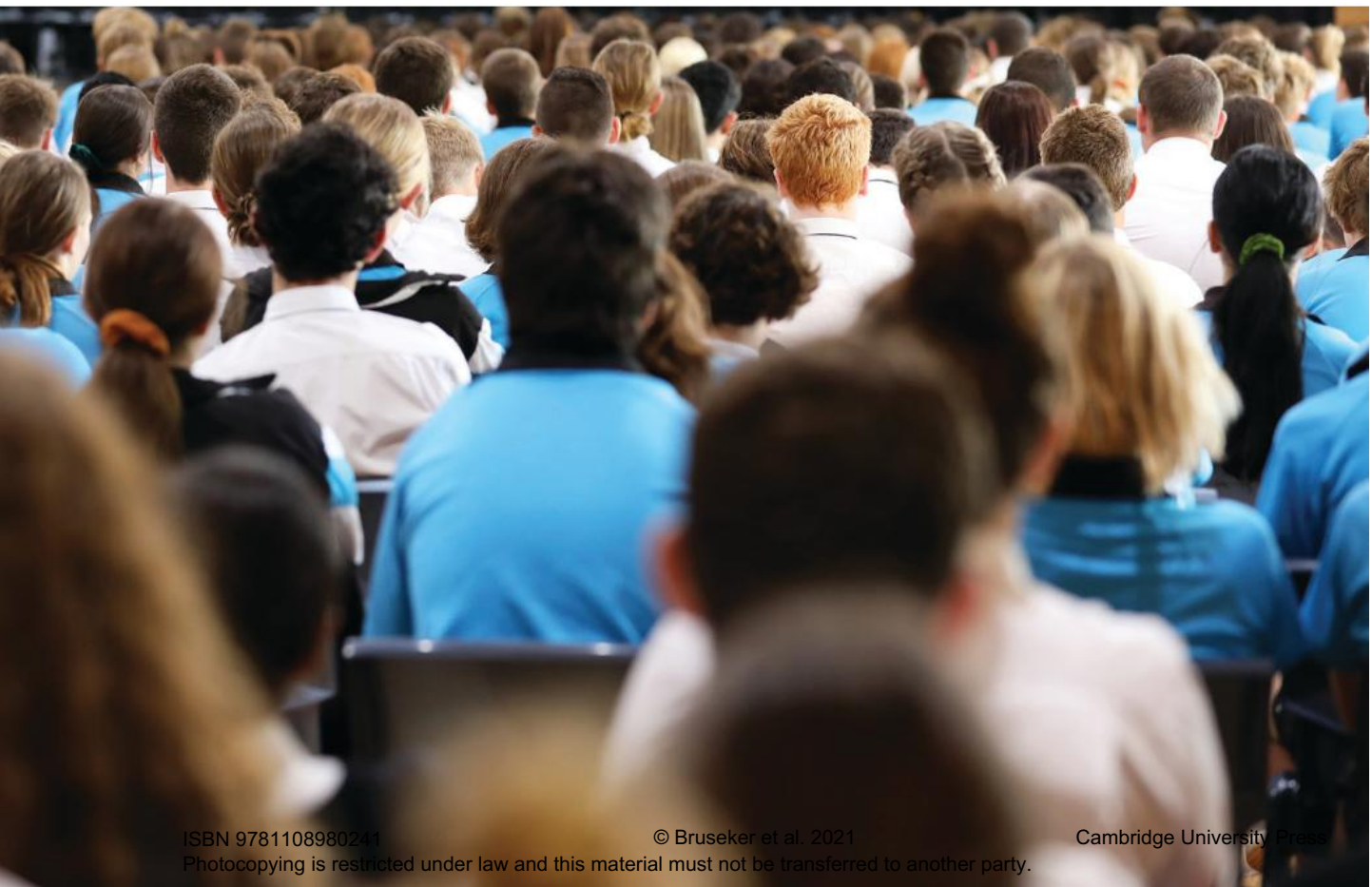


Figure 1.7 School is not just for educational purposes. Social interactions and working together are also accomplished.

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

When we are discussing the role of school in any society, it is important to consider the following aspects:

- Although almost every child in the world is exposed to some form of schooling, educational systems differ significantly. Systems may vary due to wealth within a country, where only basic educational needs may be able to be provided due to extreme poverty. Additionally, some cultures place a higher value on schooling, educational processes (and teachers!), which will not only shape attitudes towards education, but may be linked to legal norms such as compulsory hours of attendance.
- Schooling can also vary within a country. Location and socioeconomic status may have a significant impact on educational outcomes, as it is sometimes difficult to provide a range of opportunities due to distance and lack of resources. Within Australia, there are systems in place to support these differences, with the aim to provide a quality education for all students.
- Over time, the type of education systems we may have the opportunity to attend has evolved. Schools can be public or private institutions, specialist schools for the performing arts, sports and gifted education. They may be organised based on gender or age and, increasingly, around opportunities for blended learning that encompass an alternative school setting. Some individuals are presented with more opportunity to select a school than others, which may have an impact on educational outcomes and further opportunities.

Often, schools are considered to be agents of **conformity**, where the most important process is conditioning students and providing them with skills to become integrated in society and effective members of the workforce. However, schools are about much more than wearing uniforms and adhering to specific rules! Interpretation and understanding of curriculum allow for the transmission of common knowledge across societies and cultures. Schooling provides an increased opportunity for exposure to a diverse range of opinions, knowledge, experiences and new ideas.

conformity When individuals behave in certain ways as a result of group pressure, whether real or imagined. [NESA]

Activity 1.10

1 **Identify** the key people who make up a school and what their roles are.
2 **Describe** some common characteristics you share with people at school.
3 **Outline** what social groups and networks you are a part of within the school setting.
4 How would you **describe** your school culture? What symbols and ideas represent this culture within your school?
5 Where is your school located? **Describe** its physical setting and explain how this environment might influence the school culture.
6 **Identify** some significant changes that have occurred within your school over time. What examples of continuities can you provide?
7 **State** some examples of the application of power and authority within your school.
8 **Assess** whether your school places different values and expectations on gender.
9 **Describe** the types of technology used within your school setting. How has the application of technology changed over time?
10 Do you think your school has had a significant influence on the formation of your identity? Provide some examples to **justify** your response.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Peers

Our interaction with peers closely corresponds to our involvement with school. From an early age, we are exposed to peer groups, whether it be through informal playdates as a toddler or a more structured setting within rooms at daycare or classes at school. Initially, these peer groups are roughly divided into ages. But as we grow up, our interaction with peers of different ages becomes more apparent, through interactions with our older peer groups (maybe due to our siblings), or relationships built through work or social interests. This allows us increased flexibility of choice.

As we progress through different stages of socialisation, our peers have an increasing influence on our identity formation and understanding of our place in society. Sometimes they compete with, or even replace, our family. This is particularly true of adolescence. Many social theorists have identified this period as a key turning point in an individual's life, where the role and influence of peers assist in the transition to adulthood and greater independence.

Similar to school, peers are beneficial in that they expose an individual to a range of attitudes, values and behaviour that may be different to those of their family. However, this may also create conflict with the family unit. Our exposure and interaction with different peer groups assist us in developing an understanding of how informal networks occur and, also, how different links between people allow for a shared cultural experience. Membership of these networks can be quite fluid, and different peer groups may also have expected norms unique to a particular group. This variety shapes our learning experience and expectations of our peers, and has a significant and unifying influence on the development of self-esteem and identity formation.

Figure 1.8 Peers have an influence on identity formation.

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.11

1 **Outline** the importance of peer groups and relationships to the development of your identity.
2 **Describe** what types of conflicts have occurred within your peer groups and how you have managed these.
3 **Outline** experiences that have occurred within a peer group setting that have influenced your identity formation or taught you new skills.
4 Do you **respond** differently to the different types of peer groups that you are involved with? Give some examples of how you might modify or change your behaviour.
5 **Outline** what kind of informal rules exist within your peer group setting. What sanctions (punishments or consequences) are there if these are not followed?
6 **Discuss** how important social media is to your peer group relationships.

Work

Beyond school, work has a significant influence on our lives and our understanding of who we are. Certain occupations bring with them particular stereotypes that are influenced by perspectives at the time. The value and importance we as a society place on particular types of work continues to evolve. Traditionally, in most modern societies, paid employment has been considered the most important type of work. Work which is undertaken in the informal economy, such as within the household or as a volunteer, has been marginalised as less important in regard to both economic value and employment status.

Work provides a formalised means to develop social relationships and social contacts outside the home. Many activities within our daily life are related to our work, where perceived status and value in society are determined by 'what we do.' Additionally, work will have an influence on where and how we live, while also providing us with an income that enables us to participate in leisure and sporting activities.

Figure 1.9 Then-CEO of World Vision, Claire Rogers, at the Women in Leadership Summit 2019 on 25 September 2019

Some significant changes to the nature of work in Australia over the past century include:

- increased female participation in the workforce
- increased relative earning for women
- rapid growth in part-time employment
- increased opportunity and diversity within particular sectors
- a shift from the manufacturing sector to the services sector in providing the most work
- an increasingly skilled workforce with more post-school qualifications
- changes in our perception of work and the importance of a 'work–life' balance
- people moving between different jobs, industries and sectors more frequently

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- innovative technologies providing for advancements in production, how the workforce is organised and, also, our ability to influence where and when we work
- the forces of globalisation, which have resulted in restructuring.

Although some of these changes have been beneficial, access to paid work has become more unequal over time. Increased unemployment and underemployment, and the casualisation of the workforce, will have implications for the future. The distribution of work is considered particularly inequitable for young people, where often only part-time or casual work is available. Stigmas regarding unemployment are still prevalent in society, while the information age has created a need for a higher skill base. This has a reciprocal effect on the unequal distribution of resources and the ability for individuals to participate in paid employment and leisure activities.

Activity 1.12

Additional activity: Wage equality

Additional media study: The future of work

1 Access the ABS website to review statistics related to the nature of work in Australia. **Compare** these statistics across a time period to develop your understanding of the changing nature of work. You might like to set up your responses in a table to help you with your comparison. Some possible areas for analysis include:

a participation rates
b types of work
c types of occupations and industries
d gender
e youth
f unemployment

2 **Evaluate** perceptions and stereotypes related to some of the following occupations. What are the traditional values associated with these occupations? What characteristics are associated with these occupations? How significant are gender stereotypes within these occupations? How has our understanding of these roles changed over time?

- high school teacher
- nurse
- hairdresser
- engineer
- chef
- retail salesperson
- fast food worker
- doctor
- professor
- builder
- mechanic
- professional sports person
- early childhood educator

Government

citizenship Being a member of a particular country, and having certain rights and responsibilities as a result (e.g., the right to get a passport, responsibility to serve on a jury if required)

A government is the political system by which a society is organised. The structure and ideologies of different governments can vary significantly, and you will often hear terms like democracy, monarchy, commonwealth and republic used when discussing different types and variations of governments. While governments might reflect social values and attitudes during a particular time through the provision and enforcement of laws, our interaction with governments can also influence change within the government through processes of **citizenship**, voting and dissent.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Within Australia, our government is defined as a constitutional monarchy, existing on three different levels. Elections enable Australian citizens to vote for whom they would best like to determine laws and exercise authority at a local, state and federal level.

Federal

Leader	Prime Minister
Structure	House of Representatives (151 members, each representing a separate electoral division in Australia) Senate (12 senators per state and two per territory)
Election period	Three years for members of the House of Representatives State senators are elected for a six-year term and Territory senators serve for three years.
Responsibilities	Include foreign affairs, social security, defence, trade and immigration.

State and Territory

Leader	State – Premier Territory – Chief Minister
Structure	State Parliament in NSW consists of: Legislative Assembly (93 members) Legislative Council
Election period	Legislative Assembly is composed of members elected in a general election to serve a four-year term. Members of the Legislative Council are elected every eight years. This is done on a rotational basis (half the Council is elected every four years) and is generally held around the same time as the Legislative Assembly elections.
Responsibilities	Include justice (law), health, education, public transport and roads.

Local

Leader	A Mayor or Shire President
Structure	Usually known as the City Council or Shire; established by state governments to look after the particular needs of a community.
Election period	Every four years
Responsibilities	Include local roads, garbage and recycling collection, building and land regulations, public health and recreational facilities like amenities, parks and swimming pools.

Figure 1.10 Levels of government in Australia

This government structure and the development of the Australian Constitution relies strongly on British traditions and systems, which has had a significant impact on the autonomy of Aboriginal and Torres Strait Islander peoples. You have the potential to further explore this as a contemporary issue for Australia later in this chapter.

Figure 1.11 Australian Prime Minister Scott Morrison (right), Minister for Indigenous Australians Ken Wyatt (middle) and CEO of the National Aboriginal Community Controlled Health Organisation Pat Turner (left) announce the targets for the Closing The Gap initiative, designed to reduce disadvantage for Aboriginal and Torres Strait Islander peoples, at Parliament House on 30 July 2020 in Canberra.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.13

1 Use your understanding of micro, meso and macro levels to **identify** examples of government decision-making and processes.
2 Would you consider yourself politically engaged and active? **Outline** how you express your views about politics and activism.
3 **Describe** your understanding of the term 'constitutional monarchy'. Explain how history has influenced the processes of government and decision-making within Australia.
4 Online voting tools help people to understand the voting process and the values of political parties in relation to key issues within Australian society. One example is Vote Compass, developed by VoxPop in 2003. An element of socio-cultural literacy within the Society and Culture Stage 6 Syllabus is 'active and informed citizenship'. Find and use an online voting tool, and then answer the following questions.
   a **Evaluate** how effective a tool like this is in refining our understanding of the political process.
   b **State** what elements of the site you appreciated.
   c **Outline** whether you think the site presented any issues or challenges.

Media

critical discernment The ability to judge ideas and understand perspectives presented

One of the key elements of socio-cultural literacy is the ability to show **critical discernment** towards information and the media. Traditionally, our definition of the media was limited to newspapers, radio, television and film, through traditional mediums such as print and a limited number of radio stations, television networks and movie studios. A rapid rise in information and communication technologies has allowed for an exponential increase in content development, delivery and engagement since the post-war era. In the information age, we consider ourselves supersaturated with many different ways to access news, entertainment and information, and the influence of the media has become increasingly difficult to ignore.

There are both advantages and disadvantages to the presence of the media in our lives. Some of these include:

- increased representation of minority groups within the media, which has the potential to create further inclusion and social change
- access to a variety of media types to access information
- increased production and new streaming choices offer more options and competition
- innovative technologies have promoted increased accessibility to the media for people with a disability
- large volumes of content can be both created and stored, allowing for both information and disinformation to become readily available
- the potential for people to become increasingly desensitised by what they are exposed to
- the potential for people to adopt disinformation as truth
- an imbalance of power between powerful media agencies, governments and societies
- increased potential for conflict through censorship of media
- opportunities for interactions across the micro, meso and macro levels through communication technologies and social media.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The media has emerged as a key agent of socialisation, which is why it is vital to use critical discernment to make choices regarding our consumption of media, and understand its influence and the manner in which it may shape our values, attitudes and behaviours.

Activity 1.14

1 Make a list of the ways in which you consume media. **Identify** the main platform that you use.
2 **Define** the term 'fake news'. **Explain** what challenges 'fake news' presents to society.
3 For a week in February 2021, Facebook removed all news media from its platform within Australia, in response to the release of a media bargaining code by the Australian Competition and Consumer Commission (ACCC). Research information related to this situation. Use this information as an example to **predict** the future directions and role of the media within society.

Legal system

Laws developed within a society generally reflect the values, ideas of morality and ethics existing within that society and attempt to define acceptable codes of behaviour. They are officially recognised and enforceable, and breaches of the law will often incur punishment or sanctions. Within the legal system, there is a variety of components that are interrelated and influence the system. These include the government, the police, the court system (lawyers and judges), the prison system, welfare and support organisations, and those who are impacted by criminal activities, such as victims and offenders.

Alongside the legal system are social norms that are widely observed within the particular society or culture – for example, it is expected you will say 'thank you' when someone provides a service, and it is considered unacceptable to abuse animals. These are known as 'mores', and they tend to be dictated by the society's values, ethics and, potentially, religion. They are not always based on written law, and can change over time.

For the most part, laws are considered to be part of utilitarian principles. Utilitarianism is a concept developed by Jeremy Bentham, a 19th-century English jurist and political reformer. He said that it is the 'greatest happiness of the greatest number that is the measure of right and wrong'. Historically, however, Australia's common law jurisdiction evolved from traditional English law as a result of colonisation. It has had the potential to exclude minority groups such as women, people with a disability, migrants and Aboriginal and Torres Strait Islander people. These laws are often incompatible with the traditional laws inherent to Aboriginal and Torres Strait Islander groups in Australia that have existed for thousands of years. This has created significant conflict, misunderstanding and disadvantage, resulting in a sense of displacement for many Aboriginal and Torres Strait Islander people. As a result, there has been ongoing protest and debate over land use, land rights and self-determination and self-governance for Aboriginal and Torres Strait Islander peoples.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 1.12 Land rights and the right to self-determinism are key legal issues related to Aboriginal and Torres Strait Islander peoples.

Within Australia, it has become increasingly accepted that the justice system should promote active citizenship, inclusion and social responsibility. As a student of Society and Culture, an understanding of legal systems, processes and issues will enhance your socio-cultural literacy, as you show awareness for issues related to discrimination and prejudice, and show empathy and concern for the rights of others through considered action for welfare, social justice and human rights.

Activity 1.15

1 **Describe** how laws are changed within a society.
2 **Identify** TWO examples where mores have been influenced by the legal system.
3 Do you consider the legal system in Australia effective? **Explain** why or why not.
4 **Define** the term recidivism. Investigate statistics of recidivism within Australia. What might be some of the implications for society if recidivism rates increase?
5 **Outline** your understanding of anti-discrimination laws.
6 Research the following laws and **state** some of the main features of each law. Which groups are these laws designed to protect? Why are these laws necessary?
   a *Racial Discrimination Act 1975*
   b *Sex Discrimination Act 1984*
   c *Australian Human Rights Commission Act 1986*
   d *Disability Discrimination Act 1992*
   e *Age Discrimination Act 2004*

Review 1.5

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** why schooling may differ between countries, or even within a country.
2 **Identify** three significant changes to the nature of work in Australia over the past century.
3 **Identify** the three levels of government in Australia, and the leader in each case.
4 **Explain** why it is important to 'view the media with critical discernment'.
5 **Explain** the key purpose of a legal system within society.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.6 Applying the fundamental concepts

An essential component of Society and Culture is an ability to apply concepts to particular situations and scenarios, considering the influences of and interactions between concepts.

> A socially and culturally literate person demonstrates the following characteristics:
>
> - 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
>
> NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013), p. 25

The following activities are designed to consolidate your understanding of socio-cultural literacy, the fundamental and additional concepts and the role and influence of groups and institutions within society.

Activity 1.16

1 Review the description of the characteristics of a socially and culturally literate person. You might want to highlight and annotate elements of the characteristics.
2 Divide into small groups within your class. Allocate each group 1–2 groups or institutions from the following list. Then, **identify** which elements or characteristics of socio-cultural literacy have been enhanced by an understanding of the group/institution. Use the responses of different groups within the class to **create** a mind-map of socio-cultural literacy.
   - family (e.g., communicates effectively with individuals)

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

- school (e.g., is interested in, observes, and asks questions about the micro, meso and macro levels of society)
- peers
- work
- media
- government
- legal system

Activity 1.17

From the list below, choose TWO groups or institutions within society.

- family
- school
- media
- another group you are a member of

For each of your chosen groups and/or institutions, apply the fundamental concept (using examples from the micro, meso and macro levels where you can). You might like to refer back to Activity 1.10 in the section on 'School' to see how certain questions can be asked in relation to each of the fundamental concepts and school. There is also space in the table to get you to think about possible areas of interest or research in order to prepare you for the next section of this chapter, research methods.

Once the table is completed for your chosen topics, **discuss** the following question: How can an investigation of groups and institutions within society enhance our understanding of the conceptual nature of Society and Culture?

Applying the fundamental concepts to …					
Describe in relation to …		**Micro example**	**Meso example**	**Macro example**	**Possible areas of further research or focus questions**
Persons					
Society					
Culture					
Environment					
Time					

Review 1.6

Quiz

Complete the quiz in the Interactive Textbook and answer the question on paper or in the Interactive Textbook.

1 **Outline** ways in which a socially and culturally literate person can display active citizenship.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

SOCIAL AND CULTURAL RESEARCH

1

Research is an extremely important component of Society and Culture. Across the entire course, you are asked to examine a range of contemporary issues and perspectives using a variety of research methods. Quite simply, a research method is a specific way of collecting and analysing data. Sometimes these are specified for you (for example, applying a questionnaire to the Personal and Social Identity topic); at other times, you have an opportunity to choose the most appropriate research method(s) for your inquiry (for example, further on in this topic and for your Personal Interest Project).

1.7 Social and cultural research

Principles and practices of ethical research

As you develop your understanding of the research process and possible research methods, it is also important to consider principles and practices of ethical research.

Considerations of ethics in research are outlined in detail within the 'Framework for the study of Society and Culture' on page 21 of the *Society and Culture Stage 6 Syllabus* (2013). Ethical principles and practices must be considered every time research is undertaken. Ensuring ethical research will allow a positive reciprocal relationship to take place between the researcher and respondent, promoting a level of trust in the process of research, which then increases the likelihood of genuine responses provided to the researcher.

At all times, you need to keep in mind that some research topics will not be considered appropriate for investigation at a high school level. Any sociological research conducted during your studies of Society and Culture needs to involve consultation, approval and monitoring with your teacher and/or school principal.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

primary research Original information or research data collected first-hand by the person doing the research. This new information is collected using the methods of social research. [NESA]

secondary research The researcher collects and collates existing information or other people's research on a topic to be investigated. This information is then synthesised as a whole by the researcher. Secondary research is a qualitative method because the researcher makes subjective judgements about what material is useful, and therefore used, for the purposes of the research. Secondary research information can be derived from formal reports, journals, newspapers, magazines and other publications. [NESA]

Primary and secondary research

When you are conducting research, you can draw on both **primary** and **secondary** sources. It is important to have a mix of both. Secondary research will give you access to a much wider range of data than you can collect yourself, and you will be able to build on the work of other people. But primary research is also important, as it can be very specifically targeted to your research question, and the group you are focusing on, as well as allowing you to bring in your own experience.

Good research will incorporate both primary and secondary methods.

Process of research

The *Society and Culture Stage 6 Syllabus* (2013) outlines the 10 steps involved in conducting social and cultural research. An appropriate way to better understand these steps is to consider an area of specific interest within society and generate your own research action plan in accordance with these steps. For example, you might be quite passionate about climate change as a contemporary issue within society. Or your interest might be directed towards groups experiencing forms of exclusion and discrimination in society, such as Aboriginal and Torres Strait Islander peoples, people with a disability, those who are homeless, or refugees. Perhaps you are more interested in the influence of technologies such as social media on our relationships. Whatever it is, following the process of research is the first step to a successful sociological investigation.

Figure 1.13 The process of research

Choose a topic

Think about something you may have heard in the news, or a situation you viewed that either inspired, angered or frustrated you. Having a genuine interest in the topic and the end result will certainly help to keep you motivated during the research process. It is also important to outline all the steps to your plan and a suggested timeframe that you will aim to adhere to in order to develop a successful project.

Develop a focus question or hypothesis

Once you have your 'BIG' idea, it is important to narrow it down. Applying fundamental, additional or related concepts to your 'BIG' idea can assist you in developing your topic, even creating sub-questions to break it down into achievable steps. Having a series of sub-questions will also help you to determine the most appropriate research methods for your topic, and additionally may guide some of the questions you choose to ask within those methods.

Gather background information

- A key word in the syllabus is 'appropriate' sources. It is also important to consider gathering information from a range of sources. This is an important component in developing your socio-cultural literacy, by allowing you to consider information that is presented from various perspectives. Some suggestions include:
  - reviewing academic journals through the State Library of NSW
  - accessing data from the Australian Bureau of Statistics
  - recent media reports (newspapers, magazine articles, current affairs shows)
  - TV shows, movies or documentaries.
- It is important to note that not all sources are equal. A key element of developing socio-cultural literacy is the ability to 'show critical discernment towards information and the media', meaning that any sources need to be assessed for validity and bias.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Design the research

In the following pages of this chapter, a series of research methods will be discussed. Each of these methods has advantages and disadvantages, so it is also important to consider an appropriate combination of research methods. Key considerations at this step include:

- The research methods most appropriate to address your question(s).
- The amount of time you have allocated to complete the task. (You may have contacted a subject matter expert relating to your topic for an interview, but you are running out of time to conduct the interview.) Sometimes, the development of the research method is the time-consuming aspect and other times it is the analysis of the data (for example, using content analysis across a series of TV shows) which is considerable.
- The resources available to you (if you have limited internet access, it may be difficult to develop an online questionnaire, but you could potentially conduct a form of observation or a focus group instead).
- Ensuring you have a balance of primary and secondary research methods. This will help to balance your personal experience with that of the 'bigger picture' (public knowledge).
- Choosing your 'target audience' – what are the most appropriate samples of the population to provide you with responses across each research method?
- Potential ethical issues arising throughout the research process and providing careful consideration of ways to resolve these issues.

Develop the research methods you plan to use

- A research method is a specific way of collecting and analysing data for your investigation. Research methods that can be applied to sociological research in the Society and Culture course include case studies, content analysis, focus groups, interviews, personal reflection, observations, statistical analysis and questionnaires.
- During this phase of the research process, it is extremely important to review and edit any material you create. Ensure you have included scope for both quantitative and qualitative data (more on this later). For example, in an interview or questionnaire you need to consider the particular structure and flow of the questions. Often, 'piloting' your research method (sending it to a few people as a practice questionnaire to attempt and review) is a successful way of ensuring your method is accessible.

Ensure that you have applied ethical research by:

- Including a 'research statement' that details the nature of the topic and also makes the provision for privacy and confidentiality for the participants.
- Assessing yourself and your research method (or sources used within your research method) for bias, reliability and validity. Consider how you can alter your method to overcome possible bias and inconsistencies in reliability and validity.
  - Bias: a prejudice or perceived idea
  - Reliability: to what degree can your research method produce consistent results?
  - Validity: does your research method actually reflect what you have said it will do?
- Gaining informed consent from any participants, and ensuring you are mindful of the needs of vulnerable groups.
- Avoiding topics or questions that may trigger a participant and make them uncomfortable or distressed. (Sometimes, you may need to choose another research method.)
- Considering the possibility of negative effects on either the participants or the researcher themselves and working towards preventing these.
- Respecting intellectual property through the acknowledgement of any sources that are not your own.

Compile and organise the research findings

Scaffolding your research findings by using subheadings to divide the results is often an effective way to get started, as it allows you to combine results from various sources and primary research methods.

Analysis, synthesis and interpretation of findings

Once you have gathered your results, it is not enough to simply state the responses. Analysis is the step where you try to find meaning not just in the data gathered, but in the process of research. Why might a particular gender, generation or cultural group have a vastly different perspective or opinion about a topic? Is it because of their experience? Additionally, have you adequately evaluated your research methods to ensure that they are valid? Are there results that stand out as an anomaly (where you can't understand them) or are there results that are very different to your expected findings? If so, ensure that you discuss why this may have happened. Synthesis is a concept where you develop new ideas and meanings by integrating the work of others and analysing your findings.

Final conclusions

- Refine your results by developing a final product. Depending on the specific audience, you may need to tailor your writing style, include tables or graphs to illustrate your findings or create an engaging presentation via multimedia.
- Present the analysis of your findings and also consider discussing any new ideas that have evolved from the data gathered. This could include recommendations or a consideration of the future implications for your topic (what might happen next … if?).
- Ensure you are researching ethically by providing an accurate and detailed reference list.

Writing up

Refining your report through careful editing is essential. You have just completed a significant task, and it is important that your conclusions are clear in order to ensure the validity of your report.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 1.7

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the following terms in relation to sociological research.
   a hypothesis
   b focus question
2 **Identify** the key components of a sociological research plan.
3 Use examples to **contrast** the differences between bias, reliability and validity.

Activity 1.18

1 Look into how fake news spreads on the internet. You might watch the TED-Ed video 'How false news can spread'. The ABC (Australian Broadcasting Commission) also has a whole section on their website dedicated to media literacy and identifying bias and fake news. Consider some ways you can research ethically and effectively despite the limitations of bias and accuracy in information and the media.
2 Access at least one video relating to one of the following social experiments (or replications of these experiments) and answer the following questions.
   - Stanford University's marshmallow experiment
   - Stanford prison experiment
   - Milgram shock experiment
   - Barbie Doll test

   a **Identify** when the experiment was initially conducted and what was it trying to achieve.
   b **Assess** whether you think the experiment followed ethical principles.
   c **Explain** what (if anything) needed to be adjusted to ensure ethical research was followed.
   d **State** if you have any concerns about the research.
   e **Discuss** whether it is appropriate to replicate the experiment. In what situations could this occur?
3 Consider the research proposals and ideas below. **Evaluate** whether the research could be considered ethical. If not, what aspects of the research make it unethical and why? If it is unethical, what changes could be made to adapt ethical principles?
   - An investigation into hypersexualisation within hip hop
   - A study of parental attitudes towards children
   - An online questionnaire about the drinking habits of teenagers
   - A focus group (small group discussion) about sexual behaviour and attitudes of teenagers
   - Interviews with victims of crime to consider the impact of that crime on their lives
   - An observation of gang culture
   - A study into the impact of video games on preschool-aged children
   - The development of a research project based only on the information from one academic paper

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.8 Quantitative and qualitative research

The design and development of research methods is an important step within the research process. One of the key considerations during this stage is an understanding of qualitative and quantitative research. This can be in the form of the specific research method (such as statistical analysis or personal reflection), where you are deliberately selecting a research method that can be determined as qualitative or quantitative. Additionally, you could choose to develop a research method where, within the method itself, you are collecting data in a range of ways that could allow for both quantitative and qualitative responses.

Differences between quantitative and qualitative research

Quantitative research attempts to accurately and objectively measure responses to social issues. It relates to the collection of data that can be quantified: that is, tallied, measured or counted. The focus of data gathered through quantitative research relates to questions such as 'what' and 'how many'. This will appear in research as statistics using percentages, ratios or numbers. For example, '40% of participants', '1 in 10 people', '57 respondents indicated'. Results of quantitative research are often turned into graphs, tables and charts, which can provide a visual representation or prompt when writing or presenting sociological research.

Qualitative research is far more subjective. Its main purpose is to interpret perspectives and experiences and relies heavily on the researcher's ability to draw conclusions based on the range of personal opinions and insights that have been presented. Researchers aim to understand, report and evaluate the meaning of events for people in particular situations; that is, how their social world is structured by the participants in it. This is why the key focus of qualitative research should consider questions such as 'why' and 'how'.

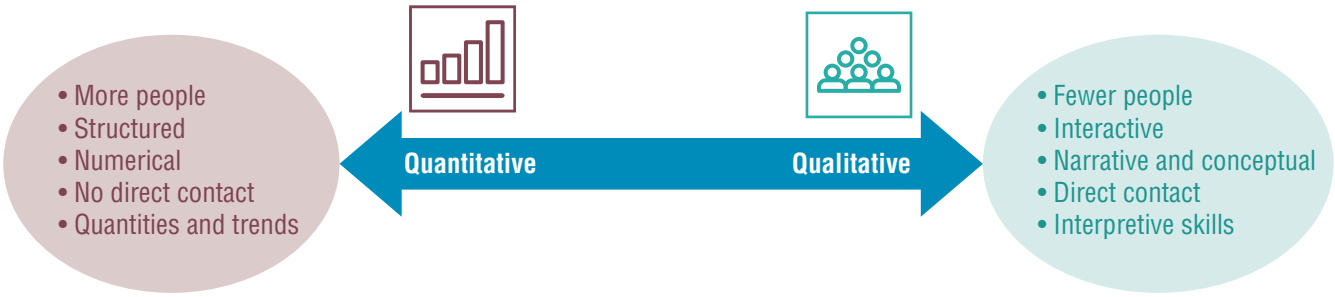


Figure 1.14 Quantitative and qualitative research methods

Research methods are known to exist on a continuum. Where they are located depends on the specific nature of the research method, or the structure of the questions within the chosen method. On the far left side of the continuum are research methods that easily measure and quantify data, such as a closed-ended questionnaire. As you move across the continuum, the data collected becomes more detailed and less measurable or quantifiable.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Strengths and weaknesses

There are advantages and disadvantages to any element of quantitative and qualitative research and their corresponding research methods. For example, quantitative research will usually allow for data to be collected from a large number of respondents, which may increase the reliability of the results, working under the premise that it provides a stronger representation of the opinions of the population due to the large sample size. In contrast, qualitative research will use a smaller sample size of respondents that are often especially selected due to their knowledge and understanding of a particular topic. This allows the researcher to explore a depth of detail within the responses that is not possible when applying quantitative research. On page 19 of the *Society and Culture Stage 6 Syllabus* (2013), the features of quantitative and qualitative research are discussed in detail. You can use these to consider the strengths and weaknesses of different research methods.

Review 1.8

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Distinguish** between qualitative and quantitative research.
2 **Explain** how a research method can be both qualitative and quantitative.
3 **Outline** some advantages of
   a quantitative research
   b qualitative research

Figure 1.15 When considering a specific area of interest to produce your own research plan, it is essential to strive towards social and cultural literacy, understanding that you will be developing your ability to engage, appreciate and communicate with people who have a diverse set of beliefs and values. (Refer to page 27 for more information about this.)

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.9 Methods of research

The choice and design of any particular research method should consider the main features, strengths and weaknesses of the method. It is very important to become familiar with the range of research methods within Society and Culture, as you will be asked to apply them in your Personal Interest Project and, additionally, across a range of topics within both the HSC and Preliminary courses. However, you might find some research methods easier to design and manage than others. Additionally, some research methods are more appropriate to particular topics of research than others. This is where it becomes essential to apply an understanding of the research process.

Content analysis

Content analysis is often one of the most confusing research methods to undertake. Its role is designed to investigate and interpret media related to a specific issue or topic. It involves systematically examining and categorising the content of a particular source. You can then use the same process in other sources and create an effective comparison, while also conducting a comprehensive investigation.

Because content analysis requires an extensive examination of particular types of media, it is sometimes misinterpreted by students as secondary research. However, watching a news program, reading some articles or binge-watching your favourite series is not enough. This research method requires you to closely examine the material you are reviewing through a system of categorisation and counting. In this manner, content analysis can be considered a quantitative research method. However, when coding particular themes, words and images from media sources, you can then interpret and analyse the meaning of the specific content. This lets you make qualitative judgements, which provides scope for qualitative research. Before starting your content analysis, you should:

Figure 1.16 Content analysis often involves extensive data collection.

- Determine the type, amount and duration of the data you will be sampling. (Are you going to look at one newspaper every day for a month, or a range of newspapers each Saturday? Will you watch ALL the episodes in a particular series, or choose episodes at random from a range of similar genres?)
- Carefully review and examine any media you will be using to ensure you understand the content. The more familiar you are with the content, the easier it will be to apply the research method to these materials.
- Define your unit of analysis and categories. In this situation, you have a wide range of possibilities you could consider, but you must ensure your analysis is directly related to your hypothesis or focus question. You might tally the number of times a particular situation arises or specific language is used. Perhaps you will time the duration a particular character from a minority group appears in a TV show, or compare the percentage of time or content focused on male sports versus female sports.
- Use of a coding sheet is highly recommended to assist you with tallying and recording your data.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

For example, in a Personal Interest Project a student was examining perceptions of compulsive hoarding, collecting and consumption. The idea for this project started when they were watching the TV show *Hoarders*, as they felt there were many negative stigmas surrounding the show which then influenced the perception of others. While reviewing and examining the media, the student determined a list of words (both positive and negative) that could be associated with this topic. The purpose of the content analysis was to assess the frequency of language used to describe hoarders, and determine whether positive or negative terms were used more often. These words were counted across a series of episodes. The student's focus was to compare positive and negative terms the public associated with hoarders, the motivation behind the use of these terms and whether collectors were similarly stigmatised.

Activity 1.19

1 **Identify** some of the strengths of content analysis as a research method.
2 **Determine** how you could overcome any challenges presented by this research method.
3 **Create** a tally sheet and unit of analysis to investigate how Australian television depicts interactions within the family. **Outline** your plan for this research method.
4 **Determine** how 'reacts' and #hashtags in social media could be used as a form of content analysis. Provide an example of an area you could investigate using these units of analysis.

Additional activity: World Economics Forum study

Focus group

A focus group operates a little bit like a group interview, where discussion around a particular topic is coordinated by the researcher. It is a qualitative research method that can be very interactive, where new ideas may emerge from the process.

There are a few important considerations to make when developing and conducting a focus group.

- Consider the number of participants you intend to include. Usually, a focus group consists of 3–8 participants. Depending on your confidence in conducting the research method and your awareness of the personalities of the participants, you may want to limit the number of participants to the smallest possible.
- Consider the type of participants you would like to include. You may find it helpful to gather participants with particular skills and experiences, or generations, genders and ethnicities. If participants find that they have common interests or shared experiences, this can often create a dynamic and engaging discussion. Alternatively, you might decide to create a very diverse group as your participants. If this is the case, you need to be confident in how you will ensure respectful conversations and engage all participants in the discussion, especially if opinions are going to vary considerably. It can be very difficult to select the right participants to get the information required.
- Ensure that you have 'set the scene' by welcoming participants, describing the purpose of your research, and discussing particular strategies you will use to ensure ethical processes are followed. This could include gaining

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

permission for participants to be recorded, and additionally, whether you have permission to use their names in your final report. It is important that you build trust between the participants and yourself, as this is likely to assist in gathering quality responses.

- The interactive nature of a focus group is quite dynamic, and often responses can be supported or disputed by other participants. It is important in this case to be prepared to redirect the conversation if required, or make a judgement whether these new ideas presented will assist in your research.
- As you will be recording the focus group, it is essential that before you begin, you have obtained permission for this from all the participants.

Activity 1.20

1 **Identify** some of the strengths of the focus group research method.
2 **Determine** how you could overcome any challenges presented by this research method.
3 There are a series of different videos about conducting a focus group, and 'focus group fails' online. Additionally, the television show *Mad Men* features a series of focus groups across many episodes. Access some appropriate excerpts and **discuss** the following question: How can we ensure focus groups are effective as a research method?
4 **Create** a series of questions for an adult focus group relating to the role and influence of parenting styles on children.

Interview

An interview is a qualitative research method that provides the researcher with an opportunity to gather detailed information about their chosen area of investigation. There are a few important considerations to make when developing and undertaking an interview:

- Carefully select your interviewee (person being interviewed). To ensure that you are being provided with reliable and relevant information, it is important to undertake some background research. This could involve reviewing academic papers related to your topic and then attempting to contact one of the authors through their university. It is important to approach people who you know are an expert in that field. However, that doesn't mean that everyone you interview has to be an academic. If you are investigating changes to parenting styles, or what it was like to be a teenager without social media, your grandparents might have some great ideas and insight.
- Organise the interview by composing a request to your selected interviewee(s). You may need to approach a few different people before someone indicates that they are willing to be interviewed. In any communication to a potential interviewee, you need to ensure that you have introduced yourself and the purpose of your research and provided some options for how the interview could be conducted. It is also important to clarify any ethical considerations that may arise, such as confidentiality and anonymity (you will need to gain permission to use their name and, additionally, permission to record the interview in whichever style is appropriate).

Figure 1.17 Interviewing is an excellent primary research method to gain in-depth information.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- Prepare your questions. There are a variety of ways to conduct an interview, ranging from structured to conversational, or a mix of both. Whatever structure you choose to develop, planning is still required. Structured questions allow you to have a clear direction and ensure your questions are targeted specifically to the investigation. However, applying a less formal structure can be quite dynamic and gives the interviewee the opportunity to present new information and concepts that you may not have previously considered. So you may need to be prepared to manage the interview to 'go with the flow' if required.
- Conduct your interview through the chosen mode. This could be over the phone, as a video conference, face to face or via an email discussion. Whichever option is used, you may need to consider the strengths and challenges of that option. An email discussion might not allow you to clarify particular answers that are presented unless you are able to send a follow-up email; however, it does save some time in the recording and transcribing process, which can be quite time consuming.
- Your interview can be structured (with specific questions to be asked and answered), semi-structured (where you have questions, but can diverge if it seems appropriate) or unstructured (where you have a general plan for the interview, but not an exclusive set of questions).

Activity 1.21

1 **Identify** some of the strengths of the interview research method.
2 **Determine** how you could overcome any challenges presented by this research method.
3 **Analyse** what makes a successful interview. Review interviews conducted by media personalities renowned for their interview skills, such as Katie Couric, Diane Sawyer, Oprah Winfrey, Michael Parkinson, Graham Norton, Andrew Denton and Anh Do. **Identify** some of the key characteristics these interviewers have in common.
4 You are investigating representations of gender in the media. You have already narrowed down the types of media you will be using for your research, and the time period over which you are investigating. Source a suitable interviewee (by looking through information about university 'schools' or targeting certain media personalities) for the purposes of this research and design a request to interview them. Your request should introduce yourself and the purpose of your interview, while also providing your potential interviewee with options for how the interview will be conducted.

Observation and participant observation

Both observation and participant observation are a very effective means of examining society in action. Although there are some similar aspects of the method, the main difference between the two types is the manner in which the researcher conducts the research.

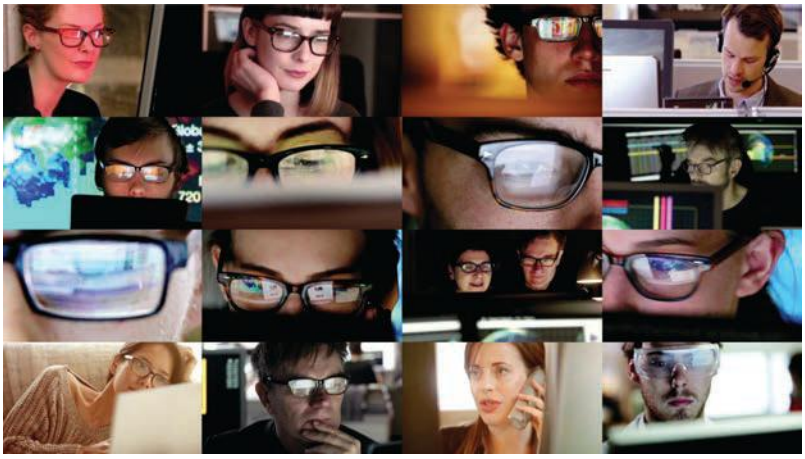
Within participant observation, the researcher immerses themselves in the situation, joining the particular group that is being studied. Observation is far less interactive, and will involve watching, tallying and interpreting the actions of the group. In this situation, you may want to apply the use of a coding sheet. Within either form of observation, there are a range of ethical implications to consider.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Ethical concerns would be raised if the observer undertook the research covertly, where the participants are unaware they are being watched. However, think about a situation where you knew you were being watched by someone else. You may have felt very self-conscious, embarrassed or changed your behaviour and actions due to this.

Video 1.3
The Hawthorne effect

Researchers call this the Hawthorne effect, where people modify their actions due to their awareness of the observer. This means there are also potential issues when overt observation is taking place. That is, the researcher has advised and sought permission to undertake an observation from the participants. This is where you need to apply your understanding of socio-cultural literacy and ethical considerations such as permissions and privacy to determine whether either form of observation is appropriate to your area of investigation.



Video 1.3 The Hawthorne effect: people modify their actions due to their awareness of an observer. (Use QR code to play video.)

Activity 1.22

1 **Identify** some of the strengths of observation as a research method.
2 **Identify** some of the strengths of participant observation as a research method.
3 Watch video 1.3. **Determine** how you might overcome the challenges the Hawthorne effect presents when undertaking observation as a research method.
4 **Outline** what other ethical considerations are important when conducting observation and participant observation as research methods.
5 Conduct a mini-observation within your classroom. In small groups, gather materials together and decide on something to build (e.g., a bridge, historical artefact). Select one member of the group to observe individual and group behaviour and intensity during the construction. You can make the task extra difficult by creating certain rules like:
   - No talking allowed, only one person can talk at a time or only (name) can talk.
   - You can only use (a specific hand, particular tool, etc.).
   - One person in the group needs to enforce the group rules.

   Then, depending on the item being created and the rules that have been determined, you can tally particular behaviour such as:
   - when people interrupt or talk over the top of people
   - when there is conflict between individuals or the whole group
   - every time someone is distracted and goes off task (e.g., checks their phone, goes to another group).

   In any group activity it is always important to debrief! Discuss and compare results and resolve any issues or challenges that may have arisen within the group.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Personal reflection

Personal reflection is a qualitative research method that applies an evaluation of personal experiences to the area of research being examined. It is designed to explore an individual's own values in relation to an issue or idea, which are then analysed and interpreted. To ensure that this research method has a successful outcome, it is important to organise and prepare for this method, a little like you might for an interview. Having a series of set questions or sub-topics to which you then respond will assist in promoting reliability and validity for this research method. Integrating personal reflection at the last stage of the research process, when you are synthesising your other methods and writing your report, may make your reflections seem vague and less prepared.

Activity 1.23

1 **Identify** some of the strengths of personal reflection as a research method.
2 **Determine** how you could overcome any challenges presented by this research method.

Questionnaire

Questionnaires are an extremely flexible research method that can be used to investigate a wide range of research areas. Questions can be designed to assess values, beliefs, opinions and attitudes. The integration of closed-ended and open-ended questions will determine where the questionnaire exists on the quantitative and qualitative research continuum.

Closed-ended questions are quantitative in nature. When you are designing closed-ended questions, you need to provide a range of options for your participants in order to answer the question. This could be in the form of multiple choice or a **Likert scale**. Online programs to design questionnaires (and interpret responses) are becoming increasingly intuitive, and often they will provide answer suggestions for you during the design phase.

Likert scale A scale that is used to represent attitudes to a question or topic. It usually shows a continuum from strongly agree to strongly disagree and collating these responses allows the researcher to highlight opinions across a particular scale.

Open-ended questions are qualitative. These questions often start with 'how' or 'why' and require space for the participants to respond. When you are designing

Figure 1.18 A questionnaire uses both open and closed questions to collect data.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

your questionnaire, you need to ensure that adequate options are provided for the participants to respond. Some online programs also provide an option to make a question non-compulsory to answer. This may allow you to narrow down the amount of qualitative responses to sort through when collating your data. However, you would then also need to consider whether this would make your questionnaire too quantitative in nature. These are all part of the considerations you need to make during the design process.

Questionnaires will allow you to collect a broad range of data, in a short period of time, with minimal cost. Technological advances have also enabled questionnaires to be designed, distributed and collated in a much shorter timeframe. However, there are also some limitations to the method. As you are not there to guide the participants or clarify issues, questions may be misinterpreted. Often, you may not get the responses you think you need, or people may enter inappropriate responses. This is why the design of questions needs to be carefully considered and reviewed, to try and limit this situation from occurring. Additionally, questionnaires may not be completed, or returned in time, and you might not receive the amount of responses you wanted. An important part of the research design process is considering these potential challenges, and then attempting to avoid or overcome them through quality research design.

Hints and tips to designing a quality questionnaire:

- Introduce yourself! Create a short statement that describes the purpose of your research. You may want to include any definitions of important terms that may need to be clarified during the questions. You can also use your introduction to address any ethical concerns and assure your participants that their responses will be treated with confidentiality and respect.
- Ensure that you only include questions that are relevant to your research and can be related back to your hypothesis or focus questions.
- Consider the sequencing of your questions. It is important to order them in a way that flows and is easy to read and respond to.
- Sometimes, it is appropriate to include a quote from a secondary source that relates to your topic. You can then ask the questionnaire participants to respond to that particular quote, excerpt or statistic. This is a very effective way of combining personal experience with public knowledge and will also assist you when it comes to analysing your responses and writing your report.
- Think about your audience: if you are gathering information from a range of generations, using slang terms or offensive language is not appropriate.
- Ensure that your questions are easily understood. It is important that meanings of words are not ambiguous. Additionally, you must ensure that you are getting a range of responses, not just the answers that you think you need to help your hypothesis. This means it is essential to avoid leading questions, which are those written in a style that will prompt or encourage a particular answer.
- Review, edit and trial! It can take quite a few tries to get it right. Ensuring that you have a professional-looking questionnaire should assist in encouraging people to take your questionnaire seriously. A spelling and grammar check is essential.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.24

1 **Identify** some of the strengths of the questionnaire research method.
2 **Determine** how you could overcome any challenges presented by this research method.
3 **Distinguish** between open-ended and closed-ended questions.
4 For each topic below give two examples of open-ended questions and two examples of closed-ended questions suitable for inclusion on a questionnaire:
   a parental influences on a child's career aspirations
   b bullying and harassment as a result of social media
5 Review the questionnaire below related to manners and etiquette in society. **Identify** any errors within the questionnaire. **Discuss** the limitations of the questionnaire and provide suggestions on how to resolve issues arising from this questionnaire.

'Hi, my name is Louise and I am a Year 11 student researching manners in society because my grandmother has told me that our generation is getting ruder and ruder and I want to prove her wrong. So please answer my questions.'

1 Age
   a 15–25
   b 26–50
   c 10–14
   d 50+

2 Street address: _____
3 Do you have good manners? Yes/No
4 What do you think is showing good manners?
   a OPening the door for someone
   b Smiling
   c Saying thankyou

5 Bad manners are terrible. Agree/Disagree
6 Men are always much ruder than women
   a Strongly disagree
   b Strongly agree
   c Neutral
   d Don't care
   e Not important
   f Agree a bit
   g Don't agree at all
   h Agree somewhat

7 Do you use the same manners with your parents as you do with your grandparents and also with your friends. How do you show these manners?
8 Do you have any children?
9 How much money do you earn each year?
10 How would you define the term ettycut?

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Secondary research

Secondary research is extremely valuable to a researcher as it allows you to engage with a wealth of resources that have already been developed. This is where careful selection of the particular sources to research is very important.

- Refine the resources you plan to use. A Google search of 'bias in the media' made in August 2020 generated 232 000 000 results in 0.51 seconds! Using an advanced search option or accessing a site such as the State Library of NSW, which has an advanced search option for academic journals, can be very beneficial.

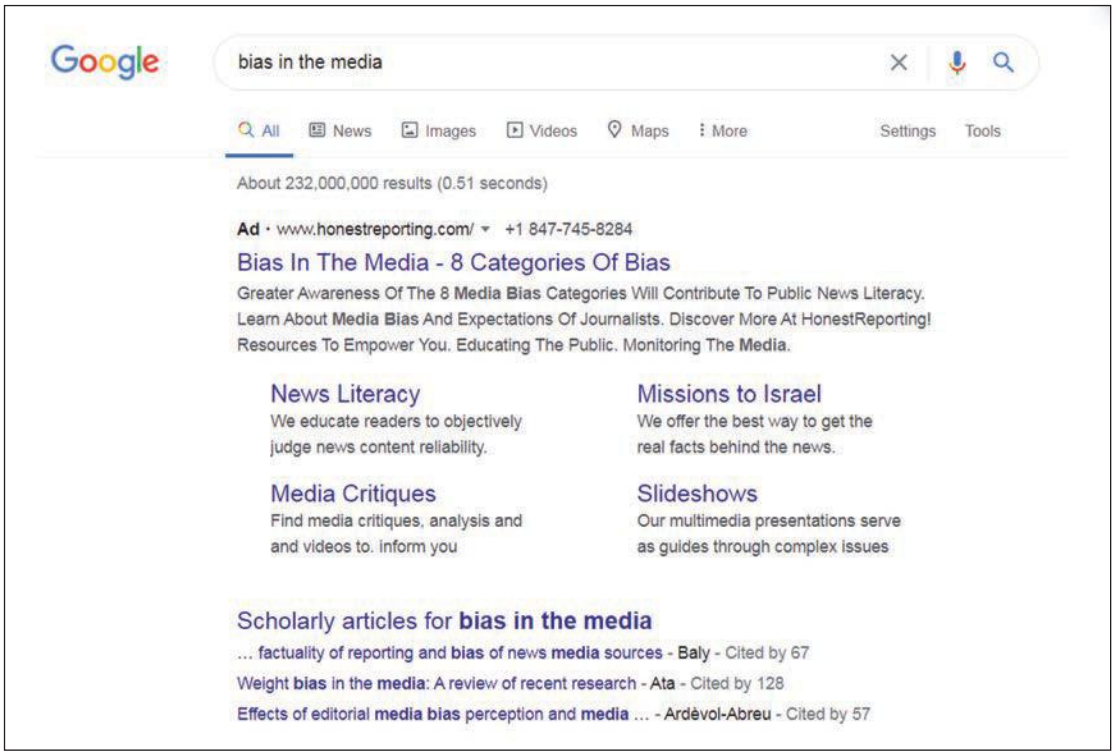


Figure 1.19 A Google search

- Use your secondary research to shape aspects of your other research methods. For example, you could use selected secondary research data within a questionnaire and measure responses. This can have the advantage of assisting you to integrate (combine) your research methods during the writing up process.
- At all times, you must follow the processes of ethical research. This requires you to not only acknowledge any ideas from others that you have used, but ensure that they are referenced correctly.

Activity 1.25

1 **Identify** some of the strengths of secondary research.
2 **Determine** how you could overcome any challenges presented by this research method.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Statistical analysis

When the word 'statistics' is mentioned, it is common for people to mention phrases such as '___% are made up' or 'statistics can be made to say anything'. There is an element of truth to this, but statistical analysis, if applied appropriately, is an extremely effective research tool. Within our everyday lives, we are constantly presented with statistical information, which can vary greatly in its authenticity. An understanding of statistical analysis is vital to ensure that our interpretations of this data are valid, while understanding that the method of collection of the particular data will also assist in determining its reliability. Understanding variables in the data presented will also provide meaning as you make generalisations and attempt to extrapolate (estimate) trends.

Figure 1.20 Statistical analysis is the discipline of gathering and investigating sizable amounts of data to determine underlying patterns and trends.

Numbers do not exist independent of people; understanding numbers requires knowing who counted what, and why. This is a very effective quote to summarise the purpose behind statistical analysis as a research method. An understanding of how statistics can be socially constructed forms an integral part of our application of this research method. There are two parts to this understanding. First, statistics are designed, chosen and presented by individuals. Second, not all statistics are 'equal'. While we can assume that some statistics are an accurate reflection of society (such as our birth or death rate), others will require us to understand the motivation behind the collection of data. For example, in November 2010, the United Kingdom developed a 'Measuring National Wellbeing' program which is designed to assess the healthiness and happiness of the population. Results are gathered twice per year, and present statistical data that could be considered somewhat subjective, given our awareness that an individual's interpretation of wellbeing can vary significantly. A similar idea relates to the use of crime statistics: if crimes are not reported, they are not included within the statistical report. You might sometimes see a driver not following the road rules in school zones. However, without a police presence or a speed camera to record and report, this incident will not shape any data presented about motorists' behaviour. Therefore, careful consideration about the 'who' and 'why' will assist in ensuring that your statistical analysis is successful.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.26

1 **Identify** some of the strengths of statistical analysis.
2 **Determine** how you could overcome any challenges presented by this research method.
3 Access the Australian Bureau of Statistics and choose a statistical report to investigate. Read the statistics and the interpretation of the findings and consider the following questions.
   a **State** how accurate you think these statistics are.
   b **Describe** how their authenticity can be guaranteed.
   c **Discuss** what might be the rationale (reason) for undertaking this collation of data.
   d **Outline** what other considerations might need to be accounted for.

Case study

A case study involves examining an individual or small group, using one or more research methods. This enables the researcher to gain a detailed understanding of a complex situation or social issue. When developing a case study as a research method, the researcher needs to decide on the range of research methods that they will be applying. This makes a case study quite interesting, as you will then apply your range of research methods to a real-life context to investigate a particular individual, group, time period or event. It requires significant planning and research prior to undertaking the case study, but its holistic nature means that the data collated is extensive and specific to your particular group, topic or focus area.

For example, your case study may include observation, a closed-ended questionnaire, interviews and secondary research related to a specific group within society. This would allow you to gather data from a range of perspectives, and may reduce the potential for bias based on the range of methods that target different participants within the context of that group.

Activity 1.27

1 **Identify** some of the strengths of case studies.
2 **Determine** how you could overcome any challenges presented by this research method.
3 **Develop** a research plan for a case study that is investigating the perception and importance of music festivals for adolescents. What types of research methods would you use within this case study? Justify reasons for your decisions, e.g.:
   a Who would you interview and why?
   b How could you undertake statistical analysis as part of your case study?
   c What kind of focus group might you organise?
   d How important is secondary research to this case study? What resources would you like to gather?
   e What kind of questions would be suitable for a questionnaire as part of the investigation?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 1.21 Researching and assessing music festivals for teens for a case study

Activity 1.28

1 You have been tasked with investigating the changing nature of gender roles within the family.
   a Choose TWO appropriate research methods to conduct this research.
   b **Justify** the use of these research methods (provide reasons for why they are appropriate).
2 Decide on a topic area related to Society and Culture that is of interest to you.
   a Choose TWO appropriate research methods to conduct this research.
   b **Justify** the use of these research methods (provide reasons for why they are appropriate).
3 **Create** your own 'qualitative' and 'quantitative' research continuum (start by reviewing Figure 1.14). Based on your understanding of the different research methods, place them somewhere on the continuum.
4 For each of the following research methods, develop a scenario appropriate for investigation.
   a questionnaire
   b case study
   c content analysis
   d interview
   e focus group

Examining contemporary issues in society

A contemporary issue refers to a current, unresolved issue in society that is affecting people or places within or across particular societies and cultures. As part of the socio-cultural world topic within the preliminary course, the Society and Culture Stage 6 Syllabus requires you to carry out an investigation related to TWO contemporary issues within society, using ONE appropriate research method from the following choices:

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

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Use the information and images on pages 47–48 to help you plan your investigation. Refer back to the 'Process of research' section and information about each research method option to ensure a successful investigation!

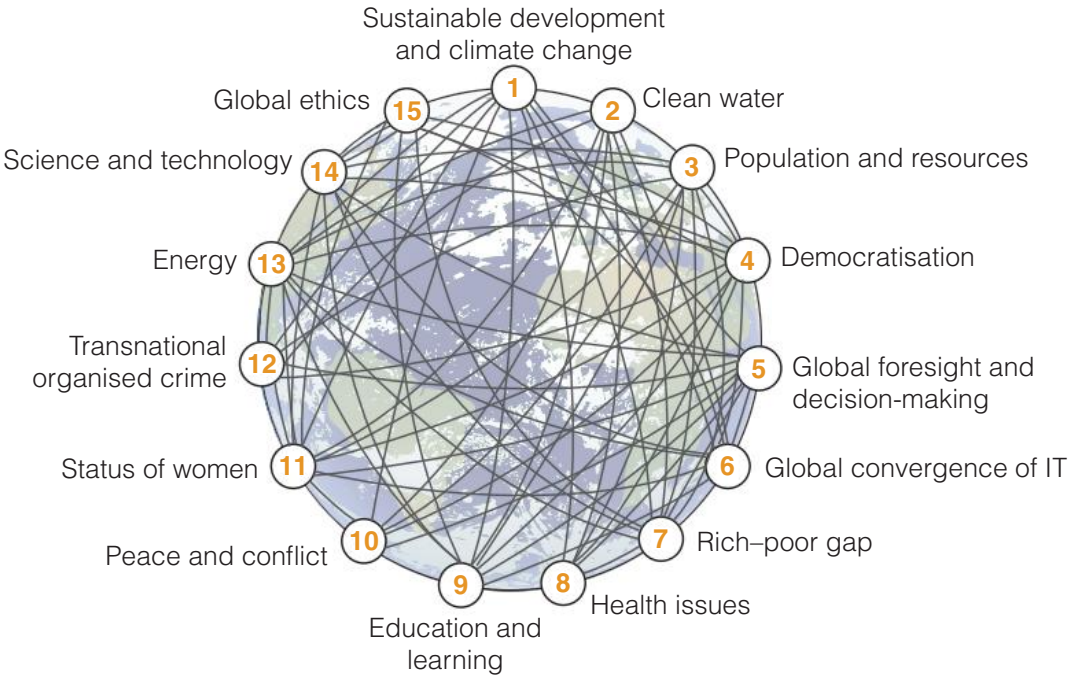


Figure 1.22 The millennium project: 15 global challenges summarised for an insightful macro perspective into a range of contemporary issues

Australian Human Rights Commission

Figure 1.23 The Australian Human Rights Commission 'hot topic' links include discussions about gender equality, Aboriginal and Torres Strait Islander social justice, valuing multiculturalism, homelessness, refugees and asylum seekers and LGBTIQA+ rights. The website includes some great infographics to get you thinking about possible areas of investigation.

Figure 1.24 The rise of protest movements related to climate change, gender equality, Black Lives Matter and Change the Date highlight current issues within Australian society.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 1.25 Considering the meaning and significance of the Australian flag can raise questions about what it means to be Australian – and who decides what it is to be Australian.

Figure 1.26 Issues of ownership related to the selling of cultural items highlights only one aspect of discrimination faced by Aboriginal and Torres Strait Islander peoples within Australia.

Figure 1.27 Stereotypes and perceptions of masculinity and femininity continue to be an issue in society.

Figure 1.28 While improvements have been made, a lack of equality and opportunities for LGBTIQA+ people raises concerns for members of society.

Review 1.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** the key features of:
   - a content analysis
   - b a focus group
   - c an interview
   - d personal reflection
   - e a questionnaire
   - f secondary research
   - g statistical analysis
   - h a case study

2 **Distinguish** between observation and participant observation.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: THE ROMA IN EUROPE

1

The 'Looking in, Looking out' focus study is designed to allow you to reflect on your own experiences of society and culture and your developing skills of socio-cultural literacy to compare and contrast your understanding to that of a different cultural group. Before undertaking a cross-cultural study of this nature, it is also very important to consider how your experiences may influence the way you perceive others. This requires you to undertake personal reflection, while also ensuring you aim to embody the skills and characteristics of a socially and culturally literate person.

During this process, there are some key considerations that will help you:

- Avoid ethnocentrism – this means that, as best you can, you must try not to make assumptions or judgements about the cultural group being studied. Try to think about it as 'no better, no worse, just different'.
- As you research and investigate, you may come across cultural practices and ideas that are very different to your own experience. Often, our reaction can be shock or disbelief, which can lead us to make judgements and comparisons. Acknowledging our preconceptions is vital in furthering our understanding.
- Be aware that stereotypes and generalisation are common when researching another culture. Think about how we are perceived as 'Australians', and understand that even within our own culture there are significant and varying degrees of difference and experiences. View other cultures with this same 'lens' and understand that as we research, we may encounter generalisations that need further unpacking.

Key questions for your investigation

When developing your 'Looking in, Looking out' focus study, there are a series of questions you can consider in relation to your own personal experiences in order to assist you in your investigation. Comparing your responses to these questions throughout the cross-cultural focus study will help you compare and contrast your experiences to that of the Roma in Europe. A range of questions to allow you to reflect on your experiences in relation to the Roma are integrated throughout this case study. When attempting this personal reflection, provide specific examples that compare and contrast your experience to that of the Roma, considering similarities and differences. This will then allow you to successfully complete the writing task at the end of the focus study.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Roles and status:

- What roles are allocated to you within society?
- Are there particular levels of status associated with these allocated roles?
- How do various roles and levels of status within society affect your interactions with individuals and groups?
- Do your allocated roles and levels of status present any challenges within society?

Conflict and cooperation:

- What are the major sources of conflict that occur within your society?
- How is cooperation achieved within your society?
- How does conflict and cooperation affect your interactions with individuals and groups?
- What challenges do conflict and cooperation present within society?

Power, authority, influence and decision-making:

- How are power and authority allocated within society?
- What level of influence does the allocation of power and authority have on decision-making processes within society?
- How do power and authority influence your interactions with individuals and groups?
- What challenges do power and authority present within society?

1.10 Identity

Who are the Roma?

The Roma are an ethnic group who have migrated across Asia and Europe over 2000 years. Their culture is rich in oral history and tradition, with family playing a vital role within the culture. There are many misconceptions and stereotypes that surround the Roma culture, and their different lifestyles and beliefs have resulted in them experiencing widespread discrimination and prejudice for centuries.

Based on linguistic evidence, Roma cultural heritage is considered to have begun in central India, with migration occurring towards Persia (now known as the area around Iran), Armenia and Asia Minor between the years 250 BCE to 1400 CE. The Roma first appeared in various regions of Europe during the 15th century. During the 16th and 17th century, European kingdoms and empires persecuted the Roma, subjecting them to slavery, marginalisation and harassment. Further exclusionary practices were enforced during the 18th century by the Spanish and Austro-Hungarian empires, such as internment and forced assimilation. The Roma undertook a second wave of migration during the 1800s, moving from central and south-eastern Europe to other regions within Europe and, also, the Americas. The Roma experienced further persecution, internment and genocide during the Holocaust. Historians estimate that between 25–50% of the Roma population were killed in concentration camps or executed during World War II by the Nazi regime. This totalled about 220 000–500 000 people. At the conclusion of World War II, Roma survivors within concentration camps were not provided with help or compensation. This, alongside limited worldwide recognition of their plight,

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

meant that stigmatisation continued to occur. The forced expulsion of many Roma by countries in Western Europe to Eastern Europe in 2010 gathered worldwide attention, and further highlighted discrimination in housing, education, health care, employment and law enforcement. This continual marginalisation has promoted organisation within the Roma **community** to raise awareness of their situation, as they undertake an ongoing struggle to promote human rights.

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. [NESA]

Today, the Roma number between 12–15 million people, across 40 different countries. They are considered one of the largest ethnic minorities in Europe. The largest concentrations of Roma are in countries such as Romania, Bulgaria, Croatia, Slovenia and Hungary.

Roma identity

'Roma', meaning 'people', is the most common and generally accepted term used to describe the Roma culture, and is also used by many Roma within the culture. There are a variety of other general terms used, such as Rom ('man' or 'husband') or Romani. However, there is also significant diversity based on language groups and locations around Europe as a result of migration. It is often very easy for groups 'looking in' to perceive Roma culture as being all the same, but although there are strong elements of a homogeneous society, there are also significant elements of diversity. The Roma are not a single, homogeneous group of people: they actually consist of a range of different groups, with various narratives and histories of origin. Other names used to describe the Roma include Gitans (France), Beyash (Croatia) and Lom (Armenia). A particularly contentious term used to describe the Roma is the word 'gypsy'. Although some Roma are claiming back the use of this term, it is generally still considered highly derogatory. Additionally, some groups prefer to define and use their own name as part of claiming their identity, rather than using the term Roma. The Roma use the term 'gadje' to apply to any non-Roma people.

Figure 1.29 Roma people in France attending the annual pilgrimage to Lourdes

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

It is difficult to estimate the exact number of Roma in Europe for a few different reasons. They are sometimes classified with other nomadic groups and are often not included in the official census of a particular country or region. Additionally, the movement of the Roma throughout Europe through ongoing migration also makes it difficult to gather specific information and statistics. Centuries of discrimination have also created a sense of distrust among the Roma of any non-Roma people. Although migration is seen as a common cultural trait within the Roma, their migrations have often been caused by discriminatory treatment, including 'ethnic cleansing' and acts of genocide, by national governments. Extreme poverty and exclusionary practices have often limited the Roma's access to documentation such as birth certificates. This impacts their 'official' identity, as it becomes difficult to access personal identity cards, medical insurance documents and passports. This then has a further impact on an individual's ability to access education, health care and social provisions such as housing.

Traditionally, the Roma have engaged in occupations that are amenable to movement, such as traders, repairers, musicians and entertainers. They have developed a reputation for a nomadic lifestyle and insular culture, and oral history and music has played a vital role in developing an understanding of the culture. As time has progressed, the Roma have been influenced by elements of modernisation, replacing traditional caravans and horses with cars and caravans. Some groups have also adopted a less nomadic lifestyle.

Although the various groups of Roma in Europe have different customs, religion, language and heritage, there are elements of shared values and ideals across the groups. These commonalities include a shared heritage of exclusion and discrimination, language connections, mobility, occupations and codes of behaviour.

Figure 1.30 Traditional perspective of Roma travel

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 1.10

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Describe** what happened to the Roma people:
   a between 250 BCE to 1400 CE
   b during the 16th to 18th centuries
   c in the 1800s
   d during World War II
   e in 2010
2 **Identify** where the largest concentrations of Roma are found today.
3 **Outline** the key elements that make up the Roma identity.

Activity 1.29

1 Personal reflection:
   a How do you define yourself?
   b What are the key aspects that influence the development of your identity?
2 Create a table that lists some of the potential similarities and differences when comparing your identity to that of the Roma people.

1.11 Roles and status

The basic structural unit in the Roma community is constructed around ideas of the family and family heritage. Ideas of lineage are of considerable importance and the Roma place great value on close family ties. Typically, the family consists of a multi-generational household, where members of the extended family live together. This could include a married couple, their unmarried children and at least one married son, his wife and their children. It is common for marriages in Roma society to occur at a younger age, and they are sometimes arranged based on political or kinship ties. Anniversaries, births, deaths and weddings are typically large and elaborate celebrations and commemorations that may include a strong religious aspect and include extended family and the wider community.

Traditionally, family groups travelled together. Anywhere between 10 to a few hundred extended family groups form a band (a name for a Roma community). It is common within these groups for a senior man and woman to be elected into roles of authority. Additionally, certain cultural, language and locational divisions among sub-groups of the Roma create a sense of territory and influence ideas of roles and status across the wider Roma community.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 1.31 A family dances during a traditional Roma wedding ceremony in the town of Stara Zagora, 231 km east of the Bulgarian capital, Sofia. Once a year on the Todorov's Day Horse Easter in the town of Stara Zagora, the Roma gather to maintain ancient traditions related to wedding rituals. As part of this ritual, the young girls and future brides are presented to the elders of the community to choose wives for their sons and grandsons.

Review 1.11

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **State** some key points about Roma marriages.
2 **Identify** who is typically elected into roles of authority in a Roma band.

Activity 1.30

1 Personal reflection:
   a What roles are allocated to you within society?
   b Are there particular levels of status associated with these allocated roles?
   c How do various roles and levels of status within society affect your interactions with individuals and groups?
   d Do your allocated roles and levels of status present any challenges within society?
2 **Create** a table that lists some of the potential similarities and differences when comparing roles and status within your society to that of the Roma.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.12 Gender

Gender roles for men and women within Roma culture are based on traditional ideas, where roles are clearly divided. The women are responsible for household duties, having babies and taking care of the children, and the men work outside the home and are the authority within the family. As time has progressed, these roles have been challenged by some internal and external forces, especially in regards to gender equality and education, child marriage and the forced sterilisations of Roma women.

In 2009, the Council of Europe set out a declaration that described the need for all Roma children to have equal access to education at all levels, subject to the same conditions as the majority populations. However, there are still various elements of exclusion that exist. Some countries have age limits on classes, which restricts the access of Roma children, while other areas require pre-testing prior to enrolment. Accommodations for Roma children to catch up on missed schoolwork are rarely made by government organisations, and missing documentation also hinders the enrolments process. These barriers, alongside traditional expectations surrounding schooling for the Roma community, create a continuity in low literacy and education rates, particularly for Roma girls. Although there has been a growing importance placed on the education of Roma children by the community, it is still common practice for girls to stay at home once they reach puberty.

Some Roma groups practise child marriage arrangements, which has drawn criticism from other groups. Marriage between a boy and a girl once they reach puberty is seen as a core tradition within some Roma communities, who argue that these marriages are designed to encourage purity and prevent sex before marriage. Others have a different perspective, and consider that child marriage is a means to keep girls and women subject to traditional roles and expectations. There have also been significant concerns raised by both the Roma community and human rights groups regarding the forced sterilisation of Roma women. From the 1970s onwards, Roma women were disproportionately targeted by social workers due to their high birth rates. Social workers saw these birth rates as unhealthy and a burden on wider society, so they reported the Roma women or coerced them to go to hospital when giving birth. The hospital then forced sterilisation on the women, based on the recommendation of the social workers. It is only since 2010 that greater awareness of this issue has allowed for the development of new guidelines that include greater provisions for ethics, consent and the removal of sanctions. Pressure has also been placed on some governments to compensate Roma women who were subject to forced sterilisation, and ensure steps are in place to prevent this practice in the future.

Review 1.12

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the barriers Roma children experience in education.
2 **Discuss** the process of forced sterilisation of Roma women from the 1970s to 2010, including the reason(s) it was done, and the ethical issues surrounding it.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 1.31

1 Personal reflection:
   a How are ideas of gender constructed in your personal experience and wider society?
   b What are the norms and expectations associated with gender in your community?
   c How significant is your gender in relation to interactions with individuals and groups?
   d Does your gender present any challenges within society?
2 **Describe** how gender constructs, norms and expectations differ between Australia and the Roma community.
3 **Describe** the challenges concepts of gender present for the Roma community.
4 **Discuss** how an understanding of gender within the Roma community might have changed over time.

1.13 Conflict and cooperation

Shared values and ideas related to family and ethnicity within the Roma community help to promote cooperation. However, external influences do have the potential to create cultural clashes: for example, changes to housing, aims for increased inclusion within society and (partly as a result of these) cultural diffusion due to relationships with non-Roma. The Roma have also experienced some forms of modernisation as they engage with communication technologies via social media, particularly across the younger generation. Roma youth are also placing increasing importance on the role of education to promote equality of opportunity and employment.

Reports by human rights organisations have acknowledged an increasing trend in racially motivated attacks against the Roma population, noting peaks in this violent activity in central and eastern Europe in particular. Some of these attacks have been planned and prepared by neo-Nazi and far-right groups, while others have involved spontaneous outbursts of violence by non-Roma communities living near Roma groups. Additionally, arson attacks or weapons have been used on Roma communities, while some local governments have undertaken forced removal schemes, leaving the Roma population homeless. A lack of reporting, monitoring and accurate investigations of these incidences creates further issues for the Roma population.

Figure 1.32 A camp where a Roma community sought refuge in Saint-Denis, outside Paris, after they were expelled on 27 July 2010 from their Hanul camp site by French authorities.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 1.13

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Outline** the types of conflict the Roma people have experienced with:
   a non-Roma groups
   b local governments

Activity 1.32

1 Personal reflection:
   a What are the major sources of conflict that occur within your society?
   b How is cooperation achieved within your society?
   c How does conflict and cooperation affect your interactions with individuals and groups?
2 **Create** a media file that consists of contemporary articles and videos that highlight the influence of conflict and cooperation on interactions within Roma society, and also between wider society and the Roma population. Annotate the articles to identify whether conflict or cooperation is more likely to have a significant influence.
3 **Predict** what future challenges conflict and cooperation present for the Roma.

1.14 Power, authority, influence and decision-making

Within Roma culture exists a complex set of rules related to cleanliness, purity, respect, honour and justice. Past information about these laws and the way they are created and enforced has been developed by those existing outside of the Roma culture, so it is important to consider that this information may include stereotypes and judgements that are not necessarily accurate for all groups within the Roma. Typically, though, across the extended family structure, or band, certain roles are allocated that influence decision-making within the community. Each band is led by a chieftain (*voivode*) as the group spokesman, who is elected for life. This role is not passed down through the chieftain's immediate family, but is elected each time from extended families within the group. The chieftain is responsible for decisions regarding the group's migration and other important issues. A senior woman (*phuri dai*) is responsible for the welfare of the women and children within the group. In some communities, the voivode leads the phuri dai and a council of elders to resolve conflict and administer punishment based on the group's values and ideals. These punishments can include a loss of reputation or, in the worst-case scenario, expulsion from the community.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 1.33 International Romani Day, also known as Roma Visibility Day, is held on 8 April each year.

External to the Roma community, the roles of power and authority will have a significant impact on the future of the Roma. Discriminatory practices have presented challenges to the Roma regarding the exercise of their freedom of movement and related rights. Varying approaches within the governments of Europe have also impacted education, employment, gender and access to health and social services. Roma children are overrepresented among children placed in out of home care and the Roma population is disproportionately affected by trafficking.

The average life expectancy of the Roma is shorter than non-Roma. Roma patients are often segregated in hospitals, with very few Roma working in health care in Europe. This means that cultural support is not available when Roma are hospitalised.

Growing awareness of the discrimination faced by the Roma people has allowed for the development of a number of legal initiatives throughout the European Union. Roma and non-Roma advocacy groups are also increasingly visible, which may allow for further awareness, action and autonomy. April 8 each year is now designated as International Day of the Roma, designed to celebrate Roma culture and raise awareness of the issues facing the Roma population in the 21st century.

Review 1.14

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** the position and responsibilities of the:
   a voivode
   b phuri dai
   c council of elders
2 **Identify** health care issues experienced by Roma.

Activity 1.33

1 Personal reflection:
   a How are power and authority allocated within your society?
   b How do power and authority influence your interactions with individuals and groups?
2 **Identify** the main differences between the distribution of power and authority when **comparing** your own experiences to that of the Roma.
3 **Discuss** what level of influence the allocation of power and authority has on decision-making processes within society. Use examples from your own experience and the Roma community in your response.
4 **Describe** what challenges power and authority present within society.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

HSC-style questions

Multiple-choice

1 Which of the following best represents our understanding of the concept of society?
A. Ways of thinking and behaving
B. A system that establishes relationships based on biology
C. Personal experiences and influences over other individuals and groups
D. Patterns and organisations within and between groups, networks and institutions

2 A school student creating a protest sign as a part of climate change action best represents an interaction of which of the following concepts?
A. Environment, gender and time
B. Environment, power and society
C. Authority, culture and environment
D. Cooperation, environment and technology

3 How would a researcher define the term 'social construct'?
A. Development of different ideas over time
B. Shared experiences and meanings based on norms
C. Increased use of machinery and technology for production
D. When aspects of society are presumed or taken for granted

4 Which of the following combination of research methods could best be described as qualitative?
A. Interview, observation and closed-ended questionnaire
B. Case study, open-ended questionnaire and statistical analysis
C. Content analysis, personal reflection and structured interview
D. Focus group, participant observation and personal reflection

5 Which of the following actions demonstrates a lack of understanding relating to ethical research?
A. Acknowledging all sources used throughout the research process
B. Analysing and applying a range of sources during the research process
C. Assuring confidentiality and gaining permission from research participants
D. Assuming participants will understand the purpose behind your research area and focus question

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Short answer

1 Give ONE example of an interaction between the fundamental concepts of Society and Culture. (2 marks)

2 Why do you think students of Society and Culture find it difficult to distinguish between power and authority? Provide TWO examples that you would use to help a peer understand the differences between these concepts. (4 marks)

3 Outline TWO examples that highlight the development of your socio-cultural literacy during your study of this topic. (4 marks)

4 Explain the impact of technologies on interactions between the micro, meso and macro levels of society. (5 marks)

5 Identify and briefly evaluate ONE change to family structure in contemporary Australian society. (3 marks)

6 Identify and briefly evaluate ONE change to our understanding of gender as a social construct in contemporary Australian society. (3 marks)

7 Using examples, distinguish between quantitative and qualitative research methods. (4 marks)

8 You have been asked to investigate the influence of media bias on a social issue of your choice. Refer to the steps within the process of research to identify how you would develop a plan to undertake this research. (10 marks)

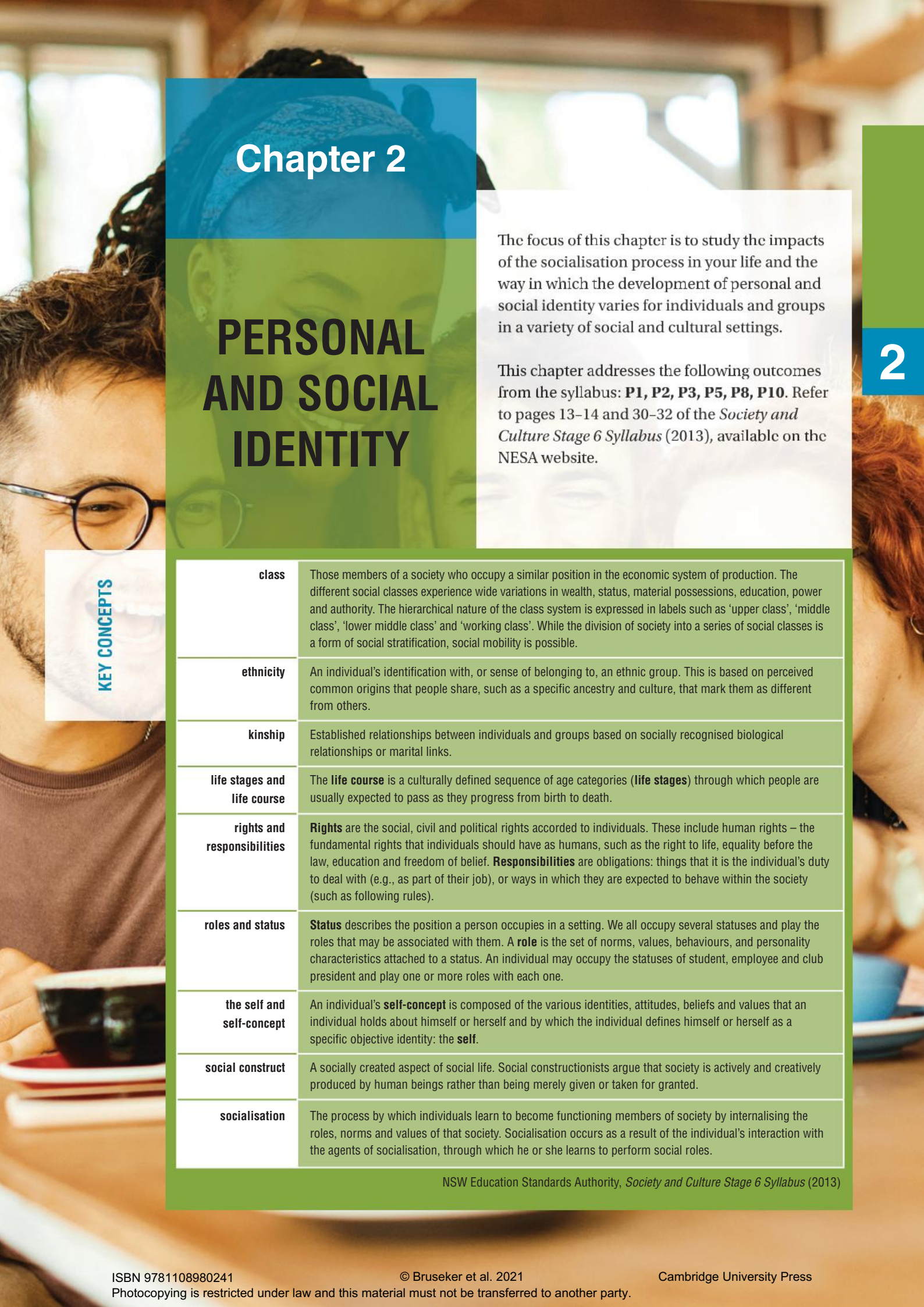
Extended response

Analyse cultural diversity and commonalities between your own experiences in Australian society and the Roma community. In your response, you could consider using any of the following examples to highlight similarities and differences:

- cultural identity (dress, behaviour, language)
- gender roles
- power and authority
- family life
- educational opportunities
- importance of religion
- influence of technology
- adolescent experience
- conflict and cooperation
- role of the media (15 marks)

The key references for this chapter are available to download from the Interactive Textbook.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Chapter 2

PERSONAL AND SOCIAL IDENTITY

The focus of this chapter is to study the impacts of the socialisation process in your life and the way in which the development of personal and social identity varies for individuals and groups in a variety of social and cultural settings.

This chapter addresses the following outcomes from the syllabus: **P1, P2, P3, P5, P8, P10**. Refer to pages 13–14 and 30–32 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

KEY CONCEPTS

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.
ethnicity	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 based on socially recognised biological relationships or marital links.
life stages and life course	The **life course** is a culturally defined sequence of age categories (**life stages**) through which people are usually expected to pass as they progress from birth to death.
rights and responsibilities	**Rights** are 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. **Responsibilities** are obligations: things that it is the individual's duty to deal with (e.g., as part of their job), or ways in which they are expected to behave within the society (such as following rules).
roles and status	**Status** describes the position a person occupies in a setting. We all occupy several statuses and play the roles that may be associated with them. A **role** is the set of norms, values, behaviours, and personality characteristics attached to a status. An individual may occupy the statuses of student, employee and club president and play one or more roles with each one.
the self and self-concept	An individual's **self-concept** is 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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF THE DEVELOPMENT OF PERSONAL AND SOCIAL IDENTITY

2

We all have individual identities – our personality and 'sense of self' – but we also live within a society, and thus are guided by social expectations. Our notion of self is greatly affected by social interactions.

There are many factors that influence how we perceive the world around us, as well as the values and norms that frame the way in which we live our lives. Our personal identity develops as we grow, with both 'nature' and 'nurture' playing a role.

2.1 Personality, self-awareness and self-concept

Personality

If you have ever commented that you don't want to participate in a particular social activity because you are an 'introvert', or that you can't wait to go out and meet new people because you are an 'extrovert', then you have made reference to components of your personality. Personality refers to the characteristic sets of behaviours, perceptions and emotional patterns that evolve from both biological and environmental factors in an individual's life. Labelling an individual's personality attempts to explain the approach of that person to a social setting. Therefore, this is a relatively broad term which attempts to measure general orientations and inclinations towards certain aspects of social situations and relationships. There has been much work and investigation done to determine why individuals are the way that they are, and the extent to which personality is determined and affects daily life.

One aspect of the cognitive view of personality development is the idea of *expectancies*. What an individual expects to happen has a powerful influence on thoughts, feelings and behaviours and, in turn, an individual's personality. Another aspect that can affect the development of personality is that of *self-efficacy*. This is the sense that an individual has the ability to follow through and produce the specific behaviour that individual would like to perform. It has been hypothesised that self-efficacy helps people to change or perform behaviours viewed as difficult or impossible.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Many people regard human behaviour as part of an interactive process involving both psychological and social forces. These forces include thoughts, expectancies, feelings and other personal factors that influence the environment, including both the social world and an individual's behaviour. In turn, the environment and personal factors influence behaviour. This interactive relationship is called *reciprocal determinism*.

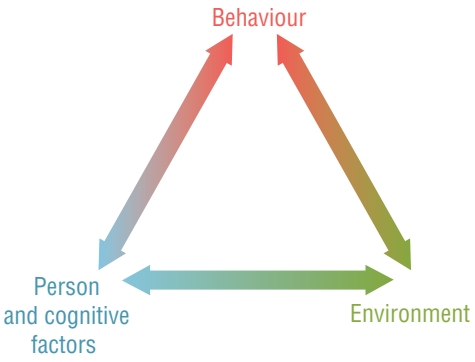


Figure 2.1 Reciprocal determinism

Swiss psychiatrist Carl Jung (1875–1961) identified the psychological types of personality development. He established that the terms extroversion and introversion relate to an individual's 'general attitude' towards the external world. Jung believed that this general attitude was reflective of the way in which people gain energy. An extrovert obtains their energy from the outer world and social relationships. Comparatively, an introvert gains their energy from their inner world and through limited social interactions.

Drawing upon Jung's work, Isabel Myers and Katharine Briggs developed an adaptation of this theory commonly known as the Myers-Briggs test, which provides a personality test based on 16 personality types. These 16 personality types are then represented by four distinct letters that seek to represent the specific personality type of individuals, with each being one of two alternatives: **I**ntroversion/**E**xtroversion, **S**ensing/i**N**tuition, **T**hinking/**F**eeling, **J**udging/**P**erceiving. Over the past decade, the Myers-Briggs test has received a lot of criticism from academics as being inaccurate.

Myers-Briggs Types

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Figure 2.2 The 16 Myers-Briggs types

A relatively new personality test is the Enneagram Test. This is a system of personality typing that describes patterns in how people interpret the world and manage their emotions. The Enneagram describes nine different personality types, based on an individual's responses to questions addressing temperament and reactions to aspects of life and relationships. These are then mapped out on a nine-pointed diagram. This helps to illustrate how the types relate to one another.

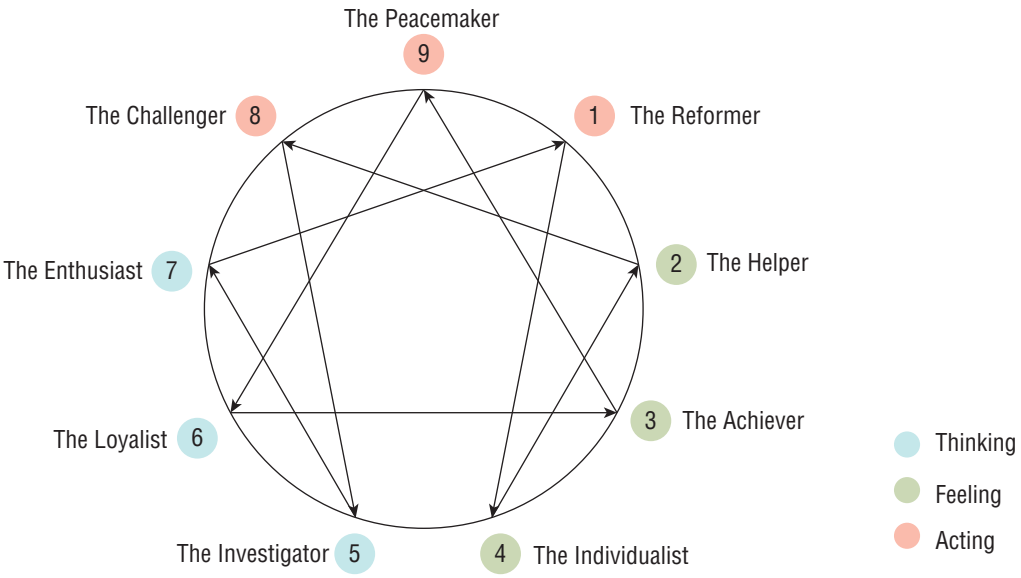


Figure 2.3 The nine Enneagram types

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 2.1

1 Complete an online personality test. You could try one of the following, or another of your choice:
- Myers/Briggs: www.16personalities.com/free-personality-test
- Enneagram: https://enneagramacademy.com/enneagram-test

2 Record the results of your tests. Briefly **outline** the extent to which you think these results describe your personality.

3 **Assess** which test was the most accurate. **Explain** why you think this was the case.

The difference between personality and the concept of self is that personality refers to the characteristics that are assumed to remain consistent over time and location, which ultimately underlie an individual's behaviour in a variety of contexts. Alternatively, the concept of self refers to the individual as an object of their own thought.

Self-awareness and self-concept

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'. [NESA]

Self-awareness and **self-concept** are ideas that both revolve around the idea of the 'self'. In sociology, the notion of 'self' refers to the human ability to unconsciously consider oneself as an object. This idea is something that is central to everyone, even if individuals are not specifically aware of it at every moment.

The idea of self-awareness refers to your acknowledgment of self, and can be determined by your ability to look internally and recognise your character flaws or personality limitations. Self-concept is the way in which you present yourself to the world around you, which also affects the way that people see you.

Self-awareness

Self-awareness can be considered as a psychological state in which people are aware of their traits, feelings and behaviour – which can be defined as the realisation of oneself as an individual entity.

Figure 2.4 Between 15 and 18 months of age, children begin to match their own facial and/or body movements with the image of themselves in a mirror.

When a baby is born, there is no self-awareness present. There are no distinctions made between themselves, objects and other people. Young infants can imitate the limb and facial movements of others, but are still unable to conceive of themselves as a 'self' as such. Researchers have shown that self-awareness starts to emerge at one year old, and continues to gradually develop over the first few years of an individual's life.

A stage referred to as reflective self-awareness begins to emerge between 15 and 18 months of age. This is when the individual makes the connection between their own facial and/or body movements, and those of the image of themselves in a mirror. This is known as mirror self-recognition. This ability continues to develop, and by 24–26 months most children are able to distinguish between themselves and others. This is considered a key part of determining the objective self.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Self-concept

Self-concept refers to the various ways in which individuals adopt identities, beliefs, ideas, values and attitudes about themselves. This is, therefore, where the individual becomes himself or herself as a specific objective identity. An individual's self-concept encompasses their self-image, self-esteem and ideal self.

Activity 2.2

1 **Identify** factors that have contributed to your self-awareness.
2 **Explain** how these factors contribute to your own self-concept.
3 **Describe** your concept of self. In this, comment on your social self, physical self, personality and intellectual ability.

Review 2.1

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 In your own words, **explain** the concept of 'personality'.
2 **Define** the terms:
   a self-concept
   b self-awareness
   c self
3 **Identify** the stages of development in an individual's self-awareness from 0–24 months.

2.2 Identity and the social self

Have you ever wondered how you would describe yourself in five words? You might use words such as: funny, bright, smart, creative, cool, compassionate, quiet, outgoing, friendly, special, tall, sporty ...

If you have, then you have attempted to describe your identity and social self.

Identity

The word identity is derived from the Latin word *idem*, implying sameness and continuity. There is no clear concept of identity. Rather, this idea is used in reference to one's sense of self, and an individual's sense of feelings and perceptions about themselves. These can be seen in areas that include 'gender identity', '**class** identity' or 'national identity'.

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. [NESA]

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

What does it mean to be defined by national identity?

An analysis of national identity is of particular interest for sociologists studying individuals in Australia. The question can be asked: what does it actually mean to identify as Australian?

McCrindle Research is a team of researchers and communications specialists who interpret and analyse many trends in Australia through surveys and the census. Below is a summary of their 2018 report.

> Australia is a nation of migrants. Not only was more than one in four Australians born overseas, but half of all households have at least one parent born overseas. We have more residents born overseas than other icons of cultural diversity like the United States, Canada, and the United Kingdom. More than half (58%) of Australia's population growth is occurring through Net Overseas Migration, and one in five households speak a language other than English at home.
>
> What has made our community of diversity work so well is the dynamic nature of our migration patterns. The census data shows that we have more than 200 nationalities here with none particularly dominating. While for 200 years there has been significant migration from Western Europe, after World War II we saw big numbers arriving from Italy and Greece, and in the 1960s and 70s we saw a flow from Eastern Europe. By the 1980s we saw migration waves from Hong Kong, Vietnam and Sri Lanka. By the early 2000s migration from South-East Asia was added to with large numbers from mainland China and, more recently, migration flows from the Middle East and Africa.
>
> McCrindle Research, 'Australia's cultural diversity'

Figure 2.5 Australia is a multicultural country.

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

National identities can evolve and fluctuate in levels of importance to an individual. Yet sometimes they are rendered less important because of globalisation, as the world increasingly becomes a global village. This also demonstrates the fluid nature of identity.

Identity refers to the categories a person uses to describe themself in terms of their differences from other people. This could be at a micro, meso or macro level.

Activity 2.3

1 Brainstorm with a partner, using this as a stimulus to fill in the table:

Macro

Identify some of the characteristics of our Australian identity:

- Is it important for us to be able to identify our sense of cultural identity?
- What are these based on? (How have you been able to identify Australian culture? Media, events?)

Meso

- How does your meso environment influence your identity? Provide examples.

Micro

At what stage do you begin to have a sense of your own identity?

- Identify obstacles and/or challenges that may be faced in this process and divide them up into family/peers/school.

2 Using the table on the right, **classify** your identity into micro, meso and macro spheres.

	Aspect of identity
Micro	
Meso	
Macro	

The social self

If as a child, you did not have any interactions, then you would have no understanding of language, values, ethics or non-verbal communication. You would therefore not recognise social cues and norms.

As previously mentioned, the notion of self as an objective is greatly affected by social interactions. George Mead is an American philosopher, sociologist and psychologist who looks at the construction of an individual's identity through looking at the self as two parts: the 'I' and the 'Me'.

The 'I' is the unique and unscripted, natural character of each individual. The 'Me' is the self based off the demands or the expectations of significant people, or those with whom you are in relationships. The construction of this sense of self can be seen by the way in which the social self emerges from the totality of an individual's thoughts and feelings. This can embrace social identities, such as being black, white, female or male. Therefore, individuals develop dispositions, or behaviour responses, to these identities.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 2.2

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms:
   a identity
   b social self
2 **Explain** why the McCrindle Research report states that Australia's community of diversity is successful.
3 **Explain** George Mead's distinction between the 'I' and the 'Me'.

2.3 Socialisation

Sometimes, *socialisation* can be more easily understood by considering what it is *not*. The following two examples show the results of a lack of socialisation.

> **Oxana Malaya**
>
> [Consider] the case of Ukrainian girl Oxana Malaya. … Oxana was found living with dogs in a kennel in 1991. She was eight years old and had lived with the dogs for six years. Her parents were alcoholics and one night, they had left her outside. Looking for warmth, the three-year-old crawled into the farm kennel and curled up with the mongrel dogs, an act that probably saved her life. She ran on all fours, panted with her tongue out, bared her teeth and barked. Because of her lack of human interaction, she only knew the words 'yes' and 'no'.
>
> BBC

> **Sujit Kumar, Fiji, 1978**
>
> 'Sujit was eight years old when he was found in the middle of a road clucking and flapping his arms and behaving like a chicken … He pecked at his food, crouched on a chair as if roosting, and would make rapid clicking noises with his tongue. His parents locked him in a chicken coop. His mother committed suicide and his father was murdered. His grandfather took responsibility for him but still kept him confined in the chicken coop.' For Sujit, the transition after being found could be as difficult as the years spent in isolation. 'When he was discovered, it was such a shock – he had learnt animal behaviour, his fingers were claw-like and he couldn't even hold a spoon. Suddenly all these humans were trying to get him to sit properly and talk.'
>
> BBC

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The process of socialisation refers to the way in which an individual learns to become a functioning and abiding member of society. Socialisation can be best understood by the way in which we learn internal norms and values of society, such as respect for authority, and components of what is considered to be right (e.g., respecting the elderly) and wrong (e.g., vandalising property or sacred sites). However, it also concerned with the way in which individuals act in society and perform their expected social **roles**. This may include aspects of what it means to be a good friend, a law-abiding citizen and a dedicated employee. Socialisation processes occur from both micro and macro influences. The first, and often the most important, socialisation factor is that of the family. It is generally accepted that the family teaches an infant to interact with others, that sharing is a positive thing and to clap when something good happens. The process and extent to which a child is socialised from a young age greatly affects an individual's development of personal and social identity.

However, socialisation is no longer regarded as exclusive to an individual's childhood and experiences. It is now widely recognised that the process of socialisation continues through an individual's **life course**, and this process is not simply one-way. Individuals are constantly learning to fit in to society as people continually redefine their social roles and obligations.

role The set of norms, values, behaviours and personality characteristics attached to a status. An individual may occupy the statuses of student, employee and club president and play one or more roles with each one.

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

Review 2.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** the process of socialisation.
2 **Describe** the implications of an individual's lack of socialisation.

Quiz

Activity 2.4

1 **Identify** ways that people redefine their social roles and obligation.
2 Rank in order the most significant agents of socialisation in your own life.
3 **Explain** why you have selected this ranking.
4 **Describe** in detail how one of these agents influenced your socialisation.
5 **Assess** the extent to which three agents of socialisation contributed to the development of your personal and social identity.

Figure 2.6 One form of socialisation is teaching children manners and social mores.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

kinship Established relationships between individuals and groups based on socially recognised biological relationships or marital links. [NESA]

ethnicity 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. [NESA]

2

2.4 Influences on development of personal and social identity

The influences of family and **kinship**, **ethnicity** and culture, gender, sexuality, beliefs, location, peers and school have a profound impact on the development of an individual's personal and social identity. These factors affect people in the way that they perceive the world around them as well as the values and norms that frame the way in which they live their lives.

Family and kinship

Kinship

Kinship is one of the main organising factors of human society, and refers to the ways in which individuals establish relationships between themselves and groups. All societies have used kinship in order to classify people as well as form distinct social groups. The NESA definition of 'kinship' focuses on family structures (biological and marital, although adoptive could also be included), but actual biological relationships are not always required for **status** and a place within a kinship system.

status The position a person occupies in a setting. We all occupy several statuses and play the roles that may be associated with them.

Family

Family refers to an intimate group of people who are related through bonds of blood, sexual mating or legal ties. The family is considered a primary agent of socialisation, and has been long considered of great importance for an individual's socialisation process. The family is a very resilient social unit that has survived and adapted through time.

Presently, there are several family structures in society:

- nuclear family
- blended family
- step-family
- multi-generational family
- de facto family
- split family.

Figure 2.7 Today, a diverse range of family structures is common in Australia.

The family, including extended relatives, influences an individual's personal and social identity. This includes a variety of facets of an individual's life, such as the way in which they learn to adopt gender roles, talk, use manners, engage in traditions and the culture of the family, and learn the moral codes of the family unit. From a sociological perspective, the *nuclear family* has historically fitted the industrial needs of society. The family also ensures that in an individualistic and impersonal world, adults and children have a small number of stable relationships.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Birth order theory

Have you ever heard that you and your sibling are 'chalk and cheese', despite having the same experiences, attending the same school and living a similar life?

Birth order theory refers to the idea that your position of birth in the family can impact key aspects of your personality and behaviour. Some researchers and psychologists believe birth order to be one of the strongest influences on an individual's personality.

Figure 2.8 Birth order theory attempts to explain your personality based on your position of birth.

Table 2.1 Birth order theory

Oldest child	Second/Middle child	Youngest child
• Tendency to be high achievers • Often take on leadership roles and traits, including being bossy or controlling • More likely to take on responsibility • Usually approval-seeking • Usually perfectionists • Relate more with other eldest children, rather than their own siblings • Tend to be good savers • Can be more temperamental and anxious about status	• Often the negotiator or 'peacemaker' of the family • Tendency to be flexible • Often seek attention, perhaps by acting out or rebelling • To compensate for a lack of family attention, they often have more friends than the oldest child • May often feel as though they are invisible and may be less likely to ask for family help when in need	• Tend to be more outgoing and charming, usually described as the most sociable, affectionate, fun-loving and excitement-seeking • Often have a greater sense of independence • Tend to be given more of a free rein. As such, they are more likely to try new things • Are often allowed to have technology and try new things earlier than their siblings • Usually spend more than they save • More tender-minded, easy-going, trusting, accommodating and altruistic

Refer to Table 2.1 for the most dominant stereotypes of birth order to determine if this is true for your position in your family. If you are an only child, determine which birth order you relate to the most and consider why this might be the case.

Of course, when considering this theory, it is important to note that the same role is never occupied by any two children within a family. In all groups in society, everyone takes up roles within a group, and children take up different roles and adopt personality styles. As these habits, characteristics and personality form, they tend to stick into older age.

An explanation for birth order theory could be that parents often raise their first child quite differently from how they treat later-born children. This is mostly due to the focus and experience of parents. Also, younger members of a family grow up surrounded by a group, and so their experiences and expectations are different from those whose early years were as an only child.

There are several trends in contemporary family relationships which challenge the typical family ideal, and so influence the development of an individual's personal and social identity. These include divorce, decline in marriage and an increase in de facto relationships, marriage at older ages, same-sex relationships, declining rates of fertility, older age of childbearing, and an increase in children living in households with one or more non-biological parents. These changes have extended the notion of kinship and changed it from being related only to biology or marriage ties that bind people together.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The blending of families creates the potential for more complex and intricate kinship links. As the nature of family and kinship change and evolve, these processes can greatly affect an individual's personal and social identity as they are exposed to a variety of different relationships and perspectives.

Activity 2.5

1 Research and **define** the following family structures:
- nuclear family
- blended family
- step-family
- multi-generational family
- de facto family
- split family

2 **Describe** your family unit.

3 **Explain** three ways in which you have been socialised by your family.

4 Using the internet, **investigate** specific statistics and facts of three of the changing family trends presented.

5 Which of the changing trends do you believe has the most significant impact on an individual's identity? **Justify** your answer.

Ethnicity and culture

Ethnicity refers to the way in which individuals consider themselves or are considered by others to share common features or characteristics that differentiate them from other groups in society. Culture refers to a learned way of life that is shared by a group of people. The term ethnicity differs from race, as race is considered to only relate to the biological features of a person. So, although some ethnic groups might look similar, this agent of socialisation refers more specifically to the way in which groups and individuals share similar characteristics such as their religious beliefs, traditions, customs and language. The terms ethnicity and culture are often used interchangeably as they refer to the way in which an individual experiences a shared sense of belonging or a common origin. This process is explicitly demonstrated through the process of immigration as different groups of people who have migrated from other countries remain grouped together, although in a different location, remaining connected through their shared experiences and cultural beliefs.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Serbians in south-west Sydney

At the end of the Bosnian War in 1995, Australia became home to an unprecedented number of Serbian migrants as 14 000 people arrived on the shores of Australia. The majority of these Serbian migrants settled in Sydney, particularly in the south-west (16% of the overall number of the migrants). The annual Serbian Festival in Tumbalong Park, Darling Harbour, has become one of the largest Serbian festivals in the Southern Hemisphere. This event is organised by the Serbian Orthodox Church and the Serbian Orthodox Youth Association. Continuity of culture is also seen through the embodiment of Serbian practices and traditions within the suburbs of south-west Sydney, where culturally based community areas have been established.

Folklore

On Friday and Saturday, there are folklore dance lessons that are held to help younger Serbian Australians connect with their culture.

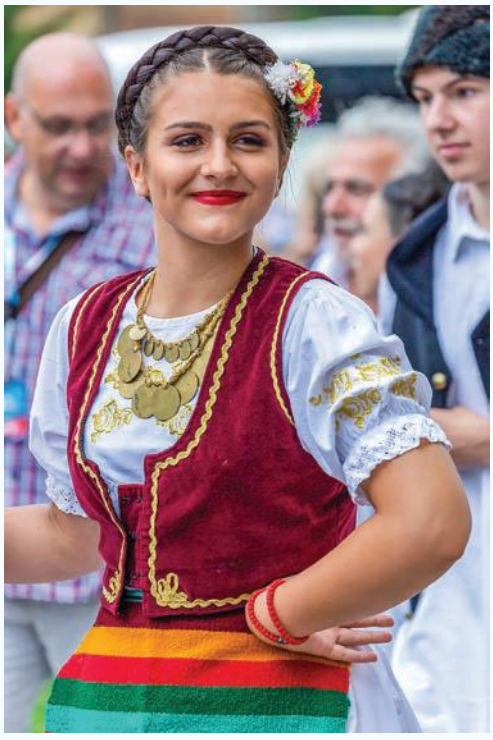


Figure 2.9 Traditional Serbian dress

This involves wearing the *nošnja*, or traditional dress, and traditional hair braiding. This Slavic tradition has been practised for generations. The earliest examples of Serbian folklore go back to pre-Christian customs in the Slavic world. Throughout western Sydney, Serbian folklore has continued to define Serbian culture in a Western context. Serbians from all around the country, as well as Serbia itself, gather for a few days to express their culture through Serbian folklore. One of the largest gatherings celebrating Serbian folklore can be seen in the Bonnyrigg Sports Club. Every August, the club hosts the Annual Serbian Folkloric Festival for young children from Serbia and Australia.

Orthodox church

The Orthodox church has a strong presence in Serbian culture. Christmas is celebrated on 7 January, and traditional practices such as walking around the church with a candle three times are still upheld as an example of continuity from the Serbian Orthodox church origins.

Slava

Serbian families have a family saint, usually passed down from the father's side. Slava is the day that every family celebrates their saint with family and friends. A significant part of Slava is that the men of the family go to the local church in the morning to get the bread blessed by the church and the priest. Once they come home, the family stand in front of the icons in the house, say a prayer and light the candle. At the end of the night, the remaining guests stand in silence while the man of the house says a prayer, and then puts out the candle.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 2.6

1 **Examine** the reasons why Serbians in south-west Sydney have experienced cultural continuity.
2 Using the Australian Bureau of Statistics website, research cultural groups in your local area. **Summarise** some of the traditions, customs and places of worship that are evident.

Gender

The term 'gender' refers to the socially constructed characteristics that distinguish between what it means to be masculine or feminine. Aggressive behaviour such as fighting is often considered masculine, and justified with phrases such as 'boys will be boys'. This phrase suggests that aggressive behaviour is somehow innate to a boy's nature. Conversely, the phrase 'you throw like a girl' implies that the throw is ineffective and most probably weak and flimsy. Another familiar aspect of gender as a *social construct* is the idea that the colour blue is for boys and pink is for girls; that trucks and cars are for boys and hair bows and dolls are for girls; and that boys are tough, unemotional and practical, while girls are sensitive, overly emotional, kind and compassionate.

The concept of gender affects an individual's development of personal and social identity, starting from birth and continuing into older age. It is important to point out that sex and gender are different. Sex refers to the biological differences between a male and a female, whereas gender makes reference to the prescribed differences that society attaches to what it means to be a man or a woman. This can be seen through the gender roles that exist in society, society's expectations of men and women and how they should behave. Society creates norms, or standards, which dictate these roles, thus demonstrating the way in which they are socially constructed.

This process of role learning starts with the socialisation process beginning at birth and, even today, individuals in society can be quick to apply colour-coded gender labels to a baby while still in the womb. Following birth, a significant way that children learn prescribed gender roles is through play. Boys are often given toys that are considered 'active' and promote motor skills, aggression and solitary play. These could be toy trucks and cars, toy guns or action figures such as superheroes. Dolls and dress-up paraphernalia (e.g., dresses, makeup) are considered to foster a sense of role play, sociality and nurturing, and are often given to girls. Studies have shown that parents typically respond positively to gender-normative behaviour, providing their child with physical closeness, involvement and praise when the child chooses to play with 'gender appropriate' toys. So even when cross-gender toys are available, this means children often feel more compelled to play with those toys that gain them positive feedback.

Figure 2.10 Boys are generally socialised to play with trucks and other gender-stereotyped toys.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 2.11 Girls are generally socialised to play with dolls and other gender-stereotyped toys.

Activity 2.7

1 **Identify** 10 words that you associate with 'femininity' and 10 words that you associate with 'masculinity'. Explain the choices that you have made.
2 **Describe** the way in which the social construct of gender influenced the way that you played as a child.

The characteristics of gender, and the social expectations attached to these roles, vary greatly between societies. The wearing of a dress or skirt in Western cultures is often considered feminine, but in many Middle Eastern, Asian and African cultures, dresses or skirts (such as sarongs, robes, gowns) can be considered masculine.

Figure 2.12 In Scottish culture (a Western culture), men wear kilts as a symbol of masculinity.

Figure 2.13 In Fijian culture, men have traditionally worn skirts made from hibiscus or grass.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

It is important to note that in Western society, the traditional notion of two genders and the associated constructs are evolving, as individuals have begun to identify with non-traditional forms of gender. Since the 1990s, gender theorist Judith Butler has written several books on how gender is 'performed' (i.e., constructed by taking part in society) and also how this performance can often involve denying how one really wants to experience the world. Many people identify outside of the gender binary (being either male or female), and may prefer to be referred to by pronouns that also fall outside this binary. For instance, Butler identifies as non-binary (not exclusively identifying as either man or woman) and uses singular 'they' and 'she' pronouns. This identification outside the binary suggests that for some people, labels such as 'man' or 'woman' – and the roles society expects of these labels – feel limiting or incorrectly applied. In recent years, there has been increasing awareness of people who identify outside expected gender norms, particularly with regards to transgender people.

Activity 2.8

1 In your own words, **explain** why gender is socially constructed.
2 **Demonstrate** ways that gender roles have changed over time.
3 Consider the perception of 'stay-at-home' fathers. Do you believe that they are perceived differently to 'stay-at-home' mothers? **Explain** how the social construction of gender influences these opinions.
4 **Discuss** how gender role issues/stereotypes are present in your life. Consider the impact of these issues at the micro/meso/macro levels.

Can you be raised genderless?

Gender-neutral parenting is about exposing children to a variety of gender types so that they are able to determine their gender for themselves, without the usual societal restrictions.

A famous instance of gender-neutral parenting is the child Storm Stocker-Witterick, born in 2011. Storm's parents refused to state the sex of the baby, instead allowing Storm themself to identify as man, woman or non-binary. The parents stated: 'If you really want to get to know someone, you don't ask what's between their legs.'

At the age of three, Storm sometimes said 'I'm a girl', and sometimes said 'I'm a boy'. At five, Storm had settled on the pronoun 'she'.

Sexuality

Human sexuality is different from an individual's gender identity. A person's sexuality refers to their romantic and sexual attraction to a particular sex. In a Western context, this sexual orientation is typically divided into four distinct categories:

1 *heterosexuality*: attraction to individuals of the opposite sex
2 *homosexuality*: attraction to individuals of one's own sex
3 *bisexuality*: attraction to individuals of either sex, or to more than one sex and gender
4 *asexuality*: no attraction to either sex.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

There are also sexual orientations beyond these four, including pansexuality (attraction towards people regardless of their sex). Pansexuality is sometimes considered a type of bisexuality; it is distinct in that gender and sex do not determine sexual attraction.

Australia is considered to be a heteronormative society, meaning it supports heterosexuality as the norm, although this is changing. This normalisation can be seen by the way in which heterosexual people aren't asked, 'When did you know you were straight?', but gay people are often asked, 'When did you know you were gay?'

The notion of sexuality can be recognised at the macro level of society, through the portrayal of gay or bisexual characters in popular TV shows and films. The presence of different sexuality is becoming more visible at a macro level and this coincides with greater acceptance in society. For example, *Star Trek* originated in the 1960s, but *Star Trek: Discovery* (2017–) was the first series in the franchise to include a same-sex couple as regular characters on the show.

Current studies show that an individual's awareness of their sexuality typically occurs between middle childhood and early adolescence. This does not have to do with their engagement in sexual activity – individuals can be celibate but be aware of their emotional and physical attractions.

Figure 2.14 In *Star Trek: Discovery,* Anthony Rapp and Wilson Cruz play same-sex couple Paul Stamets and Hugh Culber.

The idea of a 'normal' sexual attitude is socialised in individuals in many different areas of their life: their family, their religion, their peers, their school, and the media they consume. Historically, religion has had one of the strongest influences in setting the norm for sexual behaviour in most societies, but this is changing. Now the media and peers are two of the stronger influences.

Each society approaches sexuality and sexual activity differently. Across the world, there are many different views on the age of sexual consent, polygamy, bigamy, homosexuality, premarital sex and other behaviours. At the same time, social researchers have found that some views (such as the disapproval of incest) tend to be shared among most societies. These different views regarding sexuality are reinforced by other aspects of that society. This is most obviously represented by each society's legal system.

Seemingly similar cultures can hold very different attitudes when it comes to sex. For example, a recent survey concluded that only 42% of Irish people found nothing wrong with premarital sex, whereas in Sweden 89% of people thought the same. In this same study, 75% of Russians said that sex before the age of 16 was always wrong, compared to 93% of Filipinos who thought this.

Activity 2.9

Create a list of characters on your favourite TV show.

1 **Identify** their sexuality.
2 **Describe** how their sexuality is expressed in the show.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Beliefs

transcendence Experience beyond the material world

Beliefs, or belief systems, can be both religious and non-religious. Religious beliefs have an element of **transcendence** and are believed to shape every aspect of an individual's life. This means the belief in a higher power, such as God, and accompanying religious texts and ways of life. By contrast, non-religious belief systems, often referred to as ideologies, tend to try to explain specific aspects of life, rather than all of life. The nature of beliefs, religious and non-religious, greatly affects the development of an individual's personal and social identity as they attempt to address all aspects of life.

The sociologist Émile Durkheim (1858–1917) described religion as:

> a unified system of beliefs and practices relative to sacred things, that is to say set apart and forbidden, beliefs and practices which unite into one single moral community, called a church, all those who adhere to them.

Some people may think of holy places when considering religion, others may consider practices such as prayer, confession, meditation or fasting. Still others may consider the nature of religious texts that provide guidance on the way in which an individual should live their life.

These beliefs affect an individual's development, as they form the foundation of their morals, ethics and values. This in turn affects the way in which they perceive the world, as well as the relationships they form. These beliefs may be forced upon an individual through their family or may be willingly chosen.

It is undeniable that an individual's beliefs contribute to their values, and practices, particularly concerning what they hold sacred or consider to be spiritually significant. It therefore affects all components of their life.

A good example of the way in which beliefs can impact an individual's life is through the belief system of Islam. The beliefs of an adherent of Islam impact all components of their life, from birth until death.

The five pillars of faith in Islam

The core belief of a Muslim person is that there is no other god than Allah, and Muhammad is his last prophet and messenger. There are five pillars of faith that are fundamental to Islam, and it is expected that all devout Muslims will complete each pillar throughout their life. The five pillars are: *Shahada*, *Salat*, *Zakat*, *Sawm* and the *Hajj*.

Shahada (profession of faith)

The Shahada is a statement that is said to all Muslims from birth: '*There is no god but the God and Muhammad is his messenger.*' It is this expression of faith that ties someone to the religion, and it is recited by Muslims each day in their prayers. Muslims believe that stating and believing in the Shahada is what makes someone an adherent of Islam.

Salat (daily prayers)

The Salat, or daily prayer, is expected to be performed five times a day. The person does not need to be in a mosque, but they must face towards **Mecca** when praying. The Salat involves

Mecca The birthplace of the Prophet Muhammad, and the holiest city in Islam

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

Figure 2.15 A Muslim woman carrying out her daily prayers in the mosque

several movements and gestures. The person begins in a standing position, and then bows several times. While reciting their prayer, they kneel and touch the ground or prayer mat with their forehead. The purpose of the Salat is to engage in communication with Allah, showing reverence and submissiveness.

Zakat (obligatory charity)

One of the fundamental values of Islam is the importance of caring for those less fortunate. The word 'Zakat' means 'purification' and 'growth'. All Muslims are expected to donate to charities or to those less fortunate whenever possible, but especially during **Eid**. Muslims are expected to give approximately 2.5% of individual wealth. This is linked to the belief that wealth belongs to Allah, and that people are holding it in trust, so that it should be used to benefit society.

Sawm (fasting)

Every year during **Ramadan** (the ninth month of the Islamic calendar), all able Muslims fast from sunrise to sunset, abstaining from food, drink and sexual activity. Again, this is linked to the core belief of sacrificing one's self to Allah and Muhammed's teachings.

Hajj (pilgrimage to Mecca)

All Muslims are expected to take the sacred journey to Mecca at least once in their life, as long as they can afford to and are not sick. This is to commemorate some of the trials Prophet Abraham (who built the Ka'bah, the most sacred site in Islam) and his family faced in Mecca. The Hajj is a time when usually around 2 million Muslims travel to Saudi Arabia from all different countries around the world, and worship Allah together. The men wear only two white pieces of cloth, and the women wear basic dress and scarf that can vary in colour but not in material (all cloth). This means that the rich, the poor and each race stand side by side with no separation – the clothes are the same regardless of an individual's position. This signifies that all are seen to be equal in the eyes of God apart from their deeds. This event is a form of re-birth in that all prior sins are forgiven.

Eid The 'Festival of Breaking the Fast', an Islamic religious holiday

Ramadan A month of fasting and spiritual reflection, the ending of which is marked by Eid

Video 2.1
The *Hajj*

Activity 2.10

1 **Explain** how the rituals in Islam contribute to an individual's personal and social identity.
2 Research the changing preference regarding religion in Australia. Once you have done this, **assess** the extent to which religion's relevance has changed or stayed the same. **Explain** why you think that this has occurred.
3 List some of your beliefs. Provide reasons to **account** for the way in which these beliefs have shaped the person you are today.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Location, class and status

Location

If you grew up in Australia, it is more than likely that you have learnt what a rip is and how to protect your home from a bushfire. That is because your location, where you live and the associated environment provide experiences for you that are generally normalised. Individuals are not always aware of the impact of their location on their personal and social identity; however, the impacts of location are significant. These impacts can shape an individual based off their beliefs, their hobbies, interests, what they are studying at school and language.

Figure 2.16 An Australian bushfire

Activity 2.11

1 **Investigate** the difference between 'urban locations' and 'rural locations'.
2 Compile a list of different activities individuals in an urban or rural area may participate in.
3 Brainstorm how rural versus urban settings might impact your values and sense of self.
4 **Explain** why location affects an individual's access to resources.
5 **Describe** the way in which location has impacted upon your personal and social identity.

Language can be seen as integral to the location of a place and, often, it can be specific to countries or cultures. The following table is more than likely to make sense to most people in Australia, although this may be dependent on an individual's class and status.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 2.2 Australian slang terms (some of which are stereotypical but no longer really in use)

Term	Definition
Bloke	A male person
Bludger	Someone who is lazy or doesn't work because they don't feel like it
Brekkie	Breakfast
Bikkie	Biscuit
Servo	Service station, gas station
Arvo	afternoon (not to be confused with avo, which is an avocado)
Bottle-o	Bottle shop or alcohol shop
Spit the dummy	An adult overreacting with a sudden display of anger or frustration. To lose their temper over a certain situation.
Tucker	Food, a meal
Thongs	Flip flops or sandals
BYO	Bring your own – common at many restaurants in Australia where you can take your own alcohol
Woop woop	In the middle of nowhere, in a very remote location. 'Out in woop woop'
Buckley's chance	No chance
Chockers	Full, no more room
Legless	A person who is very drunk
Spag Bol	Spaghetti Bolognaise – sorry, Italy!
Deadset	Without a doubt, 100% sure of it. Used to emphasise one's opinion.
Fair dinkum	Similar to deadset, meaning very true
Kangaroos loose in the top paddock	Someone who is a little bit crazy, the top paddock being their mind
Chuck a U-ie	Perform a U-turn
Spewin'	Upset or disappointed about something. 'He was spewin' when he received a parking fine.'
Kick the bucket	To pass away
Trackies or tracky daks	Tracksuit pants or sweatpants
Carked it	Broken or dead
Mozzie	The most annoying creature in the world, a mosquito
Mates rates	A discounted price given to a friend
She'll be right	Another way of saying 'it will be okay'. Reflective of our relaxed and laid-back attitude and the best way of looking at the little worries in life!
Snag	Sausage
Barbie	Barbeque. 'Throw some snags on the barbie.'

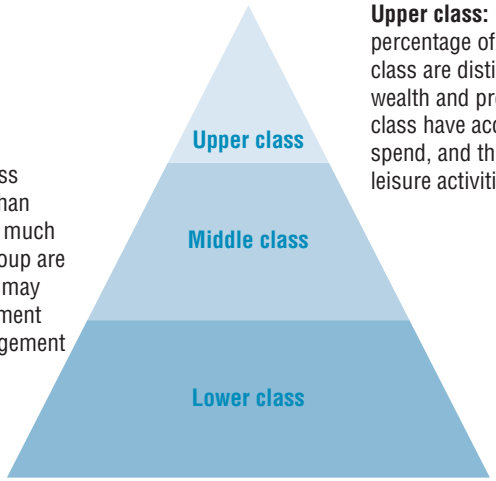
'Australian slang words and phrases: Talk like a local', *Travellers Autobarn*, https://cambridge.edu.au/redirect/9492

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Class and status

Class refers to a stratified division in society where there is a hierarchy of social positions. A typical class hierarchy is demonstrated in Figure 2.17.

Middle class: The middle class generally have more money than those below them, but not as much as those above them. This group are generally more educated and may have wider access to employment prospects through their engagement in tertiary education.



Upper class: Upper class members make up a small percentage of the population. Members of the upper class are distinguished by their significant access to wealth and prestige. Generally, members in this class have access to more money than they could spend, and therefore they have plenty of money for leisure activities and the 'finer' things in life.

Lower class: This class is generally categorised by aspects of poverty and lack of access to resources, such as health care, education and employment. The lower class, also often referred to as the working class, include those who are minimally educated and engage in jobs associated with manual labour. Unskilled workers in this category may be kitchen hands or cleaners. However, skilled workers in this field make more money and are generally employed in vocations such as plumbing, carpentry or secretarial work.

Figure 2.17 An example of the class system

These categories are a method of social ranking so that moving up the ranks generally involves greater access to resources, fulfilling both needs and wants through money, power, culture and taste. As one descends, there is an increasing inability to access resources, and increasing social exclusion.

It is worth noting that skilled workers in lower-class professions, particularly if they are self-employed, may be in a higher income bracket than some members of the middle class. However, despite this higher income, they may still lack the necessary 'cultural capital' to access all the resources available to the middle class.

Ideas of class and the status attributed to each of these categories can be seen through elements of the macro world and can impact individuals through the stereotypes associated with each of these classes.

Figure 2.18 Skilled workers in lower-class professions may be in a higher income bracket than some members of the middle class, but may still lack 'cultural capital'.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 2.12

1 **Describe** what class you identify with, and explain how this has impacted the development of your social identity.
2 Using the internet, research a celebrity or media personality that fits into each of the class systems. **Explain** the attributes and status of each of these individuals.

Peers

Peers refer to those who are of a similar age group to an individual, or those who share a very similar social status and experiences. The network of an individual's peers can be derived from several places in the meso and micro spheres, such as sporting teams, church, employment, special interest groups or school friends. It is thought that the impact of peer groups has increased over time, particularly through the use of social media. Adolescents today spend considerable time with one another outside the home and family, largely as a result of increased transportation and locations for meeting. It can therefore be determined that peer groups have a substantial impact on the development of an individual's personal and social identity. In peer groups, individuals learn to conform and adhere to the accepted ways of a group by adopting the languages and interests of the group. Peer groups have a strong presence in mainstream media and the adoption of language and social rules.

Activity 2.13

1 Find three examples of movies or clips that **demonstrate** the importance of peers.
2 **Describe** the importance of language and social rules in the maintenance of these peer groups.
3 **Outline** values you share with your peer group. **Describe** the extent to which these values have strengthened your group identity.

Often, adolescents can imitate their peers and conform to this group, as there can be meaningful rewards associated with this aspect of social life. This includes the notion of fitting in, acceptance in a social group and the ideal of belonging to a group of people who are similar in their approach to life and their world view. It also includes the way that in a healthy, functioning peer group you may be encouraged to follow pursuits that society considers admirable.

Alternatively, the peer group and adherence to this can include punishments, which may result in an individual being excluded from this group. Depending on the codes and rules of the social group, an individual may stray from the expected group code by gossiping about another peer, dating their ex-partner, engaging in promiscuous sex, starting rumours, ostracising or teasing members of the group.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

School

The education system and schools have become the glue that holds society together, and are primarily responsible for socialising young people with the values and skills that are desired in a society. As well as teaching reading, writing and other basic skills, schools are also responsible for teaching students how to develop and discipline themselves, how to work and compete with others, and how to obey rules.

Schools are an important agent of socialisation, as often their impact on an individual can be subconscious. Schools have the formal responsibility of preparing students for adult life, by teaching them the skills and knowledge most helpful for their involvement in society. For example, the completion of assessment tasks requires students to learn to manage time and adhere to deadlines. This socialises young people for the expectations that are evident in the occupations they will participate in upon graduating.

Not only is the formal capacity of a school a socialising factor, so are the specific cultural details of each individual school. Whether it is independent, private, religious, public, non-denominational and so on, each school has its own values, mission, crest and cultural values.

Figure 2.19 School plays an important role in socialising young people.

Activity 2.14

1 **Explain** the way in which school has shaped your understanding of the world around you.
2 **Describe** the culture of your school. You may refer to your school diary, mission statement, school logo and rules and consequences.
3 **Explain** the importance of education in the 21st century.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media, including contemporary communication technologies

The mass media includes television and news broadcasting, radio, newspapers, magazines and social media. The technology that drives the various forms of media has a tremendous capacity to influence an individual's ideas, perceptions of issues, opinions and attitudes towards a variety of components in the macro world.

Technology and the media have increased our ability to communicate with others, particularly over long distances, and various media outlets are also changing the way we perceive and interact with each other. For example, according to a 2020 SBS report, the average Australian teenager spends approximately 1200 hours a year on social media. This is a significant amount of time spent consuming news, current affairs or opinions.

In relation to the media shaping the personal and social identity of individuals, this can be clearly seen by the way in which news outlets report, creating emphasis on issues they perceive as important or newsworthy, while offering less or no coverage of other matters. In October 2020, the Victorian premier announced an easing of lockdown restrictions due to zero new cases of the COVID-19 virus in the state, and this was celebrated by all local media. However, at the same time of this announcement, the Victorian government had cut down culturally significant trees sacred to the Djab Wurrung people, the traditional owners of the region, in order to develop a highway in the state's western district. While this event was reported on, its emphasis was diminished by the more uplifting news of the lockdown easing.

Activity 2.15

1 **Identify** aspects of society you feel are misrepresented in the media.
2 Locate five articles that discuss an example of an agent of socialisation.
3 **Summarise** the perspective or opinion the media articles promote.
4 **Explain** how the media has shaped your personal and social identity.

Review 2.4

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Explain** the difference between:
   a 'race' and 'ethnicity'
   b 'sex' and 'gender'
   c 'gender' and 'sexuality'
2 **Explain** the impact of gender stereotypes.
3 **Describe** in what way sexuality can impact an individual's personal and social development.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 2.16

Complete the following table:

Socialisation factor	The way this process has occurred in my own life	How this has shaped my personal and social identity
Family		
Ethnicity/Culture		
Beliefs		
Gender + Sexuality		
Location		
Peers		
School		
Media		

2.5 The 'nature vs nurture' debate

For each of us, life began with the meeting of two cells: a sperm and an egg. Although they are small in size, within the egg and the sperm are all the machinery needed to create new life. Thus, even at the earliest stage of development, genes (nature) and environment (nurture) are intimately intertwined.

One of the most important questions that can be asked when determining personal and social identity is, why are we the way that we are? Is it because of the experiences and interactions that we have had? You may have considered before: Am I tall because my father is tall? Am I broad-shouldered and funny because my grandfather was? Or am I funny because I watched comedy and associated with other funny people? This brings us to the question, are we the way we are because of our genetic and biological disposition or because of the socialisation process and relationships to which we have been exposed?

Thus, the nature vs nurture debate has been established.

Figure 2.20 Why are people the way that they are?

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The role of nature

Our nature refers to the biological components that comprise a human, including qualities that can be considered hereditary. The genetic heritage of humans are 23 pairs of chromosomes. One member of each pair comes from the egg, and the other from the sperm. A chromosome is formed from tightly wound DNA (deoxyribonucleic acid), and is a chemical made up of two long molecules. They are arranged in a spiral, usually referred to as the **double-helix** structure. Genes are short sections of DNA, and they carry information for particular characteristics, such as ear shape, skin colour or eye colour. Different sets of genes carry information for different characteristics.

double helix The structure of DNA: two strands of molecules shaped like a twisted ladder

At conception, when an egg is fertilised, the sperm creates a cell called a zygote in which the chromosomes from the egg and the sperm come together, so that the zygote contains the full complement of 23 pairs. The human development in the womb is classed into three trimesters: three periods of three months each. Much of early development is determined by maturation, the genetically driven changes that take place throughout the trimesters.

However, while a child is still in the womb, it can be impacted by nature. Since the 1970s, it has been known that if a mother chooses to drink alcohol while pregnant, there is a risk that the child may be born with foetal alcohol syndrome. More recently, a study has found that drinking too much caffeine (three cups or more a day) can lead to miscarriage, low birth weight or other symptoms. There are now many guidelines for pregnant women on food and activities that may impact the unborn child.

The role of nurture

The nurture side of the debate refers to the environment in which an individual lives their life. The elements of nurture, and their impact on an individual's life, are similar to the notion of family as an agent of socialisation. However, this also includes components such as socioeconomic status, educational opportunities, different parenting styles, and the other socialisation processes to which young people are exposed. Researchers who emphasise the impact of nurture in an individual's life argue that, rather than genetics, it is the interactions of our micro world (such as family, peers and school), as well as our macro world (such as political leaning, influence of the media and laws) which largely determine who we are.

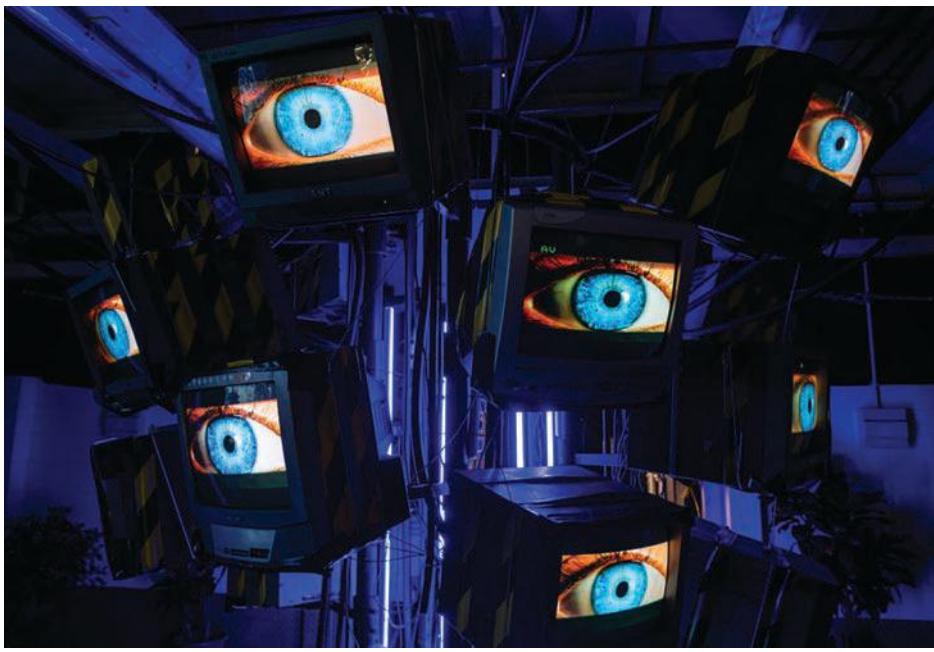


Figure 2.21 The nurture side of the debate says that media, including television, has a significant impact on how individuals develop and who they become.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media study 2.1

A way in which we can closely examine the nature vs nurture debate is through a family of jockeys.

1 Watch the movie *Ride Like a Girl* to determine the impact of nature and nurture.
2 Create a table for each of the individuals in the film. Use this table to identify which parts of their personal and social identity have been influenced by nature or nurture.

Stephen Curry

Stephen (Steph) Curry is the son of Dell Curry, a professional basketballer who played for a number of National Basketball Association (NBA) teams. When he retired, Dell was the leader in points for his team, the Charlotte Hornets. Steph grew up watching his father become a leading scorer in the NBA, and emulated the traits personified by him. In 2009, Steph was selected onto the Golden State Warriors team. Steph is a two-time Most Valuable Player (MVP) in the NBA, and in his time the team has won three NBA championships (2015, 2017 and 2018).

Figure 2.22 Stephen and Dell Curry

Additional media study: Raised as a girl

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Twin studies

Another way that the role of nature and nurture can be analysed is through twin studies. The 2015 documentary *Twinsters* deals with the true-life story of identical twin sisters who were separated at birth. They rediscover each other online, meet in person and explore their similarities and differences together.

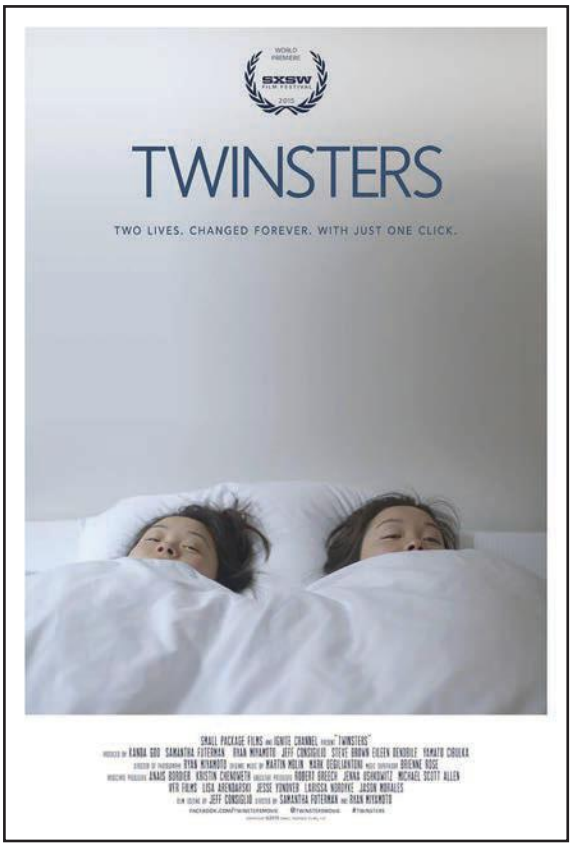


Figure 2.23 The *Twinsters* movie poster

Media study 2.2

1 Watch *Twinsters*.
2 Create a table outlining the similarities and differences between Samantha and Anaïs.
3 Determine the extent to which nature or nurture was largely responsible for their development.

Review 2.5

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Describe** how nature is able to impact an individual's identity.
2 **Describe** how nurturing is able to impact an individual's identity.
3 **Summarise** the main stances taken in the nature vs nurture debate.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

2.6 Adolescence as a social construct

Adolescence is a concept that is specifically distinct in Western and modern cultures and refers to the life stage between childhood and adulthood. It is classed as a separate stage because it is accompanied by significant biological changes, called puberty. Puberty occurs when hormones cause the sex organs to mature and secondary sex characteristics develop, such as increased facial hair or breasts.

The concept of adolescence is considered a social construct because this life stage is not a universal experience. That is, it is not recognised by all cultures across the world.

tween A child between the ages of 10 and 13: from pre- to very early adolescence

teen A teenager (13–19), and the stereotypes attached to this life stage

Adolescence in a Western context

Adolescence in a Western context is generally between the ages of 12 and 19, or the time between the onset of puberty and the end of teenage years. However, the experiences of individuals during this age bracket are also distinct, and so terms like '**tween**' and '**teen**' have been developed.

This bridge between life stages is a time of transition and a time when individuals form a new identity, which emerges as they negotiate a new place in the world. This may involve belonging to a peer group and developing interest in certain areas, which then lays foundations for behaviour in adulthood. Part of this negotiation involves coming to grips with the sets of rules demanded of adults in the world outside of their peer group, family or school. It also involves learning how to navigate the biological and cognitive changes that occur during adolescence.

There are four specific problems that seem to fit the criteria of adolescence in a Western context:

1 Conflict with parents
2 Extreme mood swings
3 Prone to taking risks
4 Increased engagement with social media technologies.

Figure 2.24 It can be difficult to navigate the biological and cognitive changes that occur during adolescence.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Marketing to tweens

Currently, one of the most important aspects of life for tweens becoming teens is their ability to socialise online. Due to tweens' prolific use of the internet and social media sites, usage of instant messaging, blogging and social networking has soared. Tweens and young teens generally expect to be able to fully access media anywhere and anytime. One of the key aspects that has resulted in the increasing technology saturation is the tendency for tweens to multi-task and use multiple screens simultaneously – for example, television, internet, music and TikTok videos. This multi-tasking means that the attention they devote to any one activity declines, which has significant implications for marketing outcomes. One key implication of this is the way in which tweens are becoming more aware of brands at a time of their life when their role in family purchasing decisions is increasing. As tweens are generally influenced by goods and services promoted by social media users, they are often less sceptical about advertising than older teens and adults.

It seems that there are specific characteristics and features of an adolescent in a Western context. However, it is important to determine the extent to which this is a universal experience. In Western mainstream society, there is no ritual passing to adulthood, or coming of age festival held, like there is in many cultures. Although some individuals may get their P-plates and go through McDonald's drive-thru, attend a school formal, have their first kiss or a 16th or 18th birthday party, these are relatively informal, rather than strict societal expectations. This means that the whole structure and duration of adolescence is left open to change.

Therefore, most people agree that adolescence is not typically a universal experience, as this life stage is experienced differently in different societies and cultures across the world.

Figure 2.25 School formals are a fairly common milestone event associated with adolescence.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 2.17

1 Use a newspaper (print or online) or a reliable website such as *The Conversation* to find FIVE articles written about teenagers.
2 In the table below, record the headline, date and three to five dot points outlining the content of each of your five articles.
3 Then, using the information you have discovered, **identify** whether the article is a positive or negative article about teenagers.
4 **Discuss** how teenagers are depicted in these articles – using quotes from the article to support your answer.
5 Do you believe the behaviour described in the article (positive or negative) can be attributed to what we call 'adolescence'? **Justify** your answer with information from public knowledge and your notes.

Date	Source	Headline	Summary of content

Adolescence in a non-Western context

Later in this chapter, we will be looking at a range of coming-of-age rituals from different cultures. However, this is not the only thing that differentiates cultural concepts of adolescence. The following case study looks at adolescence in Japan.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Japanese Kawaii culture

The concept of teenagers is somewhat new to Japan. Historically, Japanese words such as 'youth' and 'children' were used to describe what in English would be adolescents. The term 'cheenayja' came about within the commercial industry to describe this group that were not yet adults, but no longer children. So in Japan, teenagers as a concept was created specifically to be marketed towards.

Over the past 20 years, the market-driven idea of the 'cheenayja' has been developed as the age group becomes more and more able to purchase commodities. Before increasing affluence in Japanese society, the distinction was made between children (those who did not engage with the economy, relying on parents to provide them with essentials) and adults (those who engaged with the economy). But the modern teenager in Japan sits in between these two, often having access to money like adults but without the additional responsibilities of adulthood.

The economic boon that gave rise to adolescents as a separate social class in Japan is similar to those in Western countries, but there are significantly different cultural concerns. In the West, adolescence is stereotypically seen as a struggle; a time of rebellion and friction and of confusion about one's identity. It often involves a rejection of older society and an attempt to become an individual. In Japan, however, the need for independence – the separation from the family – is far less important in both teenagers and adults. This is perhaps best exemplified through two popular myths in both cultures. In Western cultures, there is the myth of Oedipus, which depicts a man who sleeps with his mother and kills his father. This is seen as a way in which one must overcome and defeat one's parents in order to become an adult. In Japan, the myth of Ajase depicts a man who fights with his mother, but later forgives her and they remain forever entwined in a bond of mutual forgiveness. This shows a level of dependency and engagement with the family despite challenges. These two myths reflect the cultural differences in how life is approached, from child to adult.

Because of this cultural difference, Japanese adolescents do not share all of the same concerns as those of Western teenagers. American teenaged rebellion, for instance, whether in reality or the media, is often associated with violence. While Japanese teenagers may still rebel against their family and society, it is typically in a non-threatening manner. In the West, adulthood is associated with independence and freedom, but in Japan, because there are less negative attributes associated with adolescence, it is the stage of life between child and adult that is seen as most free. Adulthood in Japan is instead considered as a time for hard work and sacrifice.

Japanese Kawaii culture is an example of freedom from societal expectations and rules. Kawaii, meaning 'cuteness', can seem to be nostalgic for childhood, but in reality it is about creating an idea of an adult with the

Figure 2.26 A Kawaii vendor

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

responsibilities of a child – that is to say, very few. Kawaii style originated with teenagers and became very popular with those in high school. However, it is worth noting the commercial element of cute culture. Kawaii culture strongly associates cuteness through consumption such as buying cute clothes and toys, and this may be why it so strongly influenced the Japanese teenager – the marketable 'cheenayja' who has no adult responsibilities but often has access to money.

Cuteness in Western culture could perhaps be considered as Disney-like, but this sits in a different realm. Disney products are mainly made for children, and often reflect childhood innocence. Kawaii style, on the other hand, is about the appearance of childhood innocence, but is still a rebellion against the responsibilities of adulthood.

This may be why it was young women who were the main participators and creators of Kawaii culture. Young Japanese women seeking independence, play and consumption found a sphere in which they could express and fulfil their needs.

In comparison with Western adolescents, Japan has had a different cultural response to the concerns of adulthood – one that is highly commercial and wants to cling onto a freedom from the responsibility that they see coming in the next stage of their lives.

Activity 2.18

1 **Describe** how the emergence of the teenager came about in Japanese society.
2 **Summarise** how the qualities that are associated with Japanese teens differ culturally from their Western counterparts.
3 **Identify** which life stage has a sense of freedom associated with it in Japan and in the USA.
4 **Describe** Kawaii style. **Explain** how it is accessed by teens.
5 Do you think teen consumption, which is driven by marketing companies, cheapens or enhances the teen experience? **Justify** your answer.

Review 2.6

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the term 'adolescence'.
2 **Identify** five important rites of passage in a Western context.
3 **Assess** the extent to which you believe that adolescence is socially constructed.

Activity 2.19

1 Choose a country and **investigate** the experience of adolescence. In this, include: defining features and characteristics of an adolescent, the importance of the adolescent experience, what the transition to adulthood involves.
2 Debate the following statement: '*Adolescence is a universal experience*'.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

2.7 Theories of the development of the physical and social self

A theorist is a person who produces an idea or concept and must, therefore, provide sufficient testing in order to provide conclusions and ideas around certain aspects of life. A theory moves from just being an idea to something more concrete after it has been developed, tested and critiqued by other experts in the field. Theories of the development of the physical and social self attempt to explain why certain aspects of an individual's life and development are the way that they are. Social theorists attempt to research a variety of different components of development to determine the implications of several biological and physiological factors in an individual's life.

Table 2.3 Theorists and their theories

Theorist	Research focus
Jean Piaget (1896–1980)	Cognitive development
David Elkind (1931–)	Social development
Erik Erikson (1902–1994)	Psychosocial development
Carol Gilligan (1936–)	Gender development
Robert Havighurst (1900–1991)	Developmental Tasks model
Jane Loevinger (1918–2008)	Ego development
Patricia Hill Collins (1948–)	Gender, race and class theory

Jean Piaget (1896–1980)

Swiss psychologist Jean Piaget spent the majority of his life researching and observing the development of individuals from infancy to adolescence. As a result of his observations, he developed theories on the process of intellectual development. The cognitive development theory demonstrated his belief that children pass through a series of stages of thought from infancy to adolescence.

Piaget believed that infants begin with very simple, innate *schemas* – which are mental structures that organise experiences, and connect them to an appropriate response. For example, for a young infant, such schemas trigger grasping and sucking at the nipple when an infant is hungry and in the presence of a bottle or a breast. According to Piaget, the process of *assimilation* allows an infant to take in new experiences and then respond accordingly. Building on the previous example, this may be the way in which the sucking of a bottle is the same action for a thumb or a dummy. Contrastingly, the process of *accommodation* results in these schemas changing as required to take in new experiences and situations.

Figure 2.27 Jean Piaget

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Piaget believed that these two processes, assimilation and accommodation, worked in tandem with each other. He argued that the outcome of this process is a system of rules, or in Piaget's term 'logic', that guides a child's thought.

Piaget described four major stages, or periods of cognitive development. Each of these contains the key characteristics of cognitive development.

Table 2.4 Piaget's periods of cognitive development

Period	Age	Essential characteristics	Example
Sensorimotor	Birth to 2	During this stage the child perceives the world based on what they can see. During this stage, infants lack the ability to think about an object in its absence. The child does not understand that things and people can exist when they are not seen, because they have not yet developed the concept of *object permanence*.	An infant may throw their favourite toy off the side of their highchair and forget that they ever had it.
Preoperational	2–7	During this stage, children can think about people, objects and events that may not be immediately present. The child's ability to now remember past events contributes to their ability to engage in fantasy play. Words, images and actions are used in this period to represent information, and during this stage children show *egocentricism*, the inability to consider points of view other than their own.	A child playing hide and seek may hide with their upper body under a bed, but their legs fully visible in the room. This is because the child believes that because they can't see anyone, no one can see them.
Concrete operational	7–11	The concrete operational period refers to when a child is able to adopt perspectives other than their own. Therefore, the child is now able to classify objects and their properties. Piaget theorised that during this period, concrete operations allow children to reason logically as they adopt the notion of *reversibility*. Although the concrete operational period means that they can reason logically, it does not mean that they can reason abstractly.	Reversibility means that a child may see liquid come from a tall glass and know that the same amount of liquid could be poured back in to the same-sized glass.
Formal operational	11–15	The formal operational period is when children can reason based on logic which also includes abstract thoughts and ideas. During this period, they don't just understand 'what is' – the emerging adolescent is also able to consider 'what could be'. Thus, this stage is closely related to scenario-based situations and to thinking carefully about possible outcomes prior to making decisions.	An emerging adolescent may consider in advance the impact of spending all of their pocket money in one go, and weigh up the benefits of saving.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

David Elkind (1931–)

David Elkind builds upon Jean Piaget's theories of cognitive development, by further developing the notion of 'egocentrism' at each of the developmental stages.

According to Elkind, as an individual's cognitive development progresses through the stages identified by Piaget, the nature, quality and characteristics of egocentrism change accordingly. It is this notion of egocentrism that enriches the understanding of the social and emotional domains that accompany the cognitive development of the child.

Elkind used the concept of egocentrism to further explain the power of the peer group over an individual during early and middle adolescence.

Figure 2.28 David Elkind

Table 2.5 Elkind's stages of cognitive development

Sensorimotor stage	During this stage, radical egocentrism is evident because infants lack the ability to differentiate between themselves and the world around them. Egocentrism in this period is implied as they cannot care for themselves, thus being unable to adopt any other perspective than their own.
Preoperational stage	At the preoperational level, egocentrism occurs in relation to the conquest of a symbolic system. This is most commonly acquired through speech. According to Elkind, egocentrism occurs as self-created play objects represent unavailable objects. For example, the lounge may be a boat in fantasy play. This play demonstrates that children believe that their own personal perspective of the world is shared in the same way by others. The child has a particular understanding of the world and thinks that everybody shares this view of the world.
Concrete operational egocentrism	During this period, school-aged children can reason and create scenarios based on concrete objects and ideas. These newly acquired operational skills of logical thinking lift children out of the egocentrism of the preoperational stage. However, they delve into a new kind of egocentricism. Egocentric children in this period readily accept their own ideas and thoughts as something that is factually given, and believe that facts must adapt to fit these beliefs. An example of this is the way in which younger children tell on their friends, and provide an account of events that are dissimilar to the ones that actually occurred.
Formal operational	The formal operational stage was of keen interest to Elkind and his theory regarding egocentrism. This is because adolescents have acquired the ability to conceptualise their own thought processes. They are also able to submit their own thinking to introspection and reflect on their own mental processes and personality traits. According to Elkind, adolescents conclude that other people are also always thinking about them, in the same way that they think about themselves. This is different to childhood, as during that time, the young child is unable to take on another person's point of view. During adolescence, individuals are so concerned with the point of view of others, and how they are regarded, that they often lose sight of their own point of view.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Furthermore, this egocentrism in thinking leads to a preoccupation with physical characteristics. So much so, that each adolescent attaches much greater significance to their own physical appearance, and thoughts on perceived shortcomings, than the people around them do.

This notion has contributed to what Elkind has coined '*the imaginary audience*'. This idea refers to the way in which an adolescent may feel that others are as concerned with themselves as they are. As a result, they construct behaviour and react to situations based on their perception of this imaginary audience. Elkind argues that this audience significantly contributes to the self-consciousness often experienced by teenagers.

A concept that further builds on the natures of adolescents' egocentrism is each individual's belief in their uniqueness. Elkind uses the term '*personal fable*' to identify this notion of uniqueness. This is the conviction of many adolescents that their beliefs, feelings and ideals are very special, and that others don't have the same feelings and could never understand theirs. A further part of 'personal fable' is the notion of indestructability. The feeling of being invincible significantly impairs an adolescent's judgement in dangerous situations and often provides a sense of power. Often thoughts like 'nothing bad will happen to me', or 'I would never get pregnant' are evident as a result of personal fables.

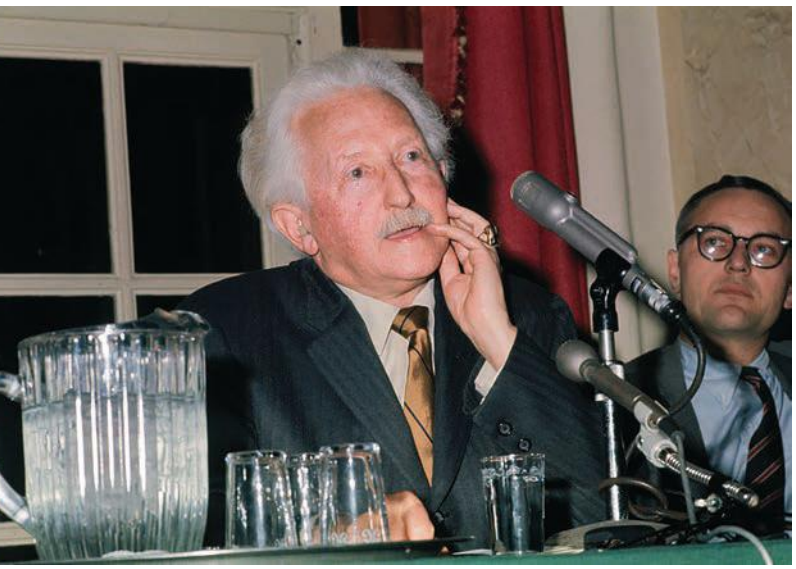


Figure 2.29 Dr Erik H. Erikson at the National Book Awards ceremony in New York, 1970

Erik Erikson (1902–1994)

Some theorists believe that personality development stops in childhood. However, Erik Erikson believed that there are three stages of *psychosocial development*, or effects on maturation and learning on personality and development. He also believed that there are five stages of psychosocial development that occur during childhood and adolescence. Adult stages were defined by concerns that adults need to be resolved and confronted. Thus, Erikson's theory of psychological development takes into account the influence of external factors, or the socialisation process, including the influence of parents and society on the development of a personality from childhood to adulthood.

According to Erikson's 'Eight Stages of Development' theory, personality formation is a lifelong process. In each stage of development there is a 'social crisis' or a conflict which arises and demands resolution before the stage can be successfully completed.

Erikson's theory says that by negotiating the crisis at each stage, a person acquires attitudes and skills that make them an active member of society. Doing this successfully means that at the end of life, they can look back with happiness and fulfilment.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 2.6 Erikson's Eight Stages of Development

Issue to be resolved	Average age	Summary
Basic trust vs mistrust	0–1 year	One of the most important factors during the first and second year of life is the nurturing ability of the parents, particularly expressed through touch and visual contact. The development of trust is based on the reliability and quality of the caregiver's love. If this stage is successful, and a child is properly cared for, then trust, optimism, confidence and security develop. However, if this stage is unsuccessful and a child does not experience trust, they may develop a general sense of mistrust, worthlessness and insecurity.
Autonomy vs shame	1–3 years	This stage takes place during early childhood, and is about the development of personal control. During this stage, the child has the opportunity to obtain autonomy and self-esteem as new skills are learned, as well as the values of right and wrong. They also begin determining their preferences towards certain aspects of life, including clothing or food preferences. If this stage is successful and the child is well-cared for, they will carry around pride as opposed to shame. However, during this time (often called the 'terrible twos'), struggles around stubbornness, defiance, temper tantrums and difficulties in toilet training also appear. This stage finds children in a vulnerable state, as they may experience shame and low self-esteem if they are unable to learn particular skills.
Initiative vs guilt	3–5 years	This period takes place during the preschool years and focuses on children developing the ability to assert power and control over the world. This is typically done through play and other social interactions. During this period, children often feel a desire to copy the adults around them, and therefore engage in imitation through play situations. Erikson believed that being successful at this stage means that children will feel capable to lead others. Those who are unable to acquire these skills will be left frustrated with a sense of self-doubt regarding one's abilities, guilt and a lack of initiative.
Industry vs inferiority	6–11 years	This stage of development is often referred to as Latency, and focuses on the capacity to learn, create and obtain new skills and knowledge. This helps develop a sense of industry in the child. This stage of development is also very social, as it occurs during the early school years. Children who are encouraged and affirmed by their teachers and peers will develop a sense of belief in their abilities as well as competence, thus demonstrating success in this stage. However, if children are not encouraged, and instead experience inadequacy and inferiority among peers which is not alleviated, this results in lack of self-belief, competence and self-esteem.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 2.6 *Continued*

Issue to be resolved	Average age	Summary
Identity vs role confusion	Adolescence	All the development thus far has been dependent on what is done to a person and whether others deliver appropriate feedback. However, this stage depends primarily upon what a person does and their own sense of achievement. An adolescent grapples with questions of identity, while at the same time navigating with social interactions and the process of 'fitting in' or belonging to a particular group. During this stage, adolescents begin to develop close bonds and commitment to ideals, causes and friends. Alternatively, the adolescent may begin to feel confused about possible adult roles. If unsuccessful with this stage, the individual tends to experience confusion about the role they play in society, and general upheaval.
Intimacy and solidarity vs isolation	Young adulthood	At the young adult stage, there is a tendency for people to seek love and companionship. It is usually at this stage that individuals want to marry or find themselves in a committed and loving relationship and ready to start a family. If a young adult is unsuccessful during this stage, isolation may occur.
Generativity vs self-absorption or stagnation	Middle adulthood	Middle adulthood is the time when an individual is in the 'prime of life' and it is during this stage that they may start thinking about their future, and what their legacy may be. During this stage, individuals are trying to establish a sense of stability and to engage with Erikson's idea of generativity – producing something that contributes to society and changes it. Common fears during this stage are those of meaninglessness, as well as inactivity.
Integrity vs despair	Old age	Erikson thought that most of life involved preparation for the stage of middle adulthood. The last stage, old age, instead involves reflecting upon one's previous stages. A person may feel that their life was worthwhile, and they achieved what they wanted, or they may feel despair and fear death. This fear of death may come from a sense of failure or lack of purpose in one's life, wondering 'What was the point of life? Was it worth it?'

Carol Gilligan (1936–)

Carol Gilligan is a developmental psychologist who conducted research into the moral development (that is, how attitudes of what is 'right' and 'wrong' develop) of girls and women. Gilligan taught at Harvard University and, during this time, worked alongside developmental psychologists Erik Erikson and Lawrence Kohlberg. Gilligan was Kohlberg's research assistant during his research on the moral development of children, but argued that by only using boys as subjects, the study was flawed.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

In her own work, Gilligan suggested that Kohlberg's findings revealed a gender bias. As a result, Gilligan identified different developmental stages for females. In Kohlberg's studies, when females were compared with males of the same age, females appeared to be deficient in moral reasoning. This was consistent in both children and adults. Gilligan challenged this by asking her own female participants about a uniquely female moral dilemma: whether or not to terminate a pregnancy. The results of Gilligan's study showed that females were not deficient in moral reasoning, but rather that there was a difference in style of moral reasoning – a 'feminine' moral voice. This was not engaged with at all in Kohlberg's study, which asked things only in a 'masculine' moral voice. Because the feminine moral voice was not included in Kohlberg's theory, the responses of girls and women were considered lacking.

Figure 2.30 Carol Gilligan before the launch of the Global V-Day Campaign for Justice to 'Comfort Women', 2005

In all of the responses Gilligan had from the participants, she found that the women she interviewed had all used an *ethics of care*. Gilligan defined an ethics of care as a morality that is centred around caring for others, as opposed to a generalisable or universal sense of morality. Gilligan did not think that an ethics of care was intrinsically female, but that it was more common among her female participants. The end result of these findings was not to debunk or replace Kohlberg's theories on morality, but to give a more complete picture.

Robert Havighurst (1900–91)

Robert Havighurst's Stages and Developmental Tasks theory was derived from the belief that development was seen as a continuous process in which an individual had to accomplish specific tasks at each stage of development. Havighurst viewed development as an interplay between biological, social and cultural forces. He saw individuals as constantly enhancing their ability to function as an effective member of society. In Havighurst's development theory, there are teachable moments when the body is physically ready for certain tasks, as well as when society recommends the successful completion of these tasks. When people successfully accomplish the developmental tasks at a particular stage, they feel pride and satisfaction. They also earn the approval of their community or society. This theory is derived into six categories:

1 Infancy and early childhood
2 Middle childhood
3 Adolescence
4 Early adulthood
5 Middle age
6 Maturity.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 2.7 Havighurst's life stages

Life stage	Example of developmental task
Infancy and early childhood	• Walking • Eating solid food • Talking • Managing toileting needs • Distinguishing right from wrong, thus forming a conscience
Middle childhood	• Physical skills • Attitudes towards oneself • Getting along with peers • Masculine and feminine social roles • Reading, writing, calculating, concepts • Conscience, morality and values • Personal independence • Attitudes towards social groups and institutions
Adolescence	• Mature relations with peers of both sexes • Masculine/feminine roles • Accepting body physique and effective use of body • Emotional independence from parents and other adults • Preparing for marriage and family life • Preparing for an economic career • Set of values and an ideology • Socially responsible behaviour
Early adulthood	• Selecting a mate • Achieving a masculine or feminine social role • Learning to live with a marriage partner • Starting a family • Rearing children • Managing a home
Middle age	• Achieving adult civic and social responsibility • Establishing and maintaining an economic standard of living • Assisting teenage children to become responsible and happy adults • Developing adult leisure-time activities • Relating oneself to one's spouse as a person • Accepting and adjusting to the physiological changes of middle age • Adjusting to ageing parents
Maturity	• Adjusting to decreasing physical strength and health • Adjusting to retirement and reduced income • Adjusting to death of a spouse • Establishing an explicit affiliation with one's age group • Meeting social and civil obligations • Establishing satisfactory physical living arrangements

Robert Havighurst (1972), *Developmental Tasks and Education*

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Jane Loevinger (1918–2008)

American psychologist Jane Loevinger worked on the idea of ego development across a lifespan. Loevinger worked as an assistant to Erik Erikson, and believed that the notion of an 'ego', which was originally founded by Sigmund Freud, was not a 'thing' but rather a 'process'. Loevinger's interpretation of the ego meant that she saw ego development as something which emerged out of the self's encounter with the world. As the self interacts with the world and attempts to make sense of it, this prompts the development of the ego. Loevinger's theory of ego development consists on nine stages, which occur consecutively:

1 Pre-social (infancy)
2 Impulsive
3 Self-protective
4 Conformist
5 Self-aware
6 Conscientious
7 Individualistic
8 Autonomous
9 Integrated.

Patricia Hill Collins (1948–)

Patricia Hill Collins is an American sociologist who specialises in race, class and gender. As a woman of colour, Collins has established a social theory that is based on societies' need to conceptualise race, class and gender as categories of analysis. This theory revolves around the nature of oppression in terms of opposites, such as black/white, thought/feeling, man/woman or fact/opinion. Collins' theory considers the need to have 'both/and' identities, such as a mother but also a university lecturer. She argues that there are components of society that contribute to oppression, as can be seen through the white construction of gender roles.

Figure 2.31 Patricia Hill Collins

Table 2.8 White construction of gender roles

Masculine	Feminine
Aggressive	Passive
Leader	Follower
Rational	Emotional
Strong	Weak
Intellectual	Physical

Patricia Hill Collins (1993), 'Toward a New Vision: Race, Class, and Gender as Categories of Analysis and Connection', *Race, Sex & Class*, Vol. 1, No. 1 (Fall), pp. 24–45.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Collins argues that this list reflects the difference in thinking. She also questions which people were being considered when compiling these characteristics. Collins believes that the list applies almost exclusively to middle-class white men and women. The qualities considered 'masculine' are only accepted by society when utilised in certain instances. Elite white men are praised for displaying these qualities, and they are also accepted when used by black and Hispanic men against each other, or against women of colour. When black and Hispanic men are aggressive, however, this is seen as a dangerous quality, instead of respectable, and often as a group they are punished for displaying 'masculine' qualities. The list of feminine qualities describes those of elite white women who could be considered 'ladies', and does not describe the attributes of working-class and poor white women, nor women of colour. Collins stated that:

> it is important to see how the symbolic images applied to different race, class and gender groups interact in maintaining systems of domination and subordination.

This theory is helpful in understanding the way in which race, class and gender can influence an individual's relationship with themselves and with notions of oppression.

Collins suggests that if we were to make gender-associated lists for Black or Hispanic men and women, the gender symbolism would be quite different. Further to Collins' theory are the ideas that these symbols associated with these facets of gender significantly affect people of colour.

Review 2.7

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 In your own words, **describe** what a 'theory' is.
2 **Define** the following words:
   a psychosocial
   b egocentrism
   c cognition
   d object permanence

Activity 2.20

Pick any two of the above theorists you have read about.

- **Compare** the two theories, showing how they differ in approach, and how they are similar.
- **Determine** whether the theories are compatible with each other.
- **Assess** which of the two theories you find more compelling. Give reasons to **justify** your answer.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

2.8 Transitions through the life course

For most people, there are clear stages of life that they expect to pass through before their life ends. Transitions through the life course involve movements and progress that are generally linked with a developmental stage but that also involve significant cultural milestones. Individuals begin the process of socialisation from birth, and it continues into adulthood and old age. During this transition of the life course, children develop both physically and intellectually. All cultures across the world place importance on various major events in a lifetime. For example, many Western cultures view events such as birth, first smile, first steps, going to school, graduating primary school, hitting puberty, graduating high school, getting married, having children, experiencing old age and then death as significant. The rituals associated with these life stages are known as 'rites of passage'.

Figure 2.32 There are many transitions through the life course.

Activity 2.21

Create a list of the transitions through the life course that you would expect an individual born in Sydney in the 21st century to experience.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

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. [NESA]

Rights and responsibilities

Rites of passage signify a new status, identity and new **rights** and responsibilities. A right refers to an entitlement, and a responsibility is an obligation. For example, a right is when an individual has their P-plates and is able to drive; their responsibilities are to follow the road rules.

Activity 2.22

1 Complete the following table to outline one right, and its associated responsibilities, for each of the age groups.

Life stage	Right	Responsibilities
Infancy (0–2 years)		
Early childhood (2–5)		
Childhood (5–12)		
Adolescence (13–19)		
Young adult (20–30)		
Adulthood (30–50)		
Late adulthood (50–65)		
Mature age (65+)		

2 Explain why the rights and responsibilities change over the life course.

3 Describe factors that may hinder this progression over the life course.

Due to increased life expectancy, the 21st century has brought with it some new life stages/lifestyles that are a response to changing attitudes and the factors associated with these changes.

Coming of age as a transition through the life course

Coming of age is a stage in the life course that distinguishes between childhood and adulthood. The process of coming of age encompasses the time of life when members of a society become recognised as adults. In many cultures, this process is one of the most important times in an individual's life. An individual's coming of age may be accompanied by rituals and celebrations, and also tests and initiations. The various types of coming-of-age ceremonies differentiate many cultures across the world through the rituals, celebrations and symbols associated with these events.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Below are case studies of some examples of coming-of-age rituals that represent significant moments in the transition through the life course.

Genpuku (Japan)

Japan's coming-of-age ritual dates back to the Nara Period (710–94 CE), and is itself modelled on an earlier Chinese custom from the Tang Dynasty (618–907 CE). The ceremony has gone through many variations over the centuries, but its central focus has always been on the transition from child to adult, and the taking on of adult responsibilities. Over the course of its existence the requirements for *genpuku* have changed, but the majority of participants were aristocratic children aged between 10 and 20. It was undergone by both men and women, with men often receiving a ceremonial hat or samurai helmet and women often receiving a pleated skirt. A modern variation of this ritual, called Coming of Age Day or *Seijin no Hi*, occurs on the second Monday of January every year and celebrates those who have reached the age of 20. However, Japan recently lowered the age of adulthood from 20 to 18, effective from 2022 onwards. This has caused a mixed response from the public, and confusion on how this ritual will work moving forward.

Figure 2.33 A man gestures from a car after attending a ceremony on Coming of Age Day on 13 January 2019 in Okinawa City, Japan.

Quinceañera (Latin America)

A *quinceañera* is a celebration of a girl's 15th birthday in Latin American communities, and is believed to have originated in Mexico. This birthday is given special significance as it is considered the formal transition from child to young woman. Historically, this meant that before their quinceañera, girls were taught skills seen as necessary for womanhood, such as cooking and weaving, and were also prepared for childbirth. Quinceañera have many variations depending on the country and community, but many include the wearing of a white or pink dress, multiple dances including a waltz, and a cake-cutting.

Figure 2.34 A young woman dressed in her *quinceañera* gown with her family

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Land divers (Vanuatu)

Land diving is a coming-of-age ritual performed in the southern part of Pentecost Island in Vanuatu. Young boys jump off wooden towers between 20 and 30 metres in height with a liana vine tied around each ankle. The liana vine is not like an elastic bungy cord. This means if the vine is too long it can lead to broken bones or even death. After the boys have been circumcised, around the age of seven or eight, they are allowed to participate in the ritual, although a smaller tower is used. During the first dive the boy makes, his mother holds onto an item such as a piece of cloth which symbolises his childhood. After a successful jump, the item is thrown away, symbolising the transition to adulthood. Land diving continues over the years, with men diving from taller towers, to confirm their manhood. Interestingly, it was originally women who dove but now they are not allowed to be near the tower.

Figure 2.35 A land diving tower in Vanuatu

Hamar bull-jumping (Ethiopia)

The Hamar people of south-western Ethiopia place a high significance on cattle, and this is seen in their coming-of-age ritual of bull jumping. The ritual is meant to show whether a boy is ready to become a man and build a family of his own. First, the boy's head is partially shaved, and is rubbed with sand, to get rid of bad luck, and dung, to provide strength. He is then given strips of bark, which provide spiritual protection, and can begin the ritual. This involves running on the back of several bulls (between 7 and 15) four times without falling. The bulls are smeared with dung which makes them slippery, and makes the ritual harder to complete. If the boy succeeds, he has obtained manhood and will marry a woman chosen for him. If he fails, he will need to wait another year before he can try again.

Figure 2.36 A bull-jumping ceremony

Additional case studies are available in the Interactive Textbook.

Activity 2.23

1 **Create** a timeline of significant life stage rituals that you have experienced.
2 **Examine** the importance of transitioning to adulthood.
3 **Describe** the way that coming-of-age traditions contribute to an individual's identity and sense of self.
4 Choose one of the cultures represented and **investigate** other significant life stages experienced in the group.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Generations

A generation is a form of age group featuring members of a society who were born at approximately the same time. Social researcher Mark McCrindle has said 'people resemble their times more than they resemble their parents.'

A generation tends to be approximately 15–20 years. In Australian society, there have been six distinct generations, as outlined by the infographic below.

Figure 2.37 This infographic provides an overview of the generations. (Note that members of Generation Y are also referred to as 'Millennials'.)

Theory of generations: Karl Mannheim

German sociologist Karl Mannheim (1893–1947) described how people who are located in the same generation may see the world in different ways from their counterparts in previous generations. Mannheim was one of the first modern scholars to investigate the way in which generational values develop. This includes how a generation may experience world events or social markers that create unique experiences common to the group, thus creating social change. Mannheim explained that a generation is a social location, and it affects an individual's identity as much as social class or culture does. This means that those who:

> belong to the same generation, who share the same year of birth are endowed to that extent, with a common location in the historical dimension of the social process.

Figure 2.38 Three generations of a family

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Thus, a generational consciousness is formed. This results in collective mentalities that mirror a dominant view of the world, and reflect similar attitudes and values, thus providing a basis for shared action.

Generational Theory: Strauss-Howe

American authors William Strauss (1947–2007) and Neil Howe (1951–) developed their Generational Theory in order to explain America as a 'series of generational biographies' dating back to 1584. Strauss and Howe were focusing on American history, but soon realised the theory could be expanded and applied almost universally. Initially, Strauss and Howe were interested by the way in which individuals who grew up during the Great Depression, and after the world wars, had such different ways of looking at the world, and why their experiences in growing up shaped their perceptions in those ways.

They also wanted to know if any other generations, in other periods of time, had shared these perceptions and worldviews, or if they were unique. The Strauss-Howe Generational Theory argued that some generations throughout time have shared similar worldviews and experiences, and that this unfolds in four cycles, which they called 'turnings'. These 'turnings' generally last for 20–22 years, and Strauss and Howe believed that each generation will experience four turnings:

1 High – first turning: This generation comes after a crisis and during this time, social institutions are strong, but the notion of individualism is reduced. In this turning, society is generally confident about where it wants to go as a collective.
2 Awakening – second turning: This is a generation where institutions are attacked, as the previous turning restricted personal and spiritual autonomy. Often during this turning, society is about to make great progress; however, individuals are weary of social discipline.
3 Unravelling – third turning: This generation is the opposite of high as during this time, institutions are weak and society at large does not find credibility in them. Conversely, individualism is strong, especially as this turning follows the Awakening.
4 Crisis – fourth turning: This generation experiences, like the name suggests, a significant crisis or a time when institutions are destroyed and then required to be rebuilt in response, for the nation's survival.

Further to this, Strauss and Howe theorise that along with generations being born into different turnings, they are also associated with a different 'archetype'. These generational archetypes are developed in the childhood and young adult life stages and according to Strauss and Howe, this causes a generation to share similar values and basic attitudes.

The four archetypes are as follows:

- **The Prophet** is born near the end of the Crisis turning, and as a result, enters childhood during a High turning. Prophets often come of age self-absorbed, and in their middle age they become focused on morals and principles. In their old age, they are respected as elders who guide another Crisis.
- **The Nomad** is born during an Awakening, which is a time full of social and spiritual ideals. Often, as young adults, they are avid in lobbying against and speaking out about institutional order and structures.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **The Hero** is born after an Awakening, during an Unravelling. Generally, the heroes are protected as children and arise as hopeful and optimistic young adults.
- **The Artist** is born after an Unravelling, during a Crisis. This is usually marked by a time when public consensus is favoured over political rules. Artists are usually overprotected during their young adulthood as society is still preoccupied with the effects of the crisis.

Activity 2.24

Complete the following table in order to have a well-constructed understanding of each of the generations.

	Baby Boomers (1946–64)	Generation X (1965–79)	Generation Y (1980–94)	Generation Z (1995–2009)	Generation Alpha (2010–24)
Historical events					
Economic/ social influences					
Famous individuals					

For each of the generations, **identify** the following:

1 What turning do they begin their life with?
2 What turning does their life end with?
3 What archetype would you associate with this generation?
4 How have each of the generations impacted on the others?

Review 2.8

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Outline** the difference between rights and responsibilities
2 **Describe** Mannheim's theory of generations.
3 **Describe** the Strauss-Howe Generational Theory.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: THE MESCALERO APACHE PEOPLE

2

The Apache tribes are Native American peoples who inhabited the area now known as Arizona and north-western sections of Mexico. This group can be traced back to the 1500s, and have significant cultural practices that mark their transitions through their life stages.

2.9 Transition through life stages

The rite of passage ceremony is particularly sacred to the Mescalero Apache peoples. This ceremony marks the time girls hit puberty, and their transition into womanhood. The ceremony lasts for four days – this number is significant as it represents the four sacred mountains, as well as the four transitions in life: baby, child, teenager and woman. This ceremony is important for a number of reasons, but collectively it helps to guide young women, keep them safe and keep the tribal culture strong.

The ceremony demands a lot from the family of the girl. Sacred items such as pollen and roasted mescal heart need to be gathered and prepared often a year in advance of the ceremony. The girl needs a ceremonial dress, either made for the occasion, or obtained from a relative who has already been through the ceremony. In addition, the family must prepare a feast for all four days of the ceremony, and must share this and gifts with all who attend.

Figure 2.39 Sierra Blanca, one of the four sacred mountains. The other three are Guadalupe Mountain, Three Sisters Mountain and Oscura Mountain Peak.

© Bruseker et al. 2021
ISBN 9781108980241 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The ceremony begins at dawn, and the girl is guided by a medicine woman throughout the four days. A medicine man and his male helpers construct a tipi-shaped structure to be used for the ceremony, and it is symbolically disassembled on the last day. The girl wears a buckskin costume for the duration of the ceremony, and four more days afterwards. During this time, she is not allowed to let water touch her lips, or to scratch herself with her fingernails. Instead, she is given a reed through which to drink, and a wooden scratcher. The girl is expected to rarely speak, to listen to what is said to her, and to act in a dignified way.

Figure 2.40 Traditional Apache buckskin dresses. Mescalero Apache girls would wear similar clothing during their coming-of-age ceremony.

Every night of the ceremony, the girls are required to dance, and on the fourth night, they are required to dance all night. Dancing all night is a mark of strength and endurance, and is the most important aspect of the ceremony. In the morning, the young girl is required to run around the tipi. Once she has done this, she is provided with a traditional Apache name.

For the next four days after the ceremony has been completed, the girl must continue to wear buckskin, not wash herself or come into any contact with water. At the end of this further four days, the medicine woman washes her using the suds of a yucca root. After this, the girl can return to her ordinary clothes, prepared to enter the new stage of her life.

Figure 2.41 Mescalero Apache tipis. A similarly shaped structure is used in the coming-of-age ceremony.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 2.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Recall** how many days the Mescalero Apache coming-of-age ceremony runs for, and the reasons for this.
2 **Identify** the people involved in the Mescalero Apache coming-of-age ceremony.
3 **Explain** why dancing is an important part of the ceremony.

Activity 2.25

Considering the experiences of the Mescalero Apache as they transition through the life stages or another case study related to the adolescent experience, complete the following activities:

1 **Summarise** the rite of passage by linking to the five fundamental concepts:
   - persons (who is involved in the rite of passage)
   - culture (what type of customs, laws, costumes, language, food etc. is involved)
   - society (who is the group)
   - environment (where does this rite of passage occur)
   - time (how has it changed/evolved over time).

   Plus additional concepts related to:
   - technology (has it had an influence)
   - gender (does the rite of passage differ for males/females)
   - the role of power and authority.

2 Brainstorm significant events in both your own adolescent experience and within the Australian context. Choosing TWO, **outline** their significance as a rite of passage within this life stage.
3 Discuss how an adolescent's personal and social identity is influenced by their transition through the life course. Support this using examples from ONE case study and your own experiences as an Australian adolescent.
   Possible ideas for discussion in the response:
   - How individuals develop identity and a sense of self through the agents of socialisation:
     - the processes of socialisation
     - development of personality, identity and the social self
     - the role of family and kinship
     - the role of class and status.
   - Growing up: Factors that influence the understanding of growth and maturity:
     - physical, cognitive, moral, emotional and social development
     - theoretical understanding of physical and social self, using one social theorist
     - the concept of 'adolescence' and its validity for different cultures
     - identifying socialisation by studying the influences of relevant agents of socialisation.
   - Coming of age: The process of coming of age as it relates to:
     - life stages
     - rites of passage
     - changing rights and responsibilities
     - power and authority
     - relevant agents of socialisation.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

Research project

Cross-generational study

The syllabus requires you to conduct a cross-generational study of the way in which the process of socialisation has changed over time, in your own cultural context.
A cross-generational study means that you are required to research and report on the differences of socialisation processes across generations, using either a questionnaire or focus group.

1 Select the generation

Select a generation that is different to yours that you can use for your cross-generational perspective.

2 Choose the agent of socialisation

Choose one of the agents of socialisation from the following list:

- location, class and status
- peers
- school
- media, including contemporary communication technologies
- family and kinship
- gender
- sexuality
- beliefs.

3 Develop a research topic

Develop a research topic or question that will allow you to determine how the process of socialisation has changed over time. It is important to note that this should seek to address differences in the processes of socialisation across the two generations. Remember that your research question needs to make specific reference to an agent or agents of socialisation.
Possibilities include:

- A cross-generational study of the way in which family structures have changed since the Baby Boomer generation
- An investigation into the way in which media technologies have advanced since Generation Y
- A cross-cultural study into the emergence of new sexualities between generation Baby Boomer and Generation Z
- An investigation into the changing curriculum and importance of school through a cross-generational study between Generation X and Generation Z.

4 Determine research method

The next step is determining the most effective research method to be used – for this project it must be either a questionnaire or focus group. When considering the research method that you will be using, you need to consider the ethical considerations for the research area. Once you decide on the research method, propose strategies that will allow you to conduct this ethically.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **Questionnaires** are a useful research method as they mean that a researcher can collect information from a large and diverse range of people. Furthermore, they usually consist of straightforward questions that are designed to enhance your knowledge of the research area. Generally, the researcher is not present when a questionnaire is completed and therefore, it is vital that all instructions and questions are clear and concise. To ensure that the data from the questionnaire is both qualitative (words and meanings) and quantitative (numbers and statistics), both open and closed questions need to be asked.

Closed-ended questions:

1 Which of the following generations do you belong to?
- Baby Boomer (1946–64)
- Generation X (1965–79)
- Generation Z (1995–2009)

2 Did you attend primary school?
- Yes
- No

3 Was your school co-educational?
- Yes
- No

Open-ended questions:

1 Explain the way that you obtained news and information when you were a teenager.

2 Discuss your earliest memory of using a computer.

3 Do you believe that there is too much reliance on technology? Explain your answer.

- A **focus group** gathers qualitative data and is a primary research method that involves using multiple participants and an interactive discussion. A focus group can be best described as a structured discussion with around four to six people. It requires the researcher to consider in advance what information is required from the research participants.

  For the nature of the cross-generational study, this may mean obtaining a group of people from your parents' or grandparents' generation, and asking them a number of specific questions in relation to the agent of socialisation that you are researching. This research method will allow for you to gather detailed information about personal experiences, opinions and ideas, and to also determine this on a collective level in the group. Unlike a questionnaire, when the researcher is generally not present, a focus group allows for the researcher to seek clarification when required. The information from the focus group will provide quotes and ideas that can be integrated into your findings.

5 Compile, analyse and synthesise the results obtained

Once you have conducted your research, you need to compile, analyse and synthesise your research findings. This may include conducting some secondary research of websites, books, newspaper articles or journals in order to provide

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

more context and information to your research area. Compiling your research is where you can show a reader what you have learnt throughout the research process. This synthesis and analysis of your research information may include tables, graphs and/or diagrams that can be labelled and incorporated into the text through discussion. Furthermore, you can analyse your research by making clear the cross-generational component of your research, and knowledge and understanding of an agent of socialisation that has changed over time.

6 Present the findings and conclusions in an appropriate format

A significant component of your research is synthesising your information and ensuring that you can draw conclusions from your findings. When drawing the conclusions of your research, it may be helpful to consider the following:

- What did you learn about the agent of socialisation you researched?
- What were the most significant changes across the generations?
- What was surprising or particularly interesting about the research you conducted?
- What would you do differently if you were to complete this activity again in the future?

An appropriate format is important to ensure that the reader can interpret and understand your research findings. The format may require sub-headings such as:

1 Introduction (an outline of the research area and the agent of socialisation that will be compared across generations)
2 Research findings (this is where you will discuss what you have learnt through the research conducted. In the research findings, it is appropriate to create graphs such as pie or bar graphs to demonstrate your research findings.)

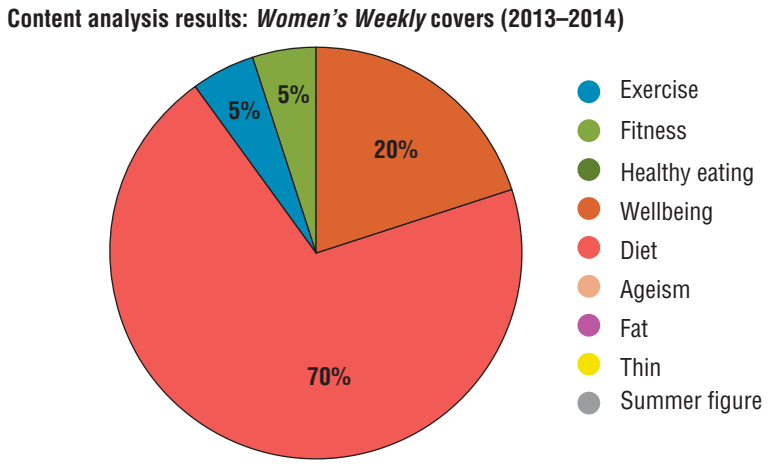


Figure 2.42 An example of how a pie graph can be constructed through questionnaire data

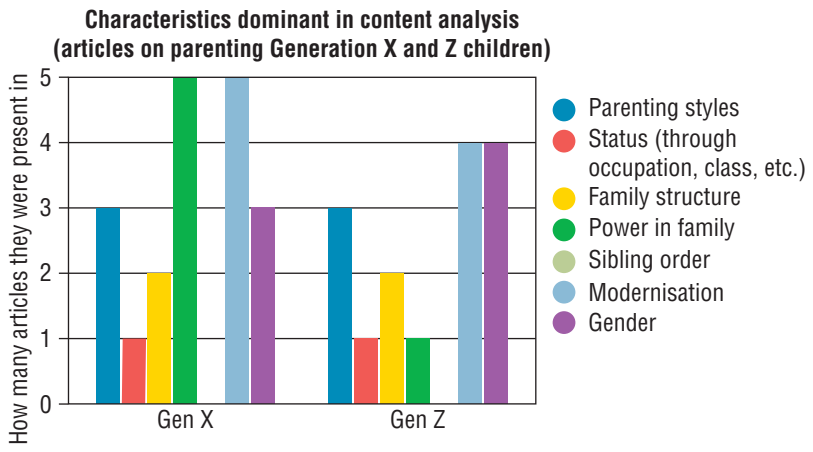


Figure 2.43 An example of how a bar graph can be constructed through questionnaire data

The key references for this chapter are available to download from the Interactive Textbook.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Chapter 3

INTERCULTURAL COMMUNICATION

3

The aim of intercultural communication is to better understand how people in different social, cultural and environmental settings behave, communicate and perceive their surroundings. In doing this, we can better understand each other and the world that we live in.

This chapter addresses the following outcomes from the syllabus: **P1**, **P3**, **P4**, **P7**, **P8**, **P9**. Refer to pages 13–14 and 33–34 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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.
stereotypes	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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF COMMUNICATION

3

'Communication' comes from the Latin word 'to share', a process which in theory should be simple. But, particularly within intracultural and intercultural interactions, communication can become more complex as it requires the understood use of three elements:

- the sender
- a medium (the platform via which you are sending the information)
- the recipient.

3.1 The impact culture has on communication

Communication can be a one-way or a two-way process, and cultural differences can make the ability to encode, transmit and decode the message more challenging. As a society we have developed complex and varied forms of communication. In Table 3.1, several examples have been provided outlining some of the most common factors that drive communication.

Table 3.1 Why do we communicate?

Reason	Micro world	Meso world	Macro world
To influence or persuade		*The local politician urging a gathering of people to vote for them*	*A multinational company using famous fashion models to demonstrate their product*
To inform	*Your maths teacher demonstrating how to calculate an equation*		*A bank announcing an increase in interest rates*
To find information	*Asking someone on the street for directions*		*A police officer interrogating a suspect*
To express emotions		*A musician writing a song for wedding*	

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 3.1 *Continued*

Reason	Micro world	Meso world	Macro world
To motivate	*Writing an inspiring quote on a post-it note on your bedroom mirror*	*A drill sergeant yelling commands to their platoon*	
To control our environment		*School bells that are sounded at the end and start of each lesson*	*'No Parking' signs along a busy road*
To establish and maintain social relationships	*Tagging a friend's Instagram photo with a love heart emoji*	*Making weekly phone calls to a family member living overseas*	

The way we communicate is influenced by our culture, and this may affect how our messages are understood. For example, an Italian person may speak in a very animated manner, with lots of facial expressions and hand gestures, while a Japanese person might strive for a neutral expression and use indirect phrases. This can lead to misunderstanding, as the Italian might see the Japanese as unenthusiastic or uncommitted, while the Japanese might see the Italian as overly assertive and even aggressive. (Note that this example uses stereotypes, but is reflective of issues that can genuinely be experienced in cross-cultural communication.)

Erin Meyer is a specialist in business management skills who collated research data from over 30 countries for her 2014 book *The Culture Map: Breaking Through the Invisible Boundaries of Global Business*. She identified a number of metrics business leaders can use when communicating with their counterparts in other cultures. These include:

- low context (simple and clear – messages are taken at face value) versus high context (messages are more nuanced, and it may be necessary to 'read between the lines')
- negative feedback is provided directly and bluntly, versus being provided more diplomatically and within positive feedback
- application first (starting a piece of communication with a fact or opinion) versus principle first (explaining the theory before presenting a fact or opinion)
- confrontational (disagreement and debate are seen as a positive aspect of communication) versus non-confrontational (open confrontation leads to anger and is non-productive).

Many people conducting business with multiple cultures have found Meyer's work to be extremely helpful in ensuring their messages are received and interpreted the way they intend.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 3.1 It is important that business people communicate effectively so their messages are received and interpreted as intended.

The mediums chosen for communication can also be affected by culture. The level of technology available can expand the available communication mediums – types of written communication can range from 'snail mail' that gives way to email which in turn gives way to instant messaging. Later in this chapter, the case study on the whistlers of La Gomera demonstrates the unique way a low-technology culture dealt with communicating across distance.

Circumstances can also affect chosen communication mediums. During 2020, when many people were working from home due to the COVID-19 pandemic, team meetings were increasingly held via Zoom, or other videoconferencing tools. Videoconferencing was far from unknown in business contexts before this time, but COVID-19 brought it into more everyday experience.

Review 3.1

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the terms:
   a low context
   b high context
   c application first
   d principle first
2 **Identify** three reasons why we communicate.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.1

1 As a class, or in small groups, brainstorm all the ways in which you communicate.
2 Use your own examples to complete Table 3.1.
3 **Outline** how you adjust your communication between the following groups:
- close friends/peers
- family members
- grandparents/elderly
- work colleagues
- senior staff at a workplace

4 **Describe** the impact each of the following has when attempting to communicate with another culture for the first time:
- the use of visuals
- the use of oral language
- the use of writing

5 Complete the table to explain how the following impacted the way in which individuals transmit messages.

Technology	Impact	Example
SMS		
Email		
FaceTime		
Social media		

6 Considering your responses to Questions 3 and 4:
a **Explain** which of the following – visuals, oral language or writing – is most effective as a tool for intercultural communication.
b Do you think the answer would be different for your parents or your grandparents?

3.2 Verbal and non-verbal communication

Verbal communication

gesture A movement of part of the body, especially a hand or the head, to express an idea or meaning

mannerism A gesture or way of speaking or behaving that has become a habit

Verbal communication is the use of sounds and words in linguistic form to express yourself and to communicate. However, it is believed that less than half of our communication is verbal. The majority consists of our interpretation of the non-verbal **gestures** and **mannerisms** of the speaker. Nevertheless, the verbal component is often what we remember as receivers, and it is the basis of our interactions across the micro, meso and macro levels of society.

Some purer definitions of 'verbal communications' also include the use of the written form, such as letters, stories, poems and speeches. These do not have additional

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

elements such as gestures and mannerisms, so they can be seen as a clear form of verbal communication. The only difference is that they are written and not spoken.

enunciation To pronounce words, especially in an articulate or a particular manner

Effective verbal communication requires both a speaker (or writer) to transmit the message, and a listener (or reader) to 'decode' the message. Both parties are equally important. With spoken communication, the **enunciation**, stress, and tone of the voice can make a significant impact on how the information is received and understood.

There are four key types of verbal communication:

- **intrapersonal communication:** extremely private and restricted to us, such as writing in a diary
- **interpersonal communication:** between two individuals; is the most common type of one-on-one conversation
- **small-group communication:** where family groups or classroom discussions share information
- **public communication:** a form of communication which is usually one-way and is used to influence and inform.

Figure 3.2 Connecting through verbal communication

The 7%–38%–55% debate

Albert Mehrabian, Professor of Psychology at the University of California, developed many early theories on effective communication in the 1960s. He concluded that when communicating with a person, non-verbal cues are more important than the actual words being said. In 1967 he published his work which has the controversial formula of:

- 7% verbal liking, i.e., the actual words used
- 38% vocal liking, i.e., the tone of the voice
- 55% facial liking, i.e., the body language expressed through facial movements such as eye contact.

Example: Two people are in a discussion regarding the sudden loss of a job. Person A has just expressed their distress at losing their job, and Person B quickly responds, 'I really understand what you are going through, but you should go on a holiday', all while not making eye contact, and responding to funny text messages on their phone. Person B's body language and tone of the words could be interpreted as 'dismissive' and the stronger impact of the message is being transported mostly by non-verbal cues.

Many other academics debate this formula. They argue that words are more powerful than only 7%, as words themselves can persuade, inspire, direct and motivate. Over the decades the 'Mehrabian's Formula Model' has become an important piece of research. However, it is no longer regarded as a 'Rule', but instead is used alongside other theories of communication.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media study 3.1

On 28 August 1963, American civil rights activist Martin Luther King Jr gave his famous speech, 'I have a dream'. Here is an extract from that speech.

> I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.
>
> This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.
>
> This will be the day when all of God's children will be able to sing with a new meaning, 'My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring.'

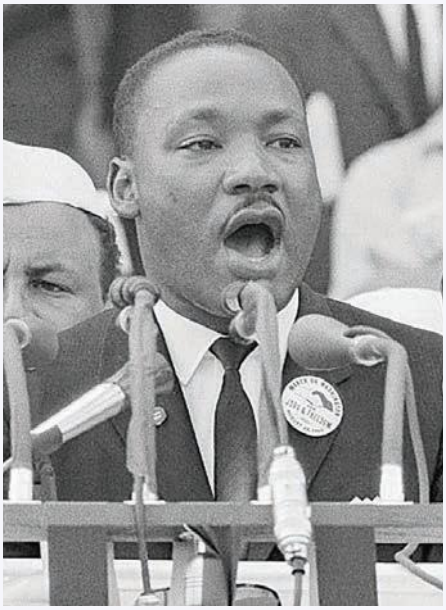


Figure 3.3 Martin Luther King Jr delivering his 'I have a dream' speech

> And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!
>
> Let freedom ring from the snowcapped Rockies of Colorado!
>
> Let freedom ring from the curvaceous slopes of California!
>
> But not only that; let freedom ring from Stone Mountain of Georgia!
>
> Let freedom ring from Lookout Mountain of Tennessee!
>
> Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.
>
> And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! free at last! thank God Almighty, we are free at last!'

Extract from Martin Luther King Jr, 'I have a dream', 28 August 1963

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

1 Using this extract from the speech, conduct a content analysis on the impact of words, tones and body language.
   a Read the **words** of the speech.
   b Listen to Audio 3.1 for the **tones**.
   c Watch Video 3.1 for the **body cues**.

Mehrabian rule	Positive use	Negative use	Neutral use	Calculation
Words				
Tones				
Body cues				

2 Reflecting on the outcome of your content analysis, **assess** the extent to which the 7% Mehrabian rule applies.

Audio 3.1
'I have a dream'

Video 3.1
'I have a dream'

Non-verbal communication

Non-verbal communication is also referred to as the silent form of communication, or the manual language. The use of non-verbal mannerisms adds emphasis to the verbal messages, making them more interesting or appealing to the person who is being spoken to. This is predominantly done by using body language such as eye contact, facial expressions and body gestures. Academics tend to agree that the use of non-verbal communication techniques are what carries the impact, clarity and importance of the message being given. There are many types of non-verbal communication pointers that are understood within and between cultures: the most common are shown in Table 3.2. Less commonly considered are those non-verbal **gauges** such as time, smell, body adornment, clothing, attractiveness, manners, space and distance. All of these forms have a significant, and yet often overlooked, influence over the social environment and the entire communication process.

gauges A standard of measurement

Table 3.2 The main non-verbal communication indicators

Body language	The crossing of the arms with the head angled away from the speaker can signal disinterest.
Hand gestures	Showing the 'thumbs up' gesture in Australia sends a positive message but implies a rude message in countries such as Iran and Afghanistan.
Facial expressions	The rising up of the eyebrows and the opening of the mouth can demonstrate surprise.
Touch	In times of stress, lightly touching the arm can signal support and a deeper consideration by a person.
Eye contact	Direct eye contact can show how interested the person is towards the speaker, but can also be done as a form of intimidation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 3.4 Communicating 'surprise'

The term 'non-verbal' was first used in 1956 by psychiatrist Jurgen Ruesch and author Weldon Kees in their book *Nonverbal Communication: Notes on the Visual Perception of Human Relations*. In 1969 psychologists Paul Ekman and Wallace Friesen referred to the interdependence between non-verbal and verbal messages and how they can give indications to the true nature of our feelings. Ekman and Friesen said that there were six ways we can affect the verbal language using non-verbal methods.

1 To emphasise our verbal words: e.g., to add a pause or to change the vocal volume
2 To add depth to what we are saying: e.g., nodding while we are saying yes
3 To substitute the use of words: e.g., when raising the hand in a 'stop' gesture to ask a person to refrain from talking
4 To use non-verbal 'turn-taking' signals to regulate conversation: e.g., a speaker signals they have finished talking when they drop the pitch or volume of their voice
5 To contradict what is being said: e.g., when a friend says they had a great time on their date, but their voice is flat and there is no emotion in their face
6 To complement the verbal content of our message: e.g., when we are saying something sad it can be enhanced, with our words clarified by our body actions, such as tears and a downturned head.

In 1994 Judee Burgoon, Professor of Communications at the University of Arizona, went further and separated non-verbal communication into seven categories. She recognised that people adapted both their verbal and non-verbal communication

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

to coordinate with those with whom they were interacting to allow an ongoing valued conversation. Later, she expanded this into eight categories:

1 Kinesics (body movements such as posture, gait, hand gestures, facial expressions, head movements and eye gaze)
2 Vocalics (also known as paralanguage: all features of the voice other than the words themselves, such as loudness, pitch, tempo and pauses)
3 Physical appearance (choice of clothing, hairstyle)
4 **Proxemics** (distancing and spacing behaviour [personal space])
5 Haptics (touch)
6 Chronemics (time)
7 Environment and artifacts (arrangement of environments and choice and design of objects within them)
8 Olfactics (smell)

Adapted from Judee K. Burgoon, Laura K. Guerrero and Malerie Manusov, 'Nonverbal signals', in Mark L. Knapp and John A. Daly, *The SAGE Handbook of Interpersonal Communication, Fourth Edition*, 2011, p. 241

proxemics The culturally accepted amount of space given between individuals when they are engaged in conversations

Activity 3.2

Figure 3.5 Graduation day

Look at the image of graduation day. Using Burgoon's non-verbal indicators, **identify** the non-verbal messages each of the three participants are sending to each other.

	Graduating son	Mother	Father
Kinesics			
Physical appearance			
Proxemics			
Haptics			
Chronemics			

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Body language

Body language refers to the non-verbal cues given when the body moves in either a conscious or unconscious way, indicating quite clearly how a person is really feeling. Some researchers have suggested that almost 65% of our communication expression is given through body language.

There are intercultural specifics of body language, and this can lead to misunderstandings, or discomfort, if the context is not fully understood. For example, in Japan people are expected to stand further apart than might be normal in other countries. In Buddhist communities, touching a child's head is offensive as the head is sacred.

Table 3.3 Western body language indicators

Tight lipped: not feeling welcomed	Hands on hips: ready and in control/aggressive
Hands in pockets: impatient/hiding something	Lowering of the head: hiding the truth/shy
Closed hands: closed minded	Pointing the finger: threatening

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 3.3 *Continued*

Crossed arms: defensive/self-protective	Crossed legs: not wishing to communicate/ hiding something
Looking intently at something/someone: interested/genuine	Head to side and chin sharply upward: insecure/menacing
Feet facing outwards: wishing to leave	Shoulders down and head raised: nervous

Facial expressions

During conversation, facial expressions are easy to read due to the proximity to the participants. Facial expressions are seen through changes of the forehead, eyebrows, eyes, mouth, chin, nose, lips, ears, teeth and tongue. Overall skin tone could also be an indicator of heightened emotions such as going red when nervous. Because they occur naturally, facial expressions are often regarded as a true indicator of the emotional state of an individual.

Facial expressions and their use in communication has been a focused area of study since the 1960s, when American psychologist Silvan Tomkins conducted the first study that proved that facial expressions could be linked to the emotional state of the participant. He felt that facial indicators were where the true person could be found.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

This led another American psychologist, Paul Ekman, to undertake research on the seven universally recognised facial expressions (anger, disgust, fear, surprise, happiness, sadness, contempt). Part of his study was to find people who had been isolated from society, unable to learn the social cues expected when showing emotions. Ekman found that these non-verbal indicators formed naturally, and were not socially constructed. He also found that congenitally blind individuals made the same expressions, although they had never seen another person's face.

Activity 3.3

Ekman found the man pictured in an isolated community in New Guinea made up of people who were of preliterate development. The small community had never seen an outsider before. Dr Ekman asked the man to show what his face would look like if (1) Friends had come. (2) His child had just died. (3) He was about to fight. (4) He stepped on a smelly dead pig.

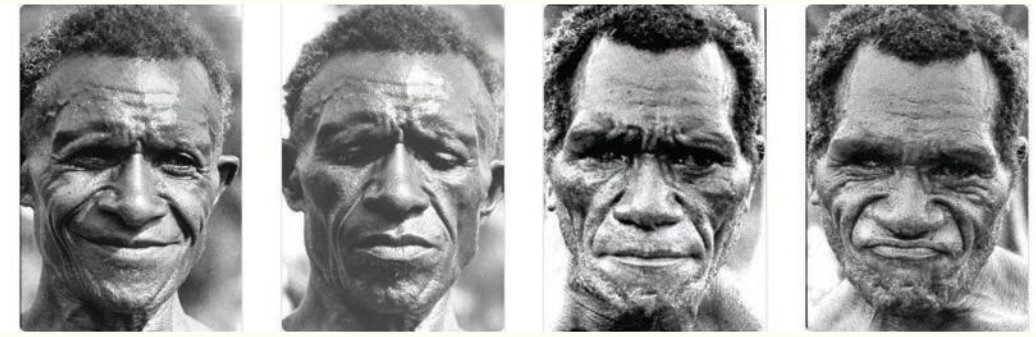


Figure 3.6 A New Guinean man shows different facial expressions (Paul Ekman Group)

1 **Identify** which emotion the man is showing in each of these pictures (anger, sadness, disgust or happiness).
2 **Explain** what you have analysed about these facial expressions and your own knowledge to make this judgement.

Gesture and other deliberate non-verbal communication

When one is unable to speak verbally, manual communication or gestures have been used to communicate since the beginning of society. Think back to the video of Martin Luther King Jr, and how he deliberately used gestures to emphasise his key points. Many cultures have hand gestures they give a specific meaning to, such as a positive 'thumbs up' gesture, or 'V for Victory'. Gestures can also be negative: in the opening scene of Shakespeare's *Romeo and Juliet*, one character 'bites his thumb' towards another, and this is considered offensive enough to provoke a brawl.

One of the first references of a sign language being used to communicate is found in the 5th century BCE written conversation 'Cratylus' between Plato and Socrates.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Socrates comments:

> If we hadn't a voice or a tongue, and wanted to express things to one another, wouldn't we try to make signs by moving our hands, head, and the rest of our body, just as deaf people do at present?

Yolŋu sign language

Over 90% of the 250 known Indigenous languages that were in use across Australia prior to colonisation disappeared before being documented. In recent decades an urgent emphasis has been placed on understanding and documenting the remaining Aboriginal and Torres Strait Islander cultures and their languages.

The Yolŋu people from North East Arnhem Land use a unique but endangered sign language called the Yolŋu Sign Language (YSL). Common in Australian Indigenous societies, this style of language is a rare example of '**bimodal-bilingualism**'. This means it is not primarily associated with the deaf but is rather an alternative language for all community members.

Known previously as the Murngin Sign Language, this language has evolved to unite the sacred rituals and belief systems of the Yolŋu people. It is mainly used during times when one is forbidden to speak, such as when hunting or mourning, or to conduct sensitive or distant business. It respects the sacredness of special sites, objects and people. The sign language is also seen in traditional dance, reflecting the intimate relationship the Yolŋu people have with the natural world, and their aligned spiritual beliefs.

This sign language was first documented by American anthropologist W. Lloyd Warner on his 1926 visit to the Crocodile Islands. Almost 100 years later, in 2019, linguist and anthropologist Dr Bentley James published a book called *The Illustrated Handbook of Yolŋu Sign Language of North East Arnhem Land*. This captured his 30 years living with the Yolŋu people and documenting this threatened cultural language. Dr James also launched a GoFundMe page to 'Help us save Yolŋu Sign Language', which raised over $53 000 for books to be distributed to hospitals, deaf schools, universities and libraries, as well as developing a smartphone app. A large donation of $20 000 was given by Emma Watkins, from the Australian children's entertainment group The Wiggles. Currently undertaking a PhD in sign language, Ms Watkins used her celebrity status to draw both national and international attention to this fundraising campaign to preserve this rare language.

Figure 3.7 Examples of Yolŋu signs

bimodal Having two methods or systems

bilingualism The ability to speak two languages fluently

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.4

1 **Explain** how social **values** are demonstrated within the Yolŋu culture through their use of sign language.
2 **Discuss** why the **cultural heritage** of the Arnhem region is becoming an important focus.
3 **Outline** how the work of Dr Bentley James and Paul Ekman is impacting micro, meso and macro worlds.

Brooch warfare

Some people in the public arena are unable to speak about political matters. Queen Elizabeth II of the United Kingdom, as a member of the Royal Family, is one of those people. But this does not mean that she does not wish to send subtle non-verbal messages that reflect her viewpoint. Over the years she has chosen to wear certain jewellery pieces in order to, as it has been dubbed by the internet, 'weaponise her wardrobe'. Sali Hughes, the author of *Our Rainbow Queen* (2019), explained:

> What [Queen Elizabeth] cannot overtly say with language, she secretly says with clothes. Truly, Elizabeth II's quiet, devastating trolling through fashion could inspire an assassin.

Succession

To remind those in the Commonwealth of her continuing line of succession, Queen Elizabeth wears the Flower Basket Brooch. This brooch was given to her by her parents in 1948, on the birth of her first child and her heir, Prince Charles. Since then, she has notably worn it for the birth and christening of her grandchildren and great grandchildren, including Prince George of Cambridge in 2013, who is third in direct succession for the throne, after his grandfather Prince Charles, and his father Prince William.

Brexit

The world watched with interest the non-verbal expression of the Queen's opinion on the debated exit of Britain from the European Union (EU) in 2017 (known as 'Brexit'). At the opening of the British Parliament in June 2017 she chose, for the first time in 43 years, not to

Figure 3.8 The Flower Basket Brooch

Figure 3.9 Queen Elizabeth II wearing her royal regalia in British Parliament in 2016 (left) and in 2017 (middle), and the EU flag (right)

continued ...

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. [NESA]

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. [NESA]

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

wear her royal regalia. Many felt that this sent a very clear message of support for remaining in the EU. In addition, for her parliamentary speech, she wore what many described as a hat that represented the EU flag.

Visit of President Trump

During the state visit of then American President Trump in 2018, many took note of the jewellery that the Queen selected to wear, again attempting to seek out the Queen's opinion on this controversial president. Upon Mr and Mrs Trump's arrival, Queen Elizabeth wore the tiny floral American-made brooch that was given to her by the Obamas during their visit in 2011. As the Queen has been gifted with several brooches by the Americans, many observers felt that she deliberately chose this piece of jewellery to show her support for the previous American president.

On the second day of the American president's visit the Queen again selected to wear a conspiracy-laden brooch. The Sapphire Jubilee Brooch (2017) was gifted to her by the Canadian Governor General David Johnston on behalf of all Canadians. Canada is one of Britain's biggest allies, and was often a verbal target of Mr Trump.

For the final day of the state visit, Queen Elizabeth II selected two items of jewellery that many felt communicated her feelings most passionately. The first was the Palm Leaf Brooch (1938), also known as the Funeral Brooch, which was worn by the Queen's mother on the death of her husband King George VI for her mourning. The second piece of jewellery was worn on the evening of the state banquet, when Queen Elizabeth II selected to wear the Burmese Ruby and Diamond Tiara. This tiara is covered with 96 rubies, each symbolising the protection from the 96 elements of evil and illness that a person can receive.

COVID-19

The Queen recently sent a sympathetic message with the brooch that she selected to wear during her national television broadcast on 5 April 2020. During this speech, in which she thanked the health professionals and talked about the importance of social distancing during the COVID-19 pandemic, she wore a turquoise and diamond brooch. Turquoise is regarded by many cultures as a stone that protects and heals, and is the colour of peace and support. For many, seeing this brooch being worn by the Queen demonstrated the deeper communication of her support that she was sending during the pandemic.

Figure 3.10 The Queen wearing the Funeral Brooch during the US president's state visit

Figure 3.11 An image of the Queen and quotes from her broadcast to the nation in relation to the COVID-19 pandemic

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.5

1 Research the following brooches and **analyse** the possible non-verbal message that is being communicated when the Queen of the United Kingdom has worn them.
   - Braemar Brooch
   - Coral Rose Brooch
   - Prince Albert Brooch
   - True Lover's Knot Brooch
2 The Queen has also been known to use her handbag as a form of non-verbal messaging to her staff. Research and **outline** ONE example of this phenomenon.
3 Evaluate the Queen's use of non-verbal communication.

Review 3.2

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** the four key types of verbal communication.
2 **Define** the terms:
   a kinesics
   b proxemics
   c haptics
   d chronemics
   e gesture
3 **Explain** how facial expressions can not only add clarity, but also cause confusion when being observed during a conversation.
4 **Outline** the circumstances in which the Yolŋu people use sign language.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.3 The role of communication in maintaining social relationships and social control

People communicate with one another to inform, influence, persuade, motivate, and to create and maintain relationships. Society depends on the ability of members to get along and have a sense of unity. Many previously established civilisations have collapsed due to loss of social relationships. This led to internal conflict, and therefore the ultimate loss of social control. The ongoing role of communication is to allow positive social relationships to form, which benefit the greater community. Alongside this role, communication can also be used informally or formally to assist with the controlling of those who may cause disruption to the sense of social belonging.

Social relationships

Social relationships benefit individuals and groups in several ways:

1 Emotional rewards
- give encouragement in difficult times
- create enjoyable and memorable times

2 Material rewards
- the provision or sharing of money, food, shelter or transportation

3 Health rewards
- can alleviate stress, leading to less health issues.

Humans are inherently social beings, with a fundamental need to belong at some level to others. We are born with this need to seek out, form, maintain and protect social relationships. From early civilisation, those groups that travelled and hunted together thrived, while those that did not suffered greatly, with isolation or abandonment given as the most severe form of punishment.

Belonging

Dr Roy Baumeister, a social psychologist in the School of Psychology, University of Queensland, established a theory of 'Need-to-Belong' with Mark Leary in 1995. This challenged the concept that socialising was solely a desire of humans, not a natural need. In fact, through their research, it was noted that humans work hard to avoid the destruction of social relationships. The loss of a sense of belonging has negative impacts on both the overall mood and the health of a person,

Figure 3.12 Dr Roy Baumeister

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

often leading to increases in aggression and self-destructive acts, and decreases in helpfulness, cooperation and intelligent thought.

Need-to-belong theory necessitates:

1 Frequent contact that is conflict-free
2 The expectation of the ongoing relationship.

According to the World Health Organization, social relationships are the biggest determinant for our health throughout our life. In fact, the impact of social relationships is said to be of a greater influence on our health than obesity, smoking and high blood pressure. Research in 2010 by psychologists Julianne Holt-Lunstad, Timothy Smith and J. Layton showed that social connection also improves physical health. They found that people in strong and positive social relationships had a 50% increased survival rate, and that the number and quality of social interactions in earlier life could be seen in levels of loneliness, wellbeing and depression 30 years later.

Making friends

In 2018, Dr Jeffrey A. Hall, Professor of Communication Studies at the University of Kansas, published the results of an investigation into 'How many hours does it take to make a new friend?' The investigation found that both the time and type of activity are equally important. Simply spending hours each day in a workplace for months does not develop enduring friendships. However, a decision to spend time doing a joint leisure activity for a few hours each week will be the turning point for causing a friendship to develop. The increase of 'self-disclosure' conversation will also enhance friendship intimacy. The study concluded that it takes about 50 dedicated hours within three weeks, or 160 hours over three months, for someone to become a casual friend. Casual friends transformed to what was regarded as a friend if over 120 hours were spent over three weeks, or 220 hours over three months. To gain a good/best friend requires spending over 200 quality hours together over six weeks.

Figure 3.13 Common symptoms of anxiety include rapid breathing, a racing heartbeat and general feelings of being on edge.

Anxiety

Anxiety has a huge impact on a person's ability to make decisions in their daily life, and greatly affects their ability to form and maintain social relationships. Those who are highly anxious will avoid social interactions that involve communicating with strangers or people they are less familiar with. This can lower their levels of social contact and decrease their self-esteem. According to a 2016 study by Australian organisation Beyond Blue, at that time one in seven Australians (14%) was experiencing anxiety, and around 26% had experienced anxiety in the past 12 months.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Whistlers of La Gomera

Isolation can make it difficult to communicate and maintain social connections, but members of a remote island community in the Canary Islands have developed a communication technique to overcome this problem. The indigenous people who inhabited this island chain were the Guanches, who as separate tribal island groups established their own laws and **customs** around 2000 years ago.

The island of La Gomera is only 25 km in diameter, but it is formed by high volcanic mountains that are covered in forest. To enable communication in the countryside, 'El Silbo' (Silbo Gomero or the Gomeran whistle) was created. This is a form of whistled language, which was passed down for centuries between father and sons. Originally it was the reproduction of the indigenous language of the Guanches peoples, but after Castilian colonisation it was adapted to the Spanish language. With increased settlement, and it being able to be heard clearly over 5 km, it has been adapted to be used as a form of public communication and social connectedness. No longer seen as a peasant language, in 1999 El Silbo became a compulsory school subject for all students aged from six to 14 years old and has in turn established a proud cultural heritage and expression of freedom for the Gomera.

In 2009 UNESCO declared it a Masterpiece of the Oral and Intangible Heritage of Humanity, noting the language's significant technological complexity that enabled it to be considered a useful system of communication. Supporting that recognition, in 2009 the documentary film *Written in the Wind*, written and directed by Francesca Phillips, won the Best Short Documentary in Anthropology at the Jade Kunlun Awards.

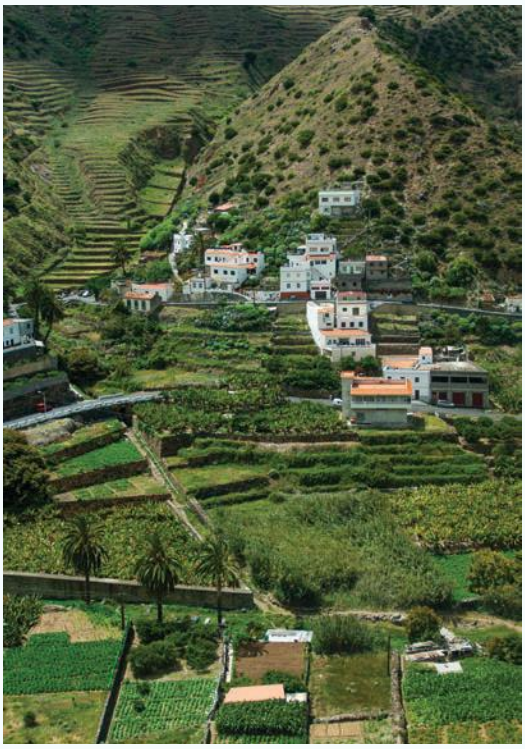


Figure 3.14 The isolated communities of La Gomera

Video 3.2
A dialogue in Silbo Gomero

Media study 3.2

Watch the documentary *Written in the Wind* by Francesca Phillips: www.francescaphillips.com/whistling-language-la-gomera

1 How do the Whistlers of La Gomera reflect cultural continuity and change?
2 What values are being noted here at each level of interaction; i.e., micro, meso and macro levels?
3 How does the preservation of El Silbo reflect the importance of **cultural transmission**?

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. [NESA]

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

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Social control

To avoid the breakdown of society, communication can be used as a means of social control. Social control refers to the way in which people's behaviours are regulated in a particular social setting. This is also known as the regulation and enforcement of norms through political and social mechanisms. Institutions attempt to regulate social behaviour to gain conformity on an individual or group level. The purpose of social control is to maintain social order, an arrangement of practices and behaviours on which society's members base their daily lives. Individuals, groups and institutions communicate both verbally and non-verbally and employ formal and informal sanctions to maintain social order and social control. This can be shown in either an active or passive form, and always relates to societal beliefs and values. Over time these can change, but the fundamental principles of that society traditionally remain unchanged.

There are several reasons why social control is needed. In general, social control is used to simply *maintain traditional order*. It is believed that without such order a culture is threatened and will disintegrate if the sense of hierarchy and traditions are not maintained. *Individualism is controlled* through societal rules, with individualism seen to cause the loss of the collective mindset which emphasises interdependence and community relationships instead of independence and autonomy. Social control can be positive in seeing the establishment of *social unity*, with people feeling a part of a cultural group that has the same focus and developing a sense of trust in the way things are. *Social sanctions* are another consequence which allows individuals to be able to approve or disapprove in response to someone's actions, knowing that they are protected by societal norms.

Social control can be established through both informal and formal communication.

Informal social controls

Informal social controls occur through micro and meso interactions, with family and friends and community groups such as a local soccer club enforcing their values and expectations upon you. One way of doing this is by social sanctions shown through expressions of disapproval. These can be applied to enforce the standard of culturally accepted behaviour, and are tools that shape and maintain social norms. Sanctions can be communicated non-verbally, such as the shake of the head or the look of disappointment. They can also be verbal in the way of saying something that will cause embarrassment and a predicted halt to the behaviour. This style of communication also develops one's own personal self-consciousness, which allows us to feel guilt or exhibit self-control.

Over the centuries, many societies have exerted both formal and informal means of control over how women could think and act. While the values upheld stemmed from religious and cultural beliefs, young women often found creative means of communicating, especially when in love.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Fanology – the secret message of the fan

Although there is still debate over how common it was, the movement of the fan in public by young women to express their thoughts has been noted throughout Europe from the 18th to the early 20th centuries. During this time a lady was expected to conduct herself in an even-tempered manner, with her public image needing to be one that was gracious, courteous and respectable. For women, vocally rejecting a suitor was deplorable, and flirting with a desirable suitor was equally appalling. So how was a young woman to express or communicate her 'choice' without violating those stifling rules of social etiquette?

Figure 3.15 19th-century lovers

Table 3.4 Fan gestures and their meaning

Half open fan	You may kiss me
Hands clasped together holding an open fan	Forgive me
Hiding the eyes behind an open fan	I love you
Touching the finger to the tip of the fan	I wish to speak with you
Twirling the fan in the left hand	We are being watched
Dropping the fan	Just be friends
Drawing the fan through the hand	I hate you
Resting the fan on the right cheek	Yes
Resting the fan on the left cheek	No

With the fan becoming a fashion item, it was taken up as a form of communication that could be done quietly and without causing a scene or upset to the social controls of society. In the late 1700s Charles Badini and Robert Rowe designed 'Communication' or 'Telegraph' fans, which had printed instructions written on the fans to inform people how to use them. In the 19th century, French fan-maker Jean-Pierre Duvelleroy translated both German and Spanish pamphlets into one for the French ladies, giving further detail on the meaning of each fan position.

The use of the fan for women to communicate past informal social controls worked well in the rare social settings of balls, but these events were irregular and only for those in the upper classes of society. So how did most young people, and especially women, communicate their feelings for the rest of the time? Today most people can send simple messages or an emoji symbol via text, but as modern users know, certain symbols can also mean something very different to 'those in the know'.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The coded stamps

The coded stamp message is believed to have started in the Austro-Hungarian empire in 1869. The idea was that the position in which a stamp was placed on an envelope could make a statement. This method of intimate communication while avoiding social controls was adapted by young couples throughout the European empires and their North African colonies. In many countries the acquisition of this language was assisted by secretly obtained booklets written to teach lovers how to use this code.

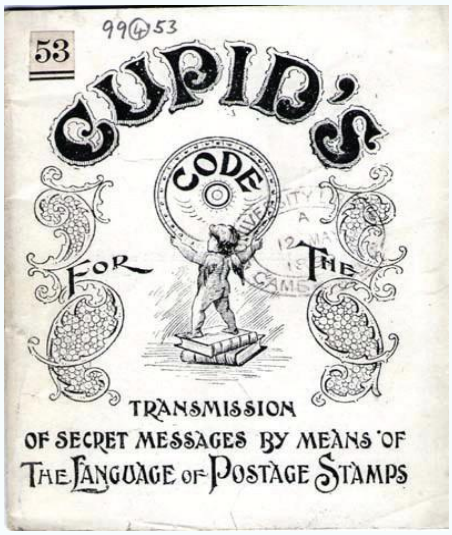


Figure 3.16 An 1899 manual on the use of coded stamps

Formal controls

Formal means of control are traditionally state-determined through legislation, police, military and the court system. Governments at each level of jurisdiction have the authority to instil social controls and reinforce the social values of that society. A country's legislation clearly communicates the values and social expectations formally upheld within that culture.

Australia's blackout

On 21 October 2019, Australian newspapers blacked out their front pages. This was part of a very public visual protest made by most Australian media outlets (SBS, the ABC, Nine, News Corp Australia and *The Guardian*) against the rising formal controls of the Australian government on press freedom. Led by the Australia's Right to Know collation of media outlets, #RTK2019, media outlets voiced concern over the last 20 years of increased legislation, which has prevented or greatly limited the media reporting on both national and international issues. According to Reporters Without Borders / Reporters sans Frontières (RSF), in 2020 Australia fell by five places in the World Press Freedom Index, to be ranked 26th in the world.

Figure 3.17 Australian newspapers on 21 October 2019

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

Recent examples of the enforcement of formal controls by the government which have drawn heavy criticism by both the public and the media organisations include:

- 2012: The Gillard government bans journalists from Papua New Guinea's Manus Island (where asylum seekers were being held) 'until further notice'.
- 2019: The Morrison government raids ABC offices and the home of journalist Annika Smethurst, over information collected about alleged misconduct by the Australian special forces overseas.
- 2021: A significant overhaul of Australia's defamation laws is being undertaken.

Activity 3.6

1 **Identify** the social values Australian journalists feel are being challenged, which gave rise to the blackout protest.
2 **Explain** how effective this action was in promoting awareness of media and censorship.
3 **Evaluate** the impact of technology on the media and how it demonstrates continuity and change in Australian society.

Additional media study: To report freely is critical to democracy

Review 3.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the terms:
   a social relationship
   b social control
2 **Explain** why social relationships are important for society.
3 **Outline** what the 'Need-to-Belong' theory says is the result of the loss of a sense of belonging.
4 **Compare** formal and informal social controls. Give examples of each.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.4 Individual rights and responsibilities

Communication

The right for a person to communicate freely is promoted in the 1948 Universal Declaration of Human Rights, Article 19:

> Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

fundamental an essential part or foundation principle

The ability to communicate is a **fundamental** feature of society and allows for intercultural and intracultural communication. Although in theory everyone individually has the freedom to communicate, not all groups have this privilege.

Figure 3.18 Sixty-year-old Jethro Gonese was blinded by measles as a child in Zimbabwe. He completed his training as a teacher for the visually impaired. During the COVID-19 pandemic of 2020, people with visual impairments became notably socially isolated due to the need to avoid contact with surfaces.

People who have different communication and language skills are prevented from fully participating in cultural transmission and the continuation of their cultural heritage. According to Speech Pathology Australia, a communication disability affects a person's ability to speak, hear, listen, understand, read, write, and use their voice and social skills. The Australian Bureau of Statistics concludes that around 1.2 million Australians have a level of communication disability which leads to frustration and loneliness. Without support, they are unable to fully participate in community, social, economic and daily activities.

Governments play an important role in supporting the individual's right to be able to communicate. Sadly, some countries still deny individuals the right to speak their ethnic languages. But government support for bilingual educational programs is increasingly evident in over 55 countries, resulting in the promotion of regional ethnic diversity. Many indigenous languages which were endangered due to globalisation impacts are now gaining official language status, allowing for individuals to access their right to retain their cultural identity.

Table 3.5 Examples of bilingual countries and their official languages

Belgium	Dutch, French, German
Canada	English, French
Fiji	English, Fijian, Hindi
Kenya	English, Swahili
New Zealand	English, Māori
Rwanda	French, Kinyarwanda, English
Singapore	English, Mandarin, Malay, Tamil
Vanuatu	English, French, Bislama

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The right to have freedom of speech

While the First Amendment to the US Constitution states 'Congress shall make no law … abridging the freedom of speech', there is no equivalent statement in the Australian Constitution.

Public protests are an example of people exercising freedom of speech and such expression is not only seen on placards at protests.

Figure 3.19 A Women's Liberation protest with brassiere removal, San Francisco (1969)

Figure 3.20 A protest in London against the inhumane treatment of Guantanamo Bay detainees (2019)

Figure 3.21 Multinational corporations influencing public services: protests against Starbucks funding the Seattle Police (2020)

Figure 3.22 A member of the Westboro Baptist Church protests a local school's planned class on homosexuality (2016)

Figure 3.23 Black Lives Matter protest (2020)

Figure 3.24 Pete Evans, a chef who is frequently in the public spotlight for his controversial and anti-scientific comments, speaks at a protest against mandatory COVID-19 vaccinations in Sydney (2021)

continued …

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

Freedom of speech is also relevant to creative works such as music, art, film, dance and literature. But although the freedom of speech is vastly seen as a positive, it must be understood that there can be negatives if society allows for everyone to say what they are thinking. The Australian Classification Board is a government organisation that limits and classifies access to those 'works' that could potentially damage the cultural fabric of Australian society.

Figure 3.25 Australian rock band Cold Chisel. Their 1978 song 'Khe Sanh' was given an 'A' classification by the censors: 'not suitable for airplay'.

Table 3.6 Popular songs that at different times have been banned by radio stations due to content

Australia	'Khe Sanh'	Cold Chisel	Due to sexual reference to women
	'Snoopy Vs The Red Baron'	Royal Guardsmen	The use of the word 'bloody'
	'Lucy in the Sky With Diamonds'	The Beatles	Drug references
Britain	'Six Months in a Leaky Boat'	Split Enz	Unsuitable due to Falklands War
	'In the Air Tonight'	Phil Collins	Unsuitable due to Gulf War I
Various countries	'I Want Your Sex'	George Michael	Promotion of casual sex
	'Original Sin'	INXS	Inter-racial relationships
	'Blurred Lines'	Robin Thicke	Promotion of date rape

Activity 3.7

1 Carry out a content analysis of at least three songs from Table 3.6, being sure to make note of how many times references to banned content were made.
2 Choose one of the photos in Figures 3.19–3.24, and **create** a mind map outlining what the protest was about.
3 **Discuss** the extent to which these protests and associated imagery captured by the media enhanced or diluted the social issue.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Communication technologies

Evolving communication technologies have changed the way society communicates. This has opened up communication to those who were previously isolated from this fundamental right due to disability. The highly visual-based communication devices of mobile phones, laptops and computers enabled those in the deaf community to be the first disabled group to benefit from this technology. Screen-reading software and special talking devices now allow those who are vision impaired to communicate more easily, removing access barriers and encouraging independence. And those who suffer paralysing conditions such as motor neurone disease, which can cause loss of speech, can communicate through speech-generating devices. These advancements in communication technologies have seen a decrease in misinterpretations or struggles during conversations, which has allowed for disabled individuals to feel more socially included, with their right to communicate being upheld.

Voiced gloves

Several scientific research teams from China, the USA and the UK are currently working on creating computerised gloves that will translate sign language into verbal speech. This use of technology will allow those who are Deaf to be able to talk in real time to those who cannot communicate with sign language. BrightSign has developed a first-generation AI-based glove which is now on the market.

Figure 3.26 A BrightSign glove

Issues of responsible use of communication technologies have arisen over the decades. In particular, the notion of what is regarded as responsible access and acceptable use is challenged by the increasing ability to access information more freely through the internet and communication devices. During the Cold War, covert listening devices were accessible only to government agencies, whereas today surveillance and tracking tools can be easily obtained and installed into communication devices with the click of a button.

In the mid 2010s, companies such as LG and Samsung came under scrutiny when it was revealed that their televisions were able to 'spy' and transmit information. In 2013 Facebook founder Mark Zuckerberg caused concern around the world when he posted a photo with his covered-up laptop camera and microphone jack. This is common practice for those who understand the ability of hackers to gain access and take hostage of communication devices using RAT (Remote Administration Tool), a tool designed by the military to hack into computers and record everything the device's camera and microphone pick up. The evolution of 'smart speakers' such as Amazon's Echo and Alexa, Google's Home and Nest, and Apple's Siri, have made it possible to easily watch and record people secretly. This raises questions about the responsibility for privacy not only of individuals, but also corporations and governments.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

With the increase in easily available information – but also misinformation – on the internet, finding trusted sources is becoming dangerously challenging. Much of the internet is now controlled by monopolies such as Facebook, Google, Amazon and Apple, as well as 'superpowered' countries. The Australian government-funded public media platforms, such as the ABC and SBS, have been a traditionally trusted and unbiased form of communication for many people, using radio, television, print and now social media. Many see government-controlled media as a reflection of Australia's national identity, demonstrating and upholding the country's values, principles, cultural care and identity through its broadcasted messages. In April 2020, the Federal government came under scrutiny for the development of the COVIDSafe App, which was introduced to the public as a way for health workers to quickly notify individuals of possible infection due to their location. By July 2020, only 6.2 million people had downloaded this tracking app due to concerns regarding data collection and storage being given to Amazon in the United States, and the potential for misuse of this data by other third parties. In addition, the technical effectiveness of the app was criticised and by the end of March 2021 it was being reported as a failure, having been used to find fewer than 20 new COVID-19 cases.

It is important that communication tools are used to build trust and promote the idea of social safety for both individuals and communities. During the Brisbane Floods of 2010–11, the Brisbane City Council created history in Australia when they used social media to share vital information on evacuation. This resulted in residents receiving timely up-to-date life-saving information. Furthermore, in the summer of 2019–20, the development by the NSW Rural Fire Service of their real-time app 'Fires Near Me' was said to have saved countless lives during the bushfires that raged across Australia for several months.

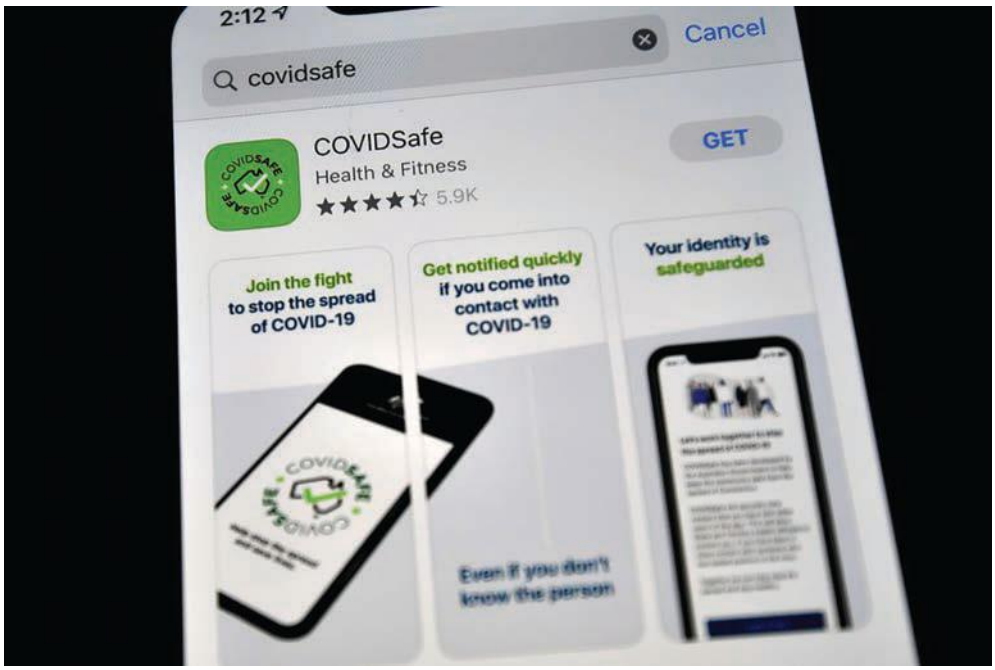


Figure 3.27 Australian COVIDSafe app

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.8

1 Complete the table below, **outlining** what you feel are the positive and negative impacts linked to the use of a range of monitoring applications and devices.

Product	Description	Positives	Negatives
XNSPY	Leading mobile phone spyware for monitoring children and employees. Monitors phone calls and messages, accesses instant messenger chats, has a GPS location tracker and records history. Is able to monitor emails and records phone calls and surroundings.		
FamiSafe Location Tracking	Provides real-time location of a user's phone as well as records location history, allows for check-ins and check-outs		
WebWatcher	Collects data on all internet browsing and other web-related activity. Parents or employers can see exactly what their children or employees are doing and who they're talking to on the internet and on their mobile devices.		
Another device or application of your choice			

2 **Discuss** the implications of having technology-based monitoring within our lives, and how it can create a false sense of security.

Citizenship

Being a citizen brings with it the expectation that in return for citizens' rights, support and protection, citizens have certain responsibilities and are expected to uphold the values of society. For immigrants, citizenship means to have pledged loyalty to the people and government of a country, declaring that in order to have the right to live there you will uphold the moral values of that society.
As an Australian citizen, you have responsibilities to:

> - behave in accordance with Australia's democratic beliefs
> - respect the rights and liberties of Australia
> - follow and obey the law
> - vote in federal and state or territory elections
> - defend Australia if necessary
> - serve on jury duty if summoned.
>
> Australian Government Department of Home Affairs

Over the past decades there have been several individuals who challenged governments using the principle of 'communication' as their platform of exposure. For some, these were the acts of traitors, while others have seen them as freedom activists and vital 'whistle blowers' who have unmasked corrupt government agencies. Within both state and federal laws, Australia now offers 'whistle-blower protection' for those members of our society who expose illegal, unsafe or fraudulent behaviour by either a private, public or government organisation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.9

Australia has had several citizens exercise their moral responsibilities in order to uphold Australian social values. Allan Kessing exposed the serious security breaches at Sydney Airport in 2007, and Frederick Gulson exposed British American Tobacco Australia Services (BAT), who attempted to destroy documents that proved health-related issues regarding their product in 1990.

With reference to those above and other researched examples of 'whistle blowers', **explain** how these people represent individuals' rights and responsibilities in relation to communication and citizenship.

Review 3.4

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the positives and negatives of the concept of 'freedom of speech and expression.'
2 **Explain** how changing communication technologies have impacted individuals' rights and responsibilities in our society.
3 **Explain** how increased monitoring of people demonstrates the changing values of our society.
4 **Identify** two responsibilities an individual has as an Australian citizen.

3.5 The impact of changing communication technologies

The evolution of how we communicate has and will continue to be impacted by various changes in technology. There is a considerable global debate on whether the quality of our communication is improving with technology, or whether we are becoming more socially isolated by losing the genuine sense of human connection. Sociologists all agree that the different technologies have significantly changed the way we communicate in our workplace, with our friends, and within our families.

Intragenerational interaction

> 1 Anything that is in the world when you're born is normal and ordinary and is just a natural part of the way the world works.
> 2 Anything that's invented between when you're 15 and 35 is new and exciting and revolutionary and you can probably get a career in it.
> 3 Anything invented after you're 35 is against the natural order of things.
>
> Douglas Adams, *The Salmon of Doubt*, 2002, Macmillan, p. 95

Intragenerational interactions are those that occur between members of the same generational group. Generational groups have traditionally been made up of those born within a 20–30-year period, which is from the birth of a parent to the birth of their children. However, these groupings are now also reflecting eras of social change and technological advancements as generation-shaping trends influence each grouping, and thus they will tend to develop and share similar values and beliefs.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

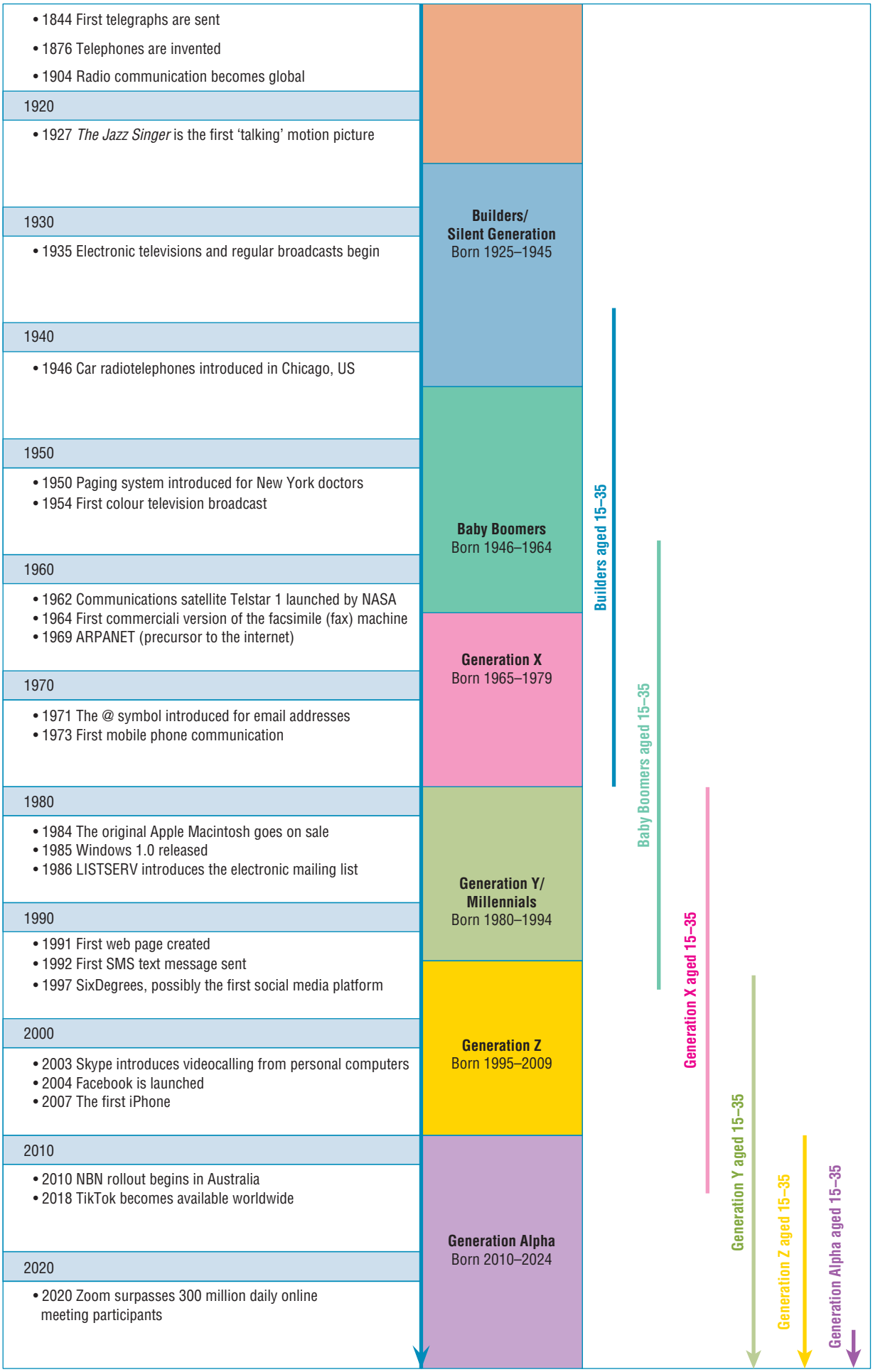


Figure 3.28 A timeline depicting some developments in communication, aligned to the generational groups. You may wish to conduct research, and add in further communication technologies.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Builders and Baby Boomers

For the Builders and the Baby Boomers the telephone was the source of most communication, although it was still very costly to make a phone call: the cost of a three-minute phone call across Australia in 1950 was equivalent to around $100 in today's money. As email technology evolved, these generations' strong reliance on letter-writing transitioned into emails. They are seen as the generation that prefer to speak to each other either in person or on the telephone as a way to socially connect.

Generation X

Being the first generation to be exposed to a significant change in electronic communication technology, they adopted the use of email for both work and social reasons in the 1990s. Generation X preferred early on to email or phone each other from the comfort of their home. However, Generation X took to texting with shorter messages more quickly than the previous generations. This was still challenging as the phones did not have keyboards, which made texting more cumbersome. And with a one-line text message limited to 24 characters, text abbreviations were adapted quickly.

The first mobile system was set up in Melbourne in 1981 for car phones, and the first handheld phone was invented in 1987. But these mobile phones just made phone calls, had a battery life of only 75 minutes, and had high call charges. In 1995 only 13% of Australians owned a mobile phone, but this had risen to 45% by 1999.

Generation Y/Millennials

This generation is regarded as the 'digital natives' and members are very comfortable with using technology to communicate with each other. This new abbreviated texting language began to cause alarm within high schools, as millennial students included elements of abbreviated text in School Certificate and HSC examinations. In 2000, according to *The Wall Street Journal*, most millennials sent on average about 35 texts a month. They also took to the emergence of social media (particularly MySpace and Facebook in 2005/2006 and Instagram in 2010), becoming the generation that used social media platforms in the most diverse way: to stay in touch, find a sense of community, expand professional networks and promote personal endeavours to their friends such as engagements, weddings or holiday experiences.

Generation Z

Also known as the I-Gen due to the link to evolving technology by communication giant Apple, members of this generation have experienced the internet and mobile devices as part of their daily life. According to research by LivePerson, this generation's comfort with 'screens' sees over 65% of them preferring to communicate with each other online. This is considerably more than any other generation.

The advancement of internet speed over the past 30 years – from dial-up to 5G broadband – has given Generation Z an expectation of rapid responses when communicating with each other and with other generations. Furthermore, 90% of Generation Z use social media daily to stay in touch. However, their preferred platforms are different to older generations. For example, the Manifest survey in 2020 showed that only 36% of Generation Z uses Facebook. YouTube and video

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

apps such as TikTok are extremely popular, with members of this generation socially connecting to each other through the creating and sharing of these short-form mobile videos. In early 2020 TikTok had over two billion downloads, making it the fastest-growing social media platform in history. Over 60% of users were from what some are calling 'the most expressive, socially and culturally aware' Generation Z.

Media study 3.3

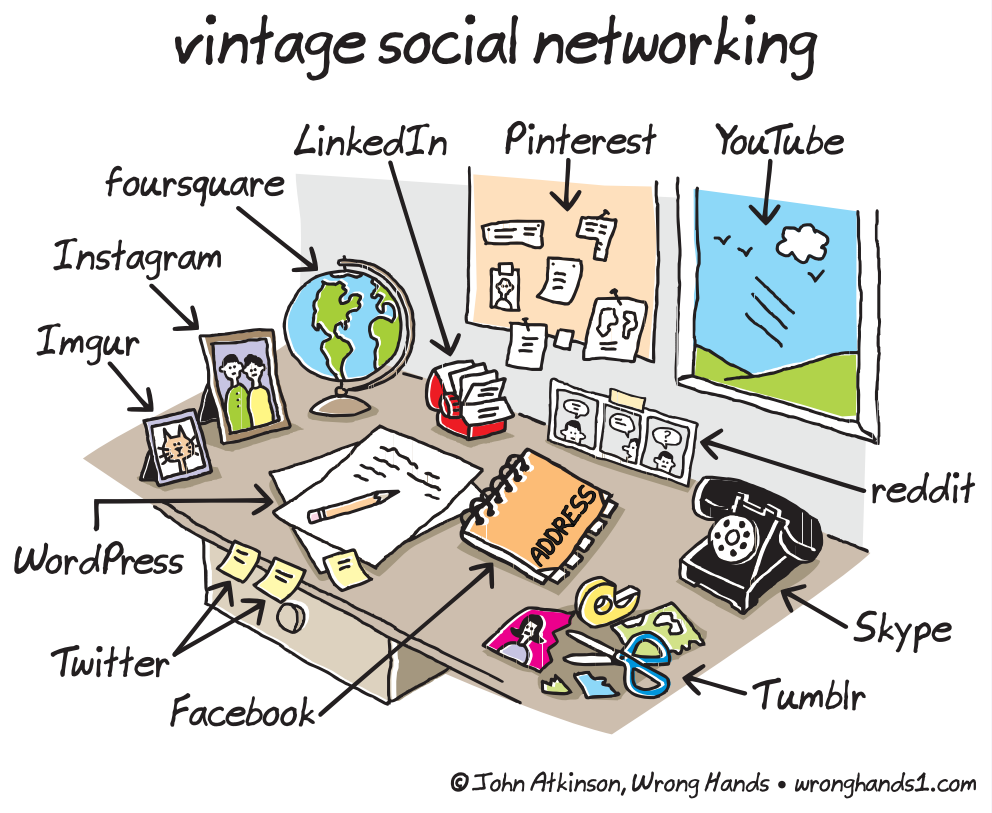


Figure 3.29 Old-fashioned social networking

Analyse Figure 3.29. What is the cartoonist saying about the continuity and change of communication?

Do these generational categories really mean anything?

As with all theories, time allows for clarification of how the theory occurs in practice. The 20th-century concept of a generation being fixed within a consistent time framework has been challenged in recent years, with the idea of a new 'timeline' being considered. With so many changes occurring within society in recent decades, whether through the expansion of technology or the increased freedom to challenge cultural norms, the social experiences occurring for young people today are dramatic and have resulted in more rapid social change than in the past. At the least, each decade of young people has had to gain new knowledge faster than previous generations.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Language usage

Language plays an essential role in the communication process as it connects culture. Some say that culture shapes a language, while others say it is language that shapes a culture. Technology has had a significant impact on language over the past decade, with many countries developing their own 'internet slang', and the internet becoming a medium for old and new languages.

One significant language change that has occurred due to technology is 'text speak', a mixture of vowel-free abbreviations and acronyms that came about during the Millennial era of texting. Another change is with new words being added to language that are directly connected to the increased use of technology. For example, the verb 'to google' has become universally accepted for when someone is researching something.

Emoticons and emojis

The increasing speed of communication technology and the widespread use of text messaging across and within generations in recent years has seen a move away from the use of written text to the use of first emoticons and then emojis.

An emoticon (or emotional icon) is when faces are made from punctuation characters. For example, :(equals sad and :((equals very sad. Embarrassment can be expressed as :">, while others include wink ;), a grin :D, smug :->, and tongue out :P.

Emojis evolved from emoticons with technology advancement allowing for more detail. Emojis included not just detailed facial expressions and emotions, but also common places, weather and animals.

Knowing that non-verbal movements of the face are a rich source of cues during face-to-face communication, people are now choosing to include a facial emoji to convey messages where a facial expression cannot be seen. Research done by the University of Santiago in Chile in 2017 showed that the use of emojis is creating a greater positive social presence by providing humanistic expression in what are traditionally impersonal written text messages. In fact, the brain showed signs of activated emotional processing when reading emojis, influencing the receiver's socio-**cognitive** neural levels. Emojis can provide people with an alternative way to express how they are feeling, which might be more difficult to communicate in text-based messages.

cognitive The thinking, knowing or judging mental process; i.e., how someone comprehends something

Figure 3.30 Face with Tears of Joy was the 2015 Oxford Dictionary Word of the Year. The Twitter version of this emoji is shown.

Figure 3.31 A young fan holds aloft a sign at a Boston Red Sox vs New York Yankees baseball game in 2017.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.10

1 In the early 2000s educators became concerned with the increasing use of text language in the classroom:
   a Briefly **outline** why you think this was so.
   b In contemporary society this is no longer a pressing issue. **Explain** why you think there has been a decrease in text language.

2 By 2003 exam markers globally had grown concerned about text language being used in formal answers. This was highlighted when a 13-year-old British girl wrote her essay in text shorthand. See if you can translate a section.

> My smmr hols wr CWOT. B4, we used 2go2 NY 2C my bro, his GF & thr 3 :- kids FTF. ILNY, it's a gr8 plc.

Cross-generational interaction

One of the largest groups to have welcomed the emergence of new communication technology has been the extended family unit. Members of the Baby Boomer generation, who naturally would be less likely to adopt new technologies, are in fact taking on the technological challenge so that they can better remain connected with their distant children and grandchildren. This encouraging cross-generational interaction has had a positive effect on the health and wellbeing of all generations involved, but most particularly on those in the older age groups. Due to the natural ageing process, many older adults suffer from hearing or sight loss, or other physical disabilities, making traditional visits, letter writing, or phone calls a significant challenge, or simply impossible. For other generations, the increasing demands of work, study or family, as well as distance, can also make the traditional methods of interacting impossible for them.

Over the past century there has been an awareness of the 'decline of the family' due to separation, divorce or the need to break up the family unit due to employment reasons. This, along with the decreasing status of elders, led to many older people developing a feeling of being alone and isolated. Technology has provided a communication pathway that has helped link generations together, particularly using social media and video chat platforms like Facebook, WhatsApp, Skype and Zoom.

Although increased levels of inter-generational contact are predominantly seen as a positive use of communication technology, being able to interact with each other more freely can come at a cost. Time-demanding phone calls, and daily texts and emails that are expected to be answered with a degree of urgency from some generations, can see an increase in negative interactions. Some younger generations may also become frustrated with the older generations' struggle to adapt to emerging technologies, which in turn affects the willingness to communicate.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Social interaction

As well as communicating with family, people today are benefiting greatly by being able to connect with ease with friendship groups. We are now able to feel part of communities in a way that would have been impossible only decades earlier due to physical distance or personal disabilities.

However, social problems have also arisen due to the impact of an increasing access to technology on social interaction.

Internet trolling

Internet trolling is when a person uses the internet to intentionally upset people, by posting inflammatory and deliberately upsetting messages either directly to the individual, or to larger online public communities. This bullying and cowardly form of online harassment has caused grief to many families and individuals. Although forms of internet trolling have been around since the invention of the internet in the 1980s, it was in the late 1990s, with increased use of the internet and participation in trolling, that the social impact began being noted.

Machiavellianism When someone shows deliberate cunning, deception or dishonesty

narcissism When a person displays selfishness that involves a sense of entitlement and lack of empathy

Myths and realities about internet trolls

1 They live alone in their parents' basement
   - Most operate in well-organised and often international associations not unlike outlawed motorcycle gangs. These groups target vulnerable individuals whom they try to incite to harm themselves. There are even some groups that deliberately target memorial pages of suicide victims: this is known as 'RIP Trolling'.

2 Trolls are uneducated losers
   - Although many of the trolls tend to come from an ignorant and uneducated background, there are many internet trolls who are extremely well educated, and still believe in doing such horrible things.

3 Trolling is mindless
   - Trolling is a very complex form of behaviour, and trolls range from psychopaths who show no empathy, to those who are knowledgeable and have high levels of empathy, which allows them to very strongly understand others' emotions and how best to give 'payback'. All types of trolls have the mindsets that are associated with impulsivity and tend to have **Machiavellianism** and forms of **narcissism**. Machiavellianism, narcissism and psychopathy are the three traits that make up the 'Dark Triad' of the mind.

4 Trolls cannot hurt anyone in real life
   - There have been many cases where internet trolls have stepped away from the computer and physically entered their victim's micro world. Sherele Moody, founder of the Red Heart Campaign for anti-violence, had her pet dogs and horses poisoned by internet trolls, and Kenichiro Okamoto, a prominent blogger in Japan, was stabbed to death in 2018 by a man who Kenichiro had argued with online regarding how to resolve personal disputes. Convicted internet troll William J. Shutt was suspended from internet sites and carried out a public shooting revenge attack in 2013.

5 Only certain demographics are the targets for trolls
   - The Australian Institute in 2019 conducted research into trolling and found that 44% of women and 34% of men in Australia have experienced online harassment, while over a third of all teenagers have been trolled online. Many celebrities have been the target for online trolls:
     - Zayn Malik – member of One Direction, targeted for his race
     - Lorde – New Zealand singer, targeted due to her 'far-apart eyes'
     - Jesy Nelson – member of Little Mix, targeted regarding her body weight
     - Olly Alexander – member of Years & Years, targeted by homophobes.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

In 2012 scientists at the Chinese Academy of Sciences found that chronic internet users had the same chemicals present in their brains as those with other addictions, such as alcoholics. However, Internet Addiction Disorder (IAD) is no longer just applied to internet users, with similar issues arising from the use of new devices and platforms, such as mobile phones and online gaming, becoming serious mental health and societal issues around the world.

In 2015, the artist Eric Pickersgill created a series of photographs titled 'Removed', exposing how addicted to technology society had become. He took photographs of people using phones and other devices, but just before taking the photos he removed the devices, and asked them to hold the same pose.

Figure 3.32 A photograph from Eric Pickersgill's 'Removed' series

Activity 3.11

1 Look at Figure 3.32, and search online for other photographs from the 'Removed' series. **Discuss** how these photos make you feel about the impact of technology on social interaction.
2 **Describe** three scenarios that you have personally experienced where technology has made you feel more isolated.
3 Within your family, do you feel that technology has enhanced or disrupted your ability to feel connected? Give reasons to **justify** your answer.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Cross-cultural interaction

Ever since humans first moved beyond their village settlements, there has been interaction between cultures. However, recent improvements in technology have seen diverse societies become linked through globalisation and this has consequently increased our awareness and experiences with a diverse range of cultures and languages.

For the first time in history, we can become immersed in other people's social and cultural traditions using technology, without leaving our own meso worlds. Not only are people connecting for social interest, but also within the working environment, where individuals are able to work alongside each other on industry projects via the internet and mobile apps.

A topic under research is the impact of using the same language within different cultures, focusing on the adoption of English as well as 'Western' norms as the preferred communication language for cross-cultural interaction.

An increase in cultural misunderstandings and loss of respect were noted in research completed by the University of Auckland, NZ. The study concluded that while a form of egalitarianism had developed among Western English-speakers (such as Anglo-New Zealanders, Anglo-Australians and Anglo-Americans) over the years, any inclusion of other indigenous or migrant cultural groups within these countries was seen more as tokenism than a true acceptance of multiculturalism. When interacting between cultures, it is important to understand cultural differences, and avoid intrusive forms of interaction. When there is an implied reduction of status and respect, with the forcing of social intimacy, it can result in long-term cultural harm. Cross-cultural interaction needs to avoid intruding into the other person's 'personal world' and must allow for traditional values and customs to remain part of the interaction.

Additional case study: Hybridised language

Some countries with traditionally very strict generational expectations, such as Japan, have seen changes in how young children interact with their parents due to the adoption of English-language television media from America and the UK. The Western acceptance of 'talking back', or challenging the parents, has resulted in an increase in conflict, as in Japan this is seen as a lack of courtesy and respect towards elders.

Globalisation

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. [NESA]

Cultural globalisation relates to the sharing of ideas and values around the world. In many ways, globalisation allows for more inclusive social relationships. Evolving technologies in the internet, popular culture media, and international travel have improved intercultural communication. The impact of changing communication technologies on the process of global expansion has seen the removal of cultural barriers, and in a sense the development of a global village, with common threads of understanding developing with closer interaction and respect for **cultural diversity**.

Globalisation has also had a significant impact on business and economics, with ICT (Information and Communication Technology) improving daily business.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Coca Cola

The growth of communication technology has seen multinational beverage corporation Coca Cola become one of the most recognised brands around the world. This American soft drink is sold in over 200 countries, with the red and white logo recognised by 84% of the world's population. According to its website, the Coca Cola label is the second-most recognised word after the word 'OK'. Coca Cola are big user of the communication technologies of television and billboards, as well as the internet. The company uses the global marketing strategy of being strongly present online across a number of social networking platforms, in order to spread the word about their new products, as it wants the brand to become a part of daily life. Thus, in order to build brand recognition and develop the Coca Cola culture, customers are encouraged to play interactive games and participate in contests. Within contemporary society, Coca Cola's main avenues of promotion are Twitter, Facebook, YouTube and Instagram, each linking their product to the global market.

Figure 3.33 A Coca Cola theme store in China

Activity 3.12

1 Research three of Coca Cola's global advertising campaigns from the list below and **describe** the universal imagery they use to communicate their product within the global market.

To the Human Race (2020)	Global
Share a Coke, Share a Feeling (2016)	Kenya
Share a Coke (2018)	India
Coca Cola Australia (2018)	Australia
Coca-Cola Holidays are Coming (2019)	Britain
Coca-Cola Chinese New Year (2019)	China
Coke Life (2013)	Argentina

2 **Explain** the impact of using cultural themes within global advertising campaigns upon the targeted cultural groups.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

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. [NESA]

The use of technology has enabled people to reach out past the physical limitations of their world. This has helped people maintain their cultural heritage, supported diversity and has created a growing understanding and respect for cultural values and customs. However, there have also been less-welcome forms of balancing different cultures, most notably seen through the phenomenon of **acculturation**. Acculturation is when one cultural group adopts some of the beliefs or social norms of another group with whom they come into regular contact. This process has been enhanced over recent decades with the development of transport allowing for the increased physical movement of people across cultural borders, but more so with the development of internationally accessible social media platforms such as Facebook, Twitter and Instagram. The process of acculturation can place pressure on cultural values and traditions, which can lead to unwanted change and conflict.

#MyStealthyFreedom

Globalisation has influenced human thoughts, attitudes and actions, with some minority groups using social media platforms to send for support beyond their cultural borders. An example of this was seen in 2013, when Iranian journalist Masih Alinejad removed her hijab while in London and posted an image on Twitter. Her Iranian friends responded by asking her to post no more as they were envious of her freedom. Weeks later she challenged them to do the same, after she had posted another picture of herself, this time driving in her hometown in Iran. This started a global movement fighting Iranian women's loss of freedoms since the Islamic Revolution of 1979.

In 2014, Alinejad launched a Facebook page My Stealthy Freedom for Iranian women to post pictures of themselves without a hijab. Therefore, connected by global networks, social media made it possible for these women to protest against cultural expectation. Starting with the hashtag #MyStealthyFreedom, the movement evolved into other hashtags of #whitewednesday, #girlsofenghelabstreet and #mycameraismyweapon.

However, many women who participated have been arrested and 'disappeared'. The protest video of 31-year-old Vida Movahed (#girlsofenghelabstreet) went viral and she was arrested and disappeared afterwards. The resulting international outcry and support has given these traditionally isolated women a sense of unity and boldness as they are able to clearly communicate their cause.

Figure 3.34 Masih Alinejad

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 3.13

Using the #MyStealthyFreedom case study, **explain** the challenges being overcome with changing communication technologies.

Review 3.5

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the terms:
   a globalisation
   b cultural diversity
   c acculturation
   d hybridised language
2 **Describe** the possible issues that can arise when communicating across generations.
3 **Explain** the impact of changing technologies on social interactions in both intragenerational interactions and cross-generational interactions.
4 **Discuss** the extent to which social media better supports contemporary social movements in comparison to traditional news media platforms.
5 The use of emojis and textspeak show how language is changing globally. **Assess** what benefit this has had in regard to intragenerational interaction.

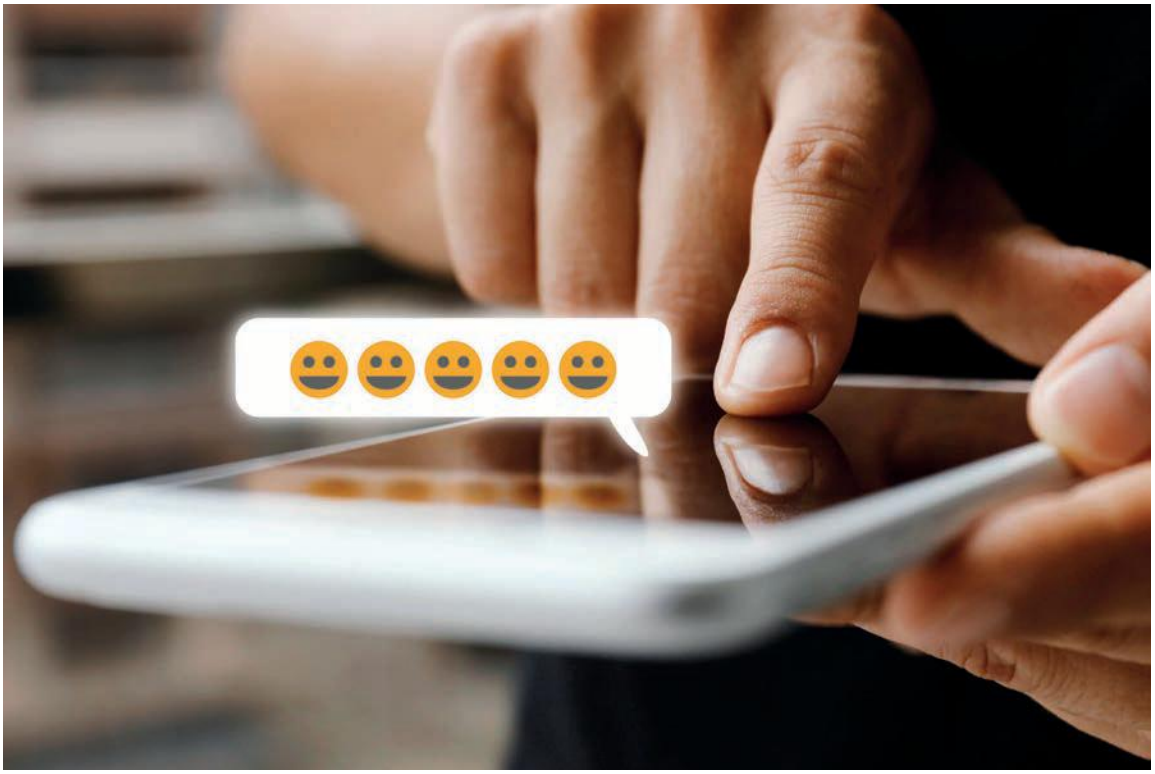


Figure 3.35 The popular use of emojis in messaging means that information and emotions can frequently be conveyed without the use of words or letters at all.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THEORIES RELATING TO INTERCULTURAL COMMUNICATION

3

Intercultural communication is the study of communication across different cultural environments. It can be applied to both the domestic setting, where there are differences of ethnicity and gender, as well as within the international setting, when these differences are due to different nationalities. Understanding intercultural communication can be a very complex process with many factors to consider. Simply put, *effective* intercultural communication is the interaction between speakers of different backgrounds (which can include religious, language, social, gender, ethnic or educational differences) whose cultural identities and values are equally respected. Most important to this process is having a non-evaluating or non-judgemental way of understanding cultural differences that are relevant to communication. A successful dialogue allows for **biculturalism** rather than assimilation. The focus is on mutual adaptation, which allows for empathic understanding across cultural differences.

biculturalism the co-existence of two distinct cultures

Since the late 1970s, a range of leading academics have researched how we communicate as a culture, how our perception of different groups impacts the way we communicate with each other, and in what ways we can better accommodate cultural differences when interacting with one another. With increasing globalisation, the understanding of how different cultures communicate is becoming increasingly valued as a field of study. There have been numerous theories developed which attempt to explain elements of intercultural communication. Two of the most developed and accepted theories in this field of study are the Communication Accommodation Theory and the Cross-Cultural Adaptation Theory.

Figure 3.36 Intercultural communication is particularly important in the workplace, due to the increasing globalisation of the workforce.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.6 Communication Accommodation Theory

> Communication Accommodation Theorists focus on the patterns of convergence and divergence of communication behaviours, particularly as they relate to people's goals for social approval, communication efficiency, and identity.
>
> *The International Encyclopaedia of Language and Social Interaction* (2015).

The Communication Accommodation Theory (CAT), also known as the Speech Accommodation Theory, was first introduced in 1971 by Howard Giles. Giles dominated communication research during the late 1960s and 70s, investigating intergenerational communication, interpersonal and intergroup communication, and applied communication before focusing on a deeper understanding of intercultural communication. His research areas included:

- beliefs about talk and values
- perceptions of social structure and language
- strategies of ethnolinguistic identity.

CAT explains that when we are in a room talking to a group of people with various social dimensions, such as age, gender, culture, ethnicity, social and occupational status, we become aware of these visual distinctive differences. This impacts how we both send and receive information during our interactions.

Giles based his theory on four socio-psychological theories that explain why we speak the way we do during the process of communication.

- **Similarity-Attraction Theory (Berscheid and Walster (1969) and Byrne (1971))** – concluded that in general people are the most attracted in conversation to those who have similar ideas or attitudes.
- **Social Exchange Theories (Thibaut, Kelley, Homans and Blau)** – a number of theorists in this field over the 20th century concluded that we decide how much to communicate with one another depending on how much reward or cost it will have for us.
- **Casual Attribution Theory (Heider (1958))** – concluded that we judge conversations depending on what we think the other communicators' motives are for talking to us.
- **Intergroup Distinctiveness Theory (Giles and Bourhis (1977))** – suggested that when in a group, individuals seek out or create a way in which they can make themselves positively distinct from others, particularly with the use of language and accents.

CAT recognises that many people make behavioural changes in order to attune themselves more to those with whom they are communicating. The theory attempts to create a framework on how best to predict, and therefore adjust to overcoming, these differences when in conversation. The theory has been refined over the decades, moving from just a verbal focus to incorporating more non-verbal gestures.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The main questions that CAT attempts to answer are:

- How do we negotiate different personalities?
- How do we acknowledge the various social identities?
- Who changes more to allow clearer understanding when in a conversation?
- Who are the people who dominate communication, and who gives them this authority?
- What are the various outcomes if we adjust our levels of accommodation?

The overriding concept of the theory is that during a conversation, each participant will attempt to adjust their communication style to find a balance and will do this by creating, maintaining or decreasing social distance. The theory is concerned with the links between language, situational context and personal identity. It is very aware of the socially and culturally embedded social construct of power, and the impact this has on communication.

Figure 3.37 When we are in a room talking to a group of people with various social dimensions, we become aware of these visual distinctive differences.

One of the main strengths of applying the Communication Accommodation Theory is that there are three easily recognised accommodation processes. These are said to either enhance or challenge the basic communication process.

1 **Convergence** – this is when a person positively adapts to meet the other person's characteristics. They reduce their differences so that there is more of a successful intercultural interaction. An example of this can be seen when Person A mirrors similar postures, speech patterns or hand gestures of Person B while they are in conversation. You will only see these actions when there is a level of respect, as a person will only accommodate if the other person has characteristics of value. Often convergence is socially expected due to the situation that participants are placed in, such as during a job interview. Here there would be clear examples of the sender (job applicant) using convergence of both language and facial expressions, in order to gain the recipient's (potential employer's) approval.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

2 **Divergence** – this is where a person will deliberately emphasise their differences, not wishing to adapt to the situation. A person also may wish to distance from the person with whom they are having to communicate. This often can be seen with the placing of furniture, such as chairs, to limit direct eye-contact, and using a side body-deflection approach towards the other participants.

- Divergent actions can cause conflict, but they also often reinforce the socially respected positions of power and authority with the recipient. Divergence is commonly seen in the classroom, when a teacher will physically diverge when standing in front of a misbehaving student's desk, looking down at them. This places a clear visual 'marker' between the teacher and the student, reminding the student of the teacher's authority in the classroom. The situation changes greatly if the teacher moves into a more convergent stance of crouching down to talk to the student at eye level, communicating a more supportive partnership in the issue at hand.
- We can also see the use of divergence as a positive. A person may wish to enhance their pride in cultural differences, highlighting a positive 'in-group' identity which needs to be accepted by the other parties.
- Being able to use divergence in a variety of ways highlights a weakness in the application of this theory. It suggests that conversations are more complex than Giles implies.

3 **Over-accommodation** – this is when we overdo our response to others in a form of excessive convergence, often making the recipient feel worse. Groups in which we tend to practise over-accommodation are often those whom we misjudge as needing extra support during the conversation process. This commonly includes the elderly, those with disabilities and women. Examples of over-accommodation are:

- the discussion of quite simple topics (such as the weather)
- the use of basic grammatical phrase structures (the use of simple sentences)
- slowed speech
- being over-polite or caring (e.g., 'fussing' over the other person).

Patronising speech is a form of over-accommodation that is often used in intergenerational communication, or with those who have physical or mental disabilities. Researchers Susan Anne Fox and Howard Giles, in a 1996 study 'Interability Communication: Evaluating Patronizing Encounters', reported that those with physical disabilities complained about three types of patronising speech:

a baby talk, such as 'poor little dear' or 'honey' spoken in a condescending tone
b depersonalising language, such as, 'it's nice that you people get out of the house'
c third-party talk, where a non-disabled person directs communication not at the person with a disability but to the non-disabled person who is with them: for example, 'Does he take cream in his coffee?'

Figure 3.38 People tend to over-accommodate with others whom they misjudge as needing extra support, including those with disabilities, the elderly and women.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Communication Accommodation Theory now spans several different models of communicative interaction. It is also used to study a variety of different social groups (such as genders, generations, cultures) in various contexts (education system, or in courtrooms), and is now seen through different media which are evolving due to technology (such as face-to-face, video links, email). This is both a strength and weakness of this theory, as it can be applied to all communicative contexts, but in conclusion may be too simple or broad.

A strength of this theory is that it has a strongly evidence-based foundation. It uses the knowledge found within the realms of social psychology, basing itself on four main theories and assumptions found within this field of scientific study.

Review 3.6

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 Using the image in Figure 3.39, **identify** and **explain** the elements of the Communication Accommodation Theory being put into practice here on the stage.

Figure 3.39 CAT in action

2 **Explain** why the Communication Accommodation Theory has evolved and why it will continue to evolve over time.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.7 Cross-Cultural Adaptation Theory

As a person grows up, they gradually gain the cultural knowledge, awareness and values of their cultural group. This process is called enculturation, and is not only how we obtain but also how we transmit culture to ourselves and others in the wider community. With the global movement each year of millions of people across cultural borders, from their primary cultural home to a new and unfamiliar host environment, we can easily see the embarkation of the cross-cultural adaptation process, with individuals wanting to establish and maintain stable and **reciprocal** relationships with the new host environment.

reciprocal A mutual or cooperative interchange that forms a positive relationship

Activity 3.14

1 Brainstorm the primary cultural values/beliefs/rituals/customs that you associate with your own culture.
2 **Outline** how the following elements would impact a person's ability to communicate within a new host environment:
   - age
   - gender
   - disabilities
   - education
3 **Describe** some of Australia's socially accepted norms and practices that might challenge others arriving into this country. (These could include food, lifestyle, social structure, art, culture and clothing.)

Dr Young Yun Kim is a professor in the Department of Communication at the University of Oklahoma, USA. She began a scientific investigation of cross-cultural adaptation of individuals from a communication perspective for her doctoral thesis, and presented this Cross-Cultural Adaptation Theory (CCAT) in her book *Communication and Cross-Cultural Adaptation: An Integrative Theory* (1988). She has since refined and elaborated this theory. Her most recent work includes research into issues such as ethnicity/race, ethnic identity and interethnic communication.

The Cross-Cultural Adaptation Theory investigates how and why people are influenced by the experience of relocating from their familiar and established cultural home, to a new and evolving hosted environment. Clear communication factors are central to this adaptation process as they affect how the newly arrived individual is both influenced by and influences the new environment. To enable the cultural adaptation process to be successful, communication needs to be both interpersonal and community based. The entire process must allow for the development of an emotional maturity and a wish to understand more deeply and to accept the differences in others.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 3.40 Adapting to new environmental conditions can be difficult.

The Cross-Cultural Adaptation Theory is based on three assumptions:

1 Humans have an inherent drive to adapt and grow in their environment.
2 Humans can adapt to their social environment through communication.
3 Adaptation is a complex, dynamic and evolving process.

There are many key questions that can be asked within this theory, leading to an understanding of how it is a partnership process, with both the host and the newly arrived person needing to have evolving communication skills in order to understand what are acceptable behaviours. Due to the natural complexity of culture, it is a challenge for any theory to simply categorise the issues that cross-cultural interaction can generate, let alone be able to adapt following a staged process.

Cross-cultural adaptation is a dynamic process for finding an internal equilibrium in the face of challenging environmental conditions. A person has to intentionally or unintentionally allow for some deculturation to occur, which means deciding on which traditional cultural beliefs or practices need to be recognised, suppressed or sometimes eliminated due to them now being too different from the dominant culture.

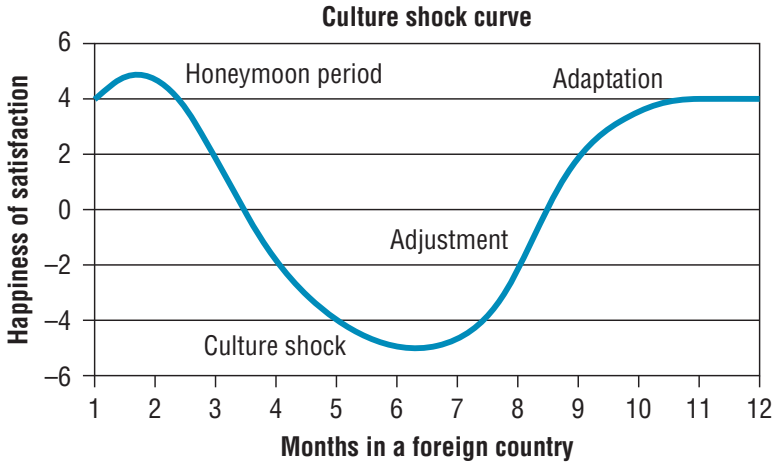


Figure 3.41 How culture shock is experienced over time. Graph based on the work of Sverre Lysgaard.

For adaptation to occur, there needs to be a form of stress. Although the stressful moment is temporary, it does result in a long-term internal transformation and the strengthening of the coping abilities for future crises. The Cross-Cultural Adaptation Theory incorporates the idea of a U-curve model, with four key stages. This U-curve model was first introduced by Norwegian sociologist Sverre Lysgaard in 1955 and has been incorporated by many researchers studying cross-cultural elements (although there has also been some criticism of Lysgaard's work).

Stage One of this cultural adaptation is the 'honeymoon' stage, where everything is exciting and new, and the participants have high expectations for their new life in a new culture. Stage Two is the 'culture shock', which the model says will appear around three to four months after arriving into the new host's environment. Frustrations including economic strain, finding employment, the reality of language barriers, and the feeling of social isolation can affect how the new environment is now seen. The model places a timeframe on this stage, which is a possible weakness of adding the model into the Cross-Cultural Adaptation Theory. There could be many additional factors that lengthen or minimise the duration of this stage, often uncontrollable by either the arriving or host participants.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Once participants can learn to accept and start to become part of their new cultural home, Stage Three of 'adjustment' can begin. Being able to communicate basic needs through their newly learnt language is the key to the success and duration of this stage. Once the 'newcomers' begin to feel more at home and are more genuinely involved in the new cultural customs, Stage Four of 'adaptation' will become the new norm.

The duration and circumstantial events experienced through Stages Three and Four are vital for a successful cross-cultural change. In some researched cases, there has been adaptive success purely on the openness and genuine positiveness of a stranger's personality in a new host environment. This encouraging communication has helped the cultural newcomer overcome the many **unreceptive** aspects of the host environment. In those cases where there has been no adaptive change, this has been due to the newcomer being given almost complete insulation from having to interact with strangers and face these host cultural challenges.

unreceptive Not open to new suggestions or ideas

The Cross-Cultural Adaptation Theory is complex as it is impacted by the numerous differences of experiences and challenges faced by individuals, all trying to forge a new life away from their familiar cultural homes. Many see this as its strength as an intercultural communication theory, as it acknowledges the genuine amount of adaptation that could be needed to support both the new arrival, as well as the host's own culture.

Review 3.7

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the terms:
   a enculturation
   b deculturation
2 **Describe** the four stages of the culture shock U-curve model.

Activity 3.15

1 **Identify** ways in which you have experienced elements of the Cross-Cultural Adaptation Theory in your own life. (Think of schooling, joining sporting groups, moving home.)
2 **Describe** the additional factors that could impact the duration of the culture shock stage of the model in Figure 3.41.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: THE TUAREG SOCIETY

3

The Tuareg (also spelled Touareg, Twareg or Tauareg) are a group of around two million former nomadic people who live across the regions of northern Africa and are predominantly found in the region of the Sahara Desert, throughout the countries of Mali, Niger, Libya, Algeria and Burkina Faso. The largest concentrations of people are found in Mali and Niger. As a cultural group they refer to themselves as Imuhar in Algeria, Imushar in Mali, and Imasheren in Niger. The term Imohag is also used: this has been translated as 'free men', but that is a European construct, and is considered incorrect as there is no true translation of this very old term. Similarly, they are sometimes referred to as the 'Blue people', due to their indigo turbans and stained skin colour, but that is not a term these people use for themselves, and so we should not use it either.

For many European cultures, the Tuareg and their desert home have generated a collection of stereotypical images of their 'inhospitable' environment. This Western misinterpretation of the region began in the 19th century through the French explorers Caillié and Duveyrier, who wrote about the Tuareg culture with almost a mysterious aura due to their existence in such a harsh environment. The Tuareg came to be seen as more 'exotic' in nature during French colonisation, but over the decades since the independence of countries in this region, this Muslim society has been viewed through a lens of Western opinions and politics, becoming regarded as barbaric desert raiders, rebel Islamic terrorist fighters and an oppressive veiled society.

Figure 3.42 A map showing the general distribution of the Tuareg people

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.8 Society, group identity and cultural continuity

The traditional system of the Tuareg society is divided into seven regional main groups. These main groups are composed of multiple subgroups.

The Tuareg are followers of the Muslim religion who have lived in the Saharan desert region for over a thousand years. They are believed to be descendants of the North African nomadic Berbers, and originally came from a region within Libya, expanding over time with their nomadic practices. Traditionally nomadic pastoralists, groups in the South have become more and more semi-nomadic, and now travel on a seasonal basis returning to regions where crops can be grown. Meanwhile, most Tuareg people have settled down, and live in villages and towns.

As Western states began colonising the African continent, the Tuareg lived alongside trade routes that moved salt, gold, ivory and slaves from West Africa into North Africa and on into Europe. Frequently they raided the caravans of other groups and ethnicities.

Colonisation of this area was by the French, so the Tuareg speak French as well as Arabic in Algeria, and local languages such as Hausa or Bambara in Niger and Mali. They also have their own language, Tamasheq, and write in the script of Tifinar, which is from ancient Libya.

Figure 3.43 Tuareg men lead camel caravans from salt mines in the east of Niger (Bilma region) to markets in central Niger.

Group identity

The Tuareg are a very artistic culture. The inadan social group (producers) make extremely well-designed silver jewellery, colourful leather goods, and well-decorated camel saddles for men, as well as finely created swords. Due to their mobile lifestyle and limited ability to carry large goods, the Tuareg nomads have focused over the centuries on the trade of small luxury goods and household items, which do not overburden them. **Artisans** are highly valued by the Tuareg people.

artisan A skilled worker who makes things by hand

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Music and poetry are a dominant aspect of the society's identity, with the Tuareg bringing these creative components to every important event such as courtship and marriage, rites of passage and festivals. In more modern times, Tuareg who have settled in cities and towns watch television and movies, including Bollywood films from India, as well as action and drama films from the Chinese region. Both nomadic and settled Tuareg love to hear and make their own (modern) music.

Commitment to cultural continuity

With the Tuareg having no physical country border to protect their group's distinctiveness, they are struggling to be allowed to continue their nomadic practices and uphold their cultural identity as they move through other countries. With weakening pastoral ways, they are starting to see the emergence of different levels of wealth, varying attitudes to religious beliefs, cultural practices, and their connection to the world beyond their desert home. This disharmony started in the colonial era, with colonialists favouring leaders of some subgroups over others. It continued after the 1960s, with some countries preferring certain Tuareg leaders when gaining their independence from the French rulers.

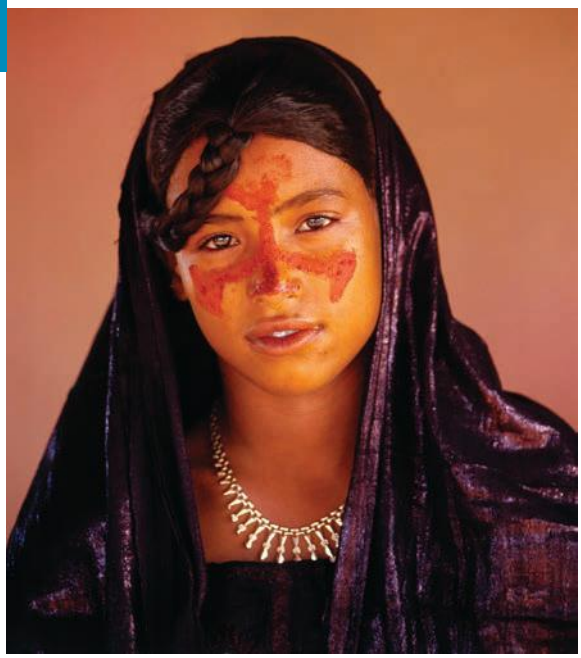


Figure 3.44 A young Tuareg girl with ochre face paint as protection from the sun

What does link all groups of the Tuareg is their connection with the desert. When separated from their desert regions, many Tuareg people develop a deep nostalgia, a fact which is reflected through all their arts, but especially music. This desert home, although seeming harsh to us, is said to be a place where these formerly nomadic people are at peace. Those Tuareg who still have a nomadic lifestyle use both the sun and the stars as guides, as well as the shifting desert sands. It is said that they might not know exactly where they are, but they are never lost.

Understanding that the present world does offer benefits, many Tuareg have taken on some aspects of modernisation. Settled Tuareg have welcomed access to schools, health clinics, better drinking wells, roads and overall peace and stability. Being able to access these external services hopefully will see the continuation of their culture and way of life, enabling them to adapt within the changing world instead of abandoning it. However, many nomadic Tuareg are still quite sceptical about the benefits of these aspects of modern life.

Review 3.8

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** the historical background of the Tuareg people.
2 **Identify** the types of goods made by Tuareg artisans.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.9 Intercultural misunderstanding

A cultural misunderstanding develops when something such as a word, gesture or object has different meanings within different cultures. Often these cultural misunderstandings are based on documented historic events or limited interactions. They have been interpreted by people who had their own agenda or bias towards that cultural group.

With increasing exposure to different cultures, and the increased awareness of how things could be interpreted differently, we as a global society hopefully over time will become more considerate and non-judgemental during social interactions. If this occurs, these intercultural misunderstandings will either be avoided or become more quickly resolved, avoiding serious conflict. But for many unique 'unexposed' cultures, such as the Tuareg, this will be more of a challenge.

Potential intercultural misunderstanding with the Tuareg culture

The image of the Tuareg since the middle of the 20th century was heavily influenced by two individuals: René Caillié, a French explorer who lived with Tuareg groups throughout North-West Africa during the early 19th century; and Henri Duveyrier, a French explorer and geographer who first brought the customs of the Tuareg to the Western world through his book *Exploration du Sahara: les Touareg du Nord (Exploration of the Sahara: Tuareg of the North)* in 1864. They created the colonial romantic myths of the noble turban-wearing Tuareg, riding through the sand dunes on their camels. Because of this, the Tuareg people were misinterpreted as a culture lacking development, in awe of French modernisation. This cultural identity was reinforced and spread through richly illustrated books, travel accounts, films and exhibitions.

Gender practices

Tuareg are often **stereotyped** with the values of their Arab counterparts, especially in gender roles and values. In fact, the Tuareg were traditionally a matrilineal society, with women being very independent even when married. Women were often able to freely choose their husband, and in some cases were not required or expected to be a virgin upon marriage. They were also able to run businesses, have male business partners, and have male friends visit their homes. This was very surprising to the French colonialists. Today, Tuareg groups tend to be more bilinear, and some have become effectively patrilineal.

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. [NESA]

One of the most misunderstood cultural concepts of the Tuareg is that it is the men who are veiled, not the women. Tuareg men begin wearing the *Tagelmust* (turban) head veil at 18 years old, concealing their head and for some their face. The traditionally indigo-blue coloured veil is called Alasho. This has been the visual identity that separates this nomadic group from others in the North African region, as the indigo dye stains their skin a dark blue. The veil is central to the male gender role and demonstrates values of reserve and modesty, as well as warding off the evil spirits of the desert as they travel through it. It is placed upon them during a

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

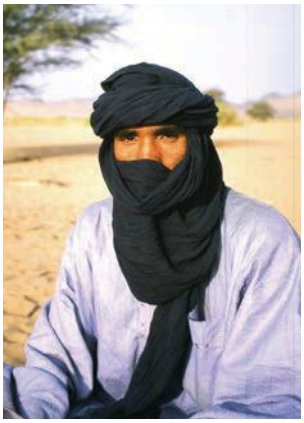


Figure 3.45 A veiled Tuareg man

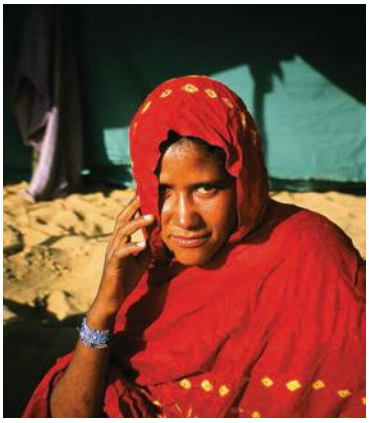


Figure 3.46 A Tuareg women wearing a head-scarf

face-veil wrapping ceremony, and is worn differently to the veiled/head-scarfed Muslim women, as Tuareg men will not even remove the veil in front of family members. Among Tuareg who have settled in towns, the Tagelmust is now worn more for celebrations and traditional ceremonies, and there is a growing preference for a variety of colours to be used in clothing and Tagelmust. However, nomads still wear the blue Tagelmust daily.

Activity 3.16

1 Like many traditional cultures, when a Tuareg woman is married, a dowry is paid to the groom or his family.
   a **Describe** the purpose of a marriage dowry.
   b **Explain** how a dowry could be misinterpreted as a form of oppression for women.
2 Research what is involved with a Tuareg wedding.
   a **Describe** the cultural elements of the ceremony.
   b **Outline** the importance of the first three nights after the wedding.
   c **Explain** the social expectations of the new husband and wife.
3 **Explain** how other cultures could easily misinterpret the gender roles of the Tuareg if they associate them simply with the ideas of Arabic or Islamic practices, values or beliefs.

Conflict

During the later 19th century, the French empire expanded in the Tuareg region. The Tuareg people offered fierce resistance, and as a result the French (and the Western world) identified their culture as one of a more 'barbaric' nature. They were now seen as cruel warriors, rather than a brave and proud people with noble customs. Their skills in camel riding, and use of two-edged swords and sheathed daggers, were viewed as a threat and not a display of cultural heritage.

This politically charged and undeserving label of Tuareg society continued to develop after this region of Africa gained independence from colonialism during the mid-20th century. The Tuareg's combat experience resulted in them being sought out by uprising political leaders, who wanted to support their campaigns with violence. The Tuareg had suddenly become globally labelled as 'rebel terrorists' or '**mercenary** fighters'.

mercenary A soldier who is hired to serve for a foreign army

In the 1970s, Libyan leader Muammar Gaddafi promoted thousands of the highly skilled Tuareg men to the Libyan army. Gaddafi demanded better oil contracts with many Western nations so that Libya could gain better financial benefits, which was not welcomed by countries such as the United Kingdom, France and the United States, who in return labelled Gaddafi as a terrorist dictator.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Having grown up within a nomadic Berber group, Gaddafi displayed his nomadic cultural traditions by bringing his luxurious Bedouin tent on his trips throughout Europe and the United States. This visual association with nomadic people, although a different group from the Tuareg, encouraged other cultures to believe that all North African nomadic people were of similar 'terrorist' character, continuing to promote the misplaced cultural identity of the Tuareg. When Gaddafi became a political outcast for many governments, so did his associated young Tuareg men.

Figure 3.47 Gaddafi (right) meeting with French President Chirac in his nomadic tent in Libya, 2004

This misunderstood cultural identity has continued into the 21st century, with many Islamic-based cultures being labelled as 'extremist Islamic terrorists' by many countries. This has been due to the radical actions of a minority **sect** and extremist individuals, following events such as the September 11 attacks.

sect A group of people who have different religious beliefs from those of the larger group they are associated with

Religion

Most Tuareg practise the religion of Islam, following the teachings of the prophet Al-Maghili, who lived among Tuareg, Hausa and Fulani people during the late 15th and early 16th centuries. He did not preach the strict requirements associated with other schools of Islam: only the daily prayers and some religious feasts are observed. Due to their nomadic lifestyle, some Tuareg do not observe the fasting of Ramadan.

Activity 3.17

1 **Describe** the cultural values the Tuareg demonstrate through their religious practices.
2 **Explain** how these can cause cultural misunderstanding within other Islamic-based cultures.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Strategies for dealing with intercultural misunderstanding

Intercultural misunderstandings occur for several reasons:

- difference in language(s) spoken
- difference in greetings
- misread levels of formality
- misreading of non-verbal behaviour
- a difference in personal appearance
- ignorance of cultural status and values
- difference in customs, beliefs and values.

ethnocentrism The evaluation of another culture according to preconceptions which come from the standards or customs of one's own culture

Since conflicts are multilayered and therefore complex, they are not easily resolved, with intercultural misunderstanding becoming progressively more complex as they include the concepts of culture, perception, identity, relationships and **ethnocentrism**. It is important to realise that any misunderstanding can be sensitively worked out given the right tools to negotiate across the cross-cultural experience.

These tools include:

- self-awareness – you need to understand what your own cultural beliefs, customs and values are before you can understand another culture
- cultural education – asking the question of why your cultural practices are the way they are will help you understand that all cultures have meaningful purpose behind their practices
- exposure to other cultures – this allows you to gain the understanding of the many differences between and even within cultures, removing socially and culturally embedded stereotypes.

Simply being aware of your cultural differences and being prepared to adjust your understanding of a culture greatly lessens the possibility of prolonged cultural misunderstandings. Understanding the existence and impact of cultural stereotypes is crucial, as these are often the base for most cross-cultural misunderstandings.

The visit

In 2006 an import shop in Houston, Texas, that specialised in traditional culture, arranged a visit by a Tuareg artisan. The following information flyer was placed in the window of the store publicising the upcoming visit.

> A store appearance June 1 by Aliou Mohammed [pseudonym], master silversmith from Niger, will dramatize the importance of fair-trade marketing assistance to artisans working to make a sustainable living in 'underdeveloped' areas of the world. The event is scheduled to begin at 1:30 PM for approximately one hour at Ten Thousand Villages … Touring the U.S. with the sponsorship of this organization [Ten Thousand Villages], Aliou will show the steps involved in the lost-wax process used in making the distinctive Tuareg silver jewellery. He will also talk about his life and how he and

continued …

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... *continued*

> his friends developed their craft business. An interpreter will be on hand for visitors who do not speak French, the official language of Niger.
>
> Susan J. Rasmussen, Performing Culture: A Tuareg Artisan as Cultural Interpreter, University of Houston

Cultural misunderstandings can be seen in the use of two words – 'underdeveloped' and 'craft'. These reflect a possible elitist attitude of the shop owner towards this ethnic culture. Most often in Western contemporary society during the start of the 21st century, the reference to craft items refers to pieces of work that were done quickly and cheaply during leisure time and does not reflect the highly skilled workmanship, expense and cultural significance of the Tuareg's pieces. In addition, the reference to Niger as the Tuareg national identity signals a disregard for the highly valued nomadic tradition of this culture. The silver jewellery designer Aliou Mohammed did not comment due to cultural politeness, but this example shows how easily intercultural misunderstandings can develop.

Activity 3.18

1 When reading the original window flyer, **describe** how you think Aliou Mohammed would have felt and the reasons for this.
2 **Outline** TWO potential misunderstandings that may have arisen from this posting.
3 **Identify** preventative strategies that should have been used to avoid the cultural misunderstandings that have arisen in this situation.
4 **Describe** ONE strategy that might be used to facilitate effective intercultural communication once the issue of miscommunication was realised.
5 **Create** a reworded version of the flyer and label the techniques applied to avoid cultural misunderstandings.

Media study 3.4

Is VW regretting the name of its signature SUV?

by ISAAC STONE FISH | APRIL 3, 2012

In 2003, Volkswagen launched its first ever SUV, the Touareg. '"Touareg" literally means "free folk" and is the name of a nomadic tribe from the Sahara' they wrote in a press release, explaining their decision to borrow the name of the nomadic North African ethnic group. "A proud people of the desert, the Touareg embody the ideal of man's ability to triumph over the obstacles of a harsh land. To this day, they have maintained their strong character and self-reliance."

The "strong character" of the Tuareg – as it's more typically spelled – has been in the news lately. Tuareg rebels, formerly brought to Libya to be mercenaries for Muammar al-Qaddafi's regime, have been steadily advancing though Northern Mali, capturing several military bases as well as the ancient city of Timbuktu ...

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

> The nominally Muslim Tuareg are reportedly working with local Islamists who have instituted Sharia law on some of the captured towns ...
>
> I was curious as to whether, with the Tuareg in global headlines, Volkswagen was reconsidering its, in retrospect, odd, decision to name an SUV after an ethnic group that has been involved off-and-on in a low-level insurgency against the government of Mali and Niger since the 1960s.
>
> "I cannot comment on whether we would consider changing the name of the car. We are not politically involved with this tribe. We don't have an opinion on this yet," said Christian Buhlmann, a spokesman for Volkswagen AG. "I wasn't even aware of that situation until you told me about it." ...
>
> [A salesman in Washington DC said] "I just think that an automobile and what a tribe does elsewhere doesn't have anything to do with the car they're driving". ...
>
> People in Ghana "aren't concerned with what is happening in other countries," said [a salesman in Ghana].
>
> Buhlmann added that he could only comment on "what kind of engines we have in the car and where the name came from." He said the name comes from VW's view that people living in the desert are "peaceful," and that "our vehicle would be a very good desert vehicle."

Isaac Stone Fish, 'Is VW regretting the name of its signature SUV?', *Foreign Policy*, 3 April 2012

1 Summarise the cultural issues that have come about with the naming of this SUV.
2 Identify the possible cultural misunderstandings and stereotypes highlighted in this article regarding the Tuareg culture.
3 How can the naming of the SUV as a 'Tuareg' be seen as being culturally insensitive?

Review 3.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** why interactions with other cultures have led to misinterpretations of the Tuareg culture.
2 **Describe** the treatment of women by the Tuareg people.
3 **Outline** the cultural importance of the veil to Tuareg men.
4 **Explain** why the Tuareg became perceived as mercenary fighters.
5 **Contrast** the religious practices of the Tuareg, who follow the teachings of Al-Maghili, with other Islamic sects.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.10 Role of intercultural exchange and dialogue

Cultural exchanges provide the opportunity for different cultures to explore other traditions, customs, beliefs and languages. All cultures involved gain an alternative perspective that increases the tendency to accept ethnic differences, but also make each one aware of their own culture's identity.

Gaining cultural perception and values

The best way to gain a better understanding of a culture's values, and to challenge the stereotypical perception that has developed, is to participate.

Tourism, if not supported correctly, can lead to further cultural misunderstandings. However, it is also a strategy which can enable other cultures to gain a better insight into this misunderstood nomadic culture. Some Tuareg describe tourists as '*tunfa*', which translates as 'benefit'. Tourists can be seen as being as beneficial as rain for their village. With increased global awareness, and improved transport and communication technology, more and more tourists are visiting these regions to purchase the Tuareg's highly valued leather goods and hand-made jewellery, or to pay to stay overnight in a village and take part in traditional dances. All these bring in revenue as well as being a positive interaction between cultures, possibly removing much intercultural misunderstanding. The use of selected and trained '*Chasse-Touristes*' ('to chase tourists'), who mediate the contact between the locals and the tourists, have allowed for a positive and informed interaction between the various cultural groups.

Tourism has also enabled the preservation of cultural traditions, with the slowing down of the urbanisation and 'Westernisation' of the Tuareg culture by the younger generations. The Tuareg have combined the traditional elements (*kel eru*, meaning 'people of the past') and modern ones (*kel azzaman*, 'people of today') into their culture, which has created local meaning and value and an openness to share their culture with others.

Figure 3.48 The Tuareg have brought modern elements into their traditional lifestyle, including working towards positive interactions with tourists.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Effective intercultural communication

Figure 3.49 The Tuareg rock band Tinariwen performing in London, 2017

In the 1980s a group of Tuareg 'rebel musicians' formed a rock band – Tinariwen ('deserts'). This group released its first CD in 2000, and had a very successful European and American tour in 2004. The group won Best World Music Album of the year in 2012 at the Grammy Awards, and were again nominated in 2018 for their album 'Elwan'. They continue to tour today, including visits to Europe and Asia in 2017, and Australia, New Zealand and America in 2018. Music is regarded as the 'international' common language and can be used as a strategy to gain exposure of valued cultural issues, as well as removing stereotypes and allowing for a better cultural transmission of values and customs.

Media study 3.5

1 Search online for the music video of Tinariwen called 'Sastanaqqam' (from the Grammy-nominated album 'Elwan'). Watch it and identify the cultural elements of the Tuareg.
2 Search online for 'Iswegh Attay' (from the album 'Tassili', which in 2012 won the Best World Music Album at the Grammy's). Watch it and take note of the words.
3 What surprises you about both these songs from this group of Tuareg musicians?
4 Evaluate the impact that Tinariwen has had on challenging cross-cultural misunderstandings of this geographic, political and religious region.

Review 3.10

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** how the tourist industry and music groups such as Tinariwen demonstrate continuity and change in the Tuareg culture.
2 **Explain** how music can be a tool to help remove intercultural misunderstandings.
3 **Analyse** the role of intercultural exchange in effective intercultural communication.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

Research project

Intercultural interview

The syllabus requires you to interview a person from a culture that is different from your own.

1 Select the interview subject

Select someone from a culture that is different from your own. This may be in relation to gender, religion or ethnicity.

2 Develop a research topic

The topic can be anything you choose, but it is suggested that you focus on one of the themes from this chapter. For example:

- how culture affects their preferred methods of communication
- differences in how they communicate with people inside and outside their social groups
- the impact changing technologies have had on how they communicate
- how they communicate with people from different generations, and what difficulties they experience.

You should ensure the topic highlights a cross-cultural component, which should encompass an opinion or perspective that is different from your own.

You should also ensure that the topic you choose is not in any way unethical or insensitive for the person you are planning to interview.

3 Develop the interview questions

The interview should include both open and closed questions.

When you are writing the questions, try to place yourself in the position of the person you are interviewing. Will the cultural differences mean they interpret the questions differently from how you intend? Are the questions intrusive or insensitive?

4 Conduct the interview

You will probably find it helpful to record the interview, using your phone or another device, rather than relying entirely on handwritten notes. You must let the interview subject know in advance that you plan to do this, seeking their permission to record either before or at the time of the interview.

If possible, it is good to use two different devices, so you have two copies of the recording, in case of a technical failure during the interview.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5 Analyse and synthesise the results

Once you have conducted your interview, you need to analyse and synthesise your findings. You may need to conduct some secondary research in order to provide more context and information to the interview responses. This is where you can show a reader what you have learnt throughout the research process.

6 Present the findings and conclusions in an appropriate format

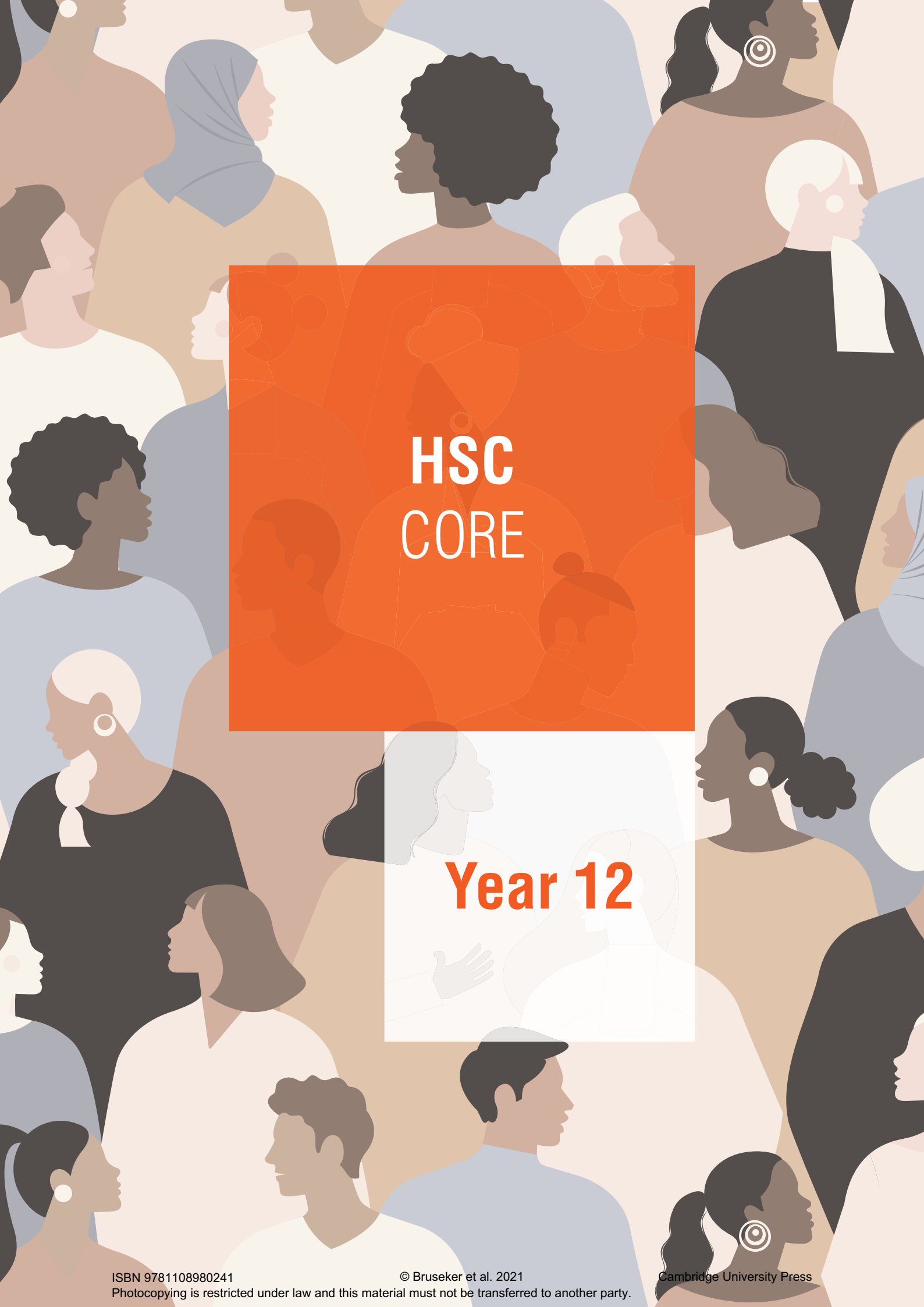
There are various ways you can present your findings, although your teacher may require a specific format. Options include:

- a written report
- an in-class presentation
- a video or audio presentation.

It is appropriate to include quotations from the interview, but these should not dominate your presentation. The focus is on your findings and conclusions, so quotations should only be used when they directly support a point you are making.

The key references for this chapter are available to download from the Interactive Textbook.

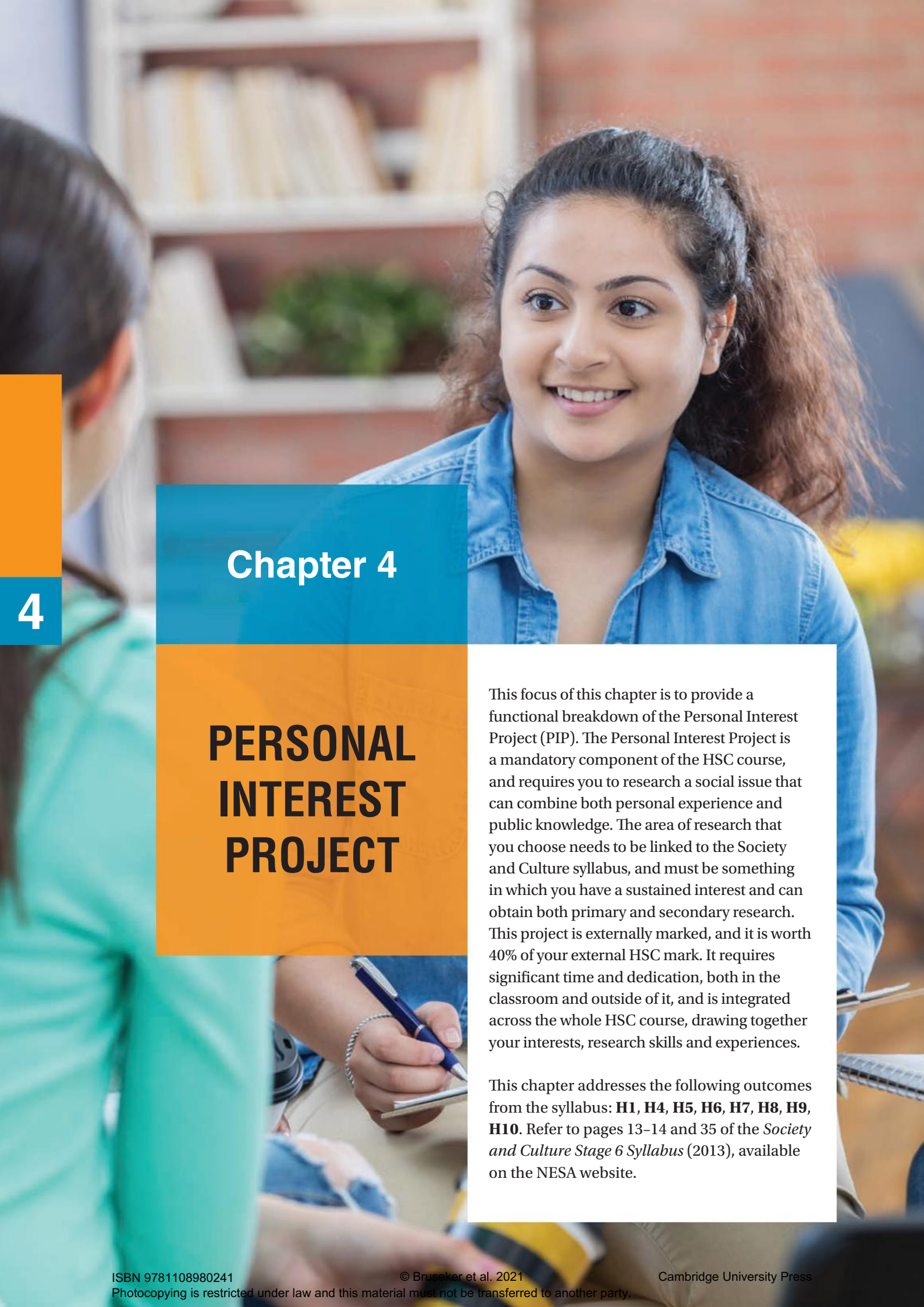
ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



HSC
CORE

Year 12

ISBN 9781108980241
© Bruseker et al. 2021
Photocopying is restricted under law and this material must not be transferred to another party.
Cambridge University Press



4

Chapter 4

PERSONAL INTEREST PROJECT

This focus of this chapter is to provide a functional breakdown of the Personal Interest Project (PIP). The Personal Interest Project is a mandatory component of the HSC course, and requires you to research a social issue that can combine both personal experience and public knowledge. The area of research that you choose needs to be linked to the Society and Culture syllabus, and must be something in which you have a sustained interest and can obtain both primary and secondary research. This project is externally marked, and it is worth 40% of your external HSC mark. It requires significant time and dedication, both in the classroom and outside of it, and is integrated across the whole HSC course, drawing together your interests, research skills and experiences.

This chapter addresses the following outcomes from the syllabus: **H1**, **H4**, **H5**, **H6**, **H7**, **H8**, **H9**, **H10**. Refer to pages 13–14 and 35 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.1 What is the Personal Interest Project?

Video 4.1
Working on your PIP

The Personal Interest Project (PIP) requires you to select a suitable topic which is directly related to the Society and Culture course. This can be derived from any of the depth studies:

- belief systems and ideologies
- social conformity and non-conformity
- popular culture
- social inclusion and exclusion.

The Nature of Social and Cultural Continuity and Change will also be addressed through components of the major work. This project will require you to develop and apply appropriate research methods according to the requirements of the course. There is no set number of research methods that need to be included. However, you need to ensure that you have appropriate qualitative and quantitative primary research and secondary research to support your findings. It is important to note that the PIP is marked on only what is presented, and is assessed against publicly available criteria. The topic you select for the Personal Interest Project needs to be original in nature, and must be something that will keep your interest across the entirety of the course.

At the end of the process, your class teacher and Principal (or equivalent) will need to certify your project. This will involve you signing a document along the lines of:

> I declare that
>
> - The planning, development, content and presentation of this project is my own work, except for the limited material, if any, drawn from acknowledged sources.
> - I have not copied another person's work.
> - I have not submitted this work, in any part, for any HSC examination or assessment task in any other course.
> - I have not worked on it after 3:00 pm on the completion/hand-in date.
> - I have read and discussed with my parent/guardian/carer the *Higher School Certificate Rules and Procedures*, including those on plagiarism and malpractice.
> - I understand that if this declaration contains any false information I might not be eligible to receive my Higher School Certificate results, or may incur a penalty.
>
> NSW Education Standards Authority, 'Certification of projects, submitted works and performances'

Once you have established a topic and applied your research methods, you are required to submit a completed project containing all of the required components of the project.

These include:

- title page
- contents page
- introduction (500 words)
- log (500 words)
- central material (2500–4000 words)
- conclusion (500 words)
- annotated resource list.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Suggested timetable for planning and drafting the Personal Interest Project

	Week	Term	Action
Finalise research question	4	Term 4 (Year 11)	Obtain teacher feedback and ensure that the research question links to the Society and Culture syllabus
Finalise time component, cross-cultural and continuity and/or change	5	Term 4	Ensure that these aspects will be easily accessible in order to obtain primary research
Submit finalised research proposal for teacher feedback	6	Term 4	Seek and apply teacher feedback
Create a scaffolded timeline for each aspect of the PIP	6	Term 4	Ensure that the PIP is broken down into small, achievable sections
Finalise which primary research methods will be used	7	Term 4	Seek teacher feedback and ensure that there is an even spread of both quantitative and qualitative data in each of the chapters
Begin conducting primary and secondary research	7	Term 4	Ensure that during this ongoing process ethical considerations are applied, primary research is recorded effectively and that all secondary research is continuously referenced
Begin to formulate overall question into 3 or 4 sub-questions	8	Term 4	Obtain teacher feedback to ensure that the sub-questions will effectively address the overall research area
The collection of primary research and secondary methods is complete	2	Term 1 (Year 12)	Ensure that now the research has been conducted there is an adequate amount to answer the overall PIP topic
Provide a scaffold of each chapter of the PIP and accompanying primary and secondary research	3	Term 1	Confirm that there is an even spread of qualitative and quantitative data throughout each chapter
Begin writing chapter 1	4	Term 1	Obtain teacher feedback to ensure that information is analysed, synthesised and integrated effectively
Annotated resource list progress	5	Term 1	Ensure that all sources used in chapter 1 have been annotated correctly with comment on usefulness, validity and bias
Submit chapter 1 and annotated resources for feedback	6	Term 1	Obtain and apply teacher feedback
Begin writing chapter 2	8	Term 1	Obtain teacher feedback to ensure that information is analysed, synthesised and integrated effectively
Annotated resource list progress	9	Term 1	Ensure that all sources used in chapter 2 have been annotated correctly with comment on usefulness, validity and bias
Submit chapter 2 and annotated resources for feedback	10	Term 1	Obtain and apply teacher feedback

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

	Week	Term	Action
Ensure that all teacher feedback from chapters 1 and 2 has been implemented	11	Term 1	
Begin writing chapter 3/4	1	Term 2	Obtain teacher feedback to ensure that information is analysed, synthesised and integrated effectively
Annotated resource list progress	2	Term 2	Ensure that all sources used in chapter 3 have been annotated correctly with comment on usefulness, validity and bias
Submit chapter 3 and annotated resources for feedback	3	Term 2	Obtain and apply teacher feedback
Ensure that all teacher feedback from chapter 3/4 has been implemented	5	Term 2	
Begin writing introduction	7	Term 2	Ensure that all requirements of the introduction are addressed effectively
Submit introduction for feedback	7	Term 2	Obtain and apply teacher feedback
Begin writing the log	8	Term 2	Ensure that all requirements of the log are addressed effectively
Submit the log for feedback	8	Term 2	Obtain and apply teacher feedback
Begin writing the conclusion	8	Term 2	Ensure that all requirements of the conclusion are addressed effectively
Submit the conclusion for feedback	8	Term 2	Obtain and apply teacher feedback
Ensure that the annotated resource list is complete for both primary and secondary sources	9	Term 2	Check that each source is referenced correctly and contains a critique on the usefulness, validity and reliability of each source
Submit draft in its entirety to your teacher for final draft	10	Term 2	Obtain and apply teacher feedback
Ensure all feedback has been implemented	10	Term 2	
Ensure that the PIP has a title, is correctly formatted, has your NESA number evident, page numbers and a contents page	School holidays	Term 2 – Term 3	Check the marking criteria on the NESA website to ensure all aspects have been covered
Send the final PIP to a friend, parent, teacher for a final check	School holidays	Term 2 – Term 3	
Certify the project with your teacher	Early Term 3		Ensure you have accessed the plagiarism and malpractice website in order to certify your work
Celebrate! You have achieved something phenomenal and should be extremely proud of yourself!			

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.2 Ethical implications of social research

It is imperative that you are aware of the ethical implications when you are undertaking your PIP. There are some areas in which it would not be ethical for you to conduct a PIP. It is for this reason that your teacher must approve your research area before you can begin.

You also need to consider the ethical implications of your selected research methods. An aim of the PIP is to ensure that your research is conducted openly and honestly. The Society and Culture syllabus offers guidelines you should follow when dealing with research participants:

> In practice, ethical research means that:
>
> - any prospective research participants must be fully informed about the procedures and any possible risks involved in the research, and must give their consent to participate
> - participants are not put in awkward situations or asked to talk about sensitive topics that may make them feel uncomfortable
> - the ethical researcher is open and honest with participants about the topic and scope of the project and the nature of the participation or information expected from them
> - the protection of participants' rights to confidentiality and privacy is ensured
> - the researcher anticipates any negative effects on the research participants (including the researcher), such as personal danger, police intervention, social embarrassment or harassment – the researcher needs to prevent these
> - the researcher is mindful of the special needs of any vulnerable groups, such as children
> - there is nothing covert associated with the research.
>
> NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus*, p. 21

You should highlight your awareness of ethical considerations when writing up your PIP.

> The research conducted was ethical as the names of the questionnaire participants have been kept confidential. Additionally, by catering questions used in primary research I was able to avoid offending the participants or cause discomfort which may result in inauthentic answers and therefore a misinformed project. This is exemplified through avoiding integrating sensitive phrases such as the Stolen Generation or the Assyrian Genocide into questionnaires or interviews.
>
> Angela Khamo, 2019 HSC

Abiding by these ethical considerations will not limit your research. In fact, you may well get better results. If the participants can see that you are treating them with respect, feel confident that anything they tell you will be confidential, and that you will use that information responsibly, then it is much more likely that they will answer your questions honestly, and to a greater level of depth, than if they had doubts about the process.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

A final aspect of ethical research is ensuring that when you write up your results, you do not say anything that is false or misleading. It is also important to avoid plagiarism.

4.3 Proposal

It is important to note that the Personal Interest Project is not a Legal Studies, Geography, English Extension or Community and Family studies project. The PIP needs to utilise the language of the Society and Culture syllabus, and integrate specific course concepts throughout the entirety of the work. When you are considering an appropriate research topic, there are a number of factors you need to bear in mind. These include:

- The topic needs to link to the Society and Culture syllabus.
- The topic needs to address components of your personal experience and micro world.
- The topic needs to have public knowledge, so, therefore, you must be able to find secondary research.
- The topic needs to have a **time component** that can address the continuity/change of your research area.
- The topic needs to have a cross-cultural component.

time component 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. [NESA]

The first step of the PIP process is selecting and then refining a research topic. Often, the most challenging part of the process is selecting and committing to a topic. There is no secret topic list that will get you a band 6 or a high mark, so the best topic choice is one that links to your micro world, that you have a comprehensive interest in, that you are passionate about, and that links to the Society and Culture syllabus. There are some topics that are not appropriate for HSC students because they involve the investigation of dangerous topics, unethical practices or illegal behaviours. These can include, but are not limited to: mental health, domestic violence, sexual behaviour, abortions or other issues that could be perceived as unethical, controversial or dangerous issues. Your teacher will need to agree to your research area, and their judgement regarding dangerous or unethical topics will be instrumental to your research development.

Coming up with a PIP topic

The Personal Interest Projects have been investigating societies and cultures, by numerous students, for many years. It is important to remember as you begin to select a topic that although the topic may have been touched on or researched before, nobody will approach it in the same way that you will!

When coming up with a broad research area, you may wish to begin by researching and brainstorming. Some helpful websites to get you started with selecting a research area that addresses social issues are:

- *The Guardian*
- *The Project*
- *Behind the News*
- Pinterest
- Twitter
- *The Conversation*
- Triple J *Hack*
- Vice
- TED.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Once you have spent some initial time researching social issues and events that are happening in the world, you may then consider the following questions:

- What are you interested in about society?
- What culture is your family a part of? What are some cultural values that are important to you? How have these changed or stayed the same over time?
- If you could change anything about the law or the legal system, what would it be and why?
- What is your favourite TV show? Who is represented in this and who is not?
- What are the main messages of the music that you are listening to? What does this represent with regard to wider society?

Four corners

Divide the classroom into four sections and at each section have the following set up:

- Station 1 – Newspapers
- Station 2 – Images of social movements, Instagram influencers, famous people, important issues
- Station 3 – Personal brainstorm
- Station 4 – Discussion area: discussing with peers and obtaining feedback; have some sheets of paper ready here to jot down any important pieces of information or ideas

Part A: Research

- Using your log book, create the headings below.
- At each station, make notes on ideas, topics and titles that capture your attention.
  - **Station 1 – Contemporary issues in the media (newspapers)**
    What are the main issues, ideas, world events represented?
  - **Station 2 – Inspiration of social issues**
    Write down the titles of the ones that interest you.
  - **Station 3 – Brainstorm**
    What are you interested in or passionate about? As per your previous research, what has sparked your interest?
  - **Station 4 – Discussion: discussing with peers and obtaining feedback**
    Take minutes of discussion and feedback.

Part B: Evaluate and assess

Rate your ideas to come up with your top three research areas.

Create a mind-map and link your topic to a minimum of five course concepts. In this, include some brief explanations.

Can your research area go beyond the realm of just a basic description?

In what way will your topic allow you to examine differing perspectives, evaluate continuities and changes, access secondary research or sociological theories, predict likely changes into the future or probable continuities?

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Prompts

The following prompts work best when completed as fast as possible under a time limit.

1 Write a colour in the middle of a page and then develop a mind-map of everything that pops into your head associated with that colour and from the words you then write down. (You may wish to do this with multiple colours.)
2 Write down the things that make you angry: this could be in the world, in your life or in the lives of others.
3 Write what makes you sad: this could be in the world, in your life or in the lives of others.
4 If you could change one thing in your world or your life, what would it be?
5 If you could achieve one thing in the Personal Interest Project, what would it be (besides a high mark)?

Essential aspects of the PIP

Once you have come up with a research area that you are confident can address all of the requirements of the Personal Interest Project criteria, you can take this broad idea and make it clearer and more manageable.

However, before you do this, it is important to clarify the essential aspects of the Personal Interest Project.

The role of social and cultural literacy

A characteristic of Society and Culture students is their ability to exercise social and cultural literacy. This is an important aspect of the PIP as it will demonstrate that you have adopted multiple perspectives that reveal your appreciation towards a number of different beliefs, practices or values that relate to your topic. Furthermore, exercising social and cultural literacy will ensure that you can adopt cultural relativism, and that you maintain a non-judgemental focus when analysing factors at the micro, meso and macro level of society.

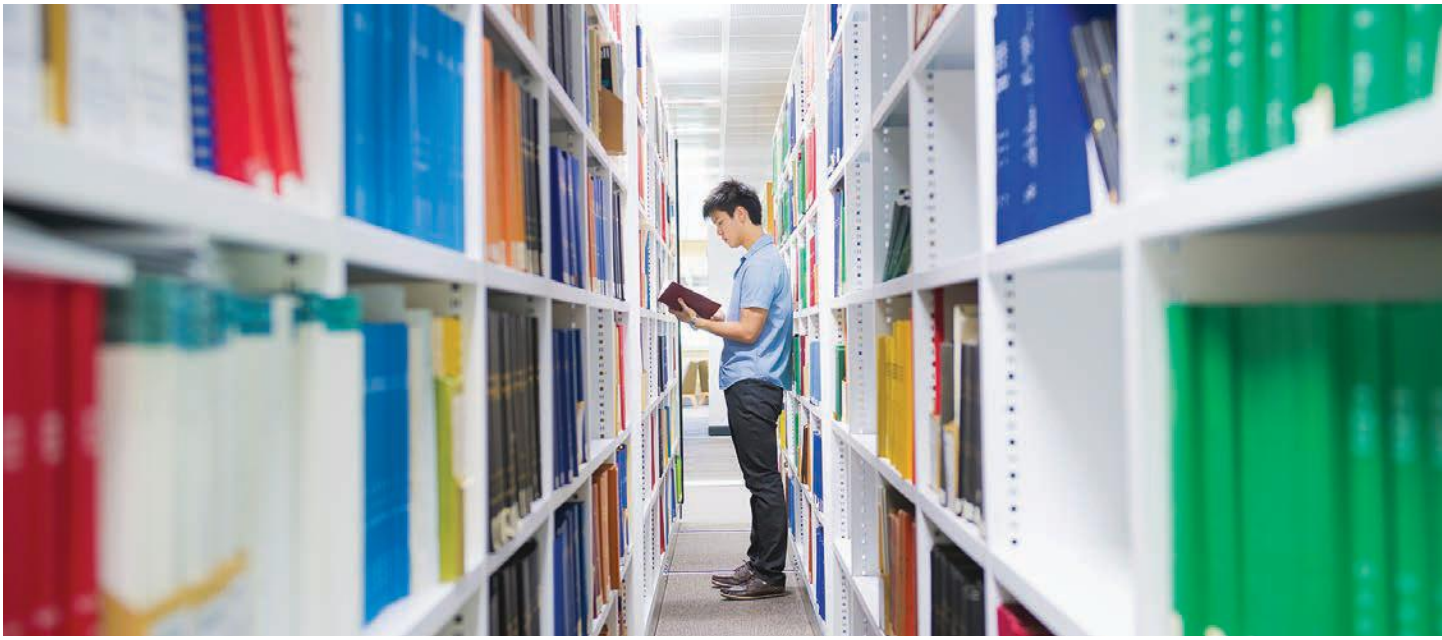


Figure 4.1 When coming up with a broad area for your PIP topic, you may wish to begin by researching.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The cross-cultural component

The cross-cultural component of the PIP encompasses a view that is different from that of the writer. The cross-cultural component challenges you to enhance your social and cultural literacy by encouraging you to adopt a new or different perspective regarding your research area. As the cross-cultural component contains a view other than your own, these could include: a different generation, gender, location, socioeconomic status, ethnicity or cultural group. However, the cross-cultural component may also be more specific to a particular topic. For example, you may be researching the extent to which social media campaigns have been effective in increasing the life chances for asylum seekers. Therefore, the cross-cultural perspective could be related to beliefs or perceptions regarding social change.

Figure 4.2 The PIP should contain a cross-cultural position that is distinct from your own.

The cross-cultural perspective needs to be explicitly justified and referred to throughout the entirety of the work. The PIPs that effectively fulfil the criteria clearly identify and justify their cross-cultural perspective for the PIP and ensure that it is integrated throughout each of the chapters. In order to ensure that you remain focused on the cross-cultural component of the PIP, it is helpful to ensure that it is clearly linked to the hypothesis and research area. Furthermore, when developing the research methods, it is important to ensure that questions link to the cross-cultural component as this will ensure that there is a range of data to analyse and engage with when interpreting the research findings.

> As a Serbian living in Australia, continuously seeing and observing the ramifications the Bosnian war has had on individuals, particularly my family, prompted me to gain a greater insight into the topic. I have been intrigued as to Serbians living in Australia's ability to continue their traditions, practices and norms in a new and westernised country so foreign to them. The large influx of Serbian refugees within Australia after the Bosnian war prompted me to make Serbian Australians the foundation of my cross-cultural perspective for my Personal Interest Project, as they lived through the Bosnian war and were directly impacted and affected by it. Hence, it made sense to make Serbian Australians my cross-cultural component, as I myself am a Serbian Australian, coming from a second generation of Serbian refugees.
>
> Tatjana Neskovic, 2018 HSC

The 'time' component of the research area

When considering the time component for your PIP, you should consider whether this will allow you to reveal substantial differences or similarities. Your chosen time component may then allow you to consider and reflect upon broader differences in generational experiences and perspectives. The time component should assist you in measuring continuities and changes from a particular point. This is helpful so that you do not feel the need to research all historical developments or ideas associated with your research area.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Once you have determined your time component, you are then able to measure continuity or change from this point.

Continuity and change

Continuity and/or change is a mandatory component of the PIP, as outlined in the NESA PIP requirements. Therefore, this means every PIP needs to include some element of:

- continuity: aspects that have remained the same or similar over time
- change: aspects that have evolved or are different in regards to the topic over time.

Determining the continuity and change component of your project may involve researching the opinions and experiences of individuals from different generations. This may then grant greater insight regarding your topic into the link between the past, current trends and probable future directions. When determining the continuity and/or change component to your PIP, you need to ensure that there is a wide range of information available to you. For example, it would be very difficult to conduct primary research in how people felt upon Australia's Federation in 1901. That is because there is no one to provide information on their experiences and feelings because they are no longer alive. A solution to this is conducting secondary research into newspaper articles or news reports that cover this. However, it may impact your ability to obtain specific primary research.

> My own identification with Assyrian culture caused me to become extremely interested in the possibility of the extinction of my own language, practices, and traditional dishes and dress. This topic was also chosen as a result of my own hypothesis that the Assyrian culture is at severe risk of assimilating into and adopting the values of westernised cultures in the future, provoking my exploration of the ramifications of social exclusion on my own life within my culture. This steered my PIP to investigate the way in which land ownership contributes to cultural continuity or extinction, with a cross-cultural perspective of First Nation Australians and Australian Assyrians.
>
> Angela Khamo, 2019 HSC

Once all of these components have been considered and worked through, you should have the information and insight required to complete a research proposal. It is at this point that your teacher can provide you with more concrete feedback and ideas on how to proceed most effectively with your research area.

Figure 4.3 Your teacher can give you ideas on how to proceed most effectively with your research area.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Example research proposal, Bethany, 2020

1 What is your research area?
In a world where social values change at the same pace as developing technological infrastructure, the complex relationships between individuals, technology and society are crucially examined in the realm of Assisted Reproductive Technologies (ARTs).

2 Explain the main idea of your topic.
The main idea of this topic focuses on the social inclusion or exclusion effectuated by Assisted Reproductive Technologies, assessing their social sustainability in overcoming infertility in women. Furthermore, I aim to investigate the social integration of ARTs as a product of the second wave feminist movement (1970s) and to contrast this, delve into third wave feminism (1990s – now).

3 Outline why you have chosen this research area.
I have always wanted to pursue research into the field of medical sociology and I have chosen this area of research to link my interest in human science and my inquisition on social paradigms.

4 How does this topic relate to your micro world?
Extending on understanding the interaction between technology and individual, as I am a user of ARTs myself, this PIP explores my micro world by relating my personal experience to secondary researched public knowledge and, primarily, other individual experiences.

5 In what way is this topic specific to the Society and Culture syllabus?
This topic stems from the syllabus point: 'the concept of socially valued resources' as ARTs are a macro technological resource that inherently create a social impact.

6 What fundamental course concepts does this research area link to?
1 Society
2 Persons
3 Time
4 Authority
5 Technologies
6 Globalisation
7 Culture
8 Environment
9 Power
10 Gender
11 Identity

7 What additional course concepts does this research area link to?
This PIP also links to: socioeconomic disparity, accessibility, human rights and social inclusion and exclusion. Using these concepts as a device for measuring the social sustainability of ARTs, I will be able to ensure that my project is sustained with concept integrity through maintaining a common and discussible theme of sustainability.

8 What is the cross-cultural component of your research area?
1 Gender
2 Culture
3 Belief
4 Class
5 Generations
6 Location
7 Ethnicity

9 Discuss how the cross-cultural component of the project links to your research area.
The cross-cultural component of this project is contrasting the experiences of Generation X (1965 to 1980) and Generation Y (1981 to 1996) individuals, investigating the potential of ARTs to be socially sustainable when they are a socially inclusive device.

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

10 What are the three or four key ideas of your research area?

1 Key idea 1: second wave feminism and the sexual liberation movement in the 1970s, foregrounding lens of social sustainability
2 Key idea 2: the endurance of pronatalist ideologies, sustaining the importance of the family unit as the cornerstone of society
3 Key idea 3: conflicting perspectives have constructed a New Social Movement (NSM), questioning the healthy endurance of values and beliefs about Assisted Reproductive Technologies
4 Key idea 4: subfertility induces experiences of pronatalism-driven social exclusion for women which is further effectuated by economic disparity across Australia

11 What is your hypothesis?

Social interactions with ARTs have been established and projected into macro Australian society in an arguably sustainable manner.

12 Explain the reasons why you made this hypothesis.

I was impacted by my positive personal experience with ARTs, assuming that they are a device for total inclusion and enhancing female freedom.

13 What research methods will you need to effectively research this topic?

1 Interviews with professionals in developing technology for my PIP, who are knowledgeable on emerging enhancement technologies.
2 Questionnaire because of the accessible format to gather quantitative information about the experiences of ARTs' consumers and public perceptions of ARTs to triangulate with statistics from secondary sources.
3 Focus group consisting of Generation X and Generation Y ART users, generating an automatic cross-generational perspective, thus showcasing change over time.
4 Secondary research as the accessible information can validate or contradict my primary research.
5 Statistical analysis to research the prevalence of ART clinics across NSW which may uncover disparities between rural and urban locations and, thus, enhance the credibility of my work.

14 How will you ethically conduct this research?

I will have to carefully consider the personal experiences of women who have engaged with ARTs as many negative and emotional experiences are often tied to this subject, thus establishing the need for specific ethical considerations. This will include being sensitive, respectful and empathetic to participants, acknowledging their boundaries and prioritising their comfort and consent over my research. I will let them know that all information will be confidential and that no communication or information will inflict damage on the individuals. I will also ensure that they have all signed a statement of informed consent form and that I will remain impartial throughout the research process.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Constructing your research proposal

With reference to your research area, answer the following questions in order to construct your research proposal.

1 What is your research area?
2 Explain the main idea of your topic.
3 Outline why you have chosen this research area.
4 How does this topic relate to your micro world?
5 In what way is this topic specific to the Society and Culture syllabus?
6 What fundamental course concepts does this research area link to?

Society	Culture
Persons	Environment
Time	Power
Authority	Gender
Technologies	Identity
Globalisation	

7 What additional course concepts does this research area link to?
8 What is the cross-cultural component of your research area?

Gender	Generations
Culture	Location
Belief	Ethnicity
Class	

9 Discuss how the cross-cultural component of the project links to your research area.
10 What are the three or four key ideas of your research area?

Key idea 1:	Key idea 2:
Key idea 3:	Key idea 4:

11 What is your hypothesis?
12 Explain the reasons why you made this hypothesis.
13 What research methods will you need to effectively research this topic?
14 How will you ethically conduct this research?

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.4 Appropriate concepts

A fundamental component of the topic that you choose is that it is related to the HSC Society and Culture course. Therefore, an important question to continually ask yourself is: How and why is what I am researching a social and cultural issue?

It is important to be familiar with all of the depth studies and their related concepts to guide your PIP topic, and ensure that the subsequent research links to the course and the specific concepts of the course. Of course, there are additional concepts that you can use to guide your PIP, but choosing specific concepts from the syllabus you are addressing ensures that your project has a sustained link to the syllabus.

Depth study concepts

Belief systems and ideologies

- commercialisation
- consumption
- ideology
- commodification
- change
- institutional power
- continuity
- conflict
- values.

> An investigation into the evolution of fat acceptance and the implications of its ideology as a deconstruction of Australia's obesity epidemic
>
> Kendall Page, 2016 HSC

Social inclusion and exclusion

- social mobility
- social class
- socioeconomic status
- life course
- 'race' and ethnicity
- social differentiation
- equality
- human rights
- prejudice and discrimination.

> **I could call Australia home.**
>
> *'An analysis of the multicultural and hybrid nature of Australia and the contradicting treatment of refugees and people seeking asylum'*
>
> Annaliese Atkins, 2019 HSC

> An investigation into the social inclusion and exclusion experienced by people with autism spectrum disorder during the rising age of ableism and the portrayal of this in contemporary media.
>
> Tayla Tacca, 2019 HSC

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Conformity and non-conformity

- deindividuation
- stereotype
- world view
- social cognition
- social cohesion
- deviance
- self-concept
- values.

> The Truth (Un)veiled
>
> Is deindividuation the new social standard against Islamic women in Australia's diverse society?
>
> Nikolina Neskovic, 2018 HSC

Popular culture

- commercialisation
- consumption
- ideology
- commodification
- change
- institutional power
- continuity
- conflict
- values.

4.5 Gathering and evaluating information through research

According to the research process, once you have decided on the topic to be researched and developed a focus question, it is time to gather information from appropriate sources. Gathering this initial information usually involves reading books, articles, journals or blogs on your research area. After you have done this, you need to design the research and select research methods that will best support finding answers to your question.

A key factor in determining the success of the PIP is ensuring that you choose the most appropriate research methods for your research area. This can be challenging as during the initial stages of the project you may still be getting your head around the topic. Therefore, it is imperative that you go back to the overall research topic and sub-questions that you have developed, in order to create a mind-map outlining what information is needed to adequately respond to these questions. While looking across this mind-map you can then develop a sequence or pattern of the different types of information that you need to effectively address your research area.

Primary or secondary

Primary research involves gathering information and data that is collected first hand by the researcher. Primary research involves going straight to the source for the information; this may include an expert on the topic or a group of people who have experience in your research area.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Secondary research involves collecting information that has been conducted by someone else. This is a very common and useful research method that allows the researcher to obtain information that has already been gathered and organised. Secondary research may be from books, articles, journals or newspapers.

Quantitative or qualitative

When considering the research methods that you will be selecting, it is important to try to choose a combination of both quantitative and qualitative research methods. Ensuring that you have a combination of both will mean that you can gather data such as percentages and statistics as well as quotes and individuals' opinions.

Quantitative data is used to quantify an issue or problem by generating numerical data that can transpire into usable statistics:

- Data is usually based on the 'quantity' and therefore, information is usually removed about the research participant.
- Usually allows for a large sample size of research participants.
- Can be impersonal in nature.
- The collection of data is generally involved with counting or tallying and is therefore represented as numbers or statistics.
- Allows the researcher to determine trends or themes in the research area.
- Information is easily constructed into graphs, tables, diagrams.
- Data can be easily comparable.

Qualitative data is exploratory in nature and is used to grasp an understanding of reasons, opinions, experiences, feelings and motivations:

- Data is usually based on the quality of information and, therefore, the researcher is heavily involved with the research participants.
- Due to the time-consuming nature of obtaining information, there is usually a smaller sample size of participants.
- The collection of data is generally represented as opinions, quotes and in-depth ideas.
- Allows the researcher to determine the 'how' or 'why' of the research area.
- Information is difficult to compare as it is generally based on personal experience or opinions.

Research methods

It is important to select research methods with the entirety of the project in mind to ensure that there is a consistent flow of ideas and information across all chapters of the PIP. This planning will also form the analysis and synthesis of data, which will ensure that it will be effectively completed once the research has been conducted.

The following is a summary of the key research methods that can be used for the PIP. However, for more detailed information and examples, please refer to Chapter 1.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Content analysis

Content analysis in the most common form is when there is counting involved, from which trends can be extrapolated. This research method can be both quantitative and qualitative in nature, as it involves the study and interpretation of written and visual materials. The most effective way to obtain useful information from content analysis is conscious and mindful sampling, tallying and recording of information or the themes of research. Content analysis can be very time-consuming and requires meticulous tallying and counting of the research area; however, when done effectively, it may contribute to valuable historical and social themes and analysis.

Focus group

A focus group allows for the in-depth discussion of issues or topics, with approximately three to eight people. This is a useful research method as it will provide direct interaction with people from whom you are obtaining research. When conducting a focus group, it is important to have pre-planned questions and strategies that can be implemented, in case the group steers away from the topic at hand. Prior to conducting the focus group, ensure that you have obtained permission to either record or video the information presented so that you can refer back to it later.

Figure 4.4 Interviews are a valuable source of anecdotal information.

Interview

Interviews may be structured (the list of questions are predetermined), semi-structured (questions are mostly structured; however, there is still room for clarification and conversations regarding the topic) or unstructured (the interview has some direction, but is not restricted to questions).

An interview is a useful research method as it provides qualitative data and insight into thoughts, opinions or experiences. The use of an interview allows the researcher to ask questions like 'how' or 'why'. Interview responses in a PIP make useful quotes or areas for debate and contradiction.

Observation

Observation involves watching and recording behaviours within a clearly defined parameter.

In this research method, the researcher is not a part of the activity and is rather a passive observer. This is an easily accessible research method to use for the PIP, once the ethics involved have been considered. This research method is quantitative in nature. This can be a time-consuming research method, but would be helpful for students who are less confident in asking questions or conducting an interview.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 4.5 Railway staff and members of the public observe a minute's silence at Queen Street Station to remember those who lost their lives and all others who were affected by the derailment at Stonehaven on 19 August 2020 in Glasgow, Scotland. The observation here could involve noting how various cultures respect and pay homage to past events.

Participant observation

A participant observation involves the researcher immersing themselves in the action being observed. Like an observation, this poses significant ethical considerations, such as: Do you inform the group that you are observing them? How will this impact upon the results if you do notify them? A participant observation will allow insight into the habits, norms and values of another group, which can yield qualitative data.

Personal reflection

Personal reflection refers to the researcher reflecting upon and evaluating their own experiences, memories, values and opinions in relation to a specific topic or issue. This is a helpful research method to use for the PIP if you have personal insight and experience in the research area. Although this research method allows for greater knowledge of personal and social identity, it is imperative that it is analysed effectively and synthesised with the implementation of secondary research.

Questionnaire

A questionnaire is a very popular research method to use for the PIP as it can be distributed to a large sample size, can utilise both open- and closed-ended questions and is time-efficient to complete and construct. If you are implementing a questionnaire, ensure that you provide information at the beginning regarding your research area and commitment to ethical considerations. It is important to note that questionnaires are impersonal, and the series of questions needs to be clear and concise, as the researcher will not be present to clarify questions the respondent may have. A strength of this method is that responders can take their time to answer questions and think about their answers. This usually means that the information provided can make for sound analysis and interpretation.

Secondary research

Secondary research is research that is not your own. This research may be obtained through books, scholarly articles, journals, government websites or documentaries.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The benefit of secondary research is that it is widely accessible and can be used to synthesise primary research throughout the PIP. Therefore, secondary research can be used to guide the direction and need for primary research at any point of the PIP journey. It is important to note that some secondary information sources may be outdated or issues and ideas involved with the research area may have expired since the work was published. Therefore, conduct a wide variety of secondary research to ensure all information is as current and factual as possible.

Statistical analysis

Statistical analysis involves collecting, classifying, describing and interpreting data that is quantitative in nature. This information generally comes from graphs or tables and can be helpful in the PIP as this method can assist in determining trends or extrapolating data. Statistical analysis is useful as it provides information that can be easily put into graphs or tables that may be referenced throughout the central material of the PIP. This method is useful as it is generally straightforward to analyse. However, it does not allow for you to obtain an in-depth understanding of the topic or identify ways to solve issues or explain social trends. Furthermore, statistics can change quickly and, therefore, it is important to note that statistics may not always be comparable.

Case study

A case study involves the collection of data related to an individual or small group through a combination of research methods. Case studies, therefore, can be used to investigate contemporary social issues through a detailed contextual analysis. When conducting a case study for the PIP, you may also need to engage with other research methods such as observation, interviews and secondary research. This research method can be general in nature; however, it is extremely helpful in depicting experiences.

Usefulness of selected research methods

With reference to your research area, complete the following table to determine the usefulness of your selected research methods.

Research method:

Description of the method	
Where it could fit into the PIP	
Strengths	
Limitations	
Characteristic of research	Quantitative Qualitative
Aspects to consider when using this method	
Ethical considerations	

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.6 Analysis and synthesis

When considering the process of analysis, synthesis and interpretation of your information, it is important to note that you should not rely on only one data source, but have multiple sources. By the time that you are up to the analysis, synthesis and interpretation of your information, it is likely that you will have multiple examples, secondary information sources and quotes as well as statistics and other data sources to access.

Analysis

Analysis of your information requires you to ask, what does this mean? Why have things occurred this way? Therefore, the analysis process requires you to examine all parts of the entirety of your work. At the analysis stage of your project, it is important to determine the connections between different issues, ideas and thoughts, in order to determine why things have resulted the way that they have. For example, your research area may involve the implications of emerging technologies on the way in which people exercise their activism. Research results may yield that there are significant differences between generations and their approach to this issue. Therefore, when analysing this information, it is important to consider why this may be. You may then discover that these results reflect different social values or ideologies regarding the importance and the use of technology or social activism.

Examples of integrating analysis

'There were varying perspectives regarding this, such as_____; this may be due to_____'

'This research implies bias as _____. This may affect my overall findings because_____'

'Primary research yielded_____; comparatively, medical reports found that_____'

Synthesis

Synthesis of your project requires you to have put together your information effectively. It is the synthesis of your ideas that will ensure that your project is clear and concise, and will make sense to somebody who does not understand the project in the same way that you do. Creating synthesis is the process of combining information from different sources and aspects of research in order to create ideas, stances or claims that are unique to your research area.

In order to do this effectively in your PIP, you may wish to consider: what does the primary research say? What does the secondary research say? How can this information work together to answer my overall research question?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

It is important to note that during the synthesis process, your different sources of information may either complement or contradict your findings. Conflicting ideas or ideologies are an organic and important part of the research process, and thus an important component in contributing to the validity of your research. Effective synthesis of ideas will demonstrate that you have established new knowledge and information, as well as ensuring that your PIP is not descriptive or narrative in nature. The ability to synthesise your research involves making connections to your cross-cultural component, time and continuity/change in order to create meaning from your research. It is through this synthesis that you will be able to interpret this information and make judgements or establish a particular stance on the topic or area under investigation. In this, you are also able to include a sophisticated discussion of your own views when compiling the research together.

For example:

Primary research:

- Participant A revealed that prior to the establishment of native title, 'our voice was unheard' as 'it was not until recently we were allowed to participate in mainstream society'.

Secondary research:

- The Constitution in 1967 included First Nations in the census.
- The *Mabo* decision in 1992 signified that Australian common law could no longer refuse to accept the native title of Aboriginal and Torres Strait Islander peoples of Australia, and that it would be unjust to 'maintain the fiction' that 1788 Australian land was *terra nullius*.

Putting it all together

It is important that your research moves from presenting merely ideas and issues that relate to your personal experience and public knowledge into the sustained synthesis of relevant ideas, issues and information. This sustained synthesis also involves ensuring that a variety of secondary research and primary research methods are integrated throughout the entirety of the PIP, rather than allocating one research method to each separate chapter.

> The Mabo decision in 1992 signified that Australian common law could no longer refuse to accept the native title of Aboriginal people and Torres Strait Islanders of Australia and that it would be unjust to 'maintain the fiction' that 1788 Australian land was *terra nullius*. Thus, this eventual legal recognition of First Nation Australians' connection to land, as well as social inclusion through the amendment of the Constitution in 1967 to include Aboriginal [and Torres Strait Islander people] in the census, has played a substantial though incomplete role in integrating First Nation Australians into contemporary society. This notion was further investigated through an interview conducted where Participant A, a First Nations person, revealed that prior to the establishment of native title, 'our voice was unheard' as 'it was not until recently we were allowed to participate in mainstream society'. This therefore exposes the dire implications of the previous lack of native title and shows the value of land ownership.
>
> Sophia Kovac, 2017 HSC

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Helpful words and phrases to synthesise your data

Although this is evident,	Then again
In comparison/contrast to this	Conversely
In spite of this	Otherwise
Nevertheless	This is contradicting
Evidently	Unlikely
It is obvious that	It is possible then
Consequently	This culminated in
This led to	This transformed
Transpiring from this	This symbolises
This encompasses	Exemplified

4.7 Referencing

A requirement of the PIP is that all work that is not your own must be referenced. This includes all statistics, ideas, quotes and information that is used from primary and secondary research. There are two main ways you can reference: in-text referencing or footnotes. Either is acceptable, but the most important aspect to this is that the work is referenced consistently throughout the entirety of the work. Further to deciding whether in-text referencing or footnoting is the most effective for your research area, you then need to decide whether you will use Harvard, Chicago, Oxford, APA or another referencing form.

Example of in-text referencing

According to the Australian Electoral Commission (2014), in 1902, when non-Indigenous women were granted the right to vote in Federal elections and the right to be elected to parliament in New South Wales, Indigenous women were still recovering from the plights of colonialism that tore through Aboriginal culture.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Example of footnoting

In 1902, when non-Indigenous women were granted the right to vote in Federal elections and the right to be elected to parliament in New South Wales, Indigenous women were still recovering from the plights of colonialism that tore through Aboriginal culture.[10]

[10] Australian Electoral Commission. (2014). Women and the Right to Vote in Australia, viewed 22 May 2017, http://www.aec.gov.au/Elections/Australian_Electoral_History/wright.htm.

Whatever approach you decide to take, you must apply it in the same way for your annotated resource list. It is also important that your primary research is referenced correctly and consistently throughout the PIP in the same way as the secondary research. You will lose marks if your work is not referenced where necessary, or if you use a mixture of different referencing styles.

Your ability to reference depicts advanced research skills, enhanced social and cultural literacy and a variety of sources that are integrated into the body of work.

Practise referencing

1 Using a university referencing handbook, decide on which form of referencing your PIP will follow.
2 Using that referencing style, provide the correct reference for the following:

Book – *Women in Leadership* by Julia Gillard
Website – https://9now.nine.com.au/a-current-affair/coronavirus-prime-minister-scott-morrison-says-restrictions-to-last-for-at-least-six-months/100bba96-8ae1-43aa-a4c4-936fc424f9dc
Online journal article – https://journals.plos.org/plosbiology/article?id=10.1371/journal.pbio.0050223

Figure 4.6 Finding reliable resources and referencing them correctly is very important to your PIP.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.8 Completing the PIP

According to the research process, once you have implemented, analysed and synthesised your research, you must present your conclusions in an appropriate format, considering the audience for the final product. One very important aspect to consider at this point is that the PIP is marked externally, and therefore there is to be no inclusion of your name, your school or the area in which you live. During the final stages of the PIP, it is crucial to ensure that your project does not have identifying factors.

The PIP has specific format requirements. These are:

- introduction
- log
- central material
- conclusion
- resource list.

However, the finished PIP also needs to include the following:

- a title/title page
- contents page
- NESA number on every page (usually top left)
- page numbers
- 1.5 spacing
- Times New Roman/Arial font.

Introduction: 500 words

This section of the PIP is, exactly as the name suggests, an introduction. It is important to note that it is not a description of things that you will do or plan to do, it is the preliminary reading of your work. Thus, you need to ensure that you write in past tense, as you are accounting for work and the implementation of research methods that have been completed.

The introduction component of the PIP needs to include the following components:

What the topic is about and why it was chosen

> This Personal Interest Project (PIP), 'Raising a fist … the same height high' is a cross-cultural study into the implications of feminism in the 21st century focusing on an Indigenous Australian cross-cultural component. The topic encompasses a range of social, economic and political issues faced by Indigenous and Non-Indigenous women alike and extends further into an exploration of the possible reactive nature of the Indigenous feminist movement, in which they use their systematically and historically hushed voices to rise and fight for themselves in a society in which it is evident that issues of discrimination such as gender and race cannot be treated as separate.
>
> Sophia Kovac, 2017 HSC

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The ways in which this project contributes to a better understanding of Society and Culture

> My chosen topic was grounded by my personal understanding of equality and discrimination through witnessing ableist behaviours such as inappropriate terminology and social exclusion experienced when I was growing up. Thus, I was inquisitive to study the implications of ableism as well as the inclusivity and preclusion of people with Autism without passing judgement, contributing to a comprehensive understanding and application of social and cultural literacy and a better understanding of Society and Culture.

Tayla Tacca, 2019 HSC

Cross-cultural component needs to be explained

> The cross-cultural component of this project focuses on refugees and asylum seekers who have migrated to Australia compared to Australian citizens, thus analysing the location of individuals. According to UNHRC an asylum seeker is an individual seeking 'international protection but whose claim for refugee status has not yet been determined'. In contrast, refugees are people who flee because of the threat of persecution and cannot return safely to their homes in the prevailing circumstances.

Annaliese Atkins, 2019 HSC

Ethical considerations

> During the execution of my primary research, there were ethical considerations that needed to be addressed. To families, the diagnosis of children with autism can be a particularly sensitive issue; therefore, I remained aware of this during the research process. To conduct ethical research, I used appropriate terminology when referring to people with ASD to acknowledge I have understanding of the importance of the person first rather than utilising terminology that implies the disability identifies with the person. I was also honest with participants about the scope of my research and ensuring their identities were kept confidential by removing their names and replacing them with 'Participant' for example, whilst ensuring their responses were used for private research purposes only.

Tayla Tacca, 2019 HSC

Link the idea of the PIP to the way in which continuity and change will be explored

> The perception of beauty among Asian individuals has undergone a process of evolutionary change, due to westernisation. Therefore, my PIP will investigate the changing trends of beauty, including cosmetic surgery, and how this has contributed to a homogeneous state. I hypothesise that the changing social and cultural values of Asian women will increase the influence of westernisation on the shift of beauty perceptions among these women. This process of westernisation will lead Asian women to believe that Western facial features are more 'beautiful', and thus more desirable.

Angela Thach, 2016 HSC

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The choice of methods should be explained and justified: need to have both qualitative and quantitative

> I employed both qualitative and quantitative research methods to establish a cohesive understanding of fat activism. I conducted case studies of three separate instances of fat activism to gain knowledge into how the ideology's values have changed from the origins of fat acceptance in 1963 to 21st-century society. A range of content analyses were undertaken to acknowledge the influence of the media in establishing stereotypes and explore the mediums utilised by advocates. Further, a questionnaire and two focus groups were conducted to focus on the implications of fat acceptance for Australian culture, which enabled me to analyse the social costs and benefits of adherence to the ideology. My understanding of the consequences of fat activism were re-evaluated through my interviews with fat activist Dr. Linda Bacon and nurse Nevenka Francis, who provided conflicting perspectives on the ideology's implications for the Australian healthcare system. The amalgamation of these research methods provided an extensive investigative foundation for an accurate judgement of the repercussions of fat activism.
>
> Kendall Page, 2016 HSC

Log: 500 words

At the commencement of your PIP journey, it is recommended that you obtain a log book where you can record important advancements of moments in research progress. If you have kept a record as you go, it will be easier to summarise it into 500 words for your final work.

The log section of your PIP is not a chronological list of things that you have completed. Rather, it is a thematic summary of the development of the final product. You are expected to outline procedures you undertook in researching the topic, rather than giving a week-by-week overview of what you completed.

Figure 4.7 A digital or physical log book will assist with noting the progression of moments of inspiration relating to your research progress.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The log should include the following aspects.

A description of the essential elements of the PIP.
For example, where did the PIP research process start and finish? Why did it happen like this?

> At the beginning of the PIP process, I grappled with a variety of topics that affected my micro world. I was very intrigued to look into social inclusion and exclusion of minority groups within Australia. My interest stems from my family's experiences of social exclusion when first migrating to Australia in June 1981 from Catalunya, Spain where they first settled in Villawood Detention Centre in South-West Sydney. This helped me to narrow down my topic ideas because as a second-generation Spanish immigrant, I have a strong cultural connection to Spain and in particular Catalunya. However, one morning when I was in the car on my way to school, I listened to a broadcast on the radio which stated that individuals within the Australian parliament wanted to amend a policy to limit the number of refugees migrating to Australia. I instantly became interested in exploring the reasons why people would make these statements, voice their opinions in such a negative and possibly damaging way. I was perplexed why a country like Australia which is a multicultural country, with 49% of Australians in 2016 being born overseas or second-generation Australian, would be striving to change its policies in a way that placed limitations on migration to Australia and that may result in poor treatment of some vulnerable groups such as refugees and asylum seekers.
>
> Annaliese Atkins, 2019 HSC

Which research methods were the most useful or which ones were not helpful? Why?

> Later, I conducted a content analysis on three different Asian fashion and beauty magazines. This was a tedious task and was at times confronting, as the images of models I analysed were not a reflection of what I knew Asian women around me to look like. However, this content analysis allowed me to understand the confronting nature of my topic. During this time, I also watched the SBS documentary 'Change my Race' which was significantly useful in supporting my understanding of cosmetic surgery.
>
> Angela Thach, 2016 HSC

Evidence of your personal learning journey

> As the final touches of all my primary and secondary research came together, my PIP began to form further cohesion. My process of research has been able to shape my own understanding of the issues present in the Asian community. My investigation process has also made me more aware of the ways in which the media presents women of influence and beauty. Therefore, my PIP has assisted my understanding of cultural beauty on a macro and micro scale, which has encouraged me to share my knowledge regarding the westernisation of beauty.
>
> Angela Thach, 2016 HSC

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Make evident any major decisions

> My initial cross-cultural perspective contrasted the implications of fat acceptance in Australia with Indonesia, as 87 million Indonesians are vulnerable to food insecurity and, therefore, obesity is considered a sign of wealth. However, through detailed secondary research into the origins of fat acceptance I discovered that there are distinct gender deviations within both the stereotypes of overweight individuals and their micro engagement with fat activism. This investigation altered my cross-cultural perspective to consider gender, which has allowed me to understand a worldview that differs from my own social and cultural context.
>
> Kendall Page, 2016 HSC

Central material: 2500–4000 words

The central material is the section of the PIP where you can demonstrate the findings of your research. It is in the central material that you can demonstrate the knowledge and understanding you have gained in regards to your research area. With this in mind, it is important that throughout the central material, you are consistently addressing and answering the question. There is no formal requirement that the PIP needs to have three chapters, but this has been the generally advised structure with regard to the word limits. However, some students prefer to use four chapters: this will depend on your research area and planning of the research. The three/four-chapter approach will allow for the exploration of a range of issues within your topic in sufficient depth, and allows for integration and structure. For this section, it is important to be familiar with the marking guidelines to ensure that your work adheres to the requirements of the task.

In order to most appropriately address the central material, depending on the number of chapters you will be including, create around three to four focus questions that you would like your primary and secondary research to answer.

You may have an umbrella or overall idea that needs to be broken down into more specific and achievable research areas.

Example

'The complex relationships between individuals, technology and society are crucially examined in the realm of Assisted Reproductive Technologies (ARTs).'

Key idea 1: Second wave feminism and the sexual liberation movement in the 1970s, foregrounding lens of social sustainability

Key idea 2: The endurance of pronatalist ideologies, sustaining the importance of the family unit as the cornerstone of society

Key idea 3: The way in which conflicting perspectives have constructed a New Social Movement (NSM), questioning the healthy endurance of values and beliefs about Assisted Reproductive Technologies

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

As demonstrated through the example, the central material is most effective when ideas are grouped together in logical and clear breakdowns of your overall research question, so that the development of your research and understanding can be exemplified. However, the cross-cultural component as well as reference to continuity and/or change must be sustained throughout the entirety of the central material.

The different chapters of the central material are best approached when they are broken down into small, achievable sections.

The following scaffold provides information as to how to approach each of the chapters in the central material:

Chapter structure

Introduction	**Introduce your idea or the sub-question for the chapter:** This part is similar to an introduction of an extended response where you clearly explain to the reader the main points or the thesis statement. For chapter number 1, it is usually recommended to begin with a definition of your main concept or idea. This section should gain the attention of the reader with something captivating or a powerful claim/stance. > Feminism is, as outlined by feminist writer Chimamanda Ngozi Adichie, the political, social and economic equality of the sexes. This definition encompasses the tangible and the intangible of the fight; emphasising the importance of equality rather than superiority. 'The job won't be over until equality permeates the air we breathe, the streets we walk and the homes we live in.'[2] Sophia Kovac, 2017 HSC
Body paragraphs	The body paragraphs are where you are answering your sub-question. Therefore, you are to analyse, synthesise and integrate your secondary and primary research and display the results in appropriate graphs, charts (quantitative) or direct quotes (qualitative). **Note: these must be labelled correctly and referenced in the body of work.** **Things to include in the body paragraphs:** 1 Begin with topic sentence outlining the key idea explored in the paragraph. 2 Include relevant secondary research, with conclusions drawn/judgements made. 3 Integrate throughout the way in which primary research assists in answering the sub-question of the chapter. 4 Compare and contrast the primary and secondary research findings. 5 Provide a judgement or perspective on what this means.

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

Concluding paragraph	In the concluding paragraph of the chapter, summarise the main points of the chapter material and then link them back to the overall research area of the PIP. You can also show the reader how this sub-research question and its results assist in answering one section of your larger/main research question, and then relate this to the next chapter. You can provide a linking sentence to the next chapter or you can end it with a rhetorical question. > Thus, fat activism has greatly evolved from 1966 to 2016 through the increasing influence of globalisation, shifting emphasis from political issues to social desires and medical myths. The process of distinguishing men and women as members of fat activism and the search for a sexual identity has formed a collective identity. Globalisation has altered traditional forms of vertical communication to encourage social inclusion within wider society. These forms of macro hierarchical structures influence the boundary between 'appropriate' and 'inappropriate' behaviours and attitudes in the micro world and lead individuals to social change. Kendall Page, 2016 HSC

It is important to note that for the central material, there is no specific recommendation on the number of research methods that are needed. However, this section is where it is important to ensure that there is an appropriate balance between quantitative and qualitative research methods. As part of the drafting process, it is helpful to highlight the secondary research in one colour and primary research in another colour to ensure there is a balance of both.

This section is in written form and may be accompanied by photographs, tables, graphs or diagrams. As mentioned, these need to be labelled and incorporated into the text through discussion.

Figure 4.8 Quantitative and qualitative research methods should be highlighted in different colours to ensure that you have incorporated both.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The participation of people with ASD in the workforce was limitedly represented by the Australian Bureau of Statistics in 2015 (ABS, 2015), recognising that only 40.8% of people living with ASD and of working age, between 15–64 years, were actively employed. Comparatively, this representation is significantly below 83.2% of people without a disability, also of working age and are employed in the labour force, according to the ABS, 2015. At a macro level, this is an emphasis of the social exclusion experienced by individuals with ASD; and this is further accentuated through the results of a questionnaire conducted, in which of the 162 participants questioned, 63% confirmed that employment is the socially valued resource that individuals with ASD are the most excluded from (Figure 3).

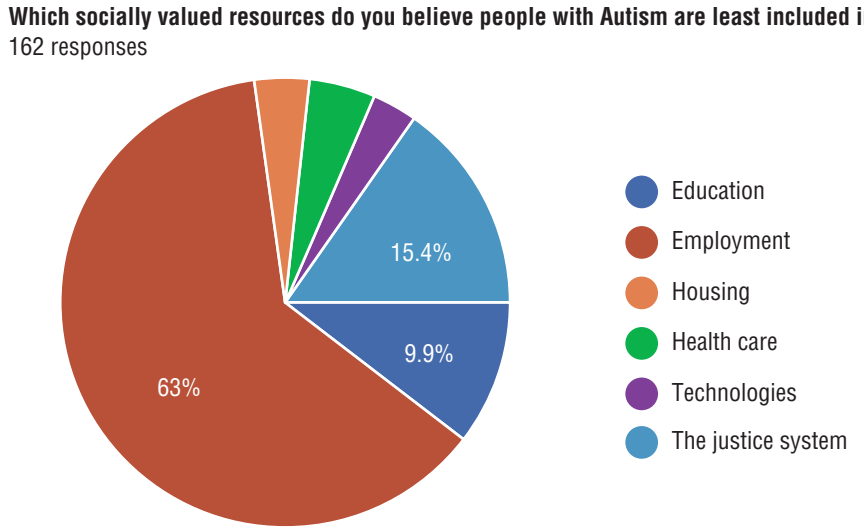


Figure 3 Questionnaire results regarding the Socially Valued Resource that individuals with ASD are least included in.

Tayla Tacca, 2019 HSC

Conclusion: 500 words

The conclusion is the section which addresses what you have learnt about yourself, society and the topic under investigation. This section must include the following components:

Demonstrate evidence of what was learnt throughout the project

This Personal Interest Project has yielded interesting results that have affirmed my hypothesis to an extent yet presented many questions. It was found throughout rigorous primary and secondary research that Indigenous women have experienced an oppression from the white man that has subsequently impacted the way they fight for their freedom; however, this is not seen for all Indigenous feminists, but mainly those who are impacted in their micro world by strong Non-Indigenous influences. This is made evident through various macro milestones including the first woman in parliament versus the first Indigenous woman in parliament that occurred a devastating 73 years apart.

Sophia Kovac, 2017 HSC

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Relate back to the introduction and the concepts that have been integrated throughout

> My research proved my original hypothesis that Australia is deemed a multicultural and hybrid society, whereas in reality it excludes certain migrant groups and therefore while multiculturalism is prominent, pluralism is not deemed necessary in all fields of society. It also revealed contributing factors that have led to the exclusion of groups which I had not considered.
>
> Annaliese Atkins, 2019 HSC

Logically follow statements, ideas or arguments from the central material

> The efforts of the Change the Date Campaign and the Assyrian Australian Association represents that both communities must still endure a great fight to ensure the prolonged continuity of their culture. The central material of this project examined the role of historical treatment of these groups as an impact on their current struggle for cultural continuity, the reality of governmental policy and organisations in support of this, as well as projections for the future to determine possible continuity or extinction. Each chapter, while examining and affirming my hypothesis that Indigenous Australian culture will experience a protracted sense of continuity, disproved my claim that Australian Assyrians are at grave danger of assimilation and eventual extinction. This was made evident through the hope and faith present amongst the Assyrian population of Australian society, and also proven through my interview with Tanya Davies which demonstrated the extent to which the Australian government funds and represents this community.
>
> Angela Khamo, 2019 HSC

Evidence of personal growth and cross-cultural insight

> This process of research has enlightened me on the issue of Western influence of beauty perceptions among women of Asian heritage. The process was often tedious and difficult. At times, my research was confronting and provocative. Nevertheless, my investigation into the changing perceptions of beauty and its impact on individuality has made me more understanding of the issues regarding beauty that surround our pluralist Australia.
>
> Angela Thach, 2016 HSC

A profound statement of the benefits of the research methods and how the research could be approached differently should it be conducted again

> The research methods I conducted were largely useful in providing a comprehensive investigative foundation for my PIP. My questionnaire was formative in establishing the implications of fat acceptance in the micro experiences of Australian citizens, and my focus group clarified the impacts of stereotypes and discrimination on an individual's self-concept. Similarly, my content analyses illustrated both contemporary fat activism and how fat activists confront the stereotypes of obese individuals. My subsequent

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> interviews with Dr. Linda Bacon and nurse Nevenka Francis formed a juxtaposition in opinions of the implications of fat activism, which helped me to understand the varied medical impacts of adherence to the ideology of fat acceptance. However, greater enhancement of quantitative statistics would have been beneficial to identify change within fat activism.
>
> Kendall Page, 2016 HSC

Annotated resource list

The annotated resource list is the acknowledgement and reflection of the primary and secondary resources that have been used in the central material.

The list

The resource list will encompass a list of books, journal articles, newspaper articles, documentaries and websites. It will also include primary research such as people interviewed, content analysis and focus group information. Compiling an annotated resource list is a compulsory component of your PIP, and helpful for your research because it ensures that you can demonstrate social and cultural literacy and critical thinking regarding your research area.

The annotations

The research annotations will assist you to gain an informed perspective on what is being said about your topic by someone else. The annotations are not a description of the sources that you used. Rather, you should comment on the level of bias and the reliability of the sources. These comments will then allow you to make an overall assessment of the validity of the source. It is important to note that all primary and secondary sources contain bias and, therefore, you cannot say that a source has no bias.

Annotation

When conducting your research throughout the entirety of the PIP journey, adopt and commit to scaffolding your research findings by following this table:

Author/s Date	Title of the source	Link/access	Usefulness	Bias	Reliability	Validity

You could practise using this tool by annotating the following student extracts to determine the usefulness, bias, reliability and validity of the source.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Example

Author/s Date	Title of the source	Link/access	Usefulness	Bias	Reliability	Validity
Surname of the person who created the source Date it was created	Title of the source used and the date published	URL/ journal article link Book publishing company	What did the source contribute to your PIP?	What was the bias evident in the source?	In what way has bias affected reliability? Who created the source? Is the source academically sound?	What is the overall judgement of the source? In what way does this source contribute to a credible PIP?
Assyrian International News Agency Date: 2019	The Assyrian Genocide	http://www.aina.org/genocide100.html	This source is a media release from the Assyrian International News Agency which provides insight into the atrocities which occurred during the Assyrian Genocide. This was highly useful to this project as it displayed a lack of recognition of Assyrians as this genocide has been neglected by various governments, as well as the fact that this has also enabled the gradual assimilation of Assyrians into Western culture through the mass murder which took place.	The source contains bias towards Assyrians as demonstrated by the preference towards the impact lack of recognition towards Assyrians has had on their life, as written by someone whose family was impacted by the genocide.	The reliability of this source may be compromised as this organisation is privately funded and does not publish scholarly articles; however, it has been cited by well-known news outlets including *The New York Times* in which the information presented is trustworthy.	Mostly, the information presented in this source is valid as it affirms the argument of the second chapter of this project through asserting the assimilation of Assyrian culture due to this lack of recognition of the culture, which was beneficial to the cross-cultural comparison with Aboriginal and Torres Strait Islander people who are actively recognised in contemporary society.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Australian Human Rights Commission. (2017). Close the Gap: Indigenous Health Campaign, viewed 22 May 2017, https://www.humanrights.gov.au/ourwork/aboriginal-and-torres-strait-islander-social-justice/projects/close-gap-indigenoushealth#who

The Australian Human Rights Commission provides great access to statistics and information on Aboriginal and Torres Strait Islander health and access to 'Closing the Gap' reports; it also provides information into the origins and specific goals of the 'Close the Gap' campaign. This resource was incredibly useful, and contributed greatly to not just an understanding of 'Close the Gap' but its implementation in my PIP. This source was used as secondary research in this PIP and can be counted as reliable as it is from a government-ordained body. Despite this nature, there is possible bias involved due to the organisation's purpose, human rights, as they are likely very passionate about their cause.

Sophia Kovac, 2017 HSC

Participant Observation Refugee simulation:

A participant observation was conducted at Cumberland council NSW by refugees and asylum seekers who had undergone the experience of migration to Australia. This program was a refugee simulation named 'refugee camp in my neighbourhood' with its main aims to develop greater understanding and support for refugees in Australian and create a greater sense of connection and empowerment for individuals involved in the project. This was significantly useful as it allowed me to gain an insight into different societal perspectives, barriers and social exclusion faced through their process of seeking asylum to Australia. Additionally, it allowed me to ask further questions and experience similar feelings of what people within these circumstances felt, through a life-like experience. This was reliable as the program was conducted by refugees whom told their own experiences and the information based on statistics and factual information. Additionally, information provided through this research process was validated by secondary sources.

Annaliese Atkins, 2019 HSC

'Nurse Nevenka Francis Interview.' 2016. Interview. (Conducted 23/01/19).

My interview with nurse Nevenka Francis was comprised of 10 questions on the implications of obesity for an individual and Australia's healthcare system, alongside her thoughts on the social costs and benefits of fat activism. The data obtained from this interview is highly reliable, as nurse Nevenka Francis is a medical professional and has had direct contact with the Australian healthcare system through her work at Liverpool Hospital. However, a subsequent interview with a health professional that specialises in obesity could've further validated her perspective. This interview was highly useful in aiding my understanding of the social costs of fat acceptance both on individuals and the healthcare system, as bariatric equipment is expensive to incorporate into hospitals. Further, her perspective provided a conflicting viewpoint to Dr Linda Bacon, which allowed me to juxtapose the two opinions. This primary data was directly integrated into the first chapter of my PIP to explain the health costs of obesity on an individual, and the third chapter to explore the costs fat acceptance could have on Australia's healthcare system.

Kendall Page, 2016 HSC

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.9 Interview with past Society and Culture student, who obtained a High Distinction PIP

Interview with Sophia Kovac, 2017 HSC

Explain your research area

My research area was feminism in the 21st century and its implications on Indigenous women in Australia. I looked at how feminism has manifested from its first wave with the Suffragettes to become the third wave that we see now. My study was phased into three chapters that roughly equated to past, present and future. First, I explored what feminism looked like historically and how it looks now in the 21st century. Using data from my own questionnaires and definitions and work from current academics I came to understand that feminism looks vastly different for Indigenous and non-Indigenous women; the non-Indigenous women were making leaps and bounds while Indigenous women were chasing to catch up. In my second chapter I delved into the social climate in Australia currently and researched how Australia's politicians were working to ensure Indigenous women are reaching the same milestones as Western women are. In my third chapter I looked at how this new information could culminate into a future for Indigenous women that sees them empowered in the same way as Western women. Ultimately, I found that in order for this to happen their voices need to be heard and they need to fight for their own version of empowerment rather than the 21st century feminism that attempts to fight for them.

Figure 4.9 Sophia Kovac sat the HSC in 2017 and received a High Distinction for her PIP.

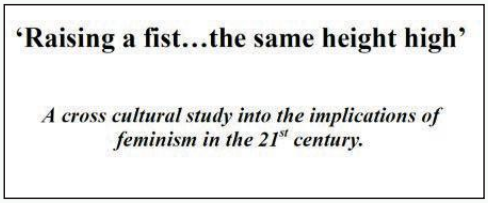


Figure 4.10 Sophia's PIP was called 'Raising a fist … the same height high.'

Which research methods were the most useful?

I found that each of my different research methods provided a unique and important perspective to my research. However, my broad-reaching questionnaire was incredibly useful as it provided a large amount of data that I was able to extrapolate and present in each of my chapters. The second most useful for almost an opposite reason was my overt non-participant observation whereby I spent some time in an Indigenous community. It was here I got to observe exactly how the Western idea of feminism clashed with the practices in their community. This provided me with a small pool of data but one that was

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

pertinent to exploring the implications of feminism on the Indigenous community. Arguably, some of my most valuable research came from secondary research, reading and listening to Indigenous academics and women.

What was your cross-cultural? Why?

My cross-cultural was Indigenous Australians, specifically women. I chose this cross-cultural as it is pertinent to my life as a non-Indigenous woman and directly affected my macro, meso and micro spheres. I found it interesting to explore a cross-cultural that was so close to my experience yet also so opposite.

Describe any defining moments in your PIP journey.

15 May 2017 is a day I will never forget. A few months since embarking on research for chapter 2 of my PIP, which included writing to politicians, I received a letter from Prime Minister at the time Malcolm Turnbull. He answered the questions I asked in my letter to him and gave me insight into his commitments as a Prime Minister to empowering Indigenous women. I also was lucky enough to interview Minister for Women Tanya Davies, who provided the same insight into the government's efforts. This letter helped me out of a small bout of writer's block I was going through and really pulled together my research.

What were some challenges that you faced and how did you overcome them?

I did struggle with writer's block and some bumps along the road to presenting my final PIP. Halfway through the process I struggled to write cohesively and bring my ideas together. To overcome this, I went back to basics and began to pour myself into secondary research. Every time I felt I could not get my ideas clearly on the page I stepped back and slowed down the process. By doing this, I gained perspectives I hadn't previously considered and was able to see holes in my research that once filled, would allow me to bring my ideas together.

Any advice to other Society and Culture students?

The PIP is an extremely challenging and sometimes overwhelming experience but one that was incredibly rewarding for me. My advice is to take your time and start small. Build your research before you attempt to write the bulk of your chapters and it becomes much easier to create a cohesive and complete project. I imagine my PIP as a puzzle that began with my introduction and was completed by my conclusion. By undertaking most of my research and having a deep understanding of my topic before I began to write, the pieces of the puzzle fell into place where they were needed and allowed me to create my final work. In the same way, where there was information missing it became clear, which allowed me to see where I might need more information or to conduct further research.

Most importantly, lean on the people who are there to support you. I could not have completed my PIP without the guidance of my teacher and the support of those around me. You have all the tools within yourself to undertake this and open your world to so much new information.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Frequently asked questions about the PIP

1 Can I go over or under the word limit?

There is generally significant stress induced from the word count of the PIP, with reference to going over and under the word count. It is important to remember that an aspect of the criteria states that you need to 'demonstrate thorough and sustained synthesis of relevant ideas, issues and information relating personal experience and public knowledge'. This aspect of the criteria is very difficult to complete without adhering to the set word count. Although some tasks may have a rule of 10% over or under, this does not apply to the PIP. Therefore, the word count of the PIP should be followed as closely as possible.

2 Does my PIP have to have pictures and tables?

The marking criteria state that it is a requirement to

> present a clear, coherent and well-structured Personal Interest Project that demonstrates highly effective communication, incorporating accurate and appropriate language and where applicable, photographs, tables and diagrams.

Therefore, in order to access the top-mark range, it is suggested that tables and diagrams are included throughout the central material of the work. This may even involve converting information from a 'Google Form' into a pie or bar graph as a way to communicate information in a different manner.

3 Do I need to have an appendix?

According to NESA, an appendix is not a requirement of the PIP. This means that if they are submitted, they are not marked. Therefore, there is no need to include one, as it is also potentially a lot of work to collate that will ultimately not be marked. If there is any part of the research process or findings that you want to include in the PIP, this should be done in the central material. For example, if you want to illustrate the way in which a content analysis was conducted, this could be done in the central material by including a copy of the table and making reference to this in the body of the text.

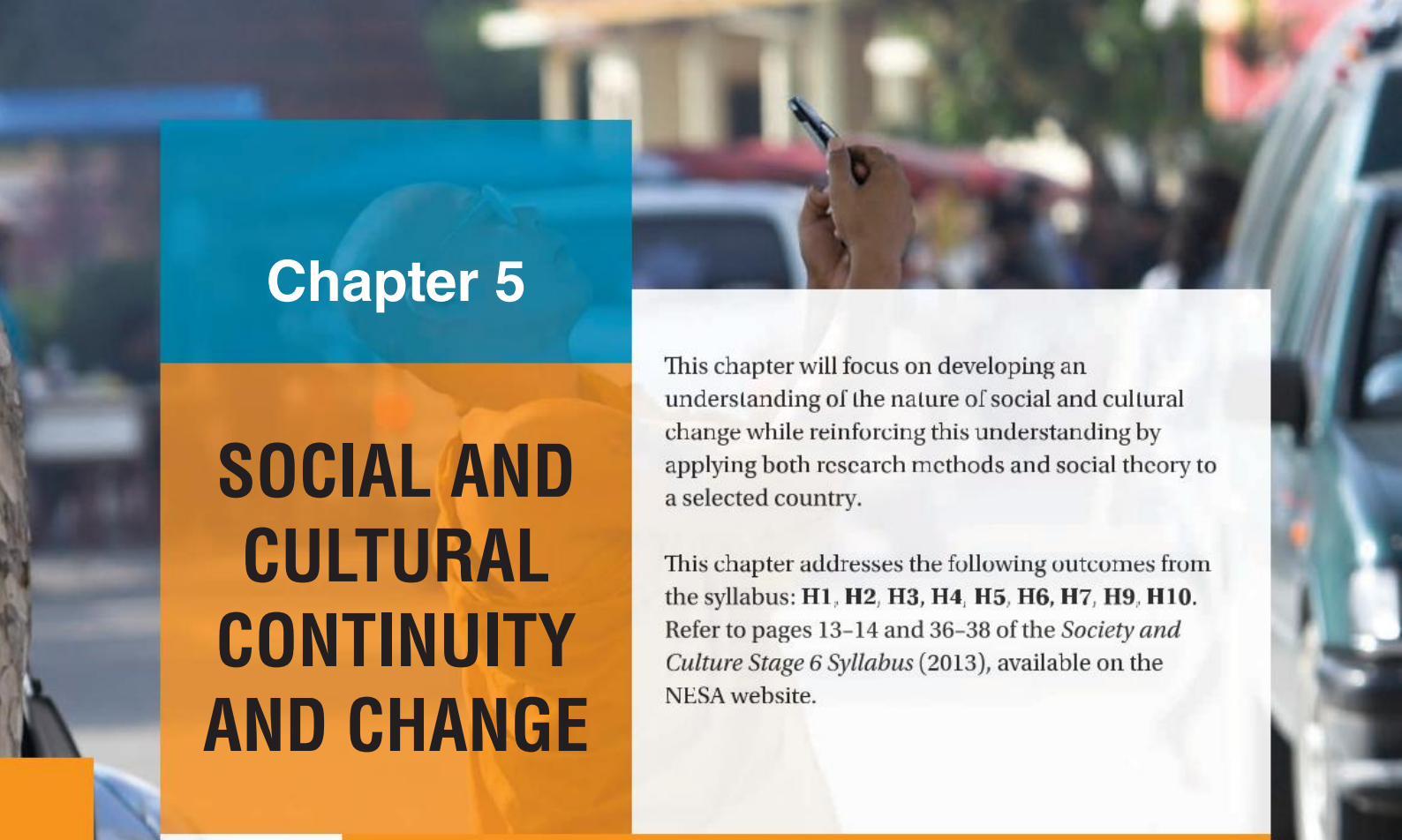
4 If I don't finish all components of the PIP, can my teacher still certify my project?

The simple answer to this is yes. Obviously, your mark will be impacted as you have not fulfilled all of the criteria of the project, but as long as you have some evidence of original thought and work, your teacher is able to certify and submit your work.

5 Do my headings have to be Times New Roman or Arial?

No, your headings can be in a different font and, if appropriate, a different colour to your body of work.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Chapter 5

SOCIAL AND CULTURAL CONTINUITY AND CHANGE

This chapter will focus on developing an understanding of the nature of social and cultural change while reinforcing this understanding by applying both research methods and social theory to a selected country.

This chapter addresses the following outcomes from the syllabus: **H1**, **H2**, **H3**, **H4**, **H5**, **H6**, **H7**, **H9**, **H10**. Refer to pages 13–14 and 36–38 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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 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 and updates cultural life.
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. Sustainability implies deliberate, responsible and proactive decision-making from the local to the global level about a more equitable distribution of the resources and the minimisation of the negative impact of the humans on the planet.
tradition	The body of 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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF SOCIAL AND CULTURAL CONTINUITY AND CHANGE

Understanding social change and its causes continues to be one of the central questions or 'problems' within the discipline of sociology. At its most basic, social change can be understood to be long-term differences in behaviour, cultural values, institutions and attitudes. It is not fleeting, nor is it a trend. Parallel to the inevitability of change, social continuities help maintain stability and order, both of which are important in ensuring that citizens remain confident in their society.

Video 5.1
Preparing for the HSC: Social and cultural continuity and change

Early theories of social change came about as a result of a number of major revolutions: the French Revolution, the American Revolution and the Industrial Revolution, all events facilitating major changes that would come to characterise modern society. While early theories sought to establish a basic understanding of the structure of change, they have inevitably given way to more complex models. Sociologists have recently come to question the inevitability of change and whether all change is progress. Considering this, many have come to acknowledge that change may in fact be destructive, and that despite the copious amounts of theory and research, it might not be possible to completely explain or predict change.

Social and cultural research methods

Social and cultural research methods are an important part of Society and Culture, but will not be explicitly addressed in this chapter. While you will engage with a number of methods throughout this core topic, for a more detailed explanation of each, please refer to Chapter 1: The social and cultural world or Chapter 4: Personal Interest Project.

5.1 The nature of continuity and change

Change is a complex process

The study of change examines variations in social and cultural systems, and how these variations lead to measurable alterations in the way that society operates. While this seems simple enough, understanding what actually drives change and what the implications of these changes are, is actually quite complex.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

One aspect we might consider is the idea that change is hard to measure because rarely does it produce one effect. Further to this, all societies change, and are characterised by change. However, when change does occur it is usually so incremental that it is difficult to measure. In examining social change, sociologists consider the:

- rate of change
- processes (agents and causes)
- directions (impacts and implications).

Another complexity arising from the study of change is that our perception of change is often different than the actual change. This is especially apparent when looking at changes to groups impacted by long-standing macro-level social inequalities. For example, the gender pay gap between females and males has not changed as much as many people may think, despite the creation of equal pay legislation in Australia in 1969. As people 'see' more women in the workforce, there is an assumption that the wage gap must be closing. But although there are more women employed, much of this work is casual or part-time. This means that the disparity in the wage gap continues, as these women are not able to access the positions or salaries afforded to men working full-time. This example of the perception versus actual change highlights another issue: one change may facilitate or limit another. These discrepancies show the difficulty in explaining change, in recognising an enduring change and in understanding the complexity of change.

Berry's model of acculturation (2010)

Globalisation has led to increased contact between cultures, and when foreigners find themselves in a new country or among a different cultural group, no two people will react exactly the same. Instead, the way each person adapts will vary based on their values. This can significantly impact both their interactions within their new culture and their own sense of personal identity.

According to John Berry, Professor Emeritus of Psychology at Queen's University, Canada, acculturation is the process of cultural and psychological change that results when individuals move between cultures. When we move between cultures, no cultural group remains unchanged; this goes for the original inhabitants as well as those coming into the group. Furthermore, the nature of the contact relationship is shaped by the intentions of those coming into the group: some make contact for the purposes of domination, war or other hostile reasons, while others seek mutual respect or benefit.

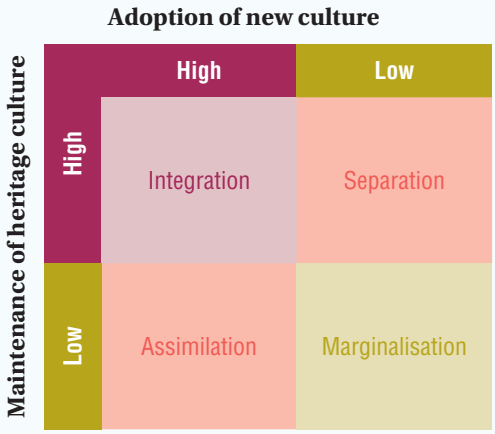


Figure 5.1 Berry's model uses four concepts: integration (engaging with both the original and the new culture), assimilation (leaving the old culture for the new), separation (retaining the old culture and resisting the new) and marginalisation (engaging with neither culture).

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

At the individual level, there are a number of psychological changes someone might go through as they work to adapt to a new culture. These changes range from simple behavioural shifts such as a person altering how they speak, to more problematic changes such as developing **acculturative stress**. Kerstin Lueck and Machelle Wilson, at the University of California, Berkeley, expanded on Berry's model by examining why such stress might be formed. They found that people who were bilingual and could speak the language of their new setting were less likely to develop acculturative stress. Factors such as prejudice, xenophobia, harassment or threats most often contributed to higher levels of acculturative stress.

acculturative stress The psychological and social difficulties that accompany the acculturation process

Activity 5.1

1 Think about a time you have had to adjust to a new environment – perhaps to a new neighbourhood, starting a new school or simply joining a new social group. **Identify** some behavioural changes you made as you acculturated to this new environment. **Deduce** whether you experienced any acculturative stress.

2 Considering one contemporary issue, research and **outline**:
- origins of the issue
- purpose
- perceived change
- actual change
- outcome.

3 With regards to your contemporary issue, **discuss** the extent to which change has been a complex process.

unilinear Change over time in one direction, usually from simple to more sophisticated

bureaucratisation A government's ability to create and enforce fixed rules in society, while promoting order as a macro-level social institution

'Evolutionary' change

In the late 19th century, Charles Darwin published his theories on evolution, the origin of species and 'survival of the fittest'. Early sociologists began adapting these evolutionary ideas to help explain progress and social change.

Evolutionary change, as applied to societies, is based on the assumption that over time societies slowly improve on themselves and gradually experience broad social change. Furthermore, this change is typically perceived as **unilinear**, from 'primitive' to 'advanced'. As evolutionary changes take place, societies often grow in size and their parts differentiate, leading to both specialisation and interdependence.

Within a society, evolutionary changes may begin to develop from the micro to macro levels. This is supported by examples such as environmentalism, and the social impact of ageing populations. Conversely, change may also be driven from the macro to micro level of society, as is seen in **bureaucratisation**. Technological innovation is often a key determinant of social change.

Contemporary society now acknowledges that not all evolutionary change is progress. When considering such change, it is important to understand that change occurs across societies in different ways and at different rates.

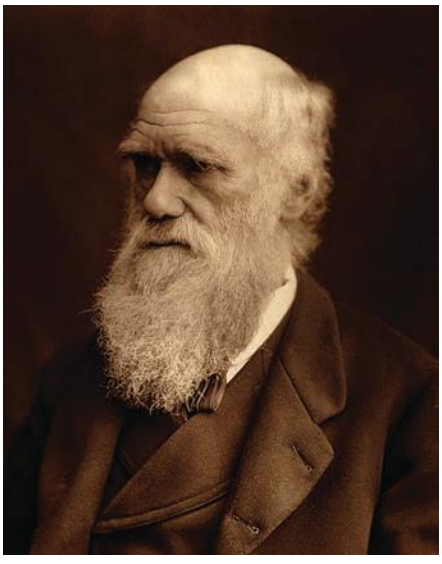


Figure 5.2 Charles Darwin, a naturalist who is considered the founder of the theory of evolution

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

'Transformative' change

Transformative change is often faster-moving than evolutionary change, and involves a significant break with the past, sometimes heralding the transformation of society as a whole. Transformative change often grows from long-term social discontent. This may be based on economic, racial or political inequalities, and can become heightened when conventional methods of protest (boycott, petitions, etc.) have been exhausted. When this happens, a social movement is formed that can become the basis for long-term, lasting change. When members of a society come together and engage in collective action, they are aiming to alter macro-level institutional norms as well as core behaviours.

Although faster than evolutionary change, transformative change is not always instantaneous. For many movements it can be difficult to determine the permanency and irreversibility of change as it emerges. This issue of permanency is due in part to the fact that transformative change requires a redefinition of values, norms and relations – all of which tend to be deeply embedded within a society. However, for true transformative change to occur, it must be profound, permanent and irreversible.

Psychologist Roxane de la Sablonnière, from the University of Montreal, has based her research on the challenges people face when exposed to profound social change. She outlines four distinct characteristics that define transformative change:

tradition The body of 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. [NESA]

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. [NESA]

Table 5.1 The four characteristics of transformative change

Characteristic	Definition
1 The pace of change	The speed at which the transformative event impacts society.
2 Rupture in the social structure	Macro-level change resulting from a break with **tradition**. Leads to a reconstruction of key social institutions.
3 Rupture in the normative structure	Micro-level change resulting from a break with tradition. Core behaviours must be modified to achieve long-lasting collective goals.
4 Threat to cultural identity	Redefinition of traditional **beliefs** and values in line with goals of transformative change. Occurs at the micro, meso and macro levels of society and often significantly challenges personal and social identity.

Due to the difficulty in assessing the permanence of contemporary examples of transformative change, it can be easier to understand this concept through historical movements:

- **enfranchisement (right to vote) movements:** a well-known, and widespread, example was women's suffrage, which advocated for women's right to vote and the inclusion of women in parliament. It gained momentum in the 19th century and happened simultaneously across the Western world.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **socio-political movements:** examples include the breakdown of the communist system in Eastern Europe and the Soviet Union, as well as the Chinese Cultural Revolution, both of which significantly impacted all levels of society as an example of shifting political powers and ideologies.
- **rapid modernisation:** one example is Đổi Mới, a Vietnamese economic program created in 1986 to integrate capitalist ideals into the communist country. Causing a significant shift in ideals, it ultimately led to economic recovery on a macro level, supported by entrepreneurial spirit on a micro level.

Resistance to change

Often both challenging and frightening, change is unavoidable. Resistance to change is a way to fight back against the impacts and implications of change for individuals and groups within society. Resistance to change also demonstrates the complexity of change – that changes that are beneficial for some, can be perceived as a threat by others – and can be waged across the micro, meso and macro levels of society. Resistance to change can occur for a number of reasons, some of which are:

- **values and beliefs:** for example, protests in NSW surrounding proposed changes to abortion laws
- **cultural ethnocentrism:** a belief that long-standing, macro-level tradition and ideologies are the 'ideal'; these may be related to race, gender or religion
- **vested interest:** for example, loss of income
- **the pace of innovation:** for example, fear of the impact of changing technologies.

In some instances, resistance to change may be ascribed to a phenomenon known as 'cultural lag'. This term, coined by American sociologist William Ogburn in 1922, refers to the time during which traditional aspects of society are 'catching up' with shifting social norms and other cultural advances. A contemporary example of cultural lag is the continued debate over the use of human embryonic stem cells. While we have the necessary technology to turn stem cells into neurons, ethical guidelines have not yet been developed to create cultural consensus on their use.

Black Lives Matter

An example of the potential for transformative change can be seen in the escalation of the Black Lives Matter movement in mid-2020. Founded in 2013, Black Lives Matter is a global organisation whose mission is to 'eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes'.

On 25 May 2020, in Minneapolis, Minnesota, George Floyd, a Black resident of the area, was arrested for allegedly using counterfeit money. He was detained by three officers, one of whom pinned Floyd to the ground using his knee on his neck for eight minutes and 46 seconds. This was filmed by a number of bystanders. Floyd lost consciousness, and then died, with the officer still kneeling on his neck. His death ignited a national call for change within the Black Lives Matter movement, and resulted in weeks of protest, civil unrest and sit-ins.

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

Figure 5.3 Protesters sit at an intersection in West Hollywood during a demonstration following the death of George Floyd.

This demonstrated the potential for transformative change, as within only a few short weeks change had already become evident. This included:

- Confederate statues were removed in Richmond in Virginia, Montgomery and Mobile in Alabama, Louisville in Kentucky, as well as a statue of a slave trader in Bristol in England.
- Reddit co-founder Alexis Ohanian resigned to have his position on the board filled by a Black candidate, and pledged $1 million to Colin Kaepernick's Know Your Rights Camp.
- Senators Elizabeth Warren and Jeff Merkley proposed creating a national database for police misconduct.
- Minneapolis Board of Education (School Board) voted to end its $1 million school security contract with the Minneapolis Police Department.
- The creation of Breonna's Law banned the use of 'no-knock warrants' in Louisiana.
- New York Mayor Bill de Blasio pledged to redirect funding from the city Police Department to youth social programs.
- The New York state legislature is passing a number of proposed laws that include removing a clause that shielded the past disciplinary records of police under investigation for excessive force.

While the outcome of the Black Lives Matter movement in conjunction with the death of George Floyd is yet unknown, it has undoubtedly laid the groundwork for long-term, permanent change. However, the real challenge will be whether this will alter longstanding institutionalised racism within the United States, and challenge the subconscious bias and inherent racism that African Americans face daily.

Review 5.1

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** the main differences between evolutionary change and transformational change.
2 **Discuss** why the Black Lives Matter movement may represent an example of transformational change.
3 In your own words, **explain** the meaning of cultural lag.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 5.2

1 While social movements have the ability to trigger transformative change, their predicted outcome is often the topic of debate as people disagree on the speed of change and the underlying causes of change.
   a Considering a range of contemporary social issues, **identify** one issue that might be considered transformative by some and evolutionary by others.
   b **Explain** why this is a point of debate.
   c How would you classify this contemporary issue: transformative or evolutionary? **Justify** your response.
   d Share with a partner – do you both agree?
2 **Discuss** the role of power and authority in social and cultural continuity and change.
3 Using a range of newspaper headlines, as well as comments and news content, record contemporary instances of resistance to change.

Source	Heading/commenter content	Issue	Outline reasoning behind resistance

4 Considering one of the examples of resistance to change above, **describe** the extent to which this resistance has been effective in slowing and/or stopping change.

5.2 The influence of continuity and change on the development of society

Micro level

In attempting to understand the influence of social change at this level, it is also important to consider the role that social continuities have in maintaining order. While change is a continual process, individuals in the micro levels of society need social continuity to maintain their cultural identity, cultural transmissions and customs. Indeed, despite the change happening around them, there are many micro-level institutions that resist change in order to ensure predictability and order at this level of society. One might argue that many of these institutions are antiquated or have lost cultural significance, but it can also be argued that these traditions are central to the development of one's personal and social identity. Furthermore, those in the micro level may feel that stability and predictability at this level allow the individual to feel more in control of contemporary and future situations. One example of an institution that has been the subject of resistance

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

to change is the traditional definition of a family being based on the marriage of a heterosexual couple. There are also more complex social traditions such as the caste system in India, which, despite being outlawed in 1950, is still a reason for social stratification and discrimination today.

However, change is inevitable, and the impact of change at the micro level will depend on the context of each individual and/or family situation to determine the extent to which they will embrace change. At the micro level, social change can alter family structures, influence peer interactions and create different gender roles and expectations. The Stages of Change Model (1983), developed by American psychologists James Prochaska and Carlo DiClemente, explains how change is cyclical at the micro level. This is due to the fact that, as previously stated, the ability of an individual or family group to adapt to change will vary depending on their specific experience. The Stages of Change Model is made up of five steps:

1 **Precontemplation:** individual is unaware or fails to acknowledge problems that drive change. Individuals are generally not interested in changing their behaviour.
2 **Contemplation:** the individual becomes more aware and is considering changing their behaviour.
3 **Preparation:** occurs when the individual is ready to change their behaviour and makes plans to do so.
4 **Action:** characterised by an increase in coping with behavioural and/or social change; the individual begins to engage in change activities.
5 **Maintenance:** actions to reinforce the change help to establish the new behaviour into the individual's lifestyle and norms.

Figure 5.4 Degrowth poster from degrowth.info. This movement connects people and groups who are engaged in transforming societies 'to ensure environmental justice and a good life for all'.

Meso level

At the meso level, change is driven by community groups, who may be mobilised from below at the micro level, and/or from above at the macro level. A 2018 study by Jakomijn van Wijk, a Dutch researcher in institutional change, highlights the importance of 'interactive spaces' for community groups to meet, and thus embrace and facilitate change. Interactive spaces can include trade fairs, conventions, green spaces or central districts such as those used by the Occupy Movement. These spaces are crucial for instilling long-term change by social movements, as they facilitate face-to-face encounters and promote relationship building and associational ties. These newly built relationships then create a wider net to identify future opportunities and potential recruits, all while working to facilitate discussion on a macro level. The example of Black Lives Matter we looked at previously showed how widespread

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

protests have paved the way for macro-level changes associated with identifying those guilty of police brutality, and changing funding structures for police departments around the United States. Additionally, groups like Student Strike for Climate Change (SS4C) in Australia, and the international degrowth movement, have helped to increase social consciousness in relation to climate change and conspicuous consumption.

Macro level

Social continuity on the macro level is important due to the fact that if society lacked stable leadership, and was constantly experiencing significant change, chaos and **conflict** would ensue. Therefore, social continuities are important as they give people a sense of confidence and predictability in how their macro-level institutions will function. Some examples of social continuities at the macro level include government institutions and religion.

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. [NESA]

On a macro level, change leads to permanent alterations in previously established social norms and traditions. Often, change at this level is driven by those inhabiting the micro and meso levels of society, and is not just the product of top-down decision-making. Furthermore, the evolution of social expectation and what is a socially accepted value can lead to macro-level changes quite organically. At other times, however, protest movements or new leadership is needed. The decriminalisation of abortion in NSW (2019) and the Australian legalisation of same-sex marriage (2017) are two examples that show how the evolution of social values, coupled with political agitation, can lead to macro-level changes in society.

Figure 5.5 Activists show their support for decriminalising abortion in NSW at a rally at Parliament House, Sydney on 20 August 2019.

5

Review 5.2

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** why society needs continuity.
2 Considering the micro, meso and macro levels of change, **describe** which level is most effective in initiating change.
3 **Assess** how continuity and change have contributed to the development of society.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.3 The impact of modernisation and westernisation

westernisation A social process where the values, customs and practices of Western industrial capitalism are adopted to form the basis of cultural change. [NESA]

The impacts of modernisation and **westernisation** can be seen around the world.

Modernisation

Modernisation is the progression of society over time from pre-industrial to industrial, and is traditionally linked to the specific changes brought about by the Industrial Revolution of the 18th century in Britain and its colonies, Europe and the United States. Industrialisation led to a number of profound social, political and cultural changes, including increased urbanisation which resulted in rising levels of literacy, education, wealth and social mobility. Technological innovation and a shift to **rationalism** meant that cultural values began to move away from tradition, and instead promoted individualism. In addition to this, education became based on scientific rationality and norms, as opposed to traditional models. Modern institutions were assigned with specific tasks in a social system that developed a division of labour, and because of this, people had increased access to social and political mobility.

rationalism In Western philosophy, the view that regards reason as the chief source and test of knowledge

In order to benefit from this increased access to social and political mobility, a person's economic position and relationships became the key to establishing social position and class membership. Who you know, what you do and what you can provide were central to a person's ability to promote themselves through the rankings.

Modernisation brought about political change as well, with the process of democratisation. With shifting social status, access to wealth and increased levels of education, these changes were reflected in the political sphere as individuals were given the right to vote. Most often associated with **capitalist** societies arising from industrialisation, democratisation enabled citizens to take a more active role in politics by allowing their voices to be heard.

capitalism An economic system characterised by free markets and the absence of government intervention in the economy

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. [NESA]

Another change that arose from modernisation was an increased **secularisation** of society: the reduction in influence of the church. However, this does not mean that religion has been 'driven out' altogether. While its central role in society has changed, it is an important continuity. Many people still rely on it for instilling values and providing moral guidance. One of the best examples of a fully modernised nation that is still deeply religious is the United States. While modernisation has brought about a greater separation of the church and state, it has left many religious practices in place, and may even stimulate new ones.

General features of modernisation are:

1. Societies become more heterogeneous (diverse): as skills become specialised and populations increase, those within society do not know one another as well, resulting in a weakening of social bonds and a decreased sense of community.
2. Loss of traditional ways of thinking: societies begin to abandon old ways of thinking that have become less relevant or acceptable. This also weakens traditions that provide society with a sense of identity.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3 Growth of individual autonomy: individuals become freer to think for themselves and behave in new ways. While for some this is good, for others it will lead to an increase in deviance due to a weakening of social norms. Émile Durkheim (1858–1917), a French social scientist known as the 'father of sociology', noted that for society to modernise, we must accept that those within it will deviate from the norm.

Westernisation

Westernisation is the global dissemination of values most commonly associated with the nations of the West (such as Europe, the UK, North America), which, historically, were the first countries to industrialise. Therefore, to become modern was to become Western. As societies began to modernise, practices related to religion and culture began to change. Over time, this process was accelerated by globalisation as intergovernmental agreements, trade and tourism all helped rapidly spread culture.

Figure 5.6 A Bedouin woman from Salalah, Sultanate of Oman, is photographed drinking a Sprite. This image shows a traditional group incorporating aspects of Western culture.

In the West there is a tendency towards an ethnocentric view, which implies that Western societies are the 'best' societies. However, in many societies, westernisation is not viewed favourably. For some, Western practices, values, diet, fashion, technology and language (especially English), as well as the arrival of mega transnationals like Coca-Cola and McDonald's, signal an end to their own unique cultural beliefs and traditions.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Has westernisation occurred in Rwanda?

Rwanda is a small country in Africa. Its westernisation slowly began in the late 19th century when it became a German colony. One of the inherent problems with the term 'westernisation' is that it implies that Western society is the ideal that all others should aspire to, promoting an ethnocentric view that implies societies that are not Western are backwards. To answer the question 'Has westernisation occurred in Rwanda?', one has to examine the impacts and legacy of the country's complicated colonial and political history.

From 1894, Rwanda was a German colony, part of German East Africa. After World War I it functioned under a Belgian Trusteeship on behalf of the League of Nations, and later the United Nations, until 1962. Therefore, like many colonised nations, Rwanda was not given a choice as to whether or not they wanted to westernise. As stated by Nigerian writer Chigozie Obioma:

> 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.
>
> Chigozie Obioma, 'Africa has been failed by westernisation. It must cast off its subservience', *The Guardian*, 13 November 2017

However, within Rwanda, several characteristics, when examined alongside traditional definitions, point to the fact that westernisation has not fully occurred:

- Continuing to modernise – embroiled by ethnic tensions following the end of the Belgian Trusteeship, Rwanda has not industrialised to the point where it meets Western standards. Furthermore, following the 1994 genocide, a mass slaughter of members of the minority Tutsi ethnic group by the Hutu majority, much of the country's efforts have been put into redefining ethnic relations and establishing political stability.
- Lack of infrastructure – Rwanda has no rail system, so much of its produce and trade goods are moved on road by small, local companies. As a landlocked country, it has waterways, but no ocean ports.
- Not democratised – while it is argued by some that Rwanda has a democratic system, Rwanda is dominated by one political party: the Rwanda Patriotic Front (RPF). While other parties are allowed and are represented in parliament, it is widely known that they have no real chance of gaining power.
- Authoritarian – Paul Kagame was elected as vice president following the 1994 genocide, and quickly established himself as leader in Rwanda. He was elected president in 2000. In 2003 a new constitution was adopted and the first multiparty elections were held. Presidents were only allowed to serve two seven-year terms. However, a constitutional amendment adopted in 2015 allowed Kagame to seek additional terms. Therefore, barring any significant political opposition, he can continue in his presidency until 2034.

It can be argued that Rwanda has not been westernised. While aspects of its economy and governance post-genocide have incorporated some of the characteristics one might associate with westernisation – adoption of new traditions, the infiltration and influence of transnational corporations, education – resistance to influence across the micro, meso and macro levels has slowed westernisation.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 5.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Outline** three characteristics of modernisation.
2 In your own words, **define** the term westernisation.
3 **Explain** why it is true (historically at least) that for a society to become modern is for it to also become westernised.
4 **State** four reasons why Rwanda should not, or not yet, be considered westernised.

Activity 5.3

With a partner, search for six articles (in total) that refer to modernisation and/or westernisation. They do not need to be in reference to your specific country study.

1 Use the table below to help you **analyse** this content.
   a Record the number of times each term appears in your article. You may also wish to add other terms significant to your own articles.
   b Each time you tally a term, consider whether the tone attached to the term is positive, negative or neutral. Note this in the table as well.
   c Calculate the number of times positive, negative or neutral examples are used based on the number of times the term is used in the article and express this in numerical terms (e.g., 10/15, 67%).

Term	Number of times it appears in your article	Positive example/ tone	Negative example/tone	Neutral and/or no example or tone	Calculation
Western(isation)					
Tradition(al)					
Culture					
Idea(l)s					
Modern(ity) and/ or (isation)					
Technology					
Values					
Identity					

2 How were modernisation and westernisation typically addressed across your articles? **Outline** the overarching trend.
3 Based on the above, **assess** how society views westernisation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.4 Theories of social change

Over time, a number of social change theories have been developed to help explain why and how change occurs within society. Some of these theories have developed from contemporary grievances or scientific discoveries, while others have been developed as a response to existing theories. In developing social theory, theorists base their ideas on observations and facts, and then from this, develop a hypothesis and make predictions. The application of social theories allows us to explore a range of situations from a number of different perspectives, while also enabling the researcher to better understand why these changes occur and how they impact society as a whole.

Structural change in society

Structural change refers to changes that occur across both social and political institutions. Often, these changes are impacted by globalisation, modernisation and westernisation. While structural change can bring about dramatic change in society, as a process, social change is without beginning or end, and is continuously impacting our way of life. Structural change impacts the economy and social and political institutions (i.e., policies, processes and procedures) and may also establish a new context for individual and group behaviour. Some examples of structural changes within society are:

- **democratisation** – reorganising administrative systems and increasing political participation
- **demographic shifts** – ageing populations, including Baby Boomers in Western societies and Japan
- **strengthening civil society** – building community relationships across various sectors like women's groups, trade unions, churches and activist groups
- **political inclusion and power-sharing** – allowing groups in previously unequal power relationships the opportunity to participate in decision-making processes that affect them; such as the integration of Aboriginal and Torres Strait Islander peoples' customary laws into Australian law.

Figure 5.7 Ageing populations are an example of a demographic shift.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Processes and agents of social change

As a way to analyse potential positive and negative future changes, a number of social theories have been developed to try to explain the processes and agents of social change. You may find the acronym **PESTLE** helpful as you try to categorise the numerous causes of social change.

Table 5.2 Using PESTLE to categorise social change

	Process of change	Examples
P	Political	Democratisation World order Disease control and international borders
E	Economic	Capitalism e-commerce Consumerism
S	Sociological	Ageing populations Westernisation Immigration Education
T	Technological	Facial recognition Social credit Cyberterrorism
L	Legal	Data protection Equal access to the law Access to employment
E	Environmental	Climate change **Sustainability** Scarcity

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. Sustainability implies deliberate, responsible and proactive decision-making from the local to the global level about a more equitable distribution of the resources and the minimisation of the negative impact of the humans on the planet. [NESA]

Directions of change

Theories of social change often assume that the course of change is not random, but is instead, to a certain degree, based on a pattern. Traditionally, social change was based on three ideas: decline, cyclical change and progress. However, over time theorists found it increasingly difficult to determine the difference between decline and progress, as this distinction was based on their own norms and values, instead of scientific findings. Therefore, patterns of social change are instead assumed to be cyclical, one-directional or a combination of both.

- **Cyclical change:** Societies are part of a predictable and repetitive cycle of change. Examples of this can be seen in the perpetuation of the business cycle in capitalism, as well as recurring waves of economic growth and recession. They can also be seen socially. In his 12-volume *A Study of History* (1934–61), British historian Arnold Toynbee looked at the birth, growth, flourishing, decline and death of civilisations as long-term cyclical patterns.
- **Linear change:** This type of change continues more or less in the same direction, is cumulative and most often implies that there has been a measurable growth or increase – for example, in population density,

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

levels of production or the size of an organisation. The simplest type of one-directional change is linear, which occurs when the degree of social change is constant over time.

- **Dialectic change:** Often both cyclical and linear changes can be observed at the same time. This occurs because short-term changes tend to be cyclical, while long-term change is linear.

Review 5.4

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** why theories of social change have been developed.
2 **Describe** what is meant by a structural change in society, and list two examples of structural change.
3 **Outline** the three patterns of social change that contemporary social theorists use to describe the direction of change, instead of 'decline' or 'progress'.

Activity 5.4

1 Refer to Table 5.2 and **identify** at least one extra example for each process of change.
2 **Investigate** one contemporary movement, such as Black Lives Matter (#BLM), Student Strike for Climate Change (SS4C) or another movement of your choice.
   a **Create** a timeline of progression for this movement.
   b **Outline** the development of the movement using one direction of change.

5.5 Key features of social theories

In their attempts to explain social change, sociologists often use a range of social theories while examining historical data to better understand current changes and movements. Considering both pre-modern and post-modern theories, the following theories will be examined: conflict, evolutionary, functionalist and interactionist.

Figure 5.8 Community attitudes towards same-sex marriage is an example of a social change.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Conflict theory

This is a macro theory developed by Karl Marx (1818–1883). It states that society will eventually reach a point where its own organisation (inequalities) will create a barrier to further economic growth, and at that point conflict will bring about revolutionary transformation.

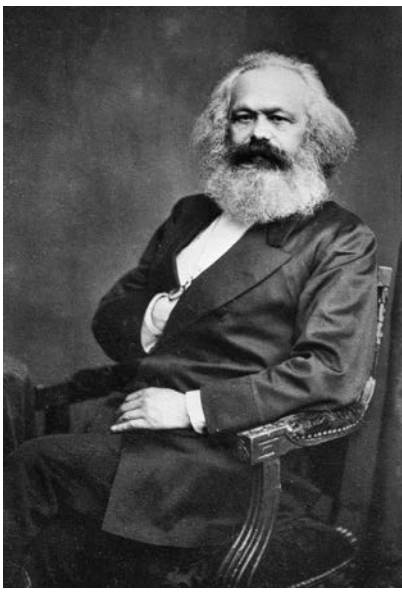


Figure 5.9 Karl Marx, who developed conflict theory

Features

Conflict theory assumes that society is in competition for limited resources and thus the different social classes must compete for social, material and political resources such as food, housing, employment, education and leisure time. However, control of society rests with a small number of powerful groups, which Marx called the *bourgeoisie*, and it is only when the interests of these groups change that society changes. Furthermore, the bourgeoisie maintain control of the proletariat (the working class) and the general social order through socialisation, education and ideology.

In addition to this, conflict theory assumes that when the struggle for power reaches a crisis point, the working class will overthrow the ruling class. For Marx, conflict in society is the primary means for change, and these conflicts (class antagonisms) appear consistently throughout history during times of social revolution.

Today, conflict theory has broadened the notion of conflict to move beyond class structures to also encompass personal morality, religious beliefs, gender and age.

Criticism

Critics of conflict theory point to the fact that it downplays inherent unity in society and takes a predominantly negative view of society as one filled with conflicts, tension and coercion. It also fails to address the impact of technological change and only focuses on change, and not social stability – indeed, while societies might be in a constant state of change, these are largely incremental and not revolutionary. Finally, conflict theory does not acknowledge that social change is possible without violence and often attributes positive aspects of society, like global aid programs, to processes designed to control the masses.

Notable theorists:	Karl Marx, Max Weber, Friedrich Engels, Ludwig Gumplowicz, Gaetano Mosca
Further reading:	*Reading: Conflict Theory and Society* (n.d.), retrieved from https://courses.lumenlearning.com/alamo-sociology/chapter/reading-conflict-theory
	Scott, J. & Marshall, G. (2009), *A Dictionary of Sociology*, Oxford University Press, pp. 119–20

Activity 5.5

Discuss how feminism as a movement can be explained using the conflict theory.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

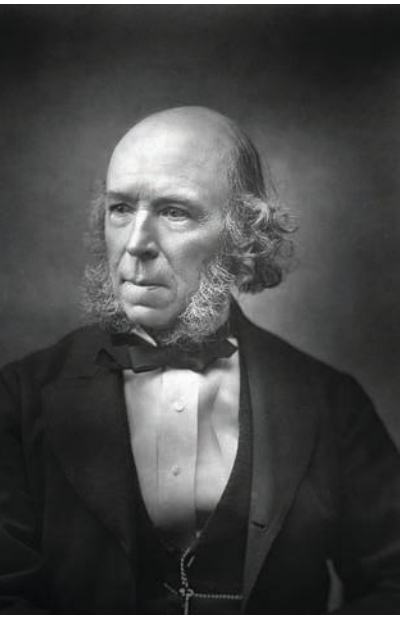


Figure 5.10 Herbert Spencer, an early proponent of evolutionary theory

Evolutionary theory

This is a macro-level theory, based on the assumption that all human societies continually develop from simple to complex, and that all change is progress.

Features

Evolutionary theorists believe that society moves in specific, linear directions, continually progressing to higher and higher levels, and from simple to more complex social structures. As a result, it is assumed that contemporary cultural attitudes and behaviours are more advanced than those of earlier societies. Auguste Comte (1798–1857) and Herbert Spencer (1820–1903), early proponents of evolutionary theory, developed the notion of unilinear evolution, wherein all societies progress through the same stages of evolution. These include:

- hunting and gathering – simple, nomadic, division of labour based on gender
- agricultural – subsistence living, but food supplies are more secure
- industrial – complex, capitalist, mass production
- post-industrial – rising importance of information technology and the service sector.

This perspective was further developed by later social evolutionists such as Gerhard Lenski, Jr (1924–2015), an American sociologist, who is known for introducing the ecological-evolutionary theory. The ecological-evolutionary theory has been described as a theory of social stratification. It observes that change is often multilinear rather than unilinear, can occur in several ways and does not inevitably lead in the same direction.

Criticism

Critics of evolutionary theory point to the fact that it assumes that all societies will follow the same path, and only describes social change rather than explaining why and how it occurs. Additionally, it is ethnocentric as it labels all primitive societies as inferior to post-industrial societies and assumes that all change is progressing towards a more Western model.

Notable theorists:	Auguste Comte, Herbert Spencer, Gerhard Lenski, Jr
Further reading:	Barnett, B. (2004), 'Introduction: The Life, Career, and Social Thought of Gerhard Lenski: Scholar, Teacher, Mentor, Leader', *Sociological Theory*, Vol. 22 (2), June, pp. 163–93. www.jstor.org/stable/3648940
	Dietz, T., Burns, T.R. & Buttel, F.H. (1990), 'Evolutionary theory in sociology: An examination of current thinking', *Sociological Forum*, 5, pp. 155–71. https://doi.org/10.1007/BF01112590
	Scott, J. & Marshall, G. (2009), *A Dictionary of Sociology*, Oxford University Press, pp. 233–4

Activity 5.6

Use the evolutionary theory to **explain** why same-sex marriage was legalised in Australia in 2017.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Functionalist theory (structural functionalism)

This macro-level theory was developed by French sociologist Émile Durkheim (1858–1917). He believed that society was a complex system whose parts work together to promote solidarity and stability. Indeed, the main focus of functionalism is on social structures that shape society and their function.

Figure 5.11 Émile Durkheim, who proposed the theory of functionalism

Features

Functionalism assumes that there is a general agreement about what is 'good' for society and that people are cooperative in working towards this shared interest. In doing so, societies develop from simple to more complex and interdependent. As society becomes more complex, new differentiated institutions must be integrated into society to take the place of less complex structures. In addition to this, functionalists believe that:

- It is important to address society as a whole in terms of its constituent elements, namely: norms, customs, traditions and institutions.
- Social processes have intended consequences (manifest functions) and unintended consequences (latent functions). Undesirable consequences are called dysfunctions.
- The social theory must emphasise what maintains society, not what changes it.

Talcott Parsons (1902–1979), an American sociologist, saw functionalism as a representation of society in its natural state: stable and balanced. However, significant social events such as union strikes create undesirable imbalances that need adjustment, a change that could only come through consensus, thus showing general agreement for the good of society. Another common analogy by Herbert Spencer presents the various elements of a society as a set of 'organs' working together to keep the 'body' of society functioning. When one 'organ' gives out, another one must rise and take its place.

Criticism

Critics of functionalism point to the fact that the theory only attempts to account for slow institutional change and cannot explain rapid upheaval and social unrest. Furthermore, it emphasises stability rather than explaining social change, assumes all change is progress and does not acknowledge the role of individuals in achieving social change.

Notable theorists:	Émile Durkheim, Talcott Parsons, Herbert Spencer, Robert Merton
Further reading:	Lumen Learning: Sociology (2020), *Reading: Structural-Functional Theory*. Retrieved 30 December 2020, from https://courses.lumenlearning.com/alamo-sociology/chapter/functionalism

Activity 5.7

Using the analogy of the human body and the interdependence of the body's organs, **explain** the theory of functionalism as applied to a society.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Interactionist theory (symbolic interactionism)

Interactionism is a micro-level theory, developed by George Mead (1863–1931). It focuses on relationships among individuals within a society. Mead argued that people's selves are social products and that individuals create their own realities and perspectives of the world based on patterns of interactions; people attach meaning to interactions and this is how they make sense of the world.

Features

Interactionist theory attempts to analyse the meaning of everyday life through (participant) observation, and from these observations to develop an understanding of the underlying forms of human interaction. Within interactionist theory there are four main themes:

- Humans are the only 'symbol manipulating' animals. It is through this that they are able to transmit culture and complex history.
- The social world is dynamic and the outcome of social encounters is always unstable. Thus, this theory is not rigid, but relies on 'streams of activity' to outline the many possible outcomes of our daily interactions.
- Humans are not solitary, they are always connected to others.
- Interactionists are looking to create an outline of 'generic social processes' by looking beneath common symbols and processes within interactions.

Considering this, people play many different roles during social interactions. Depending on how we interpret the interaction, it may come across as seemingly scripted or improvised. Herbert Blumer (1900–1987), an avid interpreter of George Mead, elaborated on Mead's work to develop symbolic interactionism, and in doing so outlined that:

- humans interact with things based on meanings ascribed to those things
- the ascribed meanings of things come from our interactions with others and society
- the meanings of things are interpreted by a person when dealing with things in specific circumstances.

Another notable theorist, Charles Cooley (1864–1929), noted that the most basic unit of analysis is the self, and in explaining this coined the term 'looking glass self'. He explains that we often imagine how we appear to others and in doing so we also imagine the judgement of that appearance. Thus, we develop our 'self' through the judgements of others.

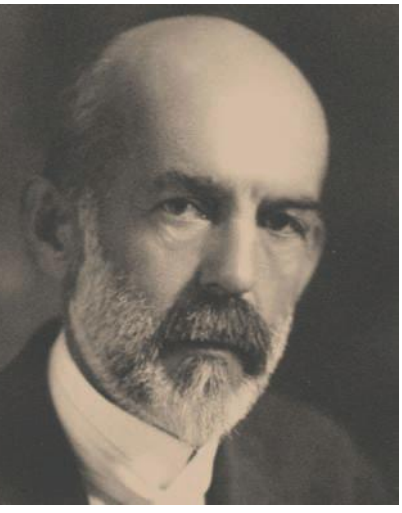


Figure 5.12 Charles Cooley, a proponent of interactionist theory

Criticism

Critics of interactionist theory note that it neglects the importance of social forces, history and institutions on individual interactions. Additionally, it has a narrow focus on the individual that cannot explain changes to society at the macro level, and it is not one theory but a framework for many theories of human interaction.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Notable theorists:	George Mead, Herbert Blumer, Charles Cooley, William Thomas
Further reading:	Lumen Learning: Sociology, *Reading: Symbolic Interactionist Theory* (n.d.), retrieved from https://courses.lumenlearning.com/alamo-sociology/chapter/reading-symbolic-interactionist-theory
	Scott, J. & Marshall, G. (2009), *A Dictionary of Sociology*, Oxford University Press, pp. 750–2
	'Theories of Socialization', *Boundless Sociology*. (n.d.), retrieved from https://courses.lumenlearning.com/boundless-sociology/chapter/theories-of-socialization/#:~:text=The

Activity 5.8

Explain poverty using the interactionist theory.

Review 5.5

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 For each of the social theories listed: (i) **summarise** the key features of the theory in a few sentences, (ii) **identify** one key thinker associated with the theory, and (iii) **describe** one of the drawbacks of the theory:
   a conflict theory
   b evolutionary theory
   c functionalist theory
   d interactionist theory

Figure 5.13 Cooley used the term 'looking glass self' to explain that we imagine how we appear to others, and how people may judge us.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: RWANDA

Rwanda is a small landlocked country in sub-Saharan Africa. Traditionally a nation existing under its own leadership structure and social organisation, the contemporary history of Rwanda has been marred by simmering ethnic tensions, civil war and institutionalised discrimination. This culminated in 1994 with the 'Rwandan genocide', which took place over the course of approximately 100 days. The number of people killed during the genocide is debated, but some estimate that members of the Hutu majority ethnic group murdered as many as 800 000 members of the Tutsi minority group, along with many moderate Hutu. However, in the years since, Rwanda has focused on developing policies aimed at reconstruction and ethnic reconciliation. Within this background, the changing status of women in society and progressive macro-level policies make Rwanda a fascinating study of the impacts of continuity and change.

Figure 5.14 Rwanda is a small landlocked country in sub-Saharan Africa.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.6 The nature of traditional society and culture

To fully examine the nature of continuity and change in Rwanda, it is important to first understand the history of the region and the impact that long-standing ethnic tensions and conflict have had on recent changes to power and authority.

Early history

The area was originally settled by three groups, the Hutu, Twa and Tutsi. In the 17th century, a small kingdom emerged in the central region of what would become Rwanda. The Kingdom of Rwanda was ruled by a Mwami (King) from the Tutsi minority group, who was served by the elite – cattle chiefs, land chiefs and military chiefs, most of whom were also Tutsi.

While the kingdom was patriarchal, women in society held power as the bearers of traditional culture. Furthermore, the queen mothers, kings' sisters, princesses and several kings' wives could exercise direct political power on the men of their own courts, and indirect power on the king and his courts. In this, within the macro institution of the royal court, women held considerable political influence. At a micro level, it was their job to socialise children according to expected gender roles, and impart knowledge of important traditional practices, norms and values. Therefore, due to this strong sense of tradition, Rwanda established its borders based on shared cultures, as well as through conquest and military campaigns.

Figure 5.15 Rwanda is traditionally known as the land of a thousand hills.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Colonial period

From 1894 to 1918, Rwanda was part of German East Africa, a colonial prize in the conquest of Africa. The Germans supported the authority of the Mwami in exchange for recognition of their administration of the country. They therefore left traditional systems intact, while at the same time transforming them.

With the end of World War I and the establishment of the League of Nations, Belgium was mandated as the new administering authority of Rwanda. This became a trusteeship, which lasted until 1962. However, policies put in place during this time aggravated ethnic issues, causing deep cultural divisions in the country.

The Belgian administration took advantage of both previous and existing cultural divisions between the Tutsi and Hutu in order to promote Belgian authority, in turn ridding the country of traditional leaders who did not support **evangelisation**. By creating this division between the two groups, the Belgians gained influence and protected their interests, while challenging the common pride of the Hutu and Tutsi in being Rwandan. After undermining the traditional power of the Mwami, the Belgians first promoted the Hutu to civic administrative positions, and then the Tutsi. From this, political and religious agendas became intertwined to generate a continuation of **empowerment** for some, and the exclusion from power for others. In the late 1920s, under a racialised administrative policy known as the Mortehan Reform, the Belgians began recruiting officials only from the Tutsi. As a result, the Hutu saw themselves excluded from the country's affairs, a move that created significant resentment of the Tutsi authorities.

evangelisation To convert or seek to convert (someone) to Christianity

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. [NESA]

phrenology An antiquated pseudo-science that rose to prominence in the 1930s alongside eugenics; involves the study of the formation of the skull to determine mental faculties and character traits

Furthermore, the Belgians used **phrenology** to classify the Tutsi as racially superior and more 'European,' while the Hutu were 'blacker,' 'more African' and therefore, inferior. Coinciding with this, Belgium began to create an indigenous elite in the form of *évolués*: men who were educated in colonial schools, resided in urban centres, held a 'civic merit card' and generally worked in the colonial bureaucracy. Female promotion during this period was manifested through the establishment of *foyers sociaux* (social homes) where missionaries taught the wives of Rwandan *évolués* how to sew, clean and cook according to European standards. *Foyers sociaux* were praised as a strategy to improve the life conditions of women and girls. However, female promotion went hand in hand with social control. Within this system men were at the service of the colonial power and supported their families with their work, while females confined themselves to the household and reproductive spheres.

Activity 5.9

Investigate how colonisation impacted traditional cultural groups in Africa. You may want to organise your research according to social and cultural impacts.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Republic

Political tensions increased along ethnic lines. In 1959, 18 months before the end of Belgian trusteeship, a social revolution would set the scene for the country to transition to independence. Full political power was now in the hands of the Hutu, under the leadership of Rwanda's interim President Dominique Mbonyumutwa. An election was held soon after, on 26 October 1961: the new President, Grégoire Kayibanda, was from the Parmehutu political party (Party of the Hutu Emancipation Movement).

By 1964, at least 150 000 Tutsi had fled to live in exile in neighbouring countries. In 1973, regional tensions between the north and the centre of the country led to the overthrow of Kayibanda, and Major General Juvénal Habyarimana, also a Hutu, took over. Ethnic tensions calmed during his rule, but in 1979 the exiled Tutsi formed a political refugee organisation, the Rwandan Alliance for National Unity (RANU), and began negotiating for a peaceful return to Rwanda. However, in 1987, with the continued refusal of the Habyarimana government to grant a peaceful right of return, RANU renamed itself the Rwandese Patriotic Front (RPF), and became increasingly militaristic. On 1 October 1990, the RPF launched an invasion from Uganda aimed at ending the rule of Habyarimana. The invasion was repelled, but in reaction a new wave of anti-Tutsi ethnic hatred spread. This included the publication of the 'Hutu Ten Commandments' by an extreme anti-Tutsi newspaper in December 1990, and the establishment of the Interahamwe (Hutu Power) extremist group. Rwanda was also going through democratisation and structural adjustment at the time, which created further instability.

The Rwandan genocide

Following a number of victories on the military, political and diplomatic fronts, the RPF forced the Habyarimana government to the negotiation table – angering the Interahamwe and their followers – with a number of agreements that would have resulted in the return of all refugees and power-sharing. However, on 6 April 1994, while returning from peace negotiations in Dar Es Salaam, Tanzania, the plane carrying Habyarimana was shot down over Kigali, killing everyone on board. While responsibility for the attack has never been determined, with both RPF and Hutu extremists being blamed, this act was the catalyst that ignited simmering ethnic tensions.

In the 100 days that followed, the Rwandan genocide was carried out. This event mobilised soldiers, police, militia and many in the Hutu population in general. Estimates of the death toll vary, with some saying 600 000 Tutsi were murdered, while others say it was upwards of 800 000. Numerous Hutu were also killed.

The genocide would have ongoing effects on Rwanda as a country.

Figure 5.16 People hold candles during a 2019 commemoration marking 25 years since the genocide.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Aftermath of the genocide

1994	Hutu militias and refugees escape advancing RPF forces by fleeing to Zaire (now the Democratic Republic of the Congo) and other neighbouring countries.
1996–2003	Rwanda invades Zaire and becomes involved in the Congo Wars.
2000 March	Rwandan President Pasteur Bizimungu, a Hutu, resigns.
2000 April	Ministers and members of parliament (not an open election) elect Vice-President Paul Kagame, a Tutsi, as Rwanda's new president.
2001 October	Voting to elect members of traditional 'gacaca' courts begins as the government starts to pilot 'third jurisdiction' options to clear the backlog of 1994 genocide cases. (The first gacaca trials begin in 2005.)
2001 December	New flag and national anthem unveiled.
2003	Voters back a draft constitution. Kagame wins the first general presidential elections since the 1994 genocide.
2005 July	Government begins release of thousands who confessed to involvement in the genocide. Rwanda's 12 prefectures replaced by five provinces.
2009 November	Rwanda admitted to the Commonwealth of Nations.
2015 April	The International Criminal Tribunal for Rwanda holds its last hearings. Sixty-one individuals were convicted in connection with the genocide.
2017 August	President Kagame re-elected with 98.8% of the vote in polls denounced as unfair by independent observers. Rwanda becomes the country with the highest representation of women in a national parliament (61.3%).

Figure 5.17 Key events since the genocide

5

Review 5.6

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms:
   a colonisation
   b empowerment
2 **Identify** three developments or events occurring between 1961 (independence) and the genocide in 1994 that demonstrate the increasing tension between Hutu and Tutsi.

Activity 5.10

1 Using both the text and online resources, **outline** the nature of traditional society and culture in Rwanda prior to colonisation (i.e., prior to it becoming part of German East Africa in 1894).
2 **Investigate** the use of phrenology in colonial Rwanda, then respond to the following question: To what extent did the Belgians promote ethnic conflict in Rwandan society as a means of maintaining institutional control?
3 **Outline** the role of women in Rwanda from pre-colonial times to the beginning of the genocide.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.7 The nature of power and authority

Power and authority in Rwanda shifted over time to reflect changes in political leadership. As previously explored, traditional authority was centralised in the hands of the Mwami.

Later, colonisation gave the Germans and, especially, the Belgians, authority in their administration of the country, and also the power to manipulate micro and macro levels of society to best suit their own political agenda. Furthermore, the establishment of Rwanda as a Belgian trusteeship within the mandates system of the League of Nations meant that colonial control of the country was legitimised by the authority of the League as an intergovernmental organisation. In the political unrest between 1961 and 1994, authority was moved back into the hands of indigenous Rwandans, in this case the Hutu. Yet, in response to decades of institutionalised discrimination against them, the Hutu majority used their new-found authority to formally institutionalise discrimination against the Tutsi.

Following the genocide, the politics of Rwanda have been defined by reconciliation, reconstruction and development. Therefore, to understand the nature of power and authority in contemporary Rwandan society, we need to first briefly examine the social and political impact of the genocide.

Figure 5.18 A Tutsi survivor of the 1994 Rwandan genocide lies in a hospital bed.

At the end of the conflict, Rwanda lay in ruins: churches and schools had become massacre sites, and roadsides had become open graves. It was in this climate that those left behind had to not only rebuild their government, but also re-establish ethnic relations on a micro level. The challenge that faced the new RPF government is clearly seen through a series of post-conflict statistics:

- Before the genocide, Rwanda had 785 judges; only 20 survived.
- When the Transitional Assembly was created in November 1994, none of its 74 members, and only five of its staff, had participated in the pre-war parliament.
- Perpetrators and victims lived side by side as the country struggled with how best to carry out trials for 130 000 genocide suspects, crammed into prisons built for 12 000.
- 70% of the remaining population was female, and 13% of Rwandan families had a child, aged 13–20, as the head of the family.

Thus, as an authority, the government had the unique opportunity to reconstruct the country's institutions from top to bottom.

Military leader Paul Kagame became vice president in 1994, and was elected as president in 2000 by ministers and members of parliament (not an open election). He then went on to win Rwanda's first general election in 2003. However, due to the nature of Kagame's single party state, as well as questions surrounding the

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

treatment of those in opposition to the RPF, many outside observers questioned the extent to which this election was really 'democratic'. While Rwanda has committed itself to democratisation, it can be argued that this process is democratic in name only, as many view Kagame and his regime as authoritarian. While the RPF asserts authority over Rwanda as a legitimate governing body, the new regime looked to establish national unity by amalgamating existing opposition parties within its own. When the new constitution was approved in 2003, and presidential and parliamentary elections were called, RPF officials carefully selected candidates they knew would win, and threatened or intimidated anyone else seeking office. Thus, Rwanda has become a de facto one-party state, with power concentrated in the hands of Kagame as its leader. The RPF has since justified its position by citing multiparty politics as one of the primary causes of Hutu extremism and the 1994 genocide. The RPF and Kagame, figures of both power and authority, have told the international community that in controlling who can run for government, they are ensuring the maintenance of security and good governance in Rwanda. Although the legitimacy of Kagame's commitment to democracy has been questioned throughout his rule, it is clear that the RPF has increased the involvement of many under-represented groups, particularly women and youth, and has expanded the participation of citizens in the political process.

Video 5.2
2010 election

The most controversial change in power and authority in contemporary Rwanda can be seen by examining the amendments to articles 101 and 172 in the 2015 revision of the constitution. When the constitution was adopted in 2003, it limited the tenure of President to two seven-year terms. As Kagame was first elected in 2003, this meant he could be re-elected in 2010, but not in 2017. However, in 2015 there were some important amendments to the constitution involving changes to the election of the president. To ensure there was no lapse in leadership, as these occurred before the changes to the election of president took effect, Article 101 allowed Kagame to run for a third seven-year term: 2017–24.

However, Article 172 of the 2015 constitutional amendment made further changes:

> The President of the Republic in office at the time this revised Constitution comes into force, continues to serve the term of office for which he was elected.
>
> Without prejudice to Article 101 of this Constitution (…) a seven (7) year presidential term of office is established and shall follow the completion of the term of office referred to in the first paragraph of this article.
>
> The provisions of Article 101 of this Constitution shall take effect after the seven (7) year term of office referred to in the second paragraph of this article.

Constitution of Rwanda, Article 172

This amendment, ratified with a 98.3% voter approval rating, means that Kagame's previous terms were effectively nullified. In the 2024 election, he is now eligible to run for the newly outlined maximum of two presidential terms of five years. Therefore, Kagame could remain in power until 2034, solidifying his role of leader within an authoritarian regime and further cementing the amalgamation of both power and authority into one position.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 5.19 Paul Kagame, leader of the RPF, arrives at the closing rally of the 2017 election. He would go on to win the presidential race with 99% of the popular vote.

While many question the legitimacy of this type of leadership in contemporary society, Kagame has achieved many positive results during his time as president. Since 1990, life expectancy in Rwanda has increased from 48 to 66 years, and the mortality rate for children under five has dropped from 152 deaths per 1000 live births to 42 per 1000. From 2000–2019 , the country's **GDP** has increased by 7.76% each year (more than 120%), with Rwanda aiming to be an upper–middle income country by 2035.

GDP (Gross Domestic Product) The standard measure of the value created through the production of goods and services in a country during a certain period.

Although the leadership of Kagame is polarising, many scholars point to the fact that when assessing the success of democratisation in Rwanda, international groups most often do so through a Western lens. In a country that has no history of, and has never known, democracy, Kagame has not taken away existent rights. Instead, it can be argued that he is working to re-establish rights in what was a volatile atmosphere, where trust between citizens at the micro level needed to be rebuilt. Finally, while Kagame has not appointed a successor, he has groomed countless men and, especially, women to lead the country into the future.

As we will examine in more depth, women make up 50% of Kagame's cabinet, of which the average age is 40. Further, 61.5% of the parliament and 50% of Supreme Court judges are female. In giving women legitimate authority across the micro, meso and macro levels of government, Kagame has ensured that the future is female in Rwanda.

Review 5.7

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** power and authority within the Rwandan context.
2 **Explain** why the decimated state of Rwandan society in the aftermath of the genocide presented opportunities as well as challenges for the rebuilding of society.
3 **Identify** three positive achievements of the Kagame government.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 5.11

1 Research the political career of Paul Kagame. Do you believe that he has established an authoritarian regime? Has he been effective in his quest for reconciliation, reconstruction and redevelopment? Give reasons to **justify** your answers.
2 Research the term 'benevolent dictator' and **explain** its meaning in the context of Paul Kagame.
3 Based on your research, aside from Paul Kagame, **outline** one person and/or group that has emerged as a leader in contemporary Rwanda. How have they contributed to reconciliation, reconstruction and redevelopment?
4 Considering the role of women in pre-colonial Rwanda, **outline** what the makeup of Kagame's cabinet tells us about continuity and change in Rwanda.

5.8 The impact of continuity and change on individuals and groups

The impact of continuity and change on individuals and groups cannot fully be separated from gender roles and the status of men and women. Nor is it entirely separate from an examination of change as progress, and the impact of technology. Therefore, this section will focus on three examples of cultural continuity across the micro, meso and macro spheres. However, it is important to consider this, and the syllabus points that follow, as a holistic examination of social and cultural continuity and change.

Imigongo painting

On a micro level, and garnering international acclaim, *Imigongo* painting has re-emerged as a traditional art form in Rwanda. Originating in Kibungo in the 17th century, Imigongo uses dried cow dung to create intricate geometric paintings. The cow dung is mixed with ash and then left to harden, a process that kills bacteria and eliminates smell. Following this, the mixture is dyed with traditional colours made from organic materials, typically resulting in black, red, white, grey and yellow hues, although other colours are increasingly used.

This tradition nearly vanished after the genocide in 1994, but it has recently been revived by a women's cooperative in the village of Nyakarambi in Rwanda's south-east. The contemporary designs have moved away from traditional geometric forms and towards new, innovative images inspired by the spirit of the Rwandan landscape and its people. The creation of local cooperatives has had an important role in the empowerment of women at the micro level. As many women in rural areas remain largely uneducated and struggle to find meaningful employment, the revitalisation of traditional arts and crafts and their desirability on a global market has meant that these women are able to maintain their quality of life while also promoting local culture.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 5.20 Imigongo art on display at the International Geography Festival in Saint-Dié-des-Vosges, France

Cattle

The importance of cattle in Rwandan society and culture has persisted over time in the micro and meso spheres. In a country with few natural resources, Rwandans have long been subsistence farmers, many of whom were also cattle herders. Tracing their status origins back to the establishment of the Kingdom of Rwanda, cattle are seen as a monetary asset and a symbol of wealth.

Traditionally, a man's ability to transition through the life stages into adulthood was associated with how many longhorn cattle he owned, a visual representation of his wealth and status. Furthermore, today as in the past, for many men prestige is garnered by possessing lots of cattle and having many children. For females, cattle were historically given as part of their dowry. Even today, milestones such as weddings and naming ceremonies are celebrated with cow giving. Rwandans often name their cows according to their individual character, distinct personality or time of birth. This demonstrates their importance and personal connection.

Due to the growing economic divide in the country, cow ownership is seen as a way to combat poverty and malnutrition (milk is a vital source of nutrients). Non-governmental organisations (NGOs) like the International Fund for Agricultural Development (IFAD) are working closely with the Rwandan government to achieve its goal of providing one cow per poor family. Through the program, a landholding farmer is given a pregnant cow as well as livestock training. The farmer is required to give the first female calf produced by his own cow to another needy farmer in the area, which allows the system to have a natural multiplying effect. By providing one cow to one farmer, the program will have many beneficiaries in the not-too-distant future.

Figure 5.21 A Rwandan family with their jersey cow, donated by a charity to provide milk

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Umuganda

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. [NESA]

Umuganda is a tradition that promotes self-help and **cooperation**. In Kinyarwanda, one of the official languages of Rwanda, the word 'umuganda' means 'coming together in common purpose to achieve an outcome'. Historically, individuals used umuganda to call on neighbours, friends and family to help them complete a difficult task. Since this time, however, the notion has undergone significant change.

In the aftermath of colonisation, umuganda came to be associated with forced labour, which had been introduced by the Belgians. Participation was expected, with penalties imposed for non-participation. During the genocide, the meaning of umuganda became politicised and used as a euphemism to describe the act of finding and massacring Tutsis, often in conjunction with other labour-oriented euphemisms (e.g., 'clearing out the weeds').

In contemporary Rwanda this cultural practice has been redefined yet again and was reintroduced into law at a macro level in 1998 as a way to reinforce socioeconomic development. Therefore, the notion of umuganda has become an institutionalised practice, happening on the last Saturday of every month from 8–11 a.m. On this day, shops close and infrastructure shuts down, so people can spend the morning contributing to public works, with projects ranging from litter clean-up to tree-planting or building homes for the vulnerable. Today, all Rwandans aged 18–65, as well as any expatriates within the country, are expected to participate. These workers cannot be compensated for their work, as umuganda activities contribute to overall national development. It is estimated that 80% of Rwandans participate.

Figure 5.22 President Paul Kagame and Commonwealth of Nations Secretary General Patricia Janet Scotland take part in the monthly umuganda by scooping concrete on the construction site of a secondary school in Gahanga district in Kigali.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Due to umuganda's significance as a vehicle for the promotion of common good across the micro and macro levels of society, supervising committees have been established both within villages and at the national level. The role of these committees is to determine the type of work needed, monitor progress, evaluate the work upon completion, and report when it is done.

Umuganda is credited with contributing to the rapid development of Rwanda's infrastructure and environmental programs. Projects have included bridges, health centres, classroom construction and the creation of government offices and credit cooperatives. Furthermore, the government provided an initiative to local communities with the creation of the National Umuganda Competition in 2009 to reward communities for good initiatives, create awareness of successful projects, and encourage proper planning and continued maintenance of what they have achieved.

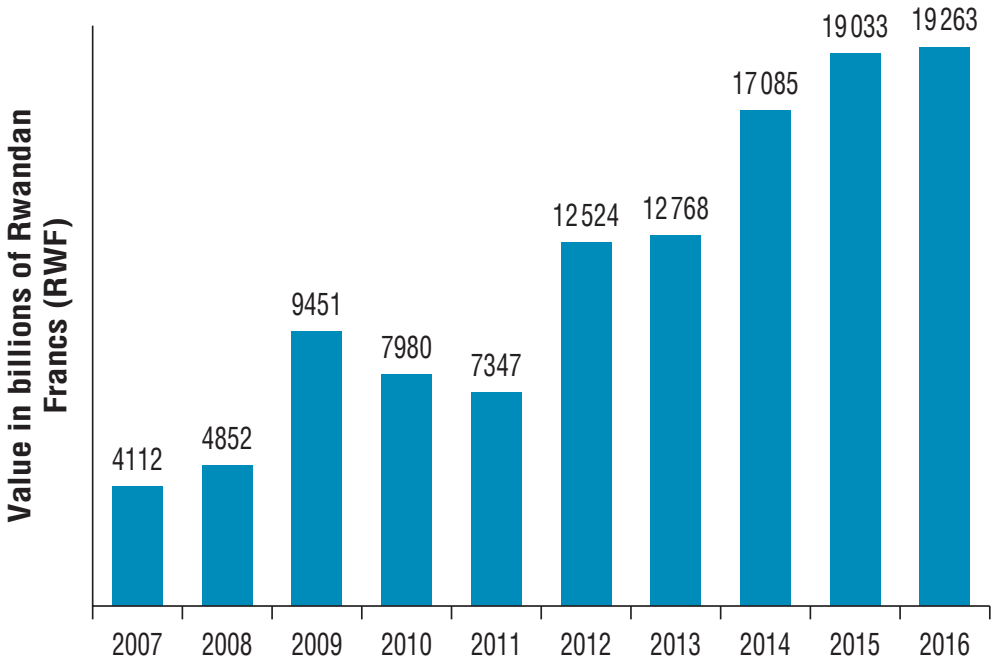


Figure 5.23 The monetary value of umuganda

Review 5.8

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Compare** the contemporary practice of Imigongo painting to its traditional form. What social role does it play in post-war Rwanda?
2 **Explain** the traditional significance of cattle ownership in Rwanda, and why it is a focus for NGO programs today.
3 In your own words, **outline** how the meaning of umuganda has changed over time, from pre-colonial times to its contemporary usage.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.9 Gender roles and the status of men and women

In contemporary society, the promotion of women within the Rwandan political sphere, and the creation of progressive law reforms aimed at combating gender imbalance, has begun the emancipation of women from the confines of traditional norms and values.

Many of the RPF, including Paul Kagame, were raised in Uganda by single mothers or in pre-genocide refugee camps, so male leaders in contemporary Rwanda have experienced discrimination first-hand. Furthermore, this experience, coupled with the number of men killed in the genocide, meant that the only way forward for the country was to promote women into positions of leadership as they rebuilt the government from the top down.

As mentioned above, when the Transitional Assembly was created in November 1994, few personnel had participated in the pre-war parliament. While the population would find balance as displaced groups of men slowly returned to Rwanda, in the aftermath of the genocide 70% of the population was female, 13% of families were headed by children aged 13–20, over 100 000 children were orphaned, and the entire social fabric of the country had been obliterated.

Additional interview: Professor Shirley Randell, AO

Figure 5.24 Professor Shirley Randell, AO, worked with Rwandan women after the genocide. Read the interview in the Interactive Textbook, in which she shares her experiences in Rwanda.

Activity 5.12

Investigate and record how ONE of the following NGOs work to promote the status of men and women in Rwanda across the areas of health, education and local initiatives:

- Club Rafiki
- MenEngage Alliance
- The Imbuto Foundation
- Rwandan Men's Resource Centre
- Girl Effect
- Gahaya Links

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Macro

As of 2020, Rwanda boasts the highest percentage of seats held by women in any national parliament. At 61.3%, the number of women in government stands in stark contrast to the participation levels of the 1980s and early 1990s, where strong women in politics were demonised and portrayed as undermining tradition. While the empowerment of women is undoubtedly an important government program, it was also a necessary strategy for reconciliation, reconstruction and development, as success could not be achieved without the involvement of the entire population. Therefore, while growth in representation, in part, can be attributed to a shared vision of the new regime, it was further reinforced through the creation of a gender-based parliamentary quota in the 2003 constitution.

Following the end of the transitional government and the constitutional referendum, Rwanda's first democratic elections in 2003 resulted in women holding 45% of seats in the national parliament. For the 2008 elections, women holding quota seats ran on their own merit and political profiles, thus emptying their seats for a new round of women to enter politics. While this was a gamble, female representation grew to 58% for the 2008 election, 64% in 2013 and was at 61% after the 2017 election. In addition to their growing representation in parliament, four of seven Supreme Court judges are also female.

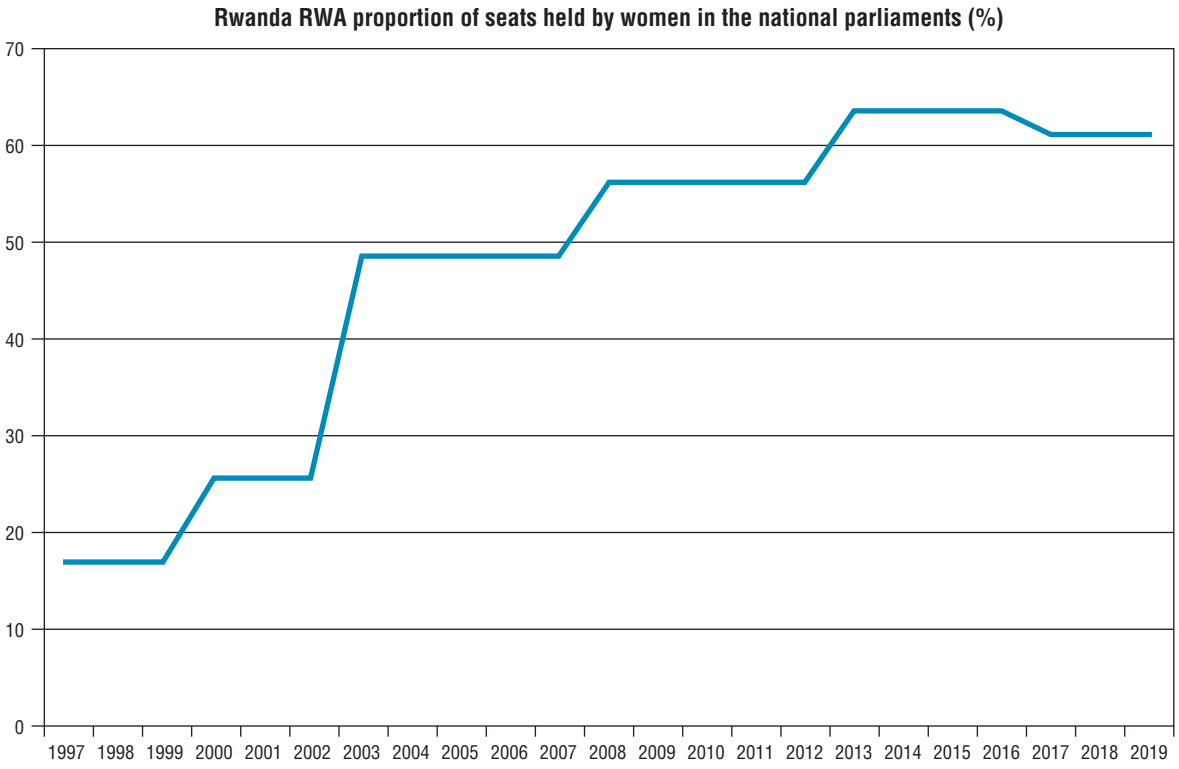


Figure 5.25 The proportion of seats held by women in the National Parliament of Rwanda.
Source: The World Bank, Data, SG.GEN.PARL.ZS

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

As the number of female representatives grew, they were able to bring about important legislation for the promotion of women that would challenge traditional norms and values. These legislative changes include:

- Rape as an act of genocide (1998)
  - During the 1994 genocide, Hutu militants raped, held as sex slaves and mutilated upwards of 500 000 women with the intention to degrade their victims, while carrying out racial cleansing through the spread of HIV/AIDS. After the conflict, roughly 66% of victims were HIV-positive.
  - In September 1998, led by numerous activists, academics and NGOs, the Rwandan Tribunal passed down a historic judgement in the case of *Prosecutor v. Jean-Paul Akayesu*. It was the first international criminal tribunal to define rape as an act of genocide, and the first to find an individual – Jean-Paul Akayesu – guilty of genocide on the basis of acts of rape and sexual violence.
- *Inheritance Law* (1999, Amended 2014)
  - Traditionally women were treated like property and were not allowed to inherit land. This became particularly problematic following the genocide with the majority of the male population dead or displaced.
  - The law overturned tradition and gave women the right to:
    - ► inherit land in the absence of a will
    - ► enter into contracts
    - ► seek paid employment
    - ► own property in their own name separate from their husband
    - ► open a bank account without the authorisation of their husband.
- Rwandan Constitution (2003)
  - institutionalised affirmative action by 'ensuring that women are granted at least thirty per cent of posts in decision making organs'.
- Establishment of the Ministry of Gender and Family Promotion (2003)
  - tasked with identifying gender-discriminatory laws to be amended or repealed: e.g., laws that forbade women to work at night and laws that prohibited women from entering the diplomatic corps

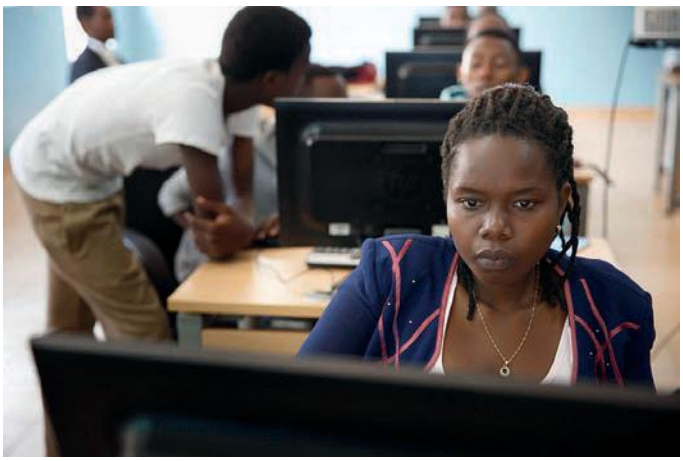


Figure 5.26 Women in Rwanda now have greater access to education than used to be the case.

- Economic Development and Poverty Reduction Strategy (2008–12)
  - analysis of remaining gender inequalities, including access to education
- National Gender Policy (2010)
- Vision 2020
  - long-term developmental strategy, now amended to 2035
  - outlined gender as a cross-cutting issue that must be incorporated into all developmental policies and strategies.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

On a macro level, men have also been impacted by Rwanda's progressive gender policies. While across society men maintain their traditional roles as the head of the family, macro-level programs are now working to 'get men up to speed' with changing gender norms. Indeed, it is becoming increasingly apparent that in order to continue the promotion of women in power, traditional male mindsets, largely forgotten about during reconstruction, need to be brought in line with what is becoming a permanent cultural shift. In line with this, global alliances like MenEngage Rwanda are working to encourage positive ideas surrounding masculinity in men and boys and to promote healthy families, while also preventing gender-based violence. In conjunction with the UN and other international NGOs, MenEngage works with men across all levels of society to support women's leadership in socioeconomic endeavours.

Meso

Within the meso level of society the status of women has increased as female leadership has played an integral role in the creation of important community structures. Created in 1987, Duterimbere, a women's **microlending** cooperative, survived the genocide to establish itself as an important intermediary organisation. One of the few money-holding companies where individual accounts remained intact during the conflict, Duterimbere allowed women access to funds that were then used to restart small businesses, not only stimulating the economy but also providing women with meaningful employment.

microlending The practice of making loans to extremely poor persons to help them rise from poverty through entrepreneurship

Furthermore, in this initial period of recovery, among the first leadership appointments within the 1994 transitional government was the Minister of Gender and Family Promotion, Aloisea Inyumba. Inyumba developed a national adoption program that would place hundreds of thousands of orphans of all ethnicities into new homes. Based in the meso level of society, the program contributed to the country's reconstruction, and also helped reconcile ethnic divides by ignoring the Hutu–Tutsi distinction at the level of the nuclear family.

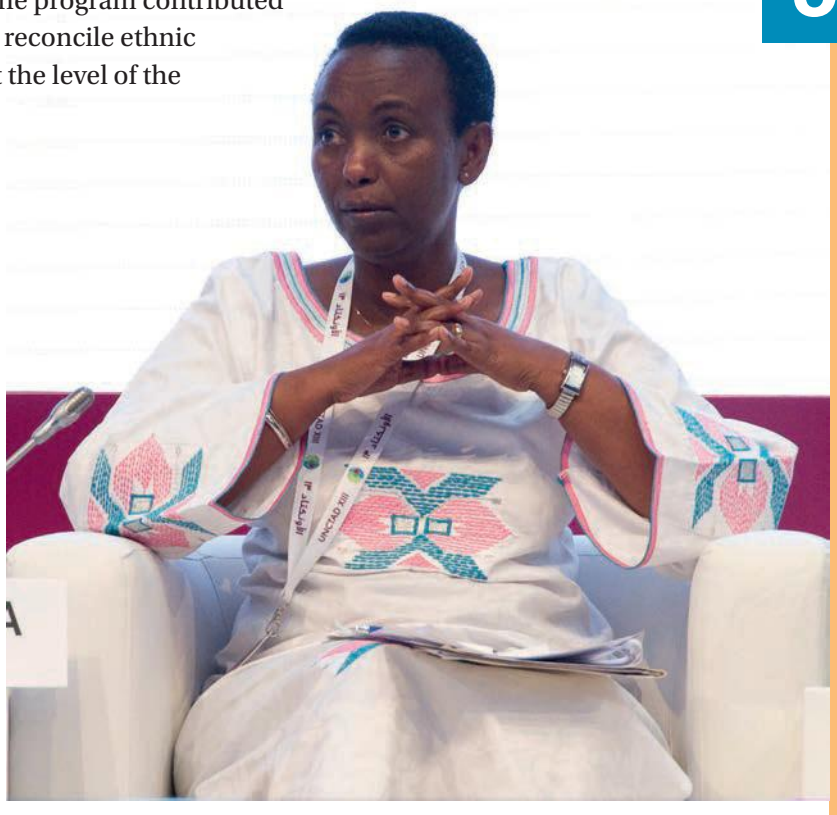


Figure 5.27 Aloisea Inyumba was appointed as Minister of Gender and Family Promotion, a role she held until her death in 2012.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Gacaca courts

Reconciliation could not continue until the nation's war criminals had been judged. With 600 000 men in prisons across the country, finding a solution to not only how so many could be tried, but also how they could then live together, became a top priority. Important to both men and women, Gacaca courts, a male-led custom loosely translated as 'justice among the grass', were re-established. The international organisation Human Rights Watch would later describe this as an 'African solution to African problems'. A traditional form of reconciliation, Gacaca courts were previously used to restore order and harmony in local communities through mediation: acknowledging wrongs and restoring justice.

Facing intolerably full prisons, and a backlog in the international court system, Rwanda opened the courts as a way to locally try low-level war crimes. The program was under the leadership of Domitilla Mukantaganzwa, Head of the National Service of Gacaca Jurisdictions. The system has faced mixed reviews, with many criticising the lenient sentences as a way for the RPF to build patronage among the Hutu as a means to consolidate their power. However, to an extent the system can be credited with securing the basis for local peace by preventing the escalation of local disputes and encouraging mediation. It can be considered a step forward on the path to reconciliation in a country where war criminals and their victims live side by side. At their closure in 2012, the Gacaca had processed upwards of 1 million people across 12 000 community-based courts.

Figure 5.28 Women play an important role as witnesses to war crimes in the Gacaca court system. Here Jean Claude Gassira stands up to an accusation. The courts assisted in the process of allowing women and men to reintegrate into Rwandan society.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Micro

Traditional gender roles in Rwanda place women at the centre of the domestic sphere. Through the Western lens, it appears that women are treated like property, and daughters and wives are considered inferior to their fathers, husbands and brothers. However, within the Rwandan context, family and these important micro-level connections are the centre of society. When a woman marries, she takes her husband's name, and this change in status, from a girl to a woman, is the primary driver in her new domestic setting. Yet, while a wife can speak on behalf of her husband, she is perceived only as a stand-in for him, not an autonomous agent. Traditionally, within their own villages women's voices were further stifled as they had only limited access to roles on local councils, with those positions set aside only for men.

However, in line with the RPF's progressive gender policies, the 2003 Rwandan Constitution outlined a new five-tier system of local government that was created to address issues in education, health and personal security. With positions now open to both men and women, for the first time women were able to apply their existing proficiencies in the private sphere, as a way to create vital community programs:

- mothering expanded to include homeless children
- managing a household grew to support widows
- cleaning skills developed into skills in construction.

Using local feedback, women in community councils have built micro-level social welfare programs. Many of these now partner with international organisations to develop strategic plans for issues like poverty, sexual health and education. Furthermore, local councils have worked as a stepping stone for women to gain important political experience, from which they can then ascend through the political ranks.

Figure 5.29 The Safe Schools for Girls program endeavours to ensure that all of its students promote gender equality and understand the issues facing women and girls in Rwanda.

While the genocide acted as a catalyst for redefining gender relations, for many men, traditional norms persist. In order to continue the advancement of women, the RPF, along with international NGOs, have created programs aimed at instilling gender equality principles in children. One of these is Safe Schools for Girls, a co-educational after-school program established in 2015 and sponsored by CARE International. The program aims to give boys the confidence to report marital or gender-based abuse, a traditionally taboo subject, and to improve the lives of women. Both of these goals are in stark opposition to traditional cultural norms. This issue of domestic abuse is an important focus, as the UN estimates that intimate partner violence is experienced by 34% of women in Rwanda. The program runs in 174 schools across the country, and to date has had upwards of 19 000 boys through the course. Similar programs aimed at couples, run by MenCare and the Global Fatherhood Campaign, have seen a 44% reduction in violence among participants.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

A conversation with Louise Mushikiwabo

Figure 5.30 Louise Mushikiwabo

Interviewed from Paris, France – 20/7/2020

Louise Mushikiwabo is the fourth Secretary General of Organisation internationale de la Francophonie. She previously served as the Minister of Foreign Affairs and Cooperation of Rwanda from 2009 to 2018. She also served as Government Spokesperson and had previously been Minister of Information in 2009.

During your time as Minister for Foreign Affairs and Cooperation, what would you consider to be your key achievements in the creation and advancement of progressive gender policies?

Within my position as Minister for Foreign Affairs and Cooperation I had a minimal role in the creation of gender policy. Instead, my position mostly maintained and enforced what was already in place. However, one of my duties was to appoint suitable candidates for positions in the civil service and politics. For me, this was mostly done in consultation with the President regarding the appointment of ambassadors, many of whom were female. In this, I could ensure that women had their share of roles in the highest echelons of the ministry.

In addition to high-level appointments, I also needed to check in on and ensure that in the daily life of the staff at the Ministry, the needs of all women were taken into account. For example, women with young families were offered extra time off if needed. As Minister I wanted to make sure that despite the fact that they are in a very stressful work environment, when they were pregnant or returning to work, I could give them extra time or flexibility with regard to start and end times, travel compensation or allowing them to work from home. These actions as the head of the Ministry were not only the right thing to do, but also signalled to the rest of the Ministry that in order for women with families to succeed, we need

continued ...

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... *continued*

to make the workplace as comfortable as possible.

Beyond the scope of my office, and as a national practice across all levels in Rwanda, the government uses gender budgeting. In this, 50% of all funds allocated to a Ministry, program or in the implementation of a new law must be used to ensure that women benefit from new initiatives. For example, within my own Ministry we often carried out a number of trade fairs, running these in Europe or across East Africa. In choosing participants and attendees for these fairs, as well as organising content, I had to ensure that at least 50% of the places, programs or organisations being promoted would in some way benefit women.

We also try to promote gender equality internationally, and it is requested that any foreign delegations who visit the country travel with at least 30% female representation.

With the 25th anniversary of the genocide having recently passed and a new generation of Rwandans embarking on leadership roles across the nation, how does the government ensure that the direction of change continues to evolve positively, in a linear way?

Changes in the roles of women in leadership began with laws, policies and the constitution. But, after 25 years the advancement of women has become a national practice, and has evolved to the point where it does not explicitly need to be propped up by law. What we now see in government is that there has become a culture that is very conscious of the importance of the status of women. This is evident in the cabinet where women hold positions that were previously dominated by men – during my time, myself as Minister for Foreign Affairs, the Minister of Agriculture and the Minister of Education were all women holding high-profile portfolios.

Furthermore, as a policy, Rwanda wants young people, especially young boys, to grow up seeing capable women in positions traditionally held by men – this is what, in part, has facilitated the evolution of our policies.

Building on what you said above, while the direction of change has undoubtedly been positive, to what extent are males at the micro level embracing this change and challenging traditional norms?

Change is evident, but there is a long way to go. It is not correct to say that because we have women in decision-making roles and a number of programs geared to support women, that we are out of the woods. Most often at the micro level it is traditional mentalities, or bad habits, that give men an excuse to perpetuate gender inequality. An example of this can be seen within the household, where girls do not have equal access to education. Only in increasing access and rate of completion among young girls can we promote equality. Additionally, when women are financially independent or work to create revenue that can be brought into the household, it shows men that women are as capable of contributing to the home financially as they are. Financial independence also challenges traditional norms, as this decreases reliance on their husbands and gives them increased leverage in their own home.

There is also evidence of slow change at the meso level. This is especially interesting to see in local elections where you see large groups of men lining up behind their chosen female candidates. This is the way local elections are held in Rwanda, lining up behind the candidate

continued ...

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

... continued

you support. To see so many men, especially since it is men of all ages, lining up behind female candidates shows that they understand the value these women bring to the community.

But overall, women have earned their political representation because they have worked hard for their communities – they have changed laws, brought about socioeconomic development, worked with disease prevention and have increased vaccination rates. So at the micro level, while there is work to do, the approach is for women to keep producing results that increase the wellbeing of society. In the end, this is what will convince those who are still reluctant to accept the leadership of women in society.

No doubt you are aware of the debates as to the degree to which Kagame's administration is authoritarian in nature and, consequently, argue the role of women in leadership today is more tokenistic. To what extent is the power of women within the RPF real?

It is foolish to see women as 'tokenistic'. Women in Rwanda are not only parliamentarians; when you go across the country you can see the involvement of women in numerous economic and social activities that promote community wellbeing while also putting bread on the table. This is not something you could make up for a report – if it's not happening, it's not there.

Women are the transformation agents of any society and I can tell you knowing where Rwanda has come from, that the role of women in a real way (not symbolically only at the highest levels of government) has contributed to positive change in the country. Women were integral in rebuilding Rwanda, beginning with rebuilding their own homes, raising orphaned children and taking care of widows, all of which are contributions that are real. This has been seen. Women rebuilt this country, and because of this, they don't have to prove anything anymore.

This shows that the power of women extends beyond the cabinet and that Rwandan society was only able to overcome incredible adversity because of the contribution of women across the micro, meso and macro levels of society.

At a social level, to ensure the power of women continues to grow, we need to diversify skills, increase access to education, support new technologies and ensure that the advancement of women does not create conflict with men. But, if Paul Kagame were to resign tomorrow morning, I can assure you that women would keep rising in Rwanda.

Review 5.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** two examples of macro-level legislation designed to improve gender equality in Rwanda. How do these represent a change to traditional gender norms and values?
2 **Explain** the social significance of microlending organisations such as Duterimbere.
3 **Explain** why changes in attitude at the micro level in relation to gender roles in Rwanda are harder to enact than at the macro level.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 5.13

1 Using both the 'impact of continuity and change' and 'gender roles,' complete the table **identifying** impacts of continuity and change across the micro, meso and macro levels of Rwandan society.

	Micro	Meso	Macro
Continuity			
Change			

2 Research the Gacaca courts. **Explain** the role of this traditional system of justice in Rwandan reconciliation.

3 The Association of Genocide Widows Agahozo (AVEGA) has played an important role across the micro and meso levels of Rwandan society during reconciliation. Find an appropriate research site and:

- **Outline** their goals.
- **Describe** two of their main programs.
- Using AVEGA as an example, **assess** the impact of micro-level programs on the status of women in Rwanda.

5.10 Change

Is all change progress?

Additional media study: How women are revolutionising Rwanda

Following the genocide, the direction of change in Rwanda is best explained as dialectic. While the country has worked to reconcile, redevelop and re-evolve since the genocide, it has not been done without setbacks and reconsiderations along the way.

The country's long-term developmental strategy, Vision 2020 (adopted in 2000), includes a bold plan of economic development that originally aimed to transform the nation into a middle-income country by 2020. However, due to significant shortcomings in Rwandan infrastructure, the growing divide between the rich and poor, and a lack of actionable goals, much of Vision 2020 has been amended to 2035, with some points (like becoming a high-income country) being amended to 2050. Parallel to this, Kagame and the RPF have acknowledged the vital role of women in achieving this goal. The pillars of Vision 2020 include the statement 'Rwandans will be a people, sharing the same vision for the future, ready to contribute to social cohesion, equity and equality of opportunity.' However, there is a growing dichotomy between macro-level representation and the extent to which this has afforded real change to women in the micro sphere.

To promote investment, Rwanda offers business friendly regulations and government transparency, and has set up numerous incentives such as tax breaks for international companies willing to set up headquarters in Rwanda. Further to this, Rwanda has ambitious plans to build a knowledge-based economy powered by technology and science, inspiring a 'Made in Africa' age. A sign of this was

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 5.31 Rwandan President Paul Kagame (back left) and his Central African counterpart Faustin-Archange Touadéra (back right) observe the signing of bilateral trade agreements between Soraya Hakuziyaremye (front left), of the cabinet of the Rwandan Ministry of Commerce, and Félix Moloua (front right), Minister of Central African Economy, at the presidential palace in Bangui on 15 October 2019.

in 2019, when Mara Phones launched the first-ever African smartphone from a factory in Kigali.

However, for many women across Rwanda, the benefits of gender equity programs alongside aggressive economic policies are yet to be seen, as many face unemployment or underemployment, and are still held back by traditional social norms. Progress in society refers to improving the quality of life for all people, but in Rwanda progress has led to both advantages and disadvantages. In 2015, political sociologist Dr Marie Berry, of the University of Denver, published her examination of several issues that women continue to face in the micro sphere, despite national gender policies. Three contemporary issues are:

- **Progress is linked to 'entryism':** Rwanda's development framework largely equates 'progress' with participation. Therefore 'entryism', or the practice of getting more women into paid employment, parliament or school, is seen as being all that is needed to represent female empowerment and the evolution of gender norms. However, these women are not necessarily given equal opportunity to progress into higher positions, and they may be paid less than their male counterparts.
- **Legal rights are insufficient to transform gendered power systems:** Changes in law, and the elimination of gendered legislation will not eliminate social norms related to the roles of men and women in society. Former head of the legal division for the Ministry of Gender and Family, Dr Justine Uvuza, completed a PhD dissertation on the lives of Rwanda's female parliamentarians, and found that 'a woman's power, no matter how vast in public – still stops at the front door'. Furthermore, despite being doctors, surgeons, parliamentary leaders or Supreme Court justices, women's husbands still expected 'polished shoes and water drawn for their baths'.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **Access to resources does not equate to control:** While the inheritance law allows women to open a bank account, inherit land, enter into contracts and own property, women who access the rights associated with this law still need to be labelled a 'wife'. When the law was created, Rwanda was a country of abandoned and widowed women and in order to rebuild, these women needed financial independence. In the Rwandan tradition, being a wife is equated with being an 'adult'. Therefore, despite the fact that the inheritance law challenged traditional inheritance practices, as an abandoned or widowed wife, you had preferential access because of these 'adult' privileges. However, if you are unmarried you are considered a 'girl'. Therefore, for many women, access to these benefits is limited.

Which groups benefit from change?

In 2010 Paul Kagame spoke to the Telegraph UK about the future of Rwanda, and stated

> We must create economic opportunity, build a culture of entrepreneurship, [and] get people to take responsibility for improving their lives, rather than putting them in a position where they sit back in their poverty and blame others for it.

Despite the controversy surrounding his leadership, it seems that Kagame's vision for Rwanda is one that aims to benefit society as a whole. While it has been noted that many unmarried girls and women in rural areas have not yet seen the benefits of the RPFs gender equity policies, there are many who will benefit from the country's vision for economic growth.

- **Men:** Due to the persistence of ideologies related to male dominance at the micro level, men stand to benefit most from contemporary economic change. Despite a range of progressive policies, women's unemployment levels still surpass those of men. Also, while women in urban centres have better access to education and employment opportunities, this does not necessarily occur for their counterparts in rural areas.
- **Those who are multilingual (Anglophiles):** Following the outcome of a French investigation into Habyarimana's 1994 plane crash, Kagame immediately sought to break historic ties with the country. With arrest warrants issued for himself and a number of his allies, Kagame expelled the French Ambassador in 2006, ending diplomatic relations with the country. As a way to build alliances in both Europe and Africa, Rwanda joined the Commonwealth in 2009, and made English as an additional language a mandatory part of the school curriculum. While this has been a challenge, especially in rural areas where few teachers speak the language proficiently, those who are fluent have wider access to high-level positions, both in the government as well as in international NGOs.
- **Urban dwellers:** Kigali, the only major city in Rwanda, has high-rises, paved roads, clean streets and an efficient public transport system. Poverty has seemingly been eliminated. Kigali is the country's hub for both business investment and government. This means that those with an education are more likely to benefit from economic development, as they will have access to meaningful employment, personal promotion and access to services. Like in many urban centres around the world, the impoverished have been pushed into the countryside, residing in rural villages and towns.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **The educated:** Education in Rwanda is mandatory until Year 9. Access has reached parity for both girls and boys at the primary level, and an almost equal number of boys and girls enter secondary education. However, many will drop out due to associated costs, and the retention rate for girls is lower as many will leave to help in the home. Of those who continue, 55% of boys will pass their final exams compared with only 44% of girls. Reflecting social expectations across the globe, those with the best chance for employment, to lead innovation or spearhead technological change are those who are educated.

The agricultural revolution as a benefit of change?

In the early 2000s, the UN called for a 'green revolution' in sub-Saharan Africa. Influenced by this, in 2007 Rwanda sought to formalise land tenure and increase agricultural production. Based on government statistics alone, this program is a resounding success, as the number of those living below the poverty line has decreased significantly. In 2005/06, 56.7% of people in Rwanda lived below the poverty line, but by 2010/11 it had dropped to 44.9%, and in 2015 it had further decreased to 39.1%. However, in examining three areas of the new agricultural plan, it becomes clear that the ultimate success of the program is not yet clear.

Land registration

All landowners need to properly register their holdings. The intention was for greater security in ownership. However, the government can 'reallocate' land if it is not being used in accordance with state policies. Farmers are often intimidated with threats of seizure if the land is not used in accordance with the desires of the state.

Crop intensification

Instead of planting different crops at different times of the year, rural farmers have focused on the use of high-yield crops, a move expected to create a surplus, lifting farmers out of poverty. But:

- Many of the 'cash crops' used by the government are not suitable for use in certain regions.
- Continuous planting, rather than crop rotation, has leached the soil of natural minerals and in some areas has made it unusable.
- Farmers who do not plant approved crops can run the risk of having their own crops destroyed.

Cooperatives

Cooperatives have been organised to create a top-down structure of governance to coordinate agricultural production. However, membership is often mandatory and high entrance fees can exclude vulnerable farmers.

Activity 5.14

1 Considering issues related to entryism, legal rights and access in Rwanda, **discuss** why not all change is progress.
2 Thinking about 'all change as progress,' **outline** why some groups are worse off after the change than before it.
3 Research the development of cooperatives in Rwanda. Based on recent findings, **explain** what impact have they had on eradicating poverty in rural areas.
4 **Investigate** one group discussed as an example of those who benefit from change. List and outline three current trends and/or legal changes that have positively impacted their quality of life.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

How has access to technologies impacted the rate and direction of change?

Rwanda is aiming to create a country of digital natives by increasing internet access and digitising education. They hope that this will stimulate growth and innovation.

At the 2016 World Economic Forum on Africa, hosted in Kigali, Rwanda announced its commitment to becoming the innovation hub for Africa in ICT. However, at the time, low levels of access meant that only 13% of Rwandans could actually use the internet. As part of the announcement, Kagame pledged to reach 95% connectivity within two years, a goal the government has met. This promise also guarantees a focus on rural areas, while establishing low-cost internet access for schools, hospitals and under-serviced populations. Reflecting on the rate of change, access to the internet is needed to fulfil much of the country's Vision 2020 initiatives, and is central to their plan of becoming a tech hub.

Figure 5.32 Engineers undergoing training in the Integrated Polytechnic Regional Center (IPRC), 11 August 2016, Kigali, Rwanda

By 2018, 95% of Rwandans had access to 4G internet, yet for many this access was still influenced by location and limitations in infrastructure. An example of this can be seen when examining the use of the internet in education. On average the government aims to build two smart classrooms per school, with a class set of computers in each. However, this project has been slowed considerably because so many schools around the country do not have electricity. As of January 2020, only 749 secondary schools (55%) and 1664 primary schools had adopted the use of technology. While these numbers might seem low, they have grown substantially, considering that in 2017, the use of ICT in education was at less than 10%.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 5.15

1 Research the development of Kigali as the 'Silicon Valley' of Africa. **Outline** one technological innovation developed in Rwanda.
2 **Explain** how increased access to technologies can empower people.
3 **Explain** how access to technologies is influenced by the environment.

Review 5.10

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** the social benefits that the Rwandan government is hoping to get out of actively encouraging international businesses to base themselves in Rwanda.
2 **Explain** why the direction of social change in Rwanda can be described as linear and evolutionary.
3 **Identify** the three legal and economic factors described by Dr Marie Berry that continue to disadvantage Rwandan women despite progressive national policies.

5.11 Theories of social change and Rwanda

When investigating continuity and change in Rwanda, no single social theory can completely explain the scope of change that has happened since the genocide. However, the functionalist and interactionist theories can be used to explain a number of social continuities and changes across the micro, meso and macro levels of Rwandan society.

Functionalist theory

As we have seen, Rwanda felt the effects of colonialism long after the end of the Belgian Trusteeship. After independence in 1961, the country began to develop an independent national identity, under the new Hutu leadership. Using existing social institutions, the country worked to develop stability across the economic, political, business and educational sectors of society, while at the same time fostering international relationships and alliances. However, as ethnic tensions increased, culminating in the 1994 genocide, these institutions were all but eradicated.

A common analogy of the functionalist theory, popularised by Herbert Spencer, compares social institutions to 'organs' in the body that work together to maintain proper function of the body (the society as a whole). When one of these 'organs' gives out, another one will work in its place to maintain equilibrium. Using this analogy in the case of Rwanda, the genocide represents institutional failure, and when the RPF claimed victory and reorganised society from the macro level down, these institutions were rebuilt one at a time.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

There are a number of elements of functionalism that can be applied to Rwanda:

- *Macro-level orientation:* Rwanda reorganised society from the top down. To establish stability, a transitional government was created to rebuild bureaucratic structures, establish laws, try war criminals and provide access to education and health care.
- *Norms create stability and solidarity:* Unequal within the micro and macro sphere, the promotion of women across social institutions challenged traditional gender norms. Backed by the government and alongside their male counterparts, these women created a number of laws to promote reconciliation and reconstruction.
- *Society becomes more complex:* Over time the government has developed social institutions to address the needs of their citizens, in turn making society more complex. The creation of Gacaca courts and the five-tier system of administration (provinces, districts, sectors, cells and villages) are examples of society becoming more complex.
- *External influence drives change:* One of the goals of Vision 2020 is to establish Rwanda as the tech hub of Africa – promoting a 'made in Africa age'. While this vision was developed internally, it is reliant on external investors to manifest it into reality. Through the creation of macro-level laws that promote investment and limit the taxes paid by foreign corporations, external companies promote change through their investment in the Rwandan labour force and infrastructure.
- *Manifest functions (intended consequences of social change):* Inspired by their own experiences of discrimination and exile, the RPF led by Kagame have instituted a number of progressive gender policies, where the intended consequence is the empowerment of women as leaders across society. While the 2003 constitution set a 30% quota for women in parliament, women have far surpassed this and Rwanda now has the highest female representation in any national parliament in the world.
- *Latent functions (unintended consequences of social change):* Legal change at a macro level did not lead to immediate changes to long-established cultural norms at a micro level. Female parliamentarians and women in power struggle to balance leadership positions with traditional gender norms in the home – women cook, clean and take care of the men.

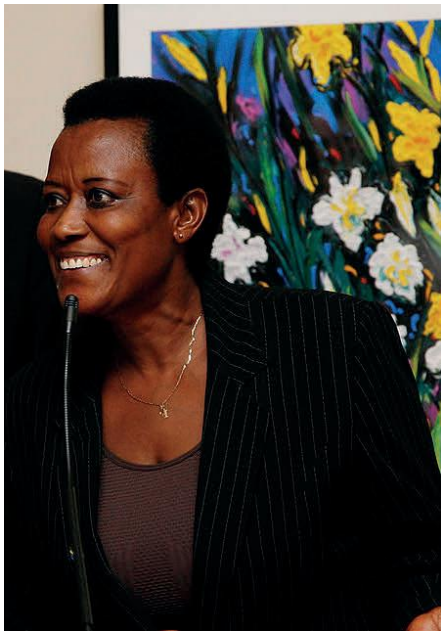


Figure 5.33 Faith Mukakalisa, a former refugee, was a Member of Parliament in Rwanda for 10 years, having gained her seat in 2003.

Activity 5.16

There are some areas in which the functionalist theory only partially applies to Rwanda. Consider one of the following elements, and in a short paragraph **outline** how it does and does not apply to the given aspect of Rwanda.

1 *Society is stable and balanced*. Women are being promoted as leaders in the public sphere, but options are limited for rural and unmarried women.
2 *General agreement about what is 'good' for the country*. Rwanda presents itself as democratic, and yet is a single-party state.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Interactionist theory

Interactionist theory focuses on relationships between individuals in society, and so highlights the importance of communication at the micro level as a vehicle for social change. While it might seem odd to apply a micro theory to macro-level change in Rwanda, due to the explicit use of positive discrimination in government policy, changes have happened in micro-level communications. Therefore, the exchange of meaning through language and symbols has altered the way people make sense of society as a whole.

Prior to the genocide, women had limited representation in the macro institution of government, and within the micro sphere social norms dictated that they were little more than the property of men. Relegated to the private sphere, the woman's domain was in the home, and women could not, nor were they expected to, act as autonomous beings. Yet, in contemporary Rwanda, reconstruction, reconciliation and development has been led by women who are fiercely supported by progressive macro-level policies. If changes to gender-based expectations had only happened on a macro level, and had not been supported by society, women would not have been permitted to enter the public sphere.

Positive discrimination, more commonly known as affirmative action, is a program aimed at improving social outcomes for a particular group that has historically suffered discrimination by actively favouring members of that group over others. In Rwanda, positive discrimination occurred at the macro level with the creation of gender progressive reforms such as the 30% quota for female representation in the national parliament, the establishment of the Ministry of Gender and Family Promotion, and a National Gender Policy created in 2010. These changes are linked to the micro sphere owing to the fact that progressive policy at the macro level was reinforced, supported and promoted by society as a whole. Indeed, because the citizens of Rwanda were willing to challenge and redefine their traditional expectations of women, they became active in shaping their social world, rather than simply being acted upon.

Elements of interactionism that apply to Rwanda

- *Micro-level orientation:* Inspired by macro-level policies, positive discrimination was supported at the micro level.
- *Established patterns of interaction allow people to create meaning:* Directly challenging established norms allowed people to redefine how they interpreted the role of women. Redefining expectations at a macro level set new patterns that were followed at a micro level.
- *Meanings can be modified:* Traditional gender roles meant that women were seen as property. Inspired by macro-level reform, women are now more able to speak freely, access the law and apply for positions in the public sphere.
- *People adjust behaviour based on the actions of others:* Those who do not support gender equality are not tolerated. These people are often called out as 'unevolved', a reflection of the 'old Rwanda'.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 5.17

Definitive conclusions about the application of Cooley's 'looking glass self' cannot be made without thorough research into individual roles in the micro world. However, Rwanda's macro-level policies regarding women suggest a possible application. **Extrapolate** how Rwanda's implementation of gender polices might relate to:

- how we look to others
- imagined judgement
- creation of self-image based on judgement.

Review 5.11

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 From the viewpoint of functionalism, **identify** what the genocide represented for the 'body' of Rwandan society.
2 **Identify** three 'organs' of society that had to be rebuilt from the top down in the years after the genocide.
3 **Discuss** how interactionist theory can help explain how macro-level reforms in Rwanda were inspired by new patterns of meaning at the micro level.

Quiz

5.12 The near future (5–10 years)

Current trends and probable future directions

Current trends

Current trends show the promotion of women in leadership continuing, supported by progressive macro-level policy. However, at the micro level, social norms regarding the traditional roles of women in the household persist. These include deeply entrenched social expectations that women will get married. Because of this, there is unequal access to the law for women (married) versus girls (unmarried).

Inequitable allocation of growth is creating a growing divide between the rich and the poor.

Probable future directions

The promotion of women in leadership will continue, and these positions will be supported by progressive macro-level policy. Therefore, given that women represent 61% of positions in parliament, a probable future direction for the country is that Kagame's position as president will likely be filled by a woman.

Deeply entrenched private cultural norms will probably not change in the near future. Descent will continue to pass through paternal lineage and power and

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

authority will be vested (where available) in the male heads of households. Due to demographic imbalance (among Rwandans aged 20–35 there are 100 females for every 85 males) many women will remain unmarried, limiting their access to the law, or will enter into illegal polygamous marriages.

With aggressive goals based in technology development and establishing a knowledge-based economy, wealth will continue to concentrate in a small minority of the population residing in Kigali. Rural populations will continue to struggle at the poverty line.

Impact and implications

Likely changes

Many scholars have noted that while there have been significant gains in the promotion of women in leadership and gender policy, quotas are still important as a way to ensure women are represented in parliament at the national level. As education programs work from the bottom up, boys are being challenged to question and modify their own perspectives on gender equity. A likely change arising from these programs is that traditional perceptions associated with toxic masculinity will be challenged, thus ensuring that the support of women in leadership is guaranteed not only in law reform, but also in cultural reform.

Rwanda aggressively promotes itself as the ideal location for international business, whether that is to establish global headquarters, for research and development, or manufacturing. To support this, a number of laws have been developed to facilitate the creation of a knowledge-based economy. As more companies establish global headquarters and manufacturing, an increase in jobs for both skilled and unskilled labourers will help Rwanda meet its Vision 2020 goal of becoming a middle-income country by 2035, and a high-income country by 2050. Aimed at the promotion of both men and women, this will create another avenue for female leadership, and will benefit families currently living at the poverty line. The program has contributed to the fact that Rwanda has seen an annual growth rate of 7.5% from 2010 to 2020, and this is expected to continue into the near future.

Figure 5.34 Rwanda's President Paul Kagame (left) and Britain's Prime Minister Boris Johnson (right) pose for a photograph during their bilateral meeting at the UK–Africa Investment Summit in London, January 2020.

Probable continuities

While government programs have begun to challenge longstanding cultural norms, it seems likely that attitudes that promote toxic masculinity, and the dichotomy of women's roles in the public and private sphere, will continue to exist in the near future. A quarter of a century has passed since the genocide, and Rwanda

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

has made significant progress in reconciliation, redevelopment and establishing a vision for the future, which includes guaranteeing leadership positions for women. However, there have been few inroads made in the re-education of men. The burden of work in the private sphere is still managed by women, as cultural norms are slow to change.

Due to this cultural lag, girls will continue to drop out of secondary school at a higher rate than boys. In rural areas, many children of both sexes struggle to attend school due to distance and a lack of resources. However, girls, more than boys, are expected to contribute to the family farm in lieu of attendance at school. Often in families with multiple children, boys will receive more encouragement to complete their studies, while girls, once completing primary school, will be relegated to a role in the domestic sphere. Despite numerous initiatives created by the government, and NGOs such as the Imbuto Foundation and Club Rafiki, girls continue to be disadvantaged in the field of education.

Yet, there will be a continued push for equality in Rwanda under the leadership of Paul Kagame. Following the changes to the Constitution in 2015, it is unlikely that Kagame will face a real challenge for leadership, and so could govern the country until 2034. While this undoubtedly defines his leadership as an authoritarian, Professor Shirley Randell has noted that, 'while Kagame may be a dictator, he is a benevolent [for those who support his regime] one'. Inspired by the experience of RPF members in exile, Rwanda will continue to be a global leader in gender policy and the representation of women. This will expand as they cement their place as a technological hub, challenging stereotypical preconceptions of African nations.

Prediction of the importance of technologies in Rwanda

While Rwanda has developed the infrastructure needed to increase internet access, intermittent or a complete lack of electricity means that for many, these new cables have been laid in waste. Furthermore, many Rwandans in rural areas do not have access to smartphones, important tools that could be used where there is a lack of computers and electricity in schools. With the first 'Made in Rwanda' smartphone produced by Mara Phones in 2019, MTN Rwanda, a mobile, fixed data and mobile money service, led by its new female chief executive Mitwa Kaemba Ng'ambi, pledged 1100 smartphones to vulnerable Rwandans. This initiative was supported by a number of companies, and when it was announced at a press conference held by the ICT & Innovation Ministry, over 24 000 smartphones were pledged to impoverished households.

Access to the internet is going to be important as a way to ensure equitable access to learning resources in rural communities. Furthermore, while in the near future girls will likely continue to have higher dropout rates in secondary education, remote learning may be possible if they have access to online resources. However, the most important technology to ensure this is possible is reliable access to electricity in rural homes and schools. According to the International Energy Agency, Rwanda's national electrification rate is estimated at 1.7 million people or 30%, a number that is better understood when broken down into 12% rural and 72% urban. Therefore, despite the work of well-meaning companies in supplying smartphones, they will be of no use if they cannot be charged.

Figure 5.35 A technician checking an electrical panel in Rwanda. Only 30% of the population currently has access to electricity.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Investment in technology is central to the development of a knowledge-based economy and is key to increasing the quality of life for Rwandans. In 2020, Kigali saw the unveiling of a new Digital Transformation Centre, and a centre for audio-visual technology. This type of development, together with investment, will attract a number of new industries to the country. Rwanda, a nation of '1000 hills', could be a fantastic backdrop for major motion pictures, yet in the past, few companies were willing to invest time there because the country did not have the resources to edit or animate film. Similarly, companies that produce e-games were not drawn to the nation, as there was a lack of skilled programmers and ICT infrastructure. With the creation of facilities like the Digital Transformation Centre, innovators can access high-speed technology, mentors, well-stocked hardware devices and the latest software, enabling Rwanda to expand its tech platform. Coupled with goals to increase the standard of living for Rwandans and become a middle-income country, growth in the ICT industry will provide valuable industry training and employment for men and women across the country.

Review 5.12

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** why bottom-up programs such as school education are just as important for gender equality in Rwanda as top-down macro-level policies.
2 **Identify** the main reasons why girls in Rwanda are still disadvantaged when it comes to access to education.
3 Access to technology such as the internet is rapidly increasing in Rwanda, but at a much faster pace in urban areas than in rural areas. **Explain** why this is likely to contribute to a growing economic divide.

Activity 5.18

1 Using the points outlined as current trends and probable future directions, find an article for each point provided and **outline** how this supports the hypothesised future direction.

Current trend (continuity)	Article	Justification (how does this support the trend?)
Promotion of women in leadership		
Toxic masculinity		
Unequal access to law for 'girls' vs 'women'		
Growing divide between rich and poor		

2 **Explain** how one change has benefited the lives of Rwandans.
3 Research contemporary advancements in technology and production in Rwanda:
- **Outline** the development of one technological innovation (production, job training, access) and its importance in Rwanda.
- **Assess** the extent to which Rwanda has continued to build its knowledge-based economy.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

HSC-style questions

Multiple-choice

1 Which of the following theories refers to the assertion that all parts of society are interdependent on each other?

A. Conflict
B. Evolutionary
C. Functionalist
D. Interactionist

2 The Salvation Army investigated the current trend of declining volunteering in New South Wales. They wanted to collect qualitative data from both volunteers and non-volunteers.
Which research method was applied in this situation?

A. Statistical analysis
B. Content analysis
C. Observation
D. Focus group

3 Which of the following best demonstrates conflict between the micro and meso levels of society?

A. A person volunteers at an aged-care facility
B. A school board publishes a student's ATAR results in the newspaper without permission
C. A local library provides internet access for the elderly only
D. A parent questions the mark on their child's report during parent/teacher interviews

4 Which of the following best represents evolutionary social change?

A. Schools implementing BYOD policies
B. Conflict between political parties about same-sex marriage
C. Rapid change in a company's quota for the employment of Indigenous Australians
D. The changing demographics in South West Sydney due to migration from Serbia

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5 Apple is fighting a court order obtained by the Federal Bureau of Investigation (FBI), which requires the company to write new software to disable passcode protection.

Source: ABC News (2016)

The interaction of which two concepts is best represented in the source?

A. Power and globalisation
B. Authority and technology
C. Power and society
D. Empowerment and technology

6 Which of the following best represents resistance to change at the meso level?

A. A multinational company reviews its policies on unpaid parental leave.
B. A government organisation conducts research into non-renewable energies.
C. A school refuses to allow female students to wear trousers as part of the uniform.
D. A Bollywood studio releases its films via digital streaming service.

7 Critics of conflict theory argue that it:

A. does not acknowledge the role of individuals in achieving social change.
B. only focuses on change, not social stability.
C. is not one theory but many theories of human interaction.
D. only describes social change rather than explaining why and how it occurs.

8 Modernisation is often associated with:

A. growth in secularisation.
B. a loss of individual autonomy.
C. a decrease in diversity.
D. development of ethnocentricism.

Short answer

1 In preparation for their Personal Interest Project, a student wishes to examine the changing nature of consumption post COVID-19. Discuss how the researcher might examine this using ONE research method. (4 marks)

2 Identify TWO characteristics of transformative change. (2 marks)

The key references for this chapter are available to download from the Interactive Textbook.

Extended response

1 Discuss how westernisation has led to progress in ONE society. (8 marks)

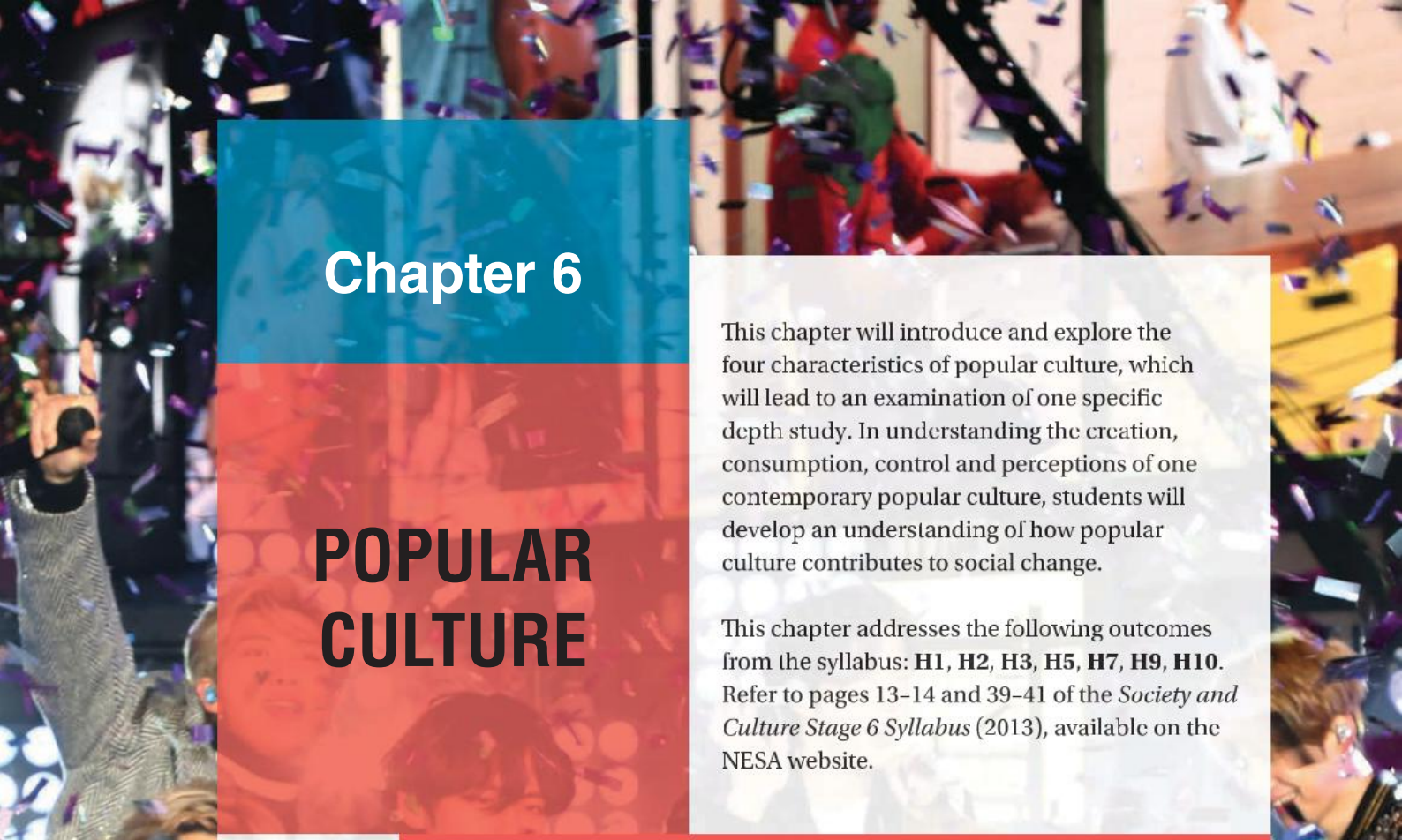
2 In relation to ONE society, to what extent is all change progress? (8 marks)

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC
DEPTH STUDIES

Year 12

ISBN 9781108980241
© Bruseker et al. 2021
Photocopying is restricted under law and this material must not be transferred to another party.
Cambridge University Press



Chapter 6

POPULAR CULTURE

This chapter will introduce and explore the four characteristics of popular culture, which will lead to an examination of one specific depth study. In understanding the creation, consumption, control and perceptions of one contemporary popular culture, students will develop an understanding of how popular culture contributes to social change.

This chapter addresses the following outcomes from the syllabus: **H1**, **H2**, **H3**, **H5**, **H7**, **H9**, **H10**. Refer to pages 13–14 and 39–41 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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 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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF POPULAR CULTURE

Popular culture is part of all aspects of our day-to-day experience. Due to this, while popular culture has evolved to have numerous different social impacts, overall it unites people in a shared experience. Participating in this shared experience can be done through actions as simple as attending Comic-Con with fellow comic book aficionados, watching the latest Disney princess movie, or catching a wave at the beach with fellow surfers. All of these popular cultures include their participants in a group, and it is this shared experience that makes it the 'culture of the people'.

Video 6.1
Preparing for the HSC: Popular culture

For the purpose of this study, in order to define something as a popular culture, it must have four distinguishing characteristics. As outlined by the Society and Culture syllabus, these characteristics are:

1. associated with commercial products and paraphernalia
2. develops from a local to a global level
3. achieves widespread consumer access
4. is constantly changing and evolving.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013), p. 40

In our contemporary society, access to popular culture has increased exponentially due to rapidly changing technologies. We have increased access to the internet, social media, TV, radio and film, and most of us are never without some sort of hand-held device. Easily distracted by social media and advertising, we are drawn to advertisements, billboards and influencer marketing. Popular culture has become produced and sold on a global scale for the masses, by companies motivated by profit.

To better understand popular culture, it is important to understand the distinction between popular culture in comparison to folk and high culture.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

consumption The process of selecting and using a product. Consumption involves a conscious decision to engage with a commodity. [NESA]

Folk culture is traditionally centred around geographic areas and cultural groups. It represents a simpler lifestyle, and is typically associated with a conservative, self-sufficient and rural lifestyle. Folk culture is most often transferred orally and is not created for mass **consumption**. This type of culture is often linked with stability, historic continuity, sense of place and belonging.

Examples include: Louisiana Creole music and language, geishas, convict folk songs or the Amish culture

Figure 6.1 Geishas are an example of folk culture.

High culture has limited mass appeal and is characterised by participation in cultural attitudes and experiences that exist in the highest class segments of a society. It is often associated with intellectualism, political power, prestige and wealth. Items of high culture are associated with sophisticated taste, and often require some education in the art in order to be understood and appreciated. High culture rarely becomes popular culture.

Examples include: opera, ballet, Shakespeare

Figure 6.2 Ballet is an example of high culture.

Popular culture is promoted through urbanisation, industrialisation, mass media and the growth of technologies since the Industrial Revolution, which began in the second half of the 18th century. Historically, people were mostly only exposed to local culture. But the Industrial Revolution saw the development of factories, and population movement from country villages to urban centres. This meant that there was more cultural diversity, and people began to see themselves as a collective, with shared cultural experiences and attitudes that existed within their mainstream society. These 'masses' were initially characterised as the uneducated, working class of society. Popular culture is fluid and changes as social values change, yet it remains known and accessible to the majority of the population. In contemporary society, popular culture is driven by profit and spread via commercial media, such as films, TV, radio, social media.

Figure 6.3 The Marvel franchise is an example of popular culture.

Examples include: boy bands or girl groups, Marvel Cinematic Universe (MCU), animated television series

Today the lines between folk, high and popular culture have started to merge. This is due to increased access to technologies, as well as the very nature of our global society sharing information, knowledge and culture for the purpose of mass consumption.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.1 Association with commercial products and paraphernalia

Items become commercial products when they are traded for profit. So in terms of popular culture, a drawing of a superhero will only become a commodity when it is put on sale. Furthermore, the general driver of **commodification**, and the creation of commercial products, is Capitalism's need for goods and services to sell at a profit. Therefore, all popular cultures are associated with commercial products and paraphernalia, such as movies, mugs, key chains, posters, books and clothing. As well as producing commercial goods, corporations also often align the commodification of an aspect of popular culture with a manufactured identity. Over time, this identity may become the stereotypical image for those who participate in that popular culture – for example, surfers may be seen as laid back and cool, those who love Marvel comics are nerdy. By developing an identity in conjunction with commercial products, corporations are promoting a way of life and culture. They are ensuring that their customers buy in for the long term and will keep coming back when new products are released. Products associated with a popular culture give people a means of identifying with that particular popular culture.

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. [NESA]

With increased access to technologies, social networking sites and the internet, certain popular cultures have seen a dramatic rise in numbers. Furthermore, the use of product placement in TV and film can increase sales, making the relationship between media and business corporations mutually beneficial. One such example is the hipster popular culture, which originated in the jazz age of the 1940s. When hipster first emerged, those who lived 'hip' lived by the jazz code, while 'squares' followed predominant social norms. Over time, this movement

Figure 6.4 Traditionally associated with hipster culture, Coachella, an annual music and arts festival in California, has become a popular culture phenomenon in its own right. This event is promoted through and is associated with a range of commercial products and paraphernalia.

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

changed names in accordance with prominent social events and movements – becoming beatniks, hippies, and today circling back to hipsters. However, the basis of the culture remained the same. Associated with this, hipsters became linked with commercial products such as Ray Bans, flannelette shirts, pomade and Coachella. Additionally, a commodification of the lifestyle means that hipsters are now associated with sustainable, alternative living – both of which are 'on trend'. Following from this, influential individuals who embody that lifestyle are used to sell hybrid cars, solar panels or to promote urban farming.

Review 6.1

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** folk culture, high culture and popular culture, explaining key differences between each.
2 **Define** the terms:
   a commodity
   b commodification

Activity 6.1

1 Research and **explain** how the movement of peoples due to the Industrial Revolution contributed to the development of popular culture.
2 Find three items of paraphernalia for each of the following popular cultures and complete the table:

Popular culture	Product description/ available through	Price	Company
K-pop music			
Anime			
Social media			

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.2 Development from local to global level

Popular cultures are often linked to an initial cult following at the micro level of society, which grows to the meso and macro levels. This rapid growth can be attributed to the spread of products from various cultures and countries around the world and the increased access we have to technology. Globalisation ensures that shared norms and values will result in high profits for the transnational corporations who promote them.

Hip hop

Hip hop began in the Bronx in New York, and became a global sensation, partly due to the US cable television channel MTV, which launched in 1981. MTV was the first channel based solely around the promotion of contemporary music through video. It meant that groups that had remained largely local were now broadcast into living rooms around the nation. As more people began to consume this new medium, the popularity of hip hop grew, and with new data collected by SoundScan in the 1990s it became apparent that this genre was not only topping the charts in the USA, but also globally. Today hip hop has evolved to become relevant across a number of different contexts, such as the development of South African hip hop, Kwaito or UK rap.

Figure 6.5 Run DMC in concert, 1984. An American hip hop group Run DMC – made up of Joseph Simmons, Darryl McDaniels and Jason Mizell – is regarded as one of the most influential acts in the history of hip hop culture.

Review 6.2

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the factors that drive the growth of popular culture.
2 **Outline** the roles globalisation and technology play in the spread of popular culture.

Quiz

Activity 6.2

1 **Create** a timeline outlining significant dates in the development of hip hop from a local to global level.
2 Transnational corporations (TNCs) have played a significant role in distributing popular culture across the globe.
   a Providing an example, **describe** what a transnational corporation (TNC) is.
   b Research the TNC you used as an example above, and **identify** a popular culture that the TNC has been involved in distributing across the globe.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.3 Achieving widespread consumer access

Achieving widespread consumer access is necessary for a movement to be considered a popular culture. If it remains only localised or underground, it may be a fad or trend, but it is not popular culture. The development of media technologies has meant that contemporary popular cultures spread at a pace much more rapid than those that came before it.

Rock and roll in Australia

Mainstream television was launched in Australia in 1956, in time for the Melbourne Summer Olympics to be the first national televised event. Early Australian TV soon became dominated by programming from the US and the UK, as neither the federal government nor the Australian Broadcasting Control Board (ABCB) enforced local content quotas. This phenomenon was replicated in many other countries, as local production capabilities were slow to organise. Therefore, international rock and roll sensations like Elvis Presley and The Beatles became household names in Australia, creating a following and rock and roll frenzy that would rise exponentially during The Beatles' 1964 tour down under.

While rock and roll undoubtedly gained momentum on its own, corporations and content providers were able to use the media and so capitalise on its success – promoting concerts and paraphernalia as a way to generate revenue. An example of this can be seen in the filming of The Beatles' last Australian gig – a final show broadcast by the Nine network as 'The Beatles sing for Shell.' With their tour coming to an end, The Beatles unknowingly inspired a generation of homegrown talent. Soon the likes of Billy Thorpe and the Aztecs, John Farnham and The Bee Gees would be topping the charts, driving first national, then international revenue for media companies.

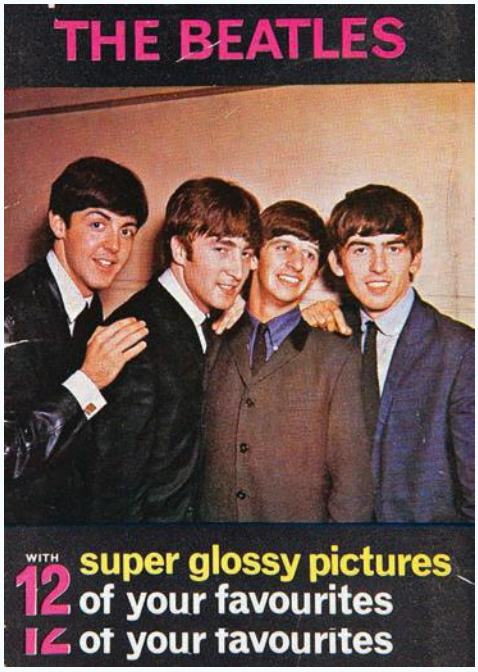


Figure 6.6 An example of Beatles paraphernalia

Today, access to the internet increases the ability of popular cultures to achieve widespread exposure and increased consumer access. And although people in isolated communities or rural areas may not have access to reliable internet, other types of portable technologies, such as TV, radio, magazines and mobile phones, mean that they can still access media associated with popular culture. Increased access has led to a greater demand for commercial products. Often we see those who represent a popular culture promoting associated products or paraphernalia: for example, sponsored posts on social media, or product placement in TV shows and films.

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. [NESA]

Institutional power affects access to popular culture, if governments choose to prevent their citizens from accessing material deemed unwanted, unsafe or offensive. Examples of this include the enforcement of local content quotas on TV, rating classifications on video games or limiting access to certain online platforms, which countries such as China and North Korea have done with Facebook.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 6.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** institutional power, and provide an example related to popular culture.
2 **Explain** how the development of media technologies has increased the dissemination of popular culture.

Activity 6.3

1 Choosing one popular culture, **describe** how it has achieved widespread consumer access.
2 Brainstorm how the following factors might limit access to popular culture:

Factor	Explanation
Cost	
Age	
Gender	
Class	
Beliefs and values	
Ethnicity	

6.4 Constant change and evolution

In order for businesses to continue to make a profit, popular cultures must be able to adapt to changing consumer needs and social contexts. With this, popular cultures often reflect global events, technological innovations, and economic or political climates. This is especially evident when looking at the evolution of comic books. Beginning in the 1930s, American comic book heroes fought the likes of Hitler and the Nazis. During the 'Golden Age' of comic books (1939–46), superheroes like Batman, Captain Marvel and Superman offered a distraction from World War II. After the war, as patriotic fervour died down, the 'Silver Age' was born (1956–70). This was an era of moral upheaval where many linked juvenile delinquency to the influence of comics, so the violence was dialled back and new characters

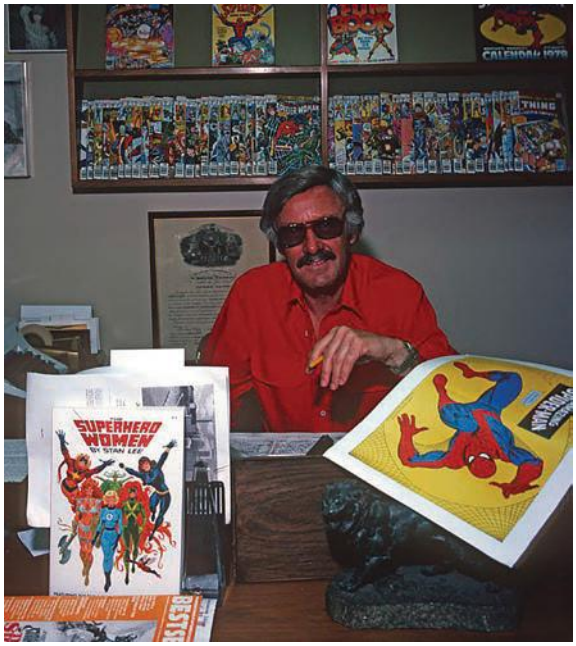


Figure 6.7 Stan Lee at Marvel Comics, 1978

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

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. [NESA]

like Spider-Man, X-Men and the Fantastic Four helped bring in new readership. Following this was the 'Bronze Age'. The Vietnam War, the Civil Rights movement and the Watergate scandal all served as inspiration for storylines across a number of books. From this, the first African American superhero was created: Luke Cage from the 'Hero for Hire' series. Finally, beginning in the 1980s, our contemporary era, known as the Modern Age, has been characterised by a continued rise in diversity and an explosion of **commercialisation**.

Figure 6.8 Released in 2018, *Black Panther* became the fifth-highest grossing movie in the Marvel Cinematic Universe to date. More importantly, it proved to Hollywood that African-American narratives are sought by a range of audiences globally.

While comic books are undoubtedly an example of one of the more durable popular cultures, in order to stay relevant, they too needed to look for the next big thing. Evidence of this genre constantly evolving to meet changing consumer needs can be seen in the creation of popular culture events like Comic-Con, the likes of which have been replicated across the globe, in numerous markets, and under a variety of names. Oz Comic-Con, our homegrown event, travels across Sydney, Melbourne and Brisbane. In addition to this, cosplay, ambitious crossovers on paper, TV and film, and the global phenomenon that is the Marvel Cinematic Universe have created avenues for a variety of new products and followers among a seemingly endless trove of storylines.

6

Review 6.4

Quiz

Complete the quiz in the Interactive Textbook and answer the question on paper or in the Interactive Textbook.

1 **Explain** why it is necessary for popular culture products to change and evolve over time.

Activity 6.4

Using a popular culture of your choice, **outline** two examples of how it has evolved over time.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: SOCIAL MEDIA

For this focus study it is important to have a clear understanding of the difference between social media and social networking. Over time, the term social networking has become less popular and instead the term social media has become a common colloquialism that most often refers to both the 'networking' and 'media' aspects.

- **Social networking:** Electronic forms of communication where users maintain personal and business relationships online. It is traditionally person-centric, and can be used for either social or business purposes. Social networking disrupted traditional forms of media as it changed how we interact and consume information.
- **Social media:** Computer-based platforms for sharing content – ideas, thoughts and information – across virtual networks and communities. It is traditionally event-centric, with a focus on things rather than individuals. Social media has evolved to incorporate not only the creation, control and publication of individual media content, but also communication.

There has been a subtle change from online platforms being person-centric to event-centric. Indeed, social media giants like Facebook and Twitter were designed to connect people – there was initially no idea that they would become the way most people look for news. This original intention can be seen in the first slogans and taglines from some of the most popular social networking sites over time:

> - **Myspace:** Myspace lets you share photos, journals and interests with your growing network of mutual friends (2003)
> - **TheFacebook:** TheFacebook is an online directory that connects people through social networks at colleges (2004)
> - **Twitter:** A global community of friends and strangers answering one simple question: What are you doing? (2006)

Examining Google trends can show the evolution of terminology, specifically the slow decline of 'social networking' and the rise of 'social media'. Figure 6.9 shows the frequency of the terms as search topics in Google. You can see a sharp rise in the search term 'social networking' in line with the release of the Hollywood blockbuster *The Social Network* (2010), but it declines soon after. Becoming 'media' is something social networking has grown into. The development of

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

social media can be largely attributed to the disruption of traditional media and publishing, which evolved as social networks began to look for ways to address the needs of their users' 'networking' and 'communication' problems. This becomes evident when we see that Twitter, now used as a global hub for both individual commentary and the dissemination of news in real time, has changed its tagline from: 'What are you doing?' to 'What's happening?'

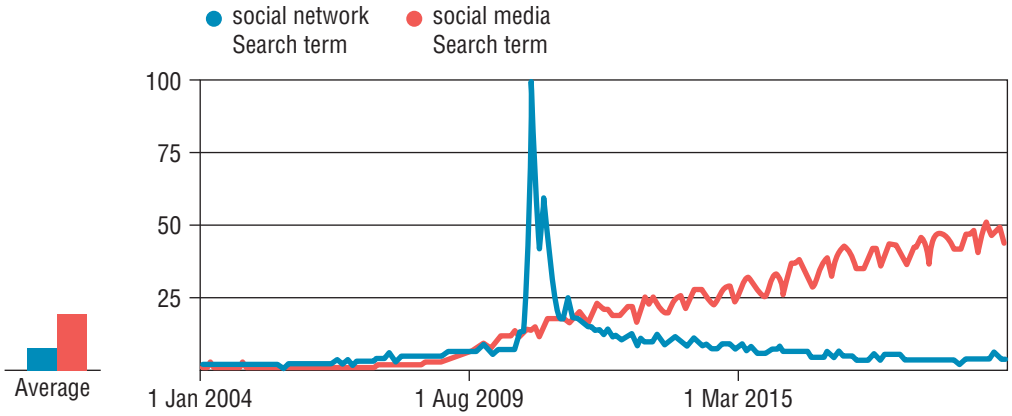


Figure 6.9 The rise and fall of the terms 'social networking' and 'social media' as reflected through Google search: 2004–20.

Source: Google Trends – Accessed 30/7/2020

For the purpose of this study, and to honour the evolution of the platform and its use in contemporary society, when examining popular culture in relation to the syllabus, the term 'social media' will be used.

6.5 Creation and development of social media

Origins

Before social media, there were two main types of media communication: public broadcast (e.g., television, radio and newspaper) and 'dyadic' private communication between two people (e.g., telephone).

In the early days of internet-based communications, emails were examples of private networking. However, a private email could quickly become public if it was then sent to a group. As accessibility grew, the need for alternative platforms of communication came about, and this polarisation between public and private started to change, enabling social media to be born. The book *How the World Changed Social Media* describes the evolution as follows:

> There were bulletin boards, specialised forums, chat rooms and blogging, which appealed to wider audiences, as well as other group media such as CB radio. Nevertheless, most everyday communication through media remained dominated by the two prior forms, public broadcasting and the private dyadic.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> The initial development of social networking sites was, in effect, a scaling-down of public broadcasting to become individuals posting to groups. Usually these groups included not more than a few hundred people. In addition, the people who formed those groups would interact among themselves, for example commenting upon the comments of others.
>
> Miller, D., Costa, E., Haynes, N., McDonald, T., Nicolescu, R., Sinanan, J., Wang, X. (2016), *How the World Changed Social Media*, p. 2

While online chat rooms and early blogging sites were taking off, messaging systems allowed users to form smaller, more private groups. Early chat platforms like MSN Messenger (1999) and ICQ (1996), as well as SMS for mobile phones, all focused on communication functions. Contemporary social media platforms continue to include an aspect of communication.

As internet bandwidth increased, and tools became more sophisticated, social media gradually expanded beyond text-based communication to include the creation and sharing of other types of content, including images and video.

The development of social media sites over time reflects the needs of society and the role that these sites play in communication. Below is a timeline outlining the development and key features of a few key social media platforms.

1997 – SixDegrees
Credited as being the first social media, this site was built off the premise that we are all separated by six degrees of separation. Lasting until 2001, it allowed people to sign up using their email, make individual profiles, add friends and create networks.

2002 – Friendster
Emerging to compete with SixDegrees, this site also allowed users to create personal profiles while enabling them to share pictures, videos, messages and comments. Growing to over 100 million users, it was rebranded as a social gaming site in 2011 in a bid to remain relevant, but ultimately ceased operations in 2019.

2003 – MySpace
MySpace started as a storage site but changed to networking, and quickly became the largest social media website in the world at the time. A point of difference from its predecessors was that it allowed people to fully customise their personal page. Following a deal with Google in 2010, users complained that it was no longer user friendly, and had become overrun by advertising. A faulty server migration caused the site to lose all its posted content prior to 2016. Today it exists as a shared space for music.

2004 – Facebook
Initially launched as TheFacebook, it is now the largest social media site in the world.

2006 – Twitter
Distinguishing itself early on by limiting the number of characters in a post, the company went public in 2013 and today boasts 483 million active users. While some question its relevance as a platform, it has become important for the real-time dissemination of news.

2010 – Instagram
Instagram began as a smartphone check-in app, but gained traction when it changed to focusing exclusively on videos and photos. In 2012 Instagram was sold to Facebook and has since developed more interactive chat capabilities.

2011 – Snapchat
Building on our need for instant communication, the app allows users to send photos that disappear after opening. Evolving to include chats, streaks, stories and messaging, this app is most popular among Generation Z and is continually evolving and updating to meet their networking needs.

2018 – TikTok
A Chinese app originally launched in 2016 under the name Douyin, TikTok became available worldwide in 2018 after merging with Musical.ly. As of October 2020 the app had received over 2 billion downloads. Political tensions between the US and China have raised the possibility of a TikTok ban in the US. However, a recent agreement between Oracle (12.5% share ownership) and Walmart (7.5% share ownership) may prevent this.

Figure 6.10 A timeline depicting the development of social media

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.5

1 **Explain** how changes in technology brought about a demand for social networking sites.
2 Using the timeline, **describe** three ways social media has evolved to meet the needs of consumers over time.

Development from local to global level

While there are a number of prominent social media sites, Facebook is a particularly good example of development over the micro, meso and macro levels of society.

Facebook

Initial launch – micro

In 2003, Mark Zuckerberg founded Facemash at Harvard University, as an online site for fellow students to judge the attractiveness of others in their cohort. The website lasted only two days before being shut down for violating a number of school policies. However, in these 48 hours, 450 users voted 22 000 times, prompting Zuckerberg to register the URL under a new name – TheFacebook.com – in January 2004. Limited to Harvard University, the networking site soon gained popularity as a place where students could post photos, class schedules, club involvement and personal information.

Growth – meso

With its rapid growth, TheFacebook was then rolled out to a number of Ivy League universities – and with this entered the meso world. Spreading first to Yale and Stanford, by June 2004, 34 American universities had signed up to use the platform, a number equating to roughly 250 000 students. While still limited to use within the university system, and only in the US, major changes began to take place that would make the social networking site marketable on a global scale. In July 2004 TheFacebook gained its first corporate sponsor when MasterCard began advertising; the 'wall' was added; and friends could 'tag' each other in photos posted online. With each change, Mark Zuckerberg and his team responded to the needs of their users who were looking for a cutting-edge platform that enabled more sophisticated means of online communication.

Expansion – macro

At the macro level, TheFacebook's expansion happened across two phases. In 2005 foreign high school and university students, first in the UK and then globally, were allowed to join the platform. This change meant that by year's end, the website, while still limited as a student networking site only, would boast six million active monthly users. Also in this year, the company simply became Facebook, a pivotal change streamlining its image. The final stage of the macro roll-out came in 2006, when Facebook opened its membership to anyone over the age of 13. With this, it began a development phase that has, over time, evolved the platform into what we use today.

While Facebook was not the first social networking site, its origins and popularity have made it a leader in its field. Constantly changing and evolving, today Facebook has amalgamated other social media platforms such as Instagram and WhatsApp into its corporate fold. Furthermore, it has continued to respond to the needs of its users, becoming more interactive with features such as Facebook Live, Marketplace and Messenger.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.6

> We lived on farms, then we lived in cities, and now we're going to live on the internet!
>
> (Sean Parker)

1 Using Facebook as your example, **explain** the quote in the context of social media developing from a local to a global level.
2 **Discuss** how contemporary advancements in technology have aided the spread of social media.
3 **Assess** the impact technology has had on the development of social media into a popular culture.

Process of commodification

Commodification is the process of transforming something (or someone) into a profitable good. In terms of social media, it has allowed not only the platforms themselves to profit, but individual users as well. Considering this, it is best to address how social media has become commodified across two key areas – corporate commodification and individual commodification.

Corporate commodification

As social media sites continue to grow, advertising has become an important mechanism to increase corporate profitability. Using a number of algorithms that track what their users view and click on, sites such as Instagram, Facebook and Pinterest ensure that advertising is tailored to user interests and can be viewed without leaving the site. Developments such as 'buyable pins' on Pinterest and the 'checkout' feature on Instagram mean that users can make purchases while in the app, allowing marketing firms and advertisers to amplify their revenue by collecting user information and targeting advertising. When it comes to direct marketing techniques within the platforms themselves, advertisers need to build trust by ensuring ads are not overt or distracting. However, the promotion aspects of social media in our everyday lives have, to an extent, numbed us to the overt purchase pressure that these sites put on their users. The use of hashtags to promote significant events like weddings, baby showers or 21st birthdays means that our demographic and social interactions can be met with appropriate corporate advertising. Furthermore, the extent to which social media imagery has become a normalised part of our daily interactions ensures that, most often, we don't even realise we are promoting these companies – one example being the cut-out 'Insta' frames used at a range of events.

Figure 6.11 Observers at the annual Bike Lake Jump festival in Wuhan, China take time out to pose with an Instagram frame.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 6.12 Colin Kaepernick, the former San Francisco 49ers quarterback who sparked controversy by kneeling during the US national anthem to protest racial injustice, became the face of a Nike advertising campaign for the 30th anniversary of its 'Just Do It' motto.

Social justice has also become a profit tool for corporate advertisers, an example of which is Nike's Labor Day commercial featuring NFL (National Football League) player Colin Kaepernick. Kaepernick was one of the first NFL players to kneel during the American national anthem in protest at police brutality and racial inequality. This led some people to call for a boycott of Nike. However, by creating 'authentic' and 'vulnerable' ad campaigns that highlight contemporary social issues, Nike ads like this have gone viral on social media, and in November 2018 the company saw a 10% jump in income to $847 million. In the past, brands avoided taking a stance on such controversial social movements. However, as advertising campaigns go viral on social media, corporations can now more confidently take a stand on particular political and cultural actions, in part due to the detailed data social media gives them about customers.

Individual commodification

Social media has led to the rise of microcelebrities, or 'influencers', who have commodified their personal use of platforms, from TikTok to Instagram. Influencers build a following by developing an engaging picture of their everyday lives. Once established they can combine personal posts with advertorials, and make a profit by endorsing products for a fee, or through the number of sales linked to their unique purchase code. Those who are most successful are the ones whose posts are deemed 'authentic' and 'vulnerable'. Authenticity is further enhanced by interacting with followers within the platform itself. This makes influencers seem 'normal' and 'just like us'.

For the everyday user, our interests and interactions are being commodified as marketing agencies record data linked to how we use the apps. This is then used to disperse targeted advertising into our newsfeed. However, the subtle nature of this advertising means that many users may no longer notice the prevalence of advertisements and sponsored content. We have become used to our social media usage being monitored and exploited for corporate profit.

Activity 6.7

1 Carry out a content analysis of your own social media over a 24-hour period. Choosing ONE platform, make a record of any corporate or influencer-created advertising.

Platform:	
Company	**Product being advertised**
Total number of advertisements:	

2 **Describe** the extent to which the recorded advertisements reflected your own recent searches, or liked pages.
3 Were the ads tasteful? **Outline** how advertisers successfully integrate ads into your newsfeed.
4 **Extended response:** Consider recent changes in marketing strategies across social media platforms. Assess the impact of targeted advertising on the long-term viability of social media.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Role of mythology

Mythology within the context of the syllabus refers to a set of stories that support a worldview. Myths help us to understand the history, ideology or practice that certain behaviours are based in.

mythology A set of stories or traditions that serves to support a worldview or is associated with a group or historical event. Myths may have arisen naturally from truth, or they may be fabricated or deliberately fostered to rationalise, support or explain ideas. Mythologies and their narratives provide a framework for societies to explain or support a belief or practice. [NESA]

Reflecting on this, the mythology of social media is rooted in the fact that these platforms have become the place where we promote only our best self. This is directly linked to current trends in personal commodification and the rise of the influencer. While most people would justify their social media usage as an important tool in maintaining relationships and building networks, it also fulfils our inherent desire to be heard. At little to no cost, people can create websites, write blogs, develop community groups or use personal platforms to disseminate views on politics, social justice or mere daily observations. Through this, the average person can become a writer, photographer and publisher. Thus, the mythology of social media lies in the fact that as we share our beliefs and opinions, we also control the identity we are presenting. Online, we can be anyone we want to be, anytime, anywhere – we can fabricate a new identity.

On social media, we invite those we interact with online to view only our most flattering selves. Even for those influencers who want to be 'real' and 'authentic', posts are manufactured and content is created that will evoke an emotional response from their followers, allowing the influencers to further build their brands.

As consumers of social media, the mythology of the perfect life is perpetuated by our need to fit in. As we are bombarded with images of other people's 'perfect' lives, we too play the game, posting statuses and pictures from a recent holiday, work promotion or significant event. However, maintaining this image and perpetuating the mythology can lead users to feel inadequate and miserable. Seeing the success of others may amplify the feeling of failure to achieve our own goals.

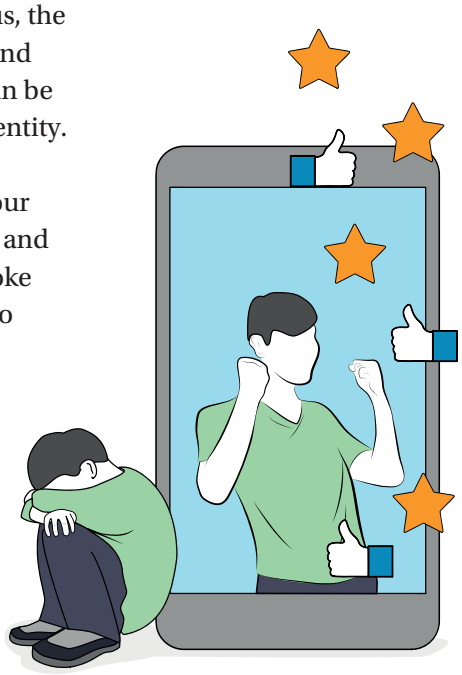


Figure 6.13 The mythology of social media – the presentation of our best self

Activity 6.8

1 Conducting your own research, **identify** other mythologies perpetuated by social media.
2 As social media continues to constantly change and evolve, **explain** the impact this has on perpetuating the mythology of the 'perfect' self.

Continuities and change

Over time, social media has constantly changed and evolved to meet the needs of its users, as well as to incorporate new technological developments. What began as a way for users to network and meet new people has grown into a global phenomenon. However, as this evolution has occurred, social media has also been

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

used for a number of unforeseen interactions linked to the promotion of antisocial views and behaviour. Thus, large-scale contemporary changes in social media are often reactive policy changes in response to the improper use of a platform or application.

Table 6.1 Continuities and changes in social media

Continuities	Changes
• Continues to base itself off online communication, despite the fact that the mode may differ across platforms • Is dependent on user-generated content • Success is built off the ability of users to personalise messages and individual pages • Creation of the social self, using an online platform • Miscommunication is common due to lack of tone, often leading to misunderstandings between senders (encoding) and receivers (decoding) online	• The commodification of social media through the collection of user information has led to targeted advertising on user profiles • The use of algorithms means that different users will not all see the same content within their chosen platforms – instead, information will be chosen for them • Applications such a live stream have allowed users to connect in new ways • #Hashtags allow users to filter and find information • Increased security due to live streaming being used to promote both social justice and antisocial behaviours

Review 6.5

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the two main types of media communication available before social media.
2 **Outline** an example of corporate commodification and an example of individual commodification, through social media.
3 **Define** the term 'mythology', as used in the syllabus to explain popular culture.
4 **Discuss** the extent to which the myth of the 'perfect life' evolved alongside advancements in social media.

6

6.6 Consumption of social media

Consumers and the nature of consumption

The nature of consumption has significantly changed over time through the expansion of e-commerce and social media influencers. Social media has moved away from micro interactions with only family and peers to a platform that allows consumers to interact and communicate with social media influencers. The rise of influencers (from travel instagrammers to mummy bloggers) and MLMs (multi-level marketing) has meant that the nature of social media consumption has drastically changed. Users of social media are subconsciously consuming targeted marketing campaigns, because they feel as though someone that they know and trust is promoting or recommending a product. The relationships built by influencers have contributed to a $2 billion industry, fundamentally changing the consumption of social media and the associated products.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

For example, Tammy Hembrow, who has approximately 11.5 million followers on Instagram, consistently communicates with her followers through her Instagram stories, sharing with them all aspects of her life, including her break-up, and the benefits of health, fitness and wellbeing. Frequently conducting Q and A posts on her page, this has resulted in her earning an estimated $48 000 per post and amassing a growing number of fans who interact with her and follow her workout programs and clothing line.

Social media is at its core a networking tool. However, as the platform continues to evolve, it has developed from being primarily person-centric to becoming more event-centric. The event-centric nature of social media can be seen by the use of a variety of hashtags of events or issues that are often retweeted or regrammed without any research or enquiry.

This coincides with the issues associated with the blind consumption of information online. The introduction of 'fact checking' personal quotes and stories has made it clear that some seemingly reliable people have been distributing fake news stories.

Figure 6.14 On 4 November 2020, following the US presidential election, President Trump was interrupted by MSNBC just 35 seconds into a speech where he wrongly claimed victory and alleged that illegal votes were being counted to 'steal' the election. MSNBC cut in to fact check and did not return to the broadcast. ABC, CBS and NBC also cut the speech short to fact check.

Additional case study: Belle Gibson

Activity 6.9

1 **Explain** the ways that you consume social media.
2 Make a list of social media influencers that you follow and **identify**:
   a the products they sell
   b the way in which they interact with their followers
   c income made from each post
   d characteristics that differentiate them from other influencers (such as witty captions, scenic pictures, healthy recipes, etc.)
3 Through increased use of e-commerce, **examine** the relationship between consumers and consumption.

Relationship of heroes and mythology to media and consumption

Heroes in social media are those people who do the things that we, in our everyday lives, dare not dream of. Heroes on social media include some who would be considered celebrities in their own right, some who have blatantly manufactured their image, and some who have inspired or mobilised their followers to a cause. Yet all three types have a legitimate claim to the title.

Following the 2019 Christchurch mosque shootings, Australian Senator Fraser Anning caused fury when he stated that the attacks were related to Muslim migration. In reaction, teenager Will Connolly smashed an egg on Anning's head

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 6.15 X González, survivor of the Parkland school shooting, speaks at the March for Our Lives event in Washington D.C.

during a Melbourne meeting. This made him a viral sensation and social media hero, earning him the moniker of Egg Boy. While Connolly has since come out and said that he should not have responded physically, his reaction cast him into the spotlight as he did what many, after hearing Anning's comments, had wanted to do – lash out. A crowdfunding effort to pay for his legal fees (which was unnecessary) enabled Connolly to donate $100 000 to victims of the shooting. He has a growing following (300 000+) and uses his online platform to speak out against climate change, pill testing and homelessness.

Others, like Greta Thunberg and X (formerly known as Emma) González, have used the platform to inspire social movements. González is a survivor of the Parkland school shooting at Marjory Stoneman Douglas High School in 2018, and has become an activist and advocate for gun reform in the US. Using their Twitter account, they have effectively mobilised young Americans using the hashtag #MarchForOurLives. The event drew an estimated 1.5 million marchers across the United States, and González continues to advocate for gun reform today. This has resulted in the state of Florida raising the minimum age for the purchase of firearms to 21, establishing longer waiting periods, and carrying out more thorough background checks, to name a few of the most critical changes. Similarly, Greta Thunberg, noted climate activist, used the hashtag #FridaysForFuture as the rallying cry for her global Student Strike for Climate Change. Inspiring a number of local movements using the power of social media, including those around Australia, Thunberg has been able to inspire school students around the world in her fight to cut global carbon emissions.

At a more superficial level, celebrities are often able to manipulate their following online to bolster their own brands, using their status as leverage in promoting their products for sale. For example, Kylie Jenner launched Kylie Cosmetics in 2014: sales of these products have now earned her the title of the world's youngest self-made billionaire.

Activity 6.10

1 **Explain** how to become a hero on social media.
2 Research what has recently gone viral, and from this **outline** which new heroes have been made through social media.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Globalisation and technologies

Globalisation refers to the traditional breakdown of barriers across nations, and can be seen most specifically through increased technological advancements.

Globalisation is often thought of in terms of how goods and services are traded around the world. But it also affects the way that individuals interact with each other, and obtain a variety of news and information sources. At any point in the day, individuals can be connected to friends, family, colleagues or even strangers all over the world because of increased technologies. Long gone are the days of letter writing and invitations sent by mail. Now the most common forms of communication are digital.

News stories can be distributed, retweeted and regrammed for all parts of the world, which contributes to the notion that the world is fast becoming a global village. For example, in the lead-up to the 2020 US election, a TikTok trend encouraged people to sign up to a Trump rally in Tulsa, and then not attend. Although this idea began with a woman in America, it garnered momentum as it was spread by K-pop fans and TikTok users who knew which algorithms to use to get as many views as possible.

The informal distribution of information can result in misinformation, as well as substantial media coverage that is not sustained or consistent, thus affecting a variety of groups and individuals across the world. It is obviously more cost effective for the Western media to report on issues and events in the Western world: this affects the outcome of news reports and information from other areas, particularly in Africa or the Middle East. For example, in 2014, the terrorist group Boko Haram kidnapped 276 schoolgirls. This initially gained widespread notice, as the hashtag #BringBackOurGirls went viral, and Oprah Winfrey covered a story on it. However, the plight of these young women was eclipsed by other media stories with a Western focus, such as the ice bucket challenge. Over time, the schoolgirls obtained the title 'The Forgotten Girls', reflecting the negative implications of the brief and fleeting nature of trending news stories and ideas.

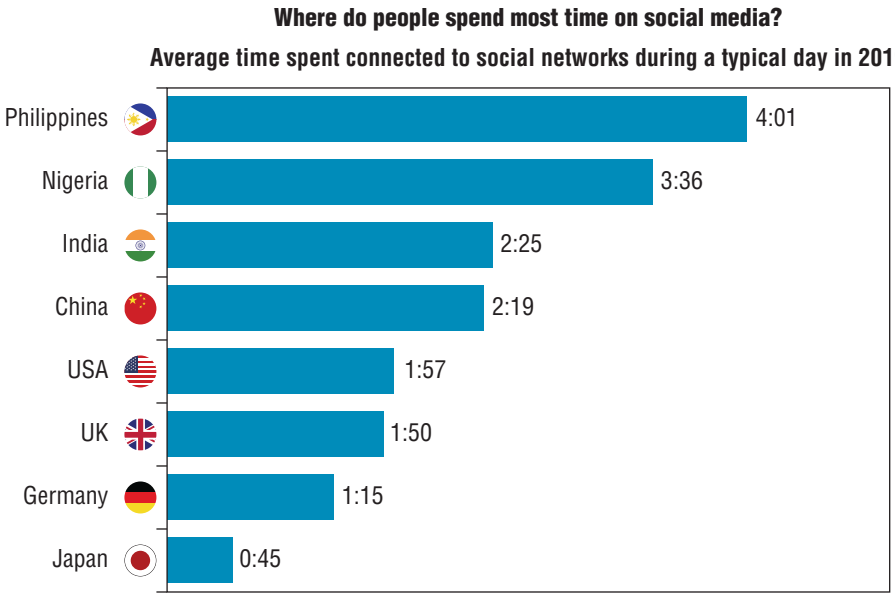
Another impact of globalisation and increased technologies on social media is the increased ability to engage in social activism and distribute information related to social issues. Greta Thunberg's use of social media inspired people around the world. Other hashtags have also been created to raise awareness of macro events, such as #prayforparis, #dresslikeawoman, #heforshe, #blacklivesmatter and #metoo.

Relationship to age, class, ethnicity, gender, location, sexuality

In 2020, over 71% of the Australian population had access to social media accounts. This equates to roughly 18 million active users in a total population of 25 million people. Average consumption per day was 1 hour 44 minutes, a number that has steadily increased since the advent of the smartphone, the platform where 98% of users access their accounts. As our relationship with social media continues to evolve, and our understanding of and use for it across the micro to macro levels of society changes, this media platform has become ingrained in our daily life.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

This is reflected in the fact that over a 10-month period from April 2019 to January 2020, active social media use grew in Australia by 4.3%, a number that surpassed population growth during the same time by 3.5%.



Source: World Economic Forum, Global Web Index

Figure 6.16 Time spent on social media, by country, 2019

However, there are still many groups in society whose access is intermittent, or nonexistent. A range of factors influence our access to and consumption of social media.

Age

- **Access:** Social media is typically limited to those over the age of 13. However, children may access social media sites under parental supervision.
- **Consumption:** Consumption is highest among those considered digital natives. Leading the way is 18–29-year-olds; however, 40% of those aged 65+ have access to at least one social media site – a number that has been steadily increasing since 2005.

Class

- **Access:** Typically, class in and of itself does not limit consumption, but when combined with other factors (like location) it may influence access.
- **Consumption:** There is only some variation in individual usage when examining access and income. Based on findings by Pew Research (2020), 68% of low-income earners (less than $30K) and 78% of high-income earners (upwards of $75K) use at least one social media site.

Ethnicity

- **Access:** Within some ethnicities, cultural taboos may mean social media is censored or limited in access.
- **Consumption:** For some people, the amount of content in their local language can limit the content they consume. Thus, consumption of social media is typically highest for English-speaking, Western nations. However, growing demand has led to increased development of local content and platforms, such as Facebook, which can now be accessed in 101 different languages.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Social media in China, with strict bans on Western platforms, has led to homegrown alternatives such as WeChat and Weibo, which have more active users than Instagram, and Snapchat or Twitter respectively. Social media sites are also being created to cater to specific beliefs and values – such as Salamyou (turntoislam.com), a Muslim lifestyle network.

Gender

- **Access:** Research shows that 78% of women have at least one social media account, in comparison to 65% of men. However, this difference suggests choice rather than accessibility.
- **Consumption:** Research has shown that men are more likely to use social media sites to access information, while women most often use it to make connections. Additionally, when men do open social media accounts with the intent to network, typically this is done to make new connections – while women are more focused on sustaining existing ones.

Location

- **Access:** Location can limit access to social media due to a lack of internet, electricity or available networks. Typically, those in urban areas have more reliable access than those in rural areas. Consumption can also be impacted by local censorship laws, such as the ban on Facebook in China.
- **Consumption:** Of the 15 million social media users in Australia (2020), 98% consume social media on a smartphone. Those living in rural, underdeveloped or disadvantaged areas may lack reliable access to the internet and/or local mobile networks, but due to the range of devices where one might access social media (mobiles, tablets or computers), users will likely still be able to use a range of sites.

Sexuality

- **Access:** Due to the potential for explicit or harmful content, access to most social media sites is limited to those 13 years and older.
- **Consumption:** The increasing number of those accessing social media on mobile devices means that adolescents have seen their sexual lives mediatised.
  - The good: Online networks have created safe spaces for LGBTIQA+, those exploring their sexuality, or others struggling to make personal connections. Furthermore, social media has taken a central role in promoting individual sexual agency and ethics – such as the importance of consent in sexual relationships. Users are increasingly encouraged to be rational actors and to make safe choices that maximise their online opportunities while avoiding sexual risks.
  - The bad: Social media, through its ability to post photos and live stream, has been used for sexual exploitation. Grooming, trolls and fake profiles have also been problematic in luring users to share images and information they otherwise would not share.

Activity 6.11

Choose one of the above factors and **discuss** the extent to which it impacts the consumption of social media.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Influence on sense of identity

As the number of people who interact with social media expands on a daily basis, more and more we are building a sense of identity based on how we present ourselves online. Furthermore, as predictive language enters our vernacular, the images associated with our social media accounts have also become more pervasive in our lives. How many of you have said 'lol' in reaction to a classmate's comment? Or sent a snap while you thought no one was looking?

Social media has become a staple in Hollywood movies, and in recent times, has evolved to a point where films are being centred around social media as the main point of plot development. Movies like *The Social Network* (2010), *The Emoji Movie* (2017) and *Nerve* (2016) and Netflix blockbusters like *Black Mirror: Nosedive* (2016) and *You* (2018) portray stories based on social media. Associated advertisements and paraphernalia produced in line with a film's release mean that social media companies themselves are receiving further promotion.

Instagram frames and hashtags have become an important part of any rite of passage. It is difficult to find a wedding, engagement party, 21st or graduation ceremony that is not accompanied by a hashtag and photo frame. Photo booths at events will put your picture in a faux Instagram frame and post it online for you, or you can buy one yourself. Access to such paraphernalia is available across cultures, ethnicities and languages, and as social media usage increases, is becoming more prominent across the globe.

Iconic images associated with social media are being replicated and made into a number of products, including children's toys. Upscale American department store Nordstrom recently sold out of a 'Wooden Instagram' toy camera; while Ollie the Twitter bird can be bought on Amazon.com.

Figure 6.17 Emojis can be turned into physical objects.

As our reliance on social media for news, personal connections and events continues to grow, the need for corporations to increase profits combined with our growing dependence on the platform means that even when we 'unplug', we continue to consume social media across a range of paraphernalia. Thus, our identity and social media have become inherently connected.

Activity 6.12

1 Conduct a search locating two items of paraphernalia associated with social media and using these items answer the following questions:
   a **Identify** the object.
   b **Identify** the social media platform for which it is paraphernalia.
   c **Deduce** who you think is the target market.
   d **Assess** whether there is a link between the consumers of the social media platform and the target market for the product. Why do you think this is?
   e **Outline** how ownership of this product could influence the owner's sense of identity.
2 **Demonstrate** how social media paraphernalia has become its own trend.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 6.6

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** how social media influencers affect consumption.
2 **Explain** how mainstream media interacts with social media to produce heroes and perpetuate mythology.
3 **Discuss** how the consumption of social media is impacted by mythology.
4 **Outline** a way in which the use of social media is turning the world into a 'global village'.
5 **Discuss** the extent to which social media paraphernalia has influenced our sense of identity.

Quiz

6.7 Control of social media

Ownership of social media and tensions between consumers and producers

The ownership of social media can be identified as those corporate entities who have created the platforms themselves, such as Twitter, Facebook, LinkedIn and Snapchat. However, while these corporations represent ownership at a macro level, the development of personal content on social media means that individuals might also claim 'ownership' of a personally developed group, network or profile. Due to this, tensions often arise between consumers and producers.

As our use of social media continues to grow, corporations are motivated by profit incentives, and so through the use of targeted advertising are able to make money from marketers looking to increase sales. Reflecting this, advertisements in personal news feeds are based on our recent searches, groups, 'liked' posts and other online interactions. We share a significant amount of personal information on social media outlets. Thus, increasing tensions are derived from concerns regarding the ethical use and collection of personal information by social media companies. This came to the forefront in 2018 when political consulting firm Cambridge Analytica harvested the personal information of 87 million Facebook users predominantly for the purpose of political advertising. This represents the dichotomy that exists between producers who are looking to make a profit on a public service, and consumers who want to engage with social media platforms confident that their personal information is not being shared.

Media study 6.1

Watch Video 6.2 and answer the following questions:

1 Describe the Cambridge Analytica scandal.
2 To what extent do technologies impact the tensions between consumers and producers?

Video 6.2
Cambridge Analytica

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

While the protection of data is a growing concern, consumers continue to push companies to develop updates that make their experiences more authentic and increase interaction. But as a result, trolling, cyberbullying and the promotion of hate have become growing issues online. In a world of anonymity, many have come to question where the line is on what is offensive, and to what extent someone is responsible for something they say online. A contemporary example of this tension can be seen following Donald Trump's tweet on 29 May 2020:

Figure 6.18 The tweet by then-US President Donald Trump on 29 May 2020 that violated Twitter's policy rules

Twitter's decision to flag the post for violating its policies against glorifying violence, followed by Snapchat's announcement that they would stop promoting Donald Trump in their 'discover' platform, can also be considered examples of macro-level censorship. This issue is discussed later in the chapter.

Building on controversy surrounding the promotion of hate in social media, tensions between producers and consumers have also come about from the improper use of social media to actually carry out these abhorrent acts. Social media and its related technologies have developed faster than the laws that govern it, so administrations around the globe are playing catch up as users adopt it for purposes other than networking. In response to the 2019 live streaming of attacks on two mosques in Christchurch, New Zealand Prime Minister Jacinda Ardern and French President Emmanuel Macron organised the Christchurch Call to tackle issues related to the promotion of terrorism and extremism on social media. At a meeting in Paris of the leaders from Google, Facebook, Microsoft, Twitter and the G7 nations, attendees agreed to develop a plan of action aimed at preventing extreme material from going viral on the internet. However, some groups, like the US government, did not attend the conference on the grounds that such limitations would stifle freedom of speech.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Stakeholders

Stakeholders in social media include individual users, media, marketers, governments and global groups.

stakeholder A person with an interest or concern in something, especially a business

The interests of family and peer groups impact the development of social media. In 2019 the UK Office of Communications (Ofcom) released 'Children and parents: Media use and attitudes report', which found that children are seeing more hateful, violent and disturbing content online. Parents worry that the inability of the corporate entities in charge of social media to properly patrol online content might lead to young users being exposed to content that encourages them to self-harm. Meso-level groups also have a vested interest as they work to educate young users about the dangers of social media, while at the same time promoting social responsibility to those who continue to maintain active profiles. In response to these, and other security-related concerns, many social media companies have now increased the number of people who monitor these apps and websites for disturbing content. However, the Ofcom report found that 'fewer parents feel that the benefits of their child being online outweigh the risks compared to five years ago.'

The percentage of people who consume the news solely from social media is increasing, even though these platforms are typically seen as unreliable since content creators do not have to meet journalistic standards. Both governments and marketers have acknowledged that these sites can be harnessed to spread information, raise brand awareness and increase buy in. In recent times, governments have teamed up with marketers to create political advertisements local to specific government areas. In this, political candidates or party leaders are able to target specific voting groups during elections.

Global groups capitalise on the reach of social media as a way to promote local causes and social justice campaigns. One example is Student Strike for Climate Change, which used a combination of hashtags, Facebook events, photos and news releases to successfully organise *Global Week for Future* (20 September – 27 September) in 2019. There were over 4500 strikes throughout more than 150 countries, with rallies largely attended by young adults, families and school children concerned for the future of the planet. In 2020 these physical strikes became digital. In March 2020, following the spread of the COVID-19 pandemic, Greta Thunberg encouraged those committed to the movement to post a photo of themselves with their strike sign using the hashtag #DigitalStrike. Digital strike social media accounts can be found on Instagram, Twitter, Facebook, TikTok, YouTube and Pinterest.

The digital movement has received attention from organisations such as Greenpeace and Amnesty International, who look to mirror the success of the online campaign.

Figure 6.19 Marcus Rashford alongside a message of thanks to him for his campaign to get Britain's government to extend the free school meals for children during the COVID-19 pandemic

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.13

1 Search the hashtag #DigitalStrike and examine a number of the images. **Outline** which images are most effective in bringing awareness of climate change.
2 Conducting your own research, **identify** other hashtags that have been used to promote social justice campaigns across social media.
3 **Predict** the future role of social media as a platform for activism.
4 **Assess** the extent to which social media is an effective platform for activism.

Official and unofficial censorship

censorship The process of suppressing material that is considered objectionable or harmful

Censorship may be conducted by governments, private institutions and other controlling bodies.

Government

Some global powers seek to mitigate foreign influence in the form of propaganda and platform security, and so apply censorship to social media. Facebook has been blocked throughout mainland China since 2009, when it was used as a communications tool during the Ürümqi riots. While it is currently still allowed in the autonomous zones of Hong Kong and Macau, continued access is uncertain. Other regimes that limit criticism of Communism, such as North Korea, have also banned Western social media platforms, most notably Facebook, for allowing 'toxic' accounts critical of local leaders and the government.

The US government feared that TikTok, owned by Chinese company ByteDance, might be subject to forcible appropriation of user information by China's Communist government. As a result, in 2020 TikTok faced a potential ban in the US unless ownership of the company was moved out of China and into Western holdings. India has also banned TikTok and a number of other Chinese apps. There were some negotiations for a sale to Microsoft, but these were unsuccessful. As of November 2020, ownership is split between ByteDance (80%), Oracle (12.5%) and Walmart (7.5%). The 20% stake by American companies Oracle and Walmart has been enough to stall the ban, but the outcome is still unknown.

Figure 6.20 Although Chinese company ByteDance is still majority shareholder of TikTok, the 20% stake of Oracle and Walmart has been enough to stall the US ban on the app.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Several countries have active censorship policies that filter targeted information on social media sites, or at times have banned these sites altogether for short periods. Germany, Austria and France all have very strong national laws regarding Holocaust denial, so within these countries Facebook and other social media sites are censored so that content promoting the distortion or outright denial of the Holocaust is not allowed. Additionally, short-term bans on Facebook have also been seen in Iran (2009), Egypt (2011) and Ethiopia (2015).

Social media companies

There has also been some censorship by the social media companies themselves, as a reflection of current developments in social justice.

On 29 May 2020, US President Donald Trump tweeted, in reference to those protesting the death of George Floyd, that 'when the looting starts, the shooting starts' (see Figure 6.18). Inspired by the Black Lives Matter movement, some social media companies chose to censor several of his tweets. Reddit, Twitter and Snapchat were most active in this: for example, his Twitter account was officially censored by tagging violations, removing his posts from internal promotion, and other tweets were deleted entirely. Companies such as Facebook were slower to take action, and Facebook employees staged a 'virtual walkout'. They took to Twitter to publicly announce their protest, referring to the walkout with the #TakeAction hashtag.

This highlights a growing issue regarding the role of social media companies in monitoring and protecting users from violent or antisocial views. But does this then censor our freedom of speech? On 28 May 2020, an Executive Order on Preventing Online Censorship was signed by President Trump promising that:

> we cannot allow a limited number of online platforms to hand pick the speech that Americans may access and convey on the internet. When large, powerful social media companies censor opinions with which they disagree, they exercise a dangerous power. They cease functioning as passive bulletin boards, and ought to be viewed and treated as content creators.

While the executive order reflects the opinion of Trump as President, it is not enforceable by law.

A separate area is **algorithmic censorship**, used by platforms such as Facebook and Instagram. This is the by-product of 'curated' newsfeeds. While this type of filtered content has been used by other platforms, nowhere are the results more apparent than on a Facebook wall. The user is shown the posts that Facebook thinks they will like the most. However, when this curation filters contemporary current events and politics, it becomes algorithmic censorship.

algorithmic censorship
Codes designed by social media platforms to block content deemed inappropriate, violent or inciting hate. In addition to complying with emerging laws, it also censors content not normally seen by the user so that users see more of what they like and thus remain engaged with the platform.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

These algorithms organise information to optimise engagement, and so keep users on the platform longer, exposing them to more paid advertising. Furthermore, this unofficial censorship is especially problematic as 'amplification' often means that divisive and extreme views are favoured as 'engagement' material since these posts will naturally ignite discussion. Also problematic is that since social media accepts content without moderation, algorithmic censorship supports the spread of 'fake news'. On a more personal level, this type of unofficial censorship often means that users are not seeing the posts of the very people they are there to connect with – loved ones, close friends and family.

Activity 6.14

1 Research the Your Right to Know campaign.
   a **Propose** an argument FOR the censorship of social media.
   b **Propose** an argument AGAINST the censorship of social media.
2 **Identify** which course concepts are relevant to censorship of social media.
3 **Explain** the purpose/s of censorship of social media.
4 Using your own topic or social media, conduct research to **identify** examples of official and unofficial censorship across the micro, meso and macro levels of society.

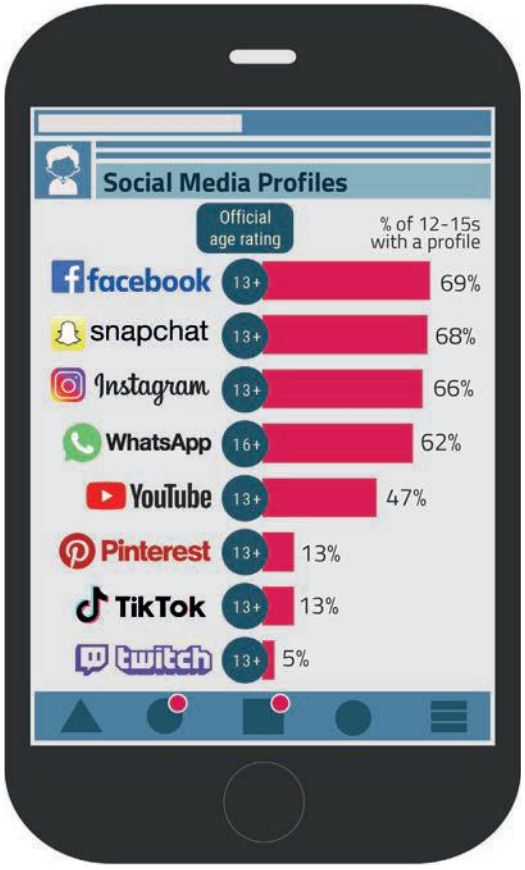


Figure 6.21 The use of social media by children is often closely monitored by parents, who as a figure of authority within the family monitor micro-level interactions. (Data from April 2020)

Power and authority

The influence of power and authority in social media can be seen across the micro, meso and macro levels of society. At the micro level, the authority of parents within a family often determines the extent to which children can engage with social media. The number of children who have a profile on at least one social media platform is rising, despite the minimum age being 13 years. These children are often influenced by the power of peers who encourage friends to create social media accounts for the purpose of communication. While views differ, the ability of young people to act responsibly as digital citizens on social media is derived from the influence of their family, school and peers. As a central authority in their lives, parents may demand that children share passwords, limit those who can access their profiles and know those who are in their friends lists.

Meso-level institutions such as community groups, schools, the workplace and local interest clubs use social media in a variety of ways. Local interest clubs and community groups may develop a public profile in order to increase participation, and promote events and fundraisers. Indeed, it is often through

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

recommendations online, photos or targeted advertising that these meso-level groups can grow. Social media also has a practical purpose in the workplace. More and more often it is being used by employees to communicate shift changes, share rosters or find out about new positions, promotions or alternative types of employment.

On a macro level, power and authority resides in the hands of the corporate entities that control these platforms themselves. The producers of social media derive power from the fact that they have profoundly changed the way in which the world is connected. This is due in part to them making human behaviour visible in an online context and empowering people to be the media themselves. Content authors also have power, given to them by those who use social media as a source of information. By viewing posts as legitimate (even when they may not be) readers give the authors of this content authority as reliable news providers.

Activity 6.15

With regards to consumption and access to information, **identify** examples of how power and authority influence social media across the micro, meso and macro levels of society.

	Example of interaction	Impact on access to information	Influence on consumption	Power or authority
Micro				
Meso				
Macro				

Review 6.7

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Outline** the tensions that exist between the producers and consumers of social media.
2 **Explain** how technologies change tensions between producers and consumers, by:
   a reducing them
   b enhancing them
3 **Explain**, with examples, the difference between official and unofficial censorship of social media.
4 **Define** power and authority in relation to social media – provide an example for each within your definition.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.8 Different perceptions of social media

Groups that accept and reject

The acceptance and rejection of this medium as a popular culture has ebbed and flowed, and has been most significantly influenced by one's age, peers, development in technologies and the media.

With an attention span of only eight seconds, humans have become conditioned to scrolling for information – if we don't like what we see, we move on. However, feedback loops, notifications and 'likes' keep us coming back for more. A 2019 online study carried out by Origin, the research arm of communications agency Hill Holliday, found that 48% of social media users reported feeling sad, anxious, or depressed by platforms such as Facebook, Instagram and Snapchat. As social media use is increasingly connected to a number of mental health issues, users are rejecting this medium to take part in a 'digital detox'. Through the conscious elimination of social media for a set period of time, the digital detox encourages users to refocus the mental energy we give to our phones in order to become more present in our daily lives. As more people embark on a digital detox, those who promote it say benefits include more free time, less anxiety, better mornings (not waking up to check social accounts) and more mindfulness.

Figure 6.22 An increased understanding of how social media affects mental health has prompted many groups to encourage taking a 'digital detox'.

While some users are switching off, even more are logging on. The 'Digital 2020: Australia report', presented by creative agency We Are Social and social media management platform Hootsuite, said that in 2019 the number of active social media users grew by 4.3%, equating to an additional 735 000 users – a number that in total means that 18 million Australians, or 71% of the total population, has at least one social media account. The report found that in Australia, the average user spends one hour 44 minutes per day on social media – this is in addition to five hours 41 minutes on the internet, three hours 15 minutes watching TV and one hour eight minutes listening to music streaming services. Furthermore, since 98% of social media users access content on their phones, many argue that we are never really 'offline'.

As well as being a revolution in communication, news and entertainment, social media has also proven to be the driving force behind political movements, social justice campaigns and a host of welfare and charity groups. Those who accept social media have recognised its ability to incite change.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.16

1 Brainstorm the groups who accept and reject social media and reasons why they might do so.

Group	Reject/accept	Why?
Governments		
Schools		
Celebrities		
Workplaces		
Activists		

2 Research one country that has banned social media, either permanently or partially. **Explain** why this country rejected it and the outcome of this rejection.

Changing perceptions and the value of social media

Social media is one of the biggest disruptions to traditional forms of communication, and over time has been both loved and hated by its users.

Due to the fact that the leading social media platforms with a global reach are based in the US – Facebook, Twitter, Instagram, Snapchat – these websites are responsible for promoting Western values such as consumerism, democracy and individualism. While some would herald these as contemporary social norms, for others, social media is challenging tradition, language and culture, and is viewed as helping to erode traditional societies through the spread of Western values.

Many parents are concerned about the safety of social media for young people, particularly regarding issues such as the objectification of women, unchecked content, fake profiles, trolls and online bullying. Programs that promote the responsible use of the internet are growing in popularity. In 2018 the Department of Education in NSW carried out a review of the non-educational use of mobile phones in schools. As a result, in 2019 the Department issued a statewide ban of mobile phones across NSW public schools.

However, other groups have come to acknowledge the ability of these platforms to be used for good. Across North America, local governments issue Amber Alerts within minutes of a child being reported as missing or abducted – as well as normal broadcast communications, Amber alerts have teamed up with Facebook, Google and Bing. Of 161 Amber Alerts issued in the US in 2018, 155 of these resulted in recovery.

Figure 6.23 An Amber Alert is displayed on a highway in Toronto. Police were hunting a man suspected of killing his former partner and abducting their two-year-old son.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Facebook, through its 'Data for Good' program, has set up a 'safety check' feature. In the event of a natural disaster, mass shooting, building collapse or terrorist attack, global crisis agencies alert Facebook, who then activate the safety check. Once the safety check has been activated, people in the area may receive a notification from Facebook to mark themselves as 'safe'. Major events that have used the safety check feature include the Las Vegas shootings (2017), London terrorist attacks (2017), Australian bushfires (2019/20) and Beirut explosion (2020).

2019/20 Australian bushfires

During the devastating bushfires that ravaged Australia in the summer of 2019/20, there were a number of ways in which social media was perceived as a force for good.

Facebook activated its Crisis Response tool three times – in November for the northern NSW fires, December for the south coast NSW fires and January for the fires in Victoria and South Australia. This enabled people to use the 'safety check' feature to let friends and family know they were safe. Facebook 'Disaster Maps' showed population densities, drawn from mobile phone location data, which helped the RFS make decisions about evacuation planning and resource allocation.

Social media tools were part of the official communication for public health messages, such as Victorian Premier Dan Andrews tweeting about poor air quality, and suggesting those with breathing issues take care.

News of the bushfires spread around the world, with over 60 000 Instagram images, videos and stories tagged #AustraliaFires and #Australianbushfires. These personal stories, shared in real time, let people see the extent of the disaster.

Social media was also used by people who wanted to help. The Facebook group 'Tradies for fire affected communities' built up a network of over 12 000 tradespeople eager to help with repairs and rebuilding. Other groups helped with animal evacuation, emergency accommodation and transport.

Perhaps the most high-profile use of social media was when Australian comedian Celeste Barber created a Go Fund Me campaign that quickly went viral across social media. Garnering worldwide attention through the power of social media, Barber raised $51 million for the NSW Rural Fire Service. Other global influencers and celebrities, such as singer Pink, devastated by the stories spread across social media, made donations through their own channels, leading others to do so as well.

Figure 6.24 The Rural Fire Service drew on a vast range of information, including Facebook 'Disaster Maps', to fight the fires and manage evacuations.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Local police agencies have also capitalised on the reach social media has, and have created accounts to help notify the public of ongoing safety concerns, changes to laws, and community events. Within Australia, the NSW Police Force are known for their entertaining posts on social media that highlight the newest members of the canine unit, poke fun at bad drivers or provide witty reminders for long weekends and double demerits. However, for every post that makes light of our bad driving habits, another highlights important community issues or current criminal goings on. Thus, by appealing to a range of users, NSW police have recognised the value of social media as a tool that promotes safety and public awareness.

Figure 6.25 A Valentine's Day Instagram post by the NSW Police Force, 2020

Construction or deconstruction of gender

The authors of *How the World Changed Social Media* point out that with the advent of social media, feminist internet scholars lauded the platform as the tool that would free people from the oppressive gender norms of the offline world. However, in retrospect it seems clear that these notions of a genderless online world have never come to fruition, as users for the most part mirror online the expectations of the offline world. Therefore, when it comes to the role of social media in constructing or deconstructing gender, these online platforms have reproduced and reinforced norms that regulate gender differences in the offline world.

How the World Changed Social Media includes a study of how gender influenced social media use. With reference to sites in Turkey, rural China and Italy, social media was used to maintain traditional gender roles by reinforcing longstanding norms. In Turkey, women's social media highlighted their aesthetic qualities alongside their values of modesty and purity – all important in showing their adherence to Islam. In addition, postings that might show deviance from expected gender relations and norms – such as open conversations between men and women – are avoided for fear of bringing shame or ruin to the reputation of their family. Such discussions do occur, but are kept offline. In rural China, married women are expected to limit their online presence, and often move their social media to QQ profiles (instant messaging) as there are fewer users and thus less visibility.

Use of social media also highlights changing life stages. A study of Italian women found that after becoming mothers, their posts became filled with domestic objects, memes or photos of their children. These women removed images that would be deemed provocative or immodest, as they may be interpreted as signs of flirting.

Thus, while social media has the potential to break down gender constructs, for the most part these platforms reinforce them in a highly conservative space. This is in part due to the degree of attention that public online postings gain. When using social media, individuals want to demonstrate that they adhere to cultural norms, as a way to avoid judgement or as a way to promote their cultures.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

However, for some, social media has offered a safe space to challenge gender barriers and develop social relationships beyond the offline world. Facebook currently offers 58 different gender options. It also allows users to choose from the pronouns 'him', 'her' and 'their' when signing up to the site. In traditional societies, social media allows women to expand their social networks beyond the home, and fake profiles can be used to engage in conversation with the opposite sex. Social media has also become a romantic meeting place where unmarried users can find romance through private messaging systems provided by WhatsApp, Facebook or Instagram.

For LGBTIQA+ users, social media offers a space to engage in political discourse and engage with the public, thus leading to gay identities becoming more visible. In societies where same-sex relationships are not accepted, these platforms provide users with a safe space to make personal connections, thus challenging conventional expectations. However, as noted in *How the World Changed Social Media*, it is still often the case that acceptance online is granted only if people act in gender normative ways.

Activity 6.17

1 Conduct a content analysis of the *first 20 posts* in your newsfeed on one social media platform. While scrolling, record examples that reinforce and/or deconstruct traditional expectations of gender.

Content	Type of content (shared vs personal)	Gender related language/imagery	Reinforce or deconstruct

2 **Analyse** whether the findings of your content analysis match those found in *How the World Changed Social Media*. Why might this be so?

Review 6.8

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** how the changing perceptions of social media over time have contributed to its acceptance or rejection by groups.
2 **Identify** a group that has concerns about social media, and what those concerns are.
3 **Outline** the value social media has as a safety tool.
4 **Discuss** the extent to which social media has changed the way gender is constructed.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.9 Contribution of social media to social change

Expression of contemporary social values

As social values change, media platforms are often one of the first places that users express opinions in support of contemporary issues. For example, the creation of the term 'woke' is symbolic of such a shift in values: 'being woke' on social media means that users are sympathetic to, and aware of, changing situations.

Changing social values can be seen in the use of social media to promote active citizenship and social and cultural literacy. Used for the American midterm elections in 2018, and again in the 2020 presidential election, 'I Voted' stickers, originally created in the 1980s, experienced a renaissance when they were handed out to voters at polling stations across the US. Notoriously apathetic, young voters used these stickers as validation and promotion of their active citizenship, simultaneously causing the #IVoted hashtag to go viral. Specifically, Instagram became the place to share selfies, images of voting stations and photos of their stickers. As previously mentioned, a global example of this phenomenon is the popularity of the Student Strike for Climate Change.

However, social media has been criticised for providing a platform that facilitates the spread of Western values, specifically individualism and materialism. Linked to this, the rise of the influencer has also meant that individualism in many cases promotes narcissistic self-promotion. Users are motivated to create content that will garner them 'likes', followers and sponsorship, and so despite endorsing their posts as 'authentic', they are often self-serving as a tool of self-promotion.

Figure 6.26 In 2020, the BeWoke Vote initiative was launched – predominantly via social media – to drive up Gen-Z voter registration in the United States in the lead-up to the 2020 presidential election.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.18

Searching across a range of platforms, use the posts to **identify** what values are expressed in connection to each of these contemporary issues.

Social media may not explicitly state an opinion on these topics; however, you can gather evidence to suggest what the predominant viewpoint might be.

	Types of content	Predominant message	Does this match general societal values on this topic? How?
Violence against women			
Drink driving			
Individuality			
Sports people as heroes			
The importance of family			

Impact on wider society

The positive and negative impacts of social media have changed over time as the platforms themselves change and evolve. Features like live streaming, instant messaging and discover have enabled social media to become even more personal – inviting users to speak face to face while tailoring the experience based on personal interests. However, with this evolution, many have also come to question the need for social media in their lives. The rise of the 'digital detox' has become synonymous with a growing need to unplug.

Positive

- Social media facilitates communication across cultures and has integrated socially isolated populations into the mainstream.
- Examples of use as an educational tool can be seen in the rise of e-learning opportunities and the use of hashtags to link class discussions on Twitter.
- Social media can connect users who are passionate about like-minded issues and encourages those interacting with the platform to learn from each other.
- The creation of netspeak (IMO – in my opinion, SMH – shake my head, TBH – to be honest, GOAT – greatest of all time) is an indication of close relationships formed over social media and users' assimilation in the online environment.
- Awareness of 'noble cause' issues has increased. Using the power of crowdfunding, social media can be used as a fundraising tool.

Negative

- Rising issues in relation to mental health and personal wellbeing resulting from online trolls and cyberbullying
- Many education districts are reviewing the use of personal technologies in schools and student use of social media, seeing it as a distraction.
- Largely acknowledged as a tool for time wasting
- The use of netspeak in formal writing has meant that the use of language in classrooms has changed, as more and more students are writing in the condensed, minimal language of messaging.
- Allowing users to develop unchecked online identities has meant that some users have engaged in large-scale fraud.

Figure 6.27 Some of the positive and negative impacts of social media on society

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 6.19

Compare and **contrast** the positive and negative impacts of social media.

Contribution to social change

Due to the nature of social media as a communication tool, activists have come to recognise the power of these platforms to connect like-minded people and disseminate information related to their cause. When examining the ability of social media to incite social change, the Arab Spring, #MeToo and Black Lives Matter are all social movements that have been facilitated online.

#MeToo

In 2006, activist Tarana Burke founded the Me Too movement to increase awareness of the prevalence and destructive nature of sexual violence towards women. The campaign re-emerged as a social movement in 2017, when Alyssa Milano encouraged her followers on social media to tell their stories and tag the posts with the #MeToo hashtag. The hashtag united women around the world, creating networks of survivors and serving as an organisational tool for local movements and protests. In the long term, this social media-based movement has contributed to social change in a number of ways including: the creation of laws across several US states banning the use of non-disclosure agreements in sexual misconduct cases, increased protections for independent contractors, congressional reform regarding policies related to sexual misconduct reported by staffers, and financial restitution for a number of survivors.

Figure 6.28 The #MeToo march in Hollywood, California, 10 November 2018

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Black Lives Matter

Following the arrest and death of George Floyd – whose final moments were recorded by passers-by and made viral on social media – the Black Lives Matter (#BLM) movement regained momentum, challenging institutionalised racism and police brutality in the US and worldwide. While still in its infancy, social media has had an important role in bringing awareness to global issues related to race inequality, uniting supporters and organising protests. Within the US, protests have occurred across 50 states and within 17 major cities, causing local governments to impose curfews while enlisting the use of riot squads to quell unrest. As long-term change continues to develop, short term changes include the creation of 'Breonna's Law' in Louisville, which regulates the use of 'no knock warrants', and the pledge by the NYPD to reallocate $1 billion in funding to community programs.

Figure 6.29 At the height of the COVID-19 pandemic, the death of George Floyd at the hands of police brutality sparked a global wave of #BLM protests.

While there is much more to be done, these platforms which we so willingly consume content from for hours each day are an instrumental tool in distributing information and motivating change.

Activity 6.20

1 Research one contemporary social movement.
   a Briefly **explain** the underlying cause of the movement.
   b **Outline** the role that social media had in its promotion.
   c **Describe** the outcome of the movement and its impact on greater society.
2 **Discuss** the extent to which social media is a positive or negative force for social change.

Review 6.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** how society's values regarding social media have changed over time.
2 **Outline** how social media as a communication tool facilitates social change.
3 **Evaluate** whether social values would change at the same pace without social media.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.10 The near future (5–10 years)

Current trends and probable future directions

Users of social media easily adapt to the evolving nature of the platforms, as redevelopment is an inherent part of its functionality. Identified by Influencer Marketing, current trends in social media highlight contemporary needs of their users while providing insight into probable future directions across the platforms.

Table 6.2 Current trends and future directions

Current trends	Future directions
Ephemeral content	The use of ephemeral content will continue to expand across platforms. With the increasing popularity of Snapchat and stories in Instagram and Facebook, other social media sites will capitalise on this type of content as it increases interaction.
Niche social platforms	Due to advancements in technologies, social media platforms no longer go through lengthy development phases and upon rollout are ready for new users; because of this, when gaps in the market are identified, sites can be easily created to address user demand. Thus, sites like Reddit, TikTok and LinkedIn will grow in popularity, filling unique consumer needs.
Removal of 'likes'	Often associated with the negative impacts of social media on mental health, Facebook and Instagram no longer make the number of 'likes' on a post public. Adding to this, many speculate that 'likes' may be removed entirely as developers focus on creating ways that users can develop content that is motivated by networking rather than an affirmation of their social value through 'likes'.
Expansion of social commerce (e-commerce)	Increasing in popularity, this trend will grow through the continued expansion of pro-selling features like 'shoppable posts'.
Rising prominence of video content	According to a Cisco study (2020), by 2022, 82% of all online content will be video based. Whether through short-form videos or stories, platforms like Instagram have updated their medium to allow users to engage with a range of videos.

ephemeral content
Content that is available only for a short duration of time and then disappears

Activity 6.21

1 **Identify** two of the most prominent contemporary trends visible across your own social media accounts.
   a **Describe** what gap this fills in the market.
   b **Outline** one probable future direction for each of these trends.
2 **Discuss** the extent to which growing demand for social commerce will influence the development of social media.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Impact and implications of likely changes and probable continuities

Likely changes

The use of emojis and GIFs has opened the door to the dissolution of the written message. Conversations across social media platforms in some locations are becoming entirely visual, such as with illiterate populations in south India. This suggests that as smartphones become smarter, communication may become a fluid mix of traditional written text and images.

Scalable sociality is the ability that users of social media platforms have to decide the extent to which they interact publicly or privately. This pattern is already developing across social media, and it seems likely that niche platforms will come into the market. Therefore, as perceptions regarding the value of social media continue to change, users will look for platforms that allow them to openly communicate with like-minded individuals through a medium and community group they feel most comfortable with – big or small, public or private, visual or text based.

Probable continuities

Based on current trends, probable continuities in social media will revolve around the continued growth of scalable sociality: the notion that users of social media platforms can decide the extent to which they interact publicly or privately. For example, small groups on WhatsApp are now being used to balance broader, more impersonal interactions on Facebook. The intimacy of Snapchat balances out the impersonal ephemeral contact users have when accessing the Instagram stories or tweets of strangers.

Social media will also continue to serve as a tool of emancipation for marginalised or isolated populations. This trend has already been observed in Turkey, India and China, as women use social media as a tool to connect with the outside world when cultural expectations demand that they are largely restrained to the domestic sphere. Additionally, with most users accessing social media accounts from their smartphones, isolated populations will be brought into the mainstream by networking and through the consumption of news across platforms.

Activity 6.22

Extended response

1 **Predict** the importance of social media in influencing contemporary values in the near future.
2 Using your own research as well as the text, **create** a table or diagram organising the implications of likely changes and probable continuities into micro-, meso- and macro-level impacts.

Importance of social media in society

Over the past 25 years social media has evolved from small networks to becoming one of the dominant forms of communication. It is credited with causing the largest disruption in communication since the advent of the telephone.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

As the fastest growing news outlet, social media is changing how the news is reported, with users having the same publishing power as accredited journalists and publishers. Traditional news outlets will continue to alter how the news is presented as they are challenged to work in real time, across social media streams.

Linked to this, one of the most significant revelations regarding the importance of social media in society is the power it has to inform and unite users behind a noble cause. Whether this is to disseminate information, organise protests, raise money for causes or circulate petitions, the use of social media as a tool to promote change also reflects the rise of scalable sociality. Users can decide to join a physical protest, share information, like a post or sign a petition – online there is a place for both the armchair and the physical activist.

However, the future of social media will continue to be based in its primary role as a communication tool. While the mode of communication will undoubtedly evolve over time, by harnessing up-and-coming technologies, social media will continue to expand the global community.

Figure 6.30 In 2014, people all around the world took part in the Ice Bucket Challenge, in which they dumped a bucket of ice water over their head to raise awareness of ALS (a motor neurone disease) and encourage donations.

Review 6.10

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the terms:
   a ephemeral content
   b netspeak
   c scalable sociality
2 **Explain** why traditional journalism is having to adapt in the face of social media.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

HSC-style questions

Short answer

1 Explain how the changing nature of consumption might impact the continuity of ONE popular culture. (5 marks)

2 Explain how conflict between producers and consumers influences ONE popular culture. (5 marks)

Extended response

The key references for this chapter are available to download from the Interactive Textbook.

1 To what extent does institutional power determine the consumers of ONE popular culture you have studied and the nature of its consumption? (15 marks)

2 To what extent has change in ONE popular culture you have studied influenced ownership and the tensions between consumers and producers? (15 marks)

3 Assess how the values of ONE popular culture you have studied influence the extent to which it constructs or deconstructs gender. (15 marks)

6

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Chapter 7

BELIEF SYSTEMS AND IDEOLOGIES

This depth study focuses on the ways belief systems and ideologies have shaped, and continue to shape, our micro, meso and macro worlds. Both beliefs and ideologies develop through social interactions and are a reaction to the surrounding social and physical environments. These social interactions develop our worldviews, impacting way the we perceive, think, know and act.

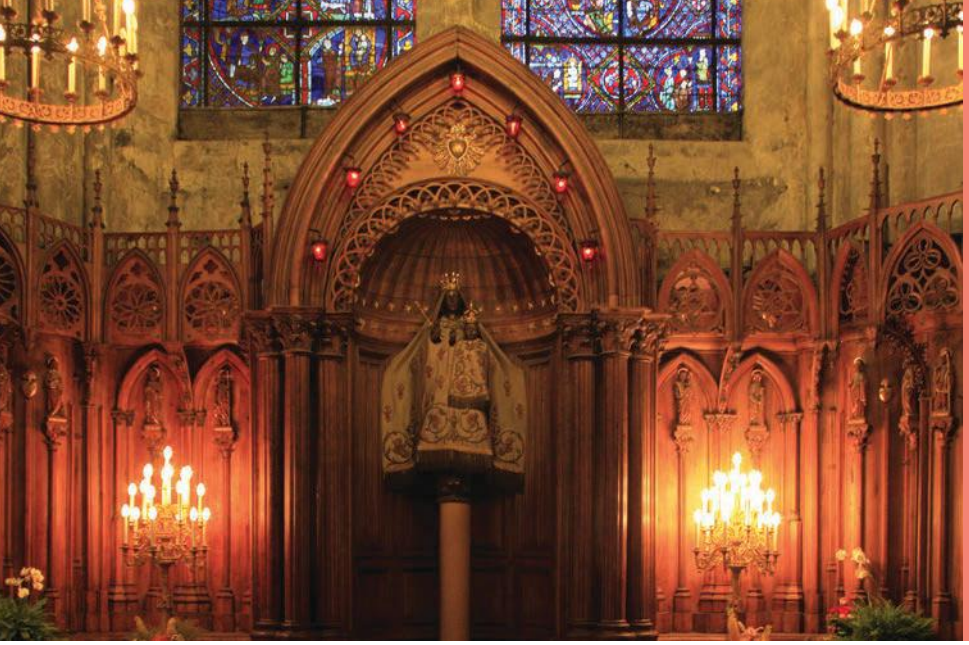
This chapter addresses the following outcomes from the syllabus: **H1, H2, H3, H5, H7, H9, H10.** Refer to pages 13–14 and 42–44 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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.
symbols	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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



THE NATURE OF BELIEF SYSTEMS AND IDEOLOGIES

Video 7.1
Preparing for the HSC: Belief systems and ideologies

We as humans are considered 'rational beings', as we are able to define our actions by knowledge and reason rather than instinct. Beliefs and **ideologies** are based on the rational understanding of shared experiences. Throughout history, they have developed and powered the foundation and shaping of societies, occasionally also resulting in their total collapse.

The term 'belief system' can cause confusion as it is sometimes considered to include political theories (ideologies). Within this depth study, a belief system will be defined as one that incorporates a spiritual element, particularly one of transcendence, alongside a set of principles that form a basis of religion or spiritual **philosophy**. Examples of belief systems are:

- Hinduism
- Islam
- Buddhism
- Sikhism
- Judaism
- Christianity.

There are also various indigenous spiritual beliefs systems such as:

- New Zealand Māori wairuatanga
- the Dreaming of Australian Aboriginal peoples and the Bipo Taim of Torres Strait Islander peoples
- Zulu practices of southern Africa.

Ideologies will be defined as a collection of ideas that reflects the beliefs, values and interests of a group, system, institution or nation, and traditionally forms the basis of economic or political theory and policy. Ideologies developed during the 19th century, which historians call the 'Age of Ideology'. Some examples of ideologies include:

- Capitalism
- Environmentalism
- Communism
- Feminism
- Totalitarianism
- Socialism.

Evolution and change to both belief and ideology, while inevitable, are felt on every level and may be deeply resisted as a result of our strong attachment to these concepts. The shift towards more **secular** societies poses a threat to global beliefs, de-emphasising the customs and rituals historically underpinning these institutions of worship. Ideologies, although more contemporary in comparison, are nevertheless subject to change, as our increasingly globalised and connected society tests the strength of even the most deeply entrenched political and social theories.

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. [NESA]

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. [NESA]

secular Not connected with religious or spiritual matters

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.1 The similarities and differences between belief systems and ideologies

Both belief systems and ideologies make use of **doctrines**, which set out the basis and philosophy of the belief. The doctrines provide clear guidance for their followers through established rules, laws, policy or commandments. They are upheld through written texts, the practising of **rituals**, the use of language, and the following of customary practices. **Adherents** must abide by these rules, which in turn greatly impacts their **worldview**.

doctrine A belief or set of beliefs that are held and taught by a church, political party or a 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. [NESA]

adherent Someone who supports a set of ideas or religious beliefs

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. [NESA]

Written texts

Many belief systems have core written texts, which adherents rely on. Some of the most sacred texts or scripture of world religions include:

- The Sutra – Buddhism
- The Bible – Christianity
- The Vedas – Hinduism
- The Quran and Hadith – Islam
- The Tanach, Mishnah, Talmud and Midrash – Judaism.

There are several important ideological publications which are seen to have historical significance in distilling or propelling the ideology into wider acceptance. *The Communist Manifesto* (1848), by Karl Marx and Friedrich Engels, is considered the launchpad of Communism, bolstered by Marx's seminal work *Das Kapital* (1867), an analysis and critique on the Capitalist system and its faults. *The Wealth of Nations* (1776) by Adam Smith was the first modern work of economics and earned Smith the title the 'Father of Capitalism'. Australian Germaine Greer's book *The Female Eunuch* (1970) became a touchpoint and catalyst for the Feminist movement worldwide.

Figure 7.1 Roxane Gay, author of *Bad Feminist*, is deeply committed to feminist issues.

Meaning of life

Belief systems and ideologies are both concerned with creating the best life and future for ourselves and our society.

The overriding single main difference between them is that belief systems are usually about answering the 'age-old questions' about life that people have pondered over time, such as:

- What is the meaning of life?
- What happens after we die?
- How did the world begin?
- Why do people suffer?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Ideologies tend to have a more contemporary focus on the world with an emphasis on political and economic environments: where it is now and what is its future development.

Spiritual world

This key difference leads to another significant contrast: most belief systems, unlike ideologies, are based on acknowledgement of a presence greater than the human experience (usually a God or gods), and of transcendence. This is a belief in the possibility of moving beyond the material human universe and limits of physical experience into a purely spiritual space. Belief in the spiritual realm facilitates the concept of a finite corporeal reality, with transcendence to an afterlife following the death of the physical body.

Prayer and meditation are used in many religions to connect to this spiritual world.

Organisational structure

Both belief systems and ideologies usually appoint some form of leadership, with one or more 'chosen' people given an authoritarian role to guide and support members of the ideology or belief system. Within both systems there is demonstrated a hierarchy of **certitude**, levels of adherents more passionate about aspects of the faith or ideology than others, demonstrating higher levels of sacrifice and commitment. Within belief systems there is the additional personal commitment to have an abstract faith in concepts which can never be 'proven' and remain unknown.

certitude Absolute certainty or belief in something

Ideologies frequently have the goal of global societal change, aiming to achieve their vision of a perfect physical world for its own sake, e.g., the Utopian ideal, and follow their theoretical ideals which are then often strongly supported through real-world propaganda, rewards and punishments. In contrast, belief systems approach adoption of their way of life by individual choice, with incentives and disincentives based in both the physical and spiritual worlds. Both types of system include a form of moral judgement; ideologies present ideas of right and wrong for the structure of the ideal society, while belief systems see human thoughts and actions of a 'good' or 'bad' nature, with consequences both spiritual and physical.

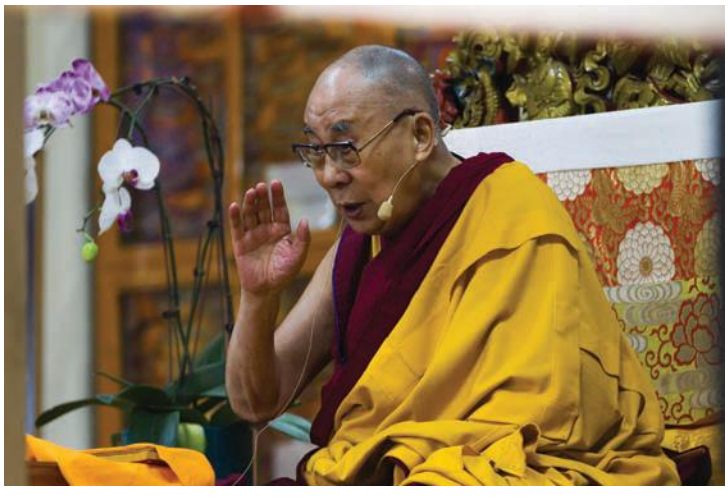


Figure 7.2 The Dalai Lama, spiritual leader of the Gelug school of Tibetan Buddhism

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 7.1

1 How would you answer the 'age-old questions'? (See the Meaning of life section.) **Explain** the reasons for your answers.
2 **Outline** experiences across your micro, meso or macro world that have led to these answers.
3 **Identify** each of the following as a belief system or ideology, and list the prominent ideals and characteristics associated with those that are belief systems.

	Belief	Ideology	Prominent ideals/characteristics
Buddhism			
Capitalism			
Christianity			
Environmentalism			
Feminism			
Hinduism			

Additional activity: Research a religious ritual

Review 7.1

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Explain** what a doctrine is and its role in both belief systems and ideologies.
2 **Identify** one core written text for a belief system, and one for an ideology. Do they play similar roles or different ones?
3 **Explain** the ways in which belief systems and ideologies are similar and different in terms of the meaning of life.
4 **Recall** whether the spiritual world is addressed by belief systems or ideologies.

7.2 Shared values and understanding

Shared values are the foundation of any society, and it is these values which translate to the fundamentals of a belief system or ideology. The experience of matching values with peers creates an assurance of righteousness, especially during difficult decisions.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The nature of the values dominating belief systems and ideologies tends to focus on these personal virtues:

- reliability
- honesty
- commitment
- consistency
- loyalty.

Within both beliefs and ideologies, the short span of a human life, in contrast to the ongoing time scale of the system, fosters a necessity for trust in the essential truth of the doctrines. No ideology or belief system can provide concrete proof of its ability to shape an ideal future. This means that followers must rely on the credibility of the teachings and leadership, or simply have faith in the essential rightness of the system.

The challenges of survival and achievement in life encourage dependence on a shared belief or ideology. The assumption of a higher power in control, whether it be a deity or government, provides comfort and relieves feelings of isolation, bringing a sense of reason for being and hope for the future. In terms of belief systems, this is a salve for human rationality and ego, which struggle with the idea we are simply here as a life form like any other, to exist and disappear with no greater purpose, one reason Karl Marx labelled religion the 'opium of the people'.

For most adherents of belief systems or ideology, the most favourable conditions are when surrounded by family or community groups who share the same belief. Displaying loyalty publicly is very important as it instils the belief or ideology as an identity within individuals and the society. This display of loyalty can take form in jewellery or clothing, hairstyles, participation in public rituals and attendance at social events such as church services, political meetings or protests.

Figure 7.3 Eid al-Adha, the Festival of Sacrifice, is celebrated by Muslims throughout the world.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The existence of shared values and understanding provide a sense of cohesion necessary for the belief or ideology to function. Beyond functionality, the longevity of any system requires an informed trust in the rightness of the principles of that system. An example of trust can be seen through the ideology of Capitalism, with governments trusting in the concepts of:

- personal ownership
- the freedom to choose
- self-regulation
- allowing for monopoly of power
- cooperation
- the ability to adapt and change
- state intervention.

Figure 7.4 During the global financial crisis of 2007–08, governments around the world intervened to mitigate the economic impact on their own countries.

Review 7.2

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** four examples of the personal virtues that influence values.
2 **Explain** how sharing understanding and values can reinforce belief, with an example from a belief system and an ideology.
3 **Explain** how and why in a belief system or ideology a 'higher authority' can be a comfort to adherents.
4 **Identify** what followers of a belief system or ideology rely on in the absence of proof that it works to make a better future.

Quiz

7.3 Values, beliefs and ways of perceiving the world

Belief systems and ideologies use texts, iconography, legislation, imagery, rituals or customs to demonstrate their values and beliefs. These verbal and non-verbal forms of communication provide a vehicle for the expression of values and beliefs at all levels. These communications can still convey subtle messages of terror or coercion if desired; however, acceptance may vary in range from none to the utmost embracing of the belief or ideological teachings. Where acceptance is less than adequate or outright resistance is encountered, some religions and ideologies have been known to adopt violence as an additional form of expression.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Catholic Church

The Catholic Church is a well-known religion with highly visible structures at all levels.

At a macro level, Catholicism and Catholic values are commonly represented in films and books, which make many of its values well known inside and outside the faith. Probably the best-known expression of the Christian faith is the Bible. However, the Catechism of the Catholic Church, written by Pope John Paul II in 1992, is a very important document providing instruction to followers on living as a true Catholic. The presence of the Pope in Vatican City, and the sense of awe surrounding the position, communicate the weight and authority of the church to believers and non-believers alike.

Figure 7.5 A statue of Mary, mother of Jesus, also known to Catholics as the Blessed Virgin Mary, outside a church in Spain

At a meso level, churches communicate a reverence for God and other important figures through rich decoration and iconography. Images of the crucifixion in windows and statues, alongside images of saints and martyrs, carry the Church's message of God's sacrifice for us and the sacrifice of humans for their faith. Rituals within the Church also serve to remind believers of God's love and sacrifice for humans. In addition, the Church carries out various humanitarian missions in society, maintaining shelters for the homeless and abused, hospitals and schools. These efforts communicate the values of love, family and community.

Individually, Catholics signal their faith on a micro level in many ways. The presence of icons and images in the home, prayers followed by the sign of the cross, and regular attendance at Mass communicate their beliefs.

Today, the Catholic Church expresses some values which are at odds with much of Western society, such as resistance to ordaining female or gay priests, rejection of same-sex marriage, and rejection of contraception and abortion as choices for women. To the Church these rulings are expressions of respect for life and for God's wishes; for many in the community they signify a lack of compassion and poor understanding of modern realities.

In common with many other religions, in past times, the Catholic Church has resorted to violence to carry its message. The Spanish Inquisition is perhaps the best-known example: officers of the Church tortured, burned and slaughtered 'heretics' or religious dissenters, which could include anyone speaking against the Church, or members of other religions. The message was that Catholicism represented the one true belief system, and anyone making a different choice would forfeit their life.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Communism

The Russian Bolsheviks of the 1920s and 30s were extremely passionate about communicating Communism to the broader Russian society and the international community.

At the macro level they used clever propaganda images to illustrate their value of class struggle. They showed proud, happy, strong men and women as working-class heroes of Russia, communicating their stated position as champions of the people.

Figure 7.6 The use of iconography in Soviet Russia: the famous Soviet monument Worker and Kolkhoz Woman (Collective Farm woman)

They also used legislation and state-sanctioned terrorism to communicate their hatred of the bourgeoisie (any individual who owned a private business, possessed wealth or employed others). In 1918, the leader of the Bolsheviks, Vladimir Lenin, instructed a regional government unit to hang 100 'kulaks', the derogatory term for successful farmers who had built up some modest wealth. This type of activity, which was widespread in Russia during the 1930s, was a forceful message to the people from their government to abandon thoughts of private enterprise and submit to working for the state.

Communist values were enthusiastically communicated at a meso level by institutions like the Young Pioneers and the Komsomol. These organisations were dedicated to young people and urged them to activism while training them in Soviet values. Young people were encouraged to read only books by approved Soviet authors, undertake political education by attending meetings and speeches, and to reject the traditional values of their religious parents.

At the micro level, it was important for individuals to clearly signal their enthusiasm for Communist ideals in everyday life. Parents would show contempt for the bourgeois institution of family by treating very young children as adult strangers. Children would be shown no love or affection, would need to prepare their own meals and make their own way to school, buy their own clothes and generally bring themselves up. It was not unusual for parents to abandon their families altogether in favour of government work.

In the home, religious icons or images were removed in favour of photographs of Lenin, Stalin or other Communist heroes. Possessions had to be as basic as possible. Owning anything luxurious was considered to be a signal of 'self-interest' or rejection of Communism, so even fairly well-paid members of the Party demonstrated their loyalty by living in cold, bare, uncomfortable housing.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 7.3

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** four general ways in which belief systems and ideologies communicate the values of beliefs.
2 **Describe** a custom or practice at the meso level of the Catholic Church and **explain** how it relates to its values.
3 **Describe** how being a child in Soviet Russia in Lenin's time might differ from being a child in Australia, and **explain** how this relates to the values of Communism.
4 **Outline** how and why a belief system or ideology has resorted to violence in the past.

Activity 7.2

Additional activity: Research two ideologies and two belief systems

1 Research one of the following religious practices associated with burial, and **explain** the relationship of this with transcendence:
   - Christian last rites (Catholicism)
   - Hinduism washing and cremation
   - Islamic immediate burial
2 **Examine** how these religious practices can contribute to the way in which a person may perceive the world.

Figure 7.7 In India during the COVID-19 pandemic, the Hindu death rite of cremation continued to be observed, but specific cremation grounds were set aside for COVID-19 deaths, and priests and family members performing last rites wore personal protective equipment to protect themselves from the virus.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.4 Hierarchy and internal power structures

A hierarchy is the arrangement of people, places or objects in an order that shows importance, with both belief systems and ideologies using this practice to keep a system of structure. Even the natural world has many forms of hierarchy with dominance and subordination played out in the evolutionary practice of survival. It is a concept so deeply embedded in the human psyche it is difficult to imagine a human structure without hierarchy.

Hierarchies separate power by levels of status and may be complex branching structures or a simple linear progression. In the context of a belief system or ideology, a branching structure signifies a more inclusive system with power shared across the various levels. Either of these types of hierarchy connects members both directly and indirectly.

The hierarchy is a popular system structure for several important reasons. An established hierarchy is stable, able to survive the loss of members by replacement from the surrounding level. A hierarchy is resistant to abrupt change from either the top or the base, preventing sudden and catastrophic disintegration of the system. It usually means that important decisions are filtered and influenced by several members rather than one, at the same time preventing stagnation of decision-making and action by clear allocation of final responsibility. The hierarchy is also the vital institutional memory of the system, where values and culture are preserved and passed along over time. Together, these factors make it a durable and effective structure in its pure form. It can also be made to be a very human structure, in that it can be exploited to indulge the human need for status and power.

Inherent in the hierarchy is the belief that those closer to the top hold greater knowledge, power and authority than those below. While not necessarily the case, the structure functions on the basis of that belief. The leader of a political party may or may not be the wisest and most committed member of the party; within the hierarchy this ceases to be relevant while they hold the highest office.

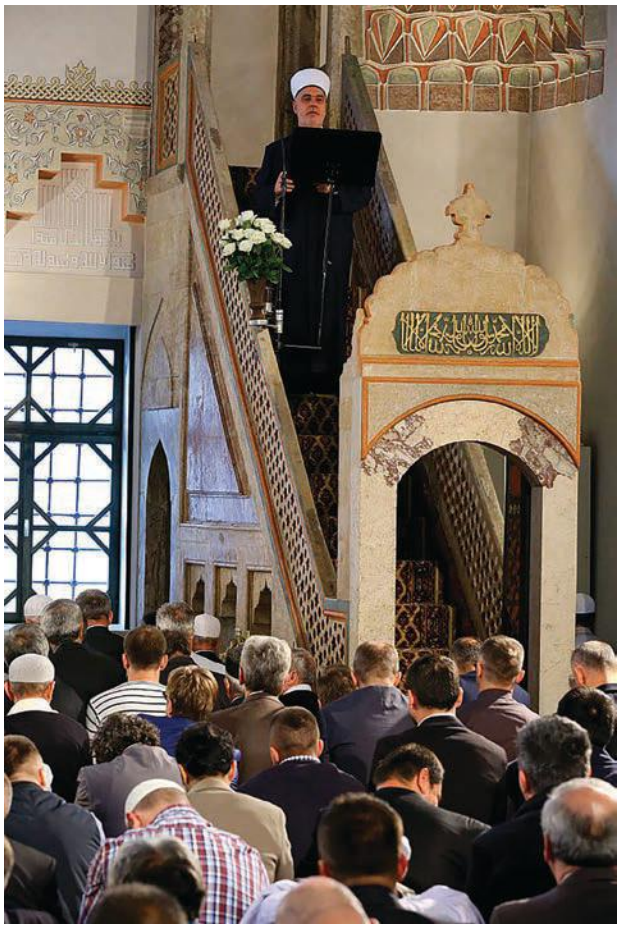


Figure 7.8 The use of a *mimbar* (pulpit in a mosque where the imam stands to deliver sermons) during prayer demonstrates power and hierarchy.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The hierarchy requires a figurehead for leadership and guidance; within human systems this is often more likely to be the most charismatic, eloquent or aggressive candidate than the most knowledgeable and worthy.

Despite these flaws, belief systems and ideologies alike rely on their hierarchies for effective leadership, division of tasks, sharing of responsibility, and long-term survival of the system by cultivating, enshrining and communicating values, while forming a buffer against destructively rapid change.

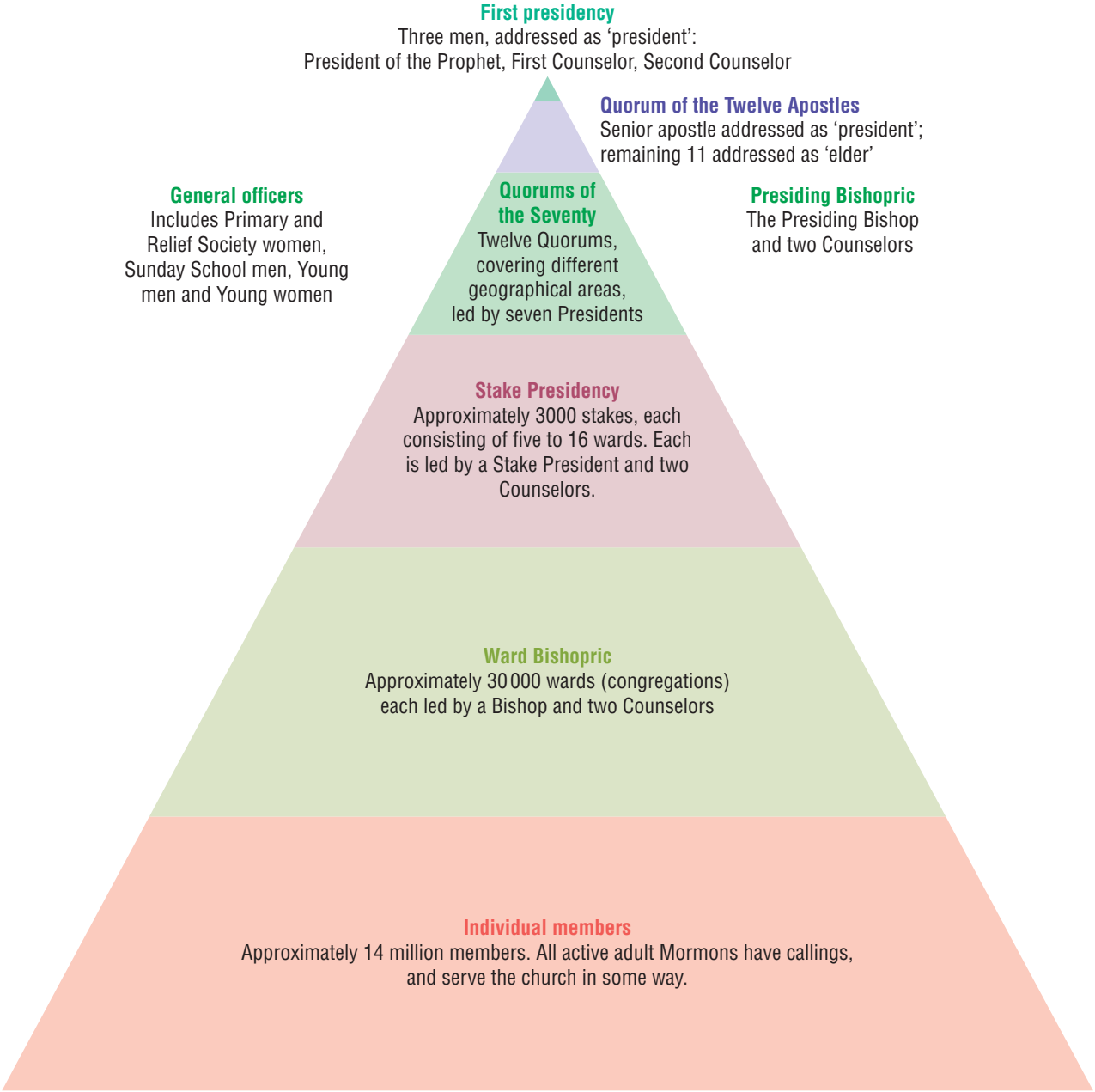


Figure 7.9 The hierarchy of the Church of Jesus Christ of Latter-day Saints (the Mormon Church)

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

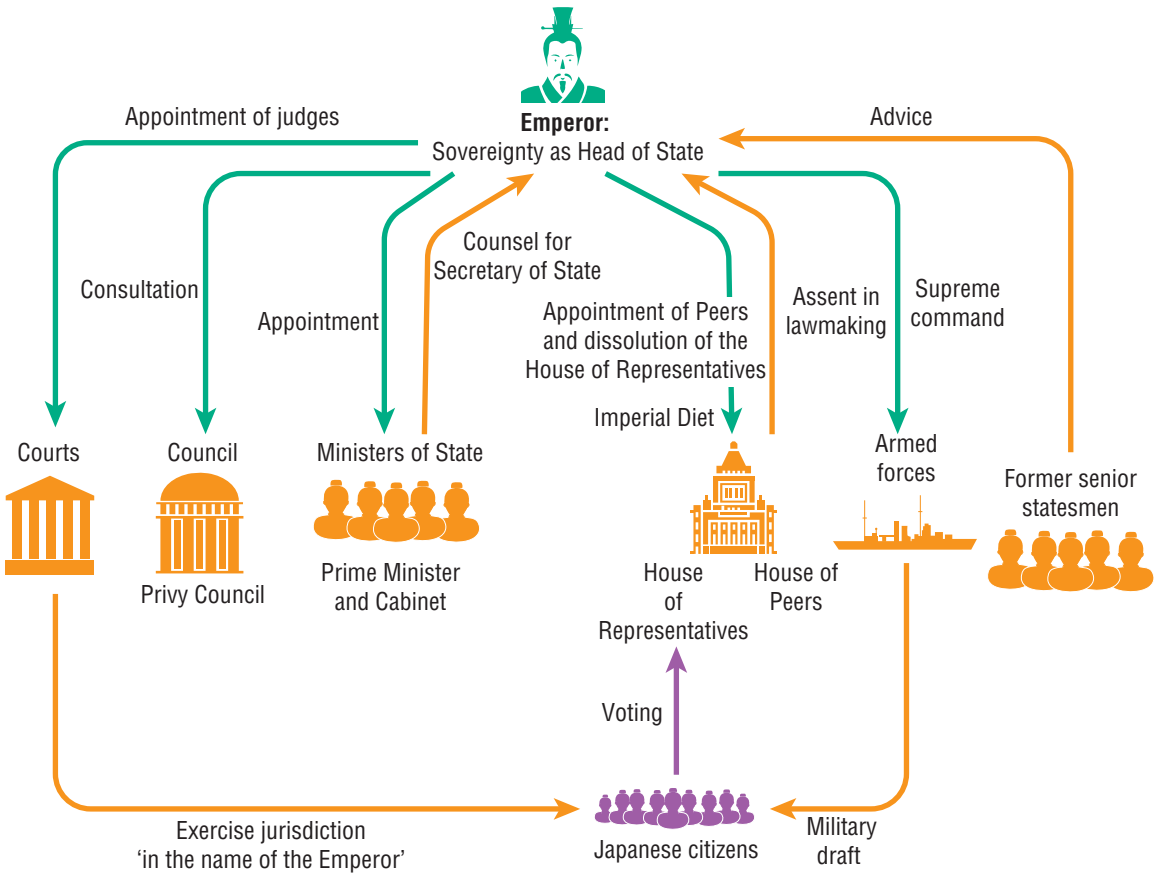


Figure 7.10 Japan's Meiji Constitution hierarchy (1890–1947)

Review 7.4

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** what is a meant by a hierarchy.
2 **Describe** the significance of a hierarchy for a belief system or ideology.

Quiz

Activity 7.3

1 Referring to the Mormon church, **explain** the nature and role of hierarchy in belief systems.
2 **Explain** how the hierarchy in Japan's Meiji Constitution could have enabled continuity.
3 **Discuss** the ways in which the hierarchy in Meiji Japan could have contributed to change.
4 There are some belief systems that have no formal hierarchy. **Explain** the implications of a lack of hierarchy.
5 Are you a member of any social structure that is hierarchical? If so, **describe** how it works and its purpose.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.5 Secularisation within Australia

secularism The principle of separation of the state from religious institutions

Secularism is the formal separation of religious institutions (the church, in the case of Australia) from the state (government) and civic affairs. Secularisation is the process of a society moving away from being shaped by a close alignment with a faith system towards non-religious values and institutions. If you choose to be religious, you might follow a traditional religion or a less formal belief system. Or, you might lean towards 'non-religious spirituality'. Many more young people now claim to be spiritual, even if not religious, than in the past. They are also more inclined than their elders to see the close connection between spirituality and their physical and mental wellbeing.

Secularisation has significant ramifications for society. Adoption of a belief system becomes a private and personal matter, rather than an edict of the government enforceable by law. On a social level this allows for freedom to choose a religion, or to choose no religion. At a governmental level, policies and lawmaking are in theory no longer directly influenced or commanded by the church. This opens the possibility of enacting laws which may be contradictory to religious doctrine.

Secularism infers the ideal of equality for all faiths within a society but is often identified as a catalyst for the decline of religious membership. It is important to differentiate secularism from atheism, which is defined as a disbelief in God or gods. Secularism merely removes religious authority from the governmental power to make laws for the entire population. Governmental law in a secular democracy is made according to the will of the people as opposed to the will of the church. Although simple in theory, in practice it is very difficult to uphold, as members of government may base their decisions and policies on the tenets of their personal belief system.

Over the past 50 years, societies have begun to define themselves as 'secular', 'multicultural' or sometimes 'multi-faith'. Australia encompasses all of these. Australia is a secular society in which citizens are free to practise their religion of choice without persecution or discrimination by government laws. This single fact can be enormously important to migrants fleeing religious persecution in another country.

Figure 7.11 Members of various religions attend the multi-faith memorial service held for victims of the MH17 disaster at St Paul's Cathedral in Melbourne, July 2014

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The 1901 Australian Constitution (Section 116) states that:

> 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.

Despite this, Australia's religious population still identifies itself as primarily Christian, and many of our laws and ethics retain Christian values.

According to the 2016 Australian Census, 61% of the population was affiliated with a religious or spiritual belief, with 30% indicating they had either no religion or were believers of atheism, humanism or agnosticism. Comparing this to the 2011 census, we see a reduction in followers of Christianity, an increase in those identifying as non-religious, and a trend among younger people to nominate secular beliefs which may be spiritual but not religious.

Aboriginal and Torres Strait Islander peoples have diverse and complex belief systems created over thousands of years. When Australia was colonised by the British in the 18th century, this brought new belief systems, the most dominant being Protestant Christian. Other immigrants to Australia were Catholic Christians, Jews, Muslims, Hindus, Buddhists and Confucians. However, following the introduction of the **White Australia policy** in 1901, immigration from countries other than Ireland and the UK was halted. The 1947 national census reflected significant change, with only 0.5% of the population adhering to non-Christian belief systems (although Aboriginal and Torres Strait Islander people were not included in the census at that time). The White Australia policy was abolished in 1973, and with renewed immigration from a wider range of countries, religions such as Buddhism, Hinduism, Sikhism and Islam have been growing rapidly. Despite this growth, religions other than Christianity still only account for 8% of the population.

White Australia policy
A racist government policy that aimed to reduce 'non-white' immigration to Australia. It was in place from 1901 to 1973.

Figure 7.12 A Sikh band plays during an Anzac Day march in Sydney, 2018. Sikhism has been the fastest growing religion in Australia since 2011.

While secularism is not antagonistic towards religion, the nature of its implied freedoms has an inevitable effect of weakening the influence of the church, while allowing for the introduction of education and ideas necessary for the formation of ideologies. The absence of any stigma for ignoring religious practice has created the conditions for ideologies such as feminism, environmentalism and gay rights to have their voices heard. Many of the laws proposed by these groups would be contradictory to accepted doctrine in most prominent religions. Equal rights for women, legalised abortion, marriage equality for gay couples, and laws based in scientific research (including environmental protection laws), all of which are not endorsed by the church, only find currency in our society due to their secular nature. While the religious beliefs of lawmakers and their constituents still play a part in some decisions, such as euthanasia, marriage equality and abortion, proponents of Australian ideologies now enjoy the freedom to share information and lobby for change without fear of legal persecution by government on religious grounds.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 7.1 Religious affiliation in Australia, 2011 and 2016

	2011[a]		2016	
Religious affiliations	**Populations ('000)**	**Population (%)**	**Populations ('000)**	**Population (%)**
Christian	*13 149.3*	*61.1*	*12 201.6*	*52.1*
Catholic	5439.3	25.3	5291.8	22.6
Anglican	3679.9	17.1	3101.2	13.3
Uniting Church	1065.8	5.0	870.2	3.7
Presbyterian and Reformed	599.5	2.8	526.7	2.3
Eastern Orthodox	563.1	2.6	502.8	2.1
Other Christian	1801.8	8.4	1908.9	8.2
Other religions	*1546.3*	*7.2*	*1920.8*	*8.2*
Islam	476.3	2.2	604.2	2.6
Buddhism	529.0	2.5	563.7	2.4
Hinduism	275.5	1.3	440.3	1.9
Sikhism	72.3	0.3	125.9	0.5
Judaism	97.3	0.5	91.0	0.4
Other	95.9	0.4	95.7	0.4
No religion[b]	4804.6	22.3	7040.7	30.1
Australia[c]	*21 507.7*	*100*	*23 401.9*	*100*

(a) 2011 data has been calculated using the 2016 definitions.

(b) No religion includes secular beliefs (e.g., atheism) and other spiritual beliefs (e.g., New Age).

(c) As religion was an optional question, the total for Australia will not equal the sum of the items above it.

Source: Australian Bureau of Statistics, '2016 Census Religious Affiliation', viewed 12 November 2020

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 7.5

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Describe** what secularisation means.
2 **Identify** the main reasons for increased secularisation in Australia in modern times.
3 **Explain** the potential problems and disadvantages of a government adopting a religious belief system.
4 **Outline** what the 1901 Australian Constitution prohibits in relation to religion.
5 **Explain** how secularisation has influenced ideologies within Australia.

Activity 7.4

1 Looking at Table 7.1 showing ABS data on religious affiliation in Australia, **account** for the possible reasons for the changing nature of religious affiliation in Australia in recent years.
2 Research the White Australia policy introduced into Australia and **explain** how that impacted the practice of belief systems in this country.
3 **Explain** why more young Australians are referring to themselves as 'spiritual' rather than associating themselves with traditional religious groups.
4 **Outline** key events in Australia's history that indicate secularisation.
5 **Explain** the reasons that Australia is moving away from religion.
6 **Discuss** the role the Australian media have over influencing both the rise of national secularism as well as balancing the freedom of religion.

Figure 7.13 The 'Darwin fish' is a popular atheist symbol. It subverts the Christian symbology of the traditional ichthys ('sign of the fish') to show support for scientific thinking and the theory of evolution over religious ideas such as creationism.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: INDIGENOUS SPIRITUALITIES – NEW ZEALAND MĀORI *WAIRUATANGA*

Tenei te karanga	This is the call
Tenei te tangi	This is the call
Kia tuwhera nga tatau	To open the doorways
I te Whei-ao	of the Spiritual-world
Ki te Ao-marama	to the Physical world
Tihei mauri ora	Tís the breath of creation

A *karakia* (prayer) to the heavens and the universe

Indigenous spiritualities are very complex and are deeply embedded into daily life for many communities throughout the world. There has been a growing global movement for indigenous cultures to reclaim their pre-colonial customs and values, including their connection to traditional belief systems. In New Zealand, *wairuatanga* (**spirituality** and the spiritual dimension of all that exists) is indispensable to understanding Māori culture, with growing acceptance and inclusion by both Māori and non-Māori in New Zealand.

spirituality Deep thoughts and beliefs derived from a shared culture, relating to religion but generally less formalised or externalised

Figure 7.14 Members of a Māori kapa haka group perform during a *pōwhiri*, a traditional Māori welcoming process.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.6 Philosophy of Māori wairuatanga

Māori wairuatanga is the understanding that *all* things have both a physical and spiritual body, and that this spiritual force continues after death. Wairuatanga acknowledges the existence and importance of the spiritual world in daily life and embeds it into daily practice. Māori spirituality generally accepts other faiths because cultural imperatives such as family, unity and generosity demand acceptance of others.

An important part of the philosophy of wairuatanga can be seen through the reciting of one's whakapapa (**genealogy**), which provides a holistic identity of who an individual is and from where they come. Included within this spiritual realm is the acceptance of the atua (ancestors, or spiritual beings who have authority over certain domains of life). Reciting one's whakapapa includes acknowledging the spirits of geographical places, such as mountains and rivers, and respecting the spirits of the ancestors who have passed. Within the Māori community, there is some debate about the idea that atua are 'gods'. Some feel that this was introduced through the westernisation of their belief system, and that atua are ancestral spirits rather than the Western concept of god-like figures. However, others argue that the concept of gods was with them from the start.

genealogy Family history and lineage

Historical development and underlying principles

The spiritual concept of wairuatanga has travelled from the mythical Polynesian homeland of Hawaiki. The first person to reach Aotearoa (Land of the Long White Cloud; New Zealand) 1000 years ago from Hawaiki was the explorer chief Kupe. His first migration of tribes in *waka* (canoes) brought with them the stories of creation.

From the arrival of these Polynesian tribes, the underlying principles of wairuatanga were embedded into what is today regarded as Māori culture. Important elements of contemporary Māori culture that relate to wairuatanga include:

- All natural elements and people are connected by genealogy (*whakapapa*).
- Everything has a life force (*mauri*).
- Everything is connected to ancestors (*atua*).
- One must have respect for all people (*aroha ki te tāngata*).
- Everything must be shared with generosity (*manaaki ki te tāngata*).

These are some of the ideals but there are limitations and priorities. For example, *aroha* and *manaaki* are for your own people first, even to the detriment of others.

Beliefs and values

The Māori dictionary defines '*wairua*' as the non-physical spirit of a person. For many, the wairua resides in their heart or mind, while others believe the spirit fills the entire body. Wairua begins when eyes form in the foetus, and upon death it travels back to the ancestral homeland for eternity, often visiting the world of the living to warn of impending danger through visions or dreams.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 7.2 Some core values found within Māori culture which reflect the acknowledgement of wairuatanga

Whanaungtanga	To have a sense of belonging
Kotahitanga	To have unity
Mōhiotanga	To share knowledge
Māramatanga	To understand
Kaitiakitanga	To guard natural resources
Whakapapa	To understand genealogy
wairuatanga	To have spiritual wellbeing
Tikanga	To do what is right

The belief of wairua is threaded through the cultural beliefs, the daily life and the values of Māori. Wairuatanga gives purpose and wellbeing to not only the individual, but also to the collective identity of the culture. Traditionally, Māori lived as separate *iwi* (tribes), but common beliefs within wairuatanga are part of what unites them as one people. The encompassing core belief is that all Māori are *kaitiaki* (guardians) of the *whenua* (land) regardless of tribal affiliation. They belong to the collective partnership which values and *tiaki* (takes care) of their world.

Nature and extent of adherents

Although secularism is growing in New Zealand, there seems to have been change towards reconnecting with Māori beliefs and philosophies. Christianity still demonstrates a dominating influence over traditional Māori spirituality and philosophies. However, the last New Zealand census recorded an increase in the number of individuals nominating 'Māori religion' (other than Māori churches incorporating elements of Christianity) as their affiliation.

Figure 7.15 Māori chief Te Kooti (c.1820–91), who founded the Ringatū religion and actively led raids against colonising Europeans in New Zealand from 1868 to 1872.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 7.3 Religious association in New Zealand 2006, 2013 and 2018. As at the 2018 New Zealand census, Māori made up 17% of the New Zealand population (744 800 of the 4.5 million).

Religion	2006 census	2013 census	2018 census
Christian	2 027 418	1 858 977	1 738 638
Hinduism	64 392	89 319	123 534
Māori religions, beliefs and philosophies:	65 550	52 947	62 634
Rātana*	*50 565*	*40 353*	*43 821*
Ringatū*	*16 419*	*13 272*	*12 336*
Pai Mārire*	*NA*	*NA*	*1195*
Māori religion	*2412*	*2595*	*NA*
Māori religions (not further defined)	*NA*	*NA*	*3699*
Other Māori religions, beliefs and philosophies	*NA*	*NA*	*1584*
Islam	36 072	46 149	61 455
Buddhism	52 362	58 404	52 779
Sikh	9507	19 191	40 908
Other religions	41 601	40 206	36 048
No religion	1 297 104	1 635 345	2 264 601

*Māori churches incorporating elements of Christianity

As Māori are the indigenous peoples of New Zealand, the largest group of people who accept wairuatanga ideas into their lives is understandably located there. But with the establishment of 19th-century trade between New Zealand Māori and Australian settlers, some Māori began to emigrate from New Zealand to Australia. Over time, Māori have become Australia's largest Polynesian ethnic group. According to the 2016 Australian census, over 142 100 people with Māori ancestry live permanently in Australia.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 7.6

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** some principles of contemporary Māori culture that relate to wairuatanga.
2 **Summarise** the historical development of wairuatanga in New Zealand.
3 Refer to Table 7.3 and **identify**:
   a which non-Māori religious affiliations have increased and which have decreased between 2006 and 2018
   b the change in total Māori affiliations incorporating elements of Christianity
   c the change in total Māori affiliations not incorporating elements of Christianity

Activity 7.5

1 **Examine** the way in which historical development contributes to the underlying principles of the belief system.
2 **Predict** ways in which the reconnection to wairuatanga could result in a collective identity for Māori living in Australia.
3 Research the Rātana church and **describe** the wairuatanga elements present. Why do you think this religious sect has become popular in New Zealand?
4 **Account** for the nature and the extent of people who accept Māori wairuatanga into their lives in the world today.

7.7 Traditions and culture in Māori wairuatanga

haka Māori ceremonial dance or challenge performed by a group

waiata Māori song or chant

Wairuatanga can be observed throughout New Zealand on a daily basis. Examples include the use of language, the performance of ***haka*** and ***waiata***, and the saying of a karakia (prayer or incantation). For those living in New Zealand, the concept of wairuatanga is increasingly being recognised as something of considerable cultural importance for both Māori and non-Māori.

Important places, texts and unique language and their significance

Sacred and spiritual places hold much significance in the Māori concept of wairuatanga, while the Māori language, like any other language, provides the means to express spirituality.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Cape Reinga/Te Rerenga Wairua (the leaping place of the spirits)

In Māori **mythology**, Hawaiki is the mythical island of the atua. There are a number of stories of how the dead reach the afterlife in Hawaiki, but the main one says that, after death, the wairua travels the length of New Zealand along the Te Ara Wairua (The Spirits Pathway). Each wairua leaves New Zealand via a cliff at the top of the North Island in a remote region called Cape Reinga (the leaping place). An 800-year-old Pōhutukawa tree (*Metrosideros excelsa*) clings precariously to the side of this cliff, and for Māori this place is of the highest spiritual significance. This tree is seen as a conduit by which the wairua of the recently deceased travel via its roots into the sea for the journey to Hawaiki.

mythology A set of stories or traditions that serves to support a worldview or is associated with a group or historical event. Myths may have arisen naturally from truth, or they may be fabricated or deliberately fostered to rationalise, support or explain ideas. Mythologies and their narratives provide a framework for societies to explain or support a belief or practice. [NESA]

Figure 7.16 Te Rerenga Wairua

The marae (the open space in front of a Māori meeting house)

The spiritual heart of Māori life is the *marae*, a sacred meeting ground that belongs to an iwi, hapū (sub-tribe) and/or *whānau* (family). The term may also be used to include the important communal buildings surrounding the courtyard. Due to the strong connection to the spiritual realm on a marae, visitors must only enter through the gates accompanied by a *pōwhiri* ritual (formal welcoming ceremony), as the stranger is believed to be *waewae* ***tapu*** (literally 'sacred feet' but here meaning first-time visitor). They have relational 'obstacles' removed by the pōwhiri and may then safely enter the marae.

tapu To be sacred, prohibited, restricted, set apart, forbidden, under atua protection

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 7.17 Entry to a Māori marae

A marae is the place to reconnect to the spiritual ancestors, with the most significant building being the *wharenui* (ancestral meeting house, or literally, big house), which is designed to embody the likeness of a tribal ancestor, with two long welcoming *maihi* (arms), and outreaching *raparapa* (fingers). The supporting *amo* (legs) hold up the building, while upon its roof sits a *tekoteko* (statue) of the ancestor. Inside, *tukutuku* (woven panels) and carvings line the walls forming the rib cage, tracing the history of the tribe along the *tāhuhu* (spine). The *pou tokomanawa* (central beam) holds up the entire structure, representing all the ancestors of that marae. When entering this building shoes are removed.

Figure 7.18 The *wharenui*

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Te Reo (the language)

Māori have retained their spiritual beliefs and knowledge through oral tradition. The concepts of wairuatanga have been passed down through generations and between iwi through this method. Thus, there is not an historic sacred text associated with this belief system.

The Māori language is classified as a Polynesian language, belonging to the Austronesian language family. Māori customary words give the origin and understanding of the spiritual connection to the land and the universe. The expressive elements of the voice, facial movement and body gestures are all part of this language, which encompass a deep spiritual connection.

Figure 7.19 Naida Glavish's use of 'Kia ora' (hello) when working as a telephone tolls switchboard operator sparked national debate on mainstream use of the Māori greeting (see additional case study in the Interactive Textbook).

Table 7.4 Examples of Māori songs, prayers and chants

Waiata tangi	Songs for the dead, for loss or misfortune
Waiata aroha	Songs of love
Waiata whaiāipo	Songs of courtship or praise of the beloved
Karanga	Performed as a welcome or farewell, most commonly onto the marae, but sometimes in other places as well
Karakia	Prayers or incantations recited as part of ritual activities at both major (birth, death) and everyday (protection, planting, learning) events
Haka	Commonly thought of as a war dance, but in fact there are all sorts of *haka*, including those for love, joy, sorrow and aspiration

Additional case study: The Kia Ora Lady

Activity 7.6

1 **Identify** important places associated with wairuatanga and explain how these places are significant.
2 Research three contemporary Māori music artists. **Evaluate** the use of spiritual values being placed within contemporary Māori music.
3 The song 'Ka Manu' by Rob Ruha was written in 2019 in response to recent land protests and ongoing marginalisation of Māori in New Zealand. Search online for the lyrics of this song, or the music video, and **describe** the elements of collective identity shown.
4 **Explain** the importance of unique language for wairuatanga.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

mana A complex word to define as it encompasses many European concepts, including prestige, authority, control, power, influence, status, spiritual power, charisma. It is an essence within a person, place or object and goes in hand with the concept of tapu.

The role of symbols, rituals and customs

The *hei* (to tie/necklace)

The *pounamu* (greenstone/jade) necklace is highly valued. Traditionally worn by tribal chiefs, these necklaces were often exchanged to make peace. Pounamu has ***mana*** and is tapu. It is traditionally carved into a variety of **symbols** offering spiritual protection and guidance.

Activity 7.7

Use the internet to find images of the following pounamu symbols, and what each one means:

- Koru
- Matau
- Kuru
- Tiki
- Pikorua

Figure 7.20 Hei matau pendants

symbols 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. [NESA]

Hongi (sharing of breath)

The *hongi* greeting ritual, in which people touch noses when they meet, is based on an ancient Māori legend. This legend tells of how life was breathed into humans, connecting one forever with the spirit world. Hence, the touching of foreheads and noses is not only a physical connection, but also a spiritual ritual that reminds us of the integral connection of everything in this world. For many iwi, the customary hongi includes the pressing of the noses twice; once to greet the individual, and the second to greet their ancestors. Some iwi share a single press that connects with both the nose and forehead, sharing both breath and ancestral knowledge. The hongi traditionally has been only used in formal occasions but in recent decades the hongi is beginning to replace the traditional English handshake.

Figure 7.21 New Zealand Prime Minister Jacinda Ardern receives a *hongi* from Whale Watch Kaikoura General Manager Kauahi Ngapora.

Tā Moko (a tattoo)

Tā moko is considered highly sacred and combines as a ritual, a custom and a form of symbolism. The early forms of moko are said to have evolved during periods of mourning, when women cut open their skin with ocean shells and rubbed the fresh wounds with fireplace soot as an expression of grief, and a constant reminder of the loss of a loved one.

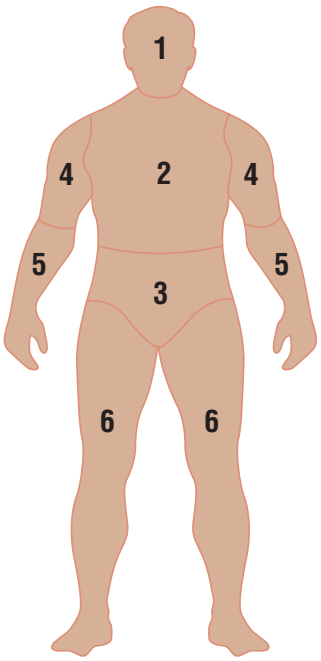
ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Traditionally, the social rank of a Māori man is expressed through the tattoos on his face, with the more intricately designed and completed face signifying a man with a large amount of mana. Women wear the small *moko kauae* (tattoo of the jaw and sometimes the lips), as it is believed that Māori women principally wear their moko inside, close to their heart. *Tā moko* are applied by *tohunga tā moko*. Tohunga are skilled experts in any art or skill. While a tohunga may possess expertise as a tattooist, some will not wear the *tā moko* themselves. Their special spiritual status means it is tapu, or forbidden, for another to touch or mark their body.

Figure 7.22 A Māori woman with a moko kauae

Figure 7.23 A Māori man and his traditional facial tattoo

Māori tattoos are designed around different spiritual elements and the placement of the tattoo on the body plays an extremely important role. The human body is divided into two sections that represent the natural world: the upper body is linked to the spiritual world of *Ranginui* (sky), while the lower part of the body is connected to *Papatūānuku* (earth). The body is then divided into smaller sections, with the back reflecting the past and tracing ancestor genealogy, and the front dictating the future. Gender association is also acknowledged; women being associated with the left, and men with the right.



1 Connected to Ranginui, related to spirituality, knowledge and wisdom

2 Designs of honour, generosity and the balanced harmony between Rangi and Papa

3 Life's energy, courage and procreation. The stomach is where mana originates from.

4 This is the area associated with strength and bravery and relates strongly to those who are warriors and chiefs.

5 A place that demonstrates creativity

6 As legs and feet represent moving, these tattoos refer to transformation and progress, choice and connection to earth.

Joints These are the areas that represent union and contact, a place of commitment.

Figure 7.24 The meanings behind *tā moko* placement

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The actual process of being tattooed is a ritualised and highly revered rite of passage, with tattoos only given to those who have shown the mana required to wear *tā moko*. While *tā moko* was traditionally done with an *uhi* (chisel) with ash pushed into the grooves, today it is more likely to be done with a tattoo needle – though some *tohunga tā moko* do still practise with a chisel.

Māori designs are integrated and together weave a spiritual journey onto the wearer's skin.

- *Manawa* (heart) lines are those that follow the skin's natural contours, representing the life journey of the wearer.
- *Nuinga* (people) lines are smaller lines which lead from the heart. These represent the people who have been part of the life journey. Individuals such as parents, elders, siblings and ancestors are all represented in these designs.

In recent years there has been a movement by Māori to reclaim *tā moko* as a mark of stature, as it has become associated with gangs and mistakenly seen as symbols of aggression. Nanaia Mahuta, New Zealand's Foreign Affairs Minister since 2020, proudly sports a *moko kauae*, which is a sign of how this cultural symbol has gained greater understanding and respect.

Haka (to dance)

One of the most iconic rituals associated with being Māori is the *haka*, particularly the traditional *peruperu* (war dance). This ancestral cry is to Tū (*Tūmatauenga*), the atua of war, asking for support, strength and bravery. It is a time when the whole body speaks, but the dancers must be precise and unified, or the performance is considered an **omen** of failure.

omen Something that is considered a sign relating to a future event

With time, the haka has evolved culturally, and is now viewed as a symbol of unity, to show love and support, to demonstrate respect, and to grieve. This type of haka is called a *ngeri* (short/no weapons haka). It may welcome visitors to events or farewell the *wairua* at the end of a funeral.

Figure 7.25 New Zealand Police farewell an officer shot in the line of duty through a *ngeri haka* (2020)

Video 7.2
All Blacks' *Ka Mate haka*

© Bruseker et al. 2021
ISBN 9781108980241 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Tangihanga (weeping)

More commonly referred to as a *tangi* (to weep), a Māori funeral goes beyond the need to farewell a deceased person: it also recognises the importance of healing the living. Women and the chief mourners will often wear a wreath of *kawakawa* (pepper tree), which is an important medicinal healing plant for Māori. The wreath symbolises healing and protection during the mourning period.

Upon death it is believed that spiritual ancestors arrive to guide the *wairua* to the afterlife. The body becomes tapu, but close relatives and friends will embrace and caress it. The body is brought onto the marae by the *whānau* or taken to their home. If at the marae, it may be placed either in a temporary house or at the wharenui, normally either under the window on the front veranda, at the back post, or at the third post on the right. The body is usually in an open casket and mourners will continue to talk as if the dead person is still alive. The casket is draped with items of significance, like family *kahu huruhuru* (feathered cloaks) heirlooms, and photographs/images of the deceased and ancestors surround the coffin.

The deceased is farewelled with speeches and songs delivered as if they were still alive. At no stage during the tangi is the deceased left alone. Family are always present, holding the deceased's hand, brushing their hair, and including them in all conversations. They will also sleep next to the coffin. Upon the third day, the final departure is led by a tohunga who completes a ritual prayer called a *tuku wairua* (release the spirit) to send the spirit along its final pathway.

With the spirit now released, the body is transported to the *urupā* (cemetery). When entering and leaving a urupā, water is used to wash the hands, cleansing the spiritual tapu and returning the visitor to the state of *noa* (to be free). Following burial, the family reunite with the community through a *hākari* (celebration feast), which symbolically welcomes the mourners back to the place of the living. Finally, the whanau cleanse the house of the deceased via the ritual of *takahi whare* (trampling the house) to remove the tapu restrictions so that it's noa – free to be used as a living space again. This ritual is performed by a religious leader who recites a karakia and sprinkles cleansing water, representing life, throughout the rooms.

Media study 7.1

Watch the Princess Tomairangi Paki's funeral in the series *The Casketeers* – Episode 1, Season 1 (2018).

1 **Identify** symbolisms, rituals and customary practices present in this episode.
2 **Compare** and **contrast** these to your own cultural experience of death.

Activity 7.8

1 Research *te ika whakataki* (the first fish) customary practice and **explain** links to Māori wairuatanga symbolism.
2 Research and view the various haka performed for the victims of the Christchurch shooting in 2019. **Describe** the role that rituals play in giving people both a personal and collective identity.
3 **Describe** the way the experience of death influences the collective identity of the Māori culture and their shared value of wairuatanga.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The importance of myths and stories

Māori culture is full of mythical stories (*pūrākau*) which explain the processes of the natural world and its connection to the spiritual world. It is important to note that the word 'myth' does not simply mean 'made-up story'. Myths are a way of explaining cosmic events in understandable terminology. Myths provide a framework for societies to explain the world, and to support their practices.

Poems, chants, songs and prayers also play an important part in orally recording the collective memory of the iwi. Stories are often contemporised so they remain relevant and accepted within each generation. Understanding that the information in pūrākau has been handed down from ancestors greatly enriches their value to the community. The stories are employed in New Zealand as learning tools to revitalise Māori language, culture, identity and knowledge.

Within all creation stories runs the common theme of supreme being/s maintaining a significant role over the Earth and its people. In the Christian faith it is a singular atua who created the world within seven days, whereas the Māori mythology perceives two atua and their atua children who separately formed the Earth and sky.

Table 7.5 Significant Māori myths that explain the natural world

The myth of Māui	The creation of the North Island of New Zealand
The myth of Tawhirimatea	How weather was created
The myth of Taniwha	The existence of water supernatural creatures
The myth of Mangōroa	The formation of the Milky Way
The myth of the four mountain warriors: Tongariro, Taranaki, Tauhara, Pūtauaki	The formations of the mountains

Video 7.3
Tāne-mahuta, the separator of Heaven and Earth

Creation stories tend to have three major themes, all of which are noted in the story of Tāne-mahuta (see Video 7.3):

- the movement from darkness or nothing to a place of light or something
- the separation of Earth and the sky
- the involvement of the atua in its creation.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Gender and gender roles

It is said that in the beginning, the first human was *Hineahuone*, the one who creates, nourishes and strengthens the future. She was created from clay by the atua Tāne to be his companion, and thus women are known as '*te whare tāngata*' (the house of humanity) because they bear children. Māori women are seen as the protectors of te ao Māori knowledge.

The pōwhiri (welcome) demonstrates how different gender roles are represented in the spiritual world of the marae. Visitors are brought forward through the *karanga* (call) of the women. This karanga creates a spiritual embrace around the visitors, allowing for safe passage onto ancestral land and onto the male domain of *Tūmatauenga* (atua of war). The marae *ātea* (public courtyard) is the area of the marae where all newcomers meet to speak or debates are made. Men maintain their role as 'warriors' and spiritual protectors, laying down *taki* (challenges) to visitors as they attempt to walk on this ancestorial land. Men protect women from any *mākutu* (spiritual curses) spoken to them by visitors during speeches by sitting in front of them as a formed line.

Activity 7.9

1 **Outline** the difference between a myth, a story and a legend. (You may need to conduct some research.)
2 Research at least TWO myths from Table 7.5 and **describe** how they attempt to explain the natural world and its associated processes.
3 **Assess** the importance of myths in Māori spirituality.
4 **Describe** the way in which these myths and stories could affect the Māori community's relationship to the wider society.
5 **Discuss** the way in which Māori culture addresses gender roles.
6 Research news articles about the incident in which the Museum of New Zealand Te Papa Tongarewa attempted to restrict women visiting in 2010. **Discuss** the extent to which women should continue to maintain customary practices of wairuatanga in today's society.

Review 7.7

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** how the sense of place and language influences the collective identity for Māori.
2 **Explain** how the marae upholds the values of wairuatanga.
3 **Explain** how the use of language impacts personal identity.
4 **Explain** how wairuatanga is reflected through symbolism in Māori culture.
5 **Explain** the spiritual connection of Māori tattoos, and how the design and placement is essential to its meaning.
6 **Explain** how rituals and customs upon death reflect the importance and respect of wairuatanga.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

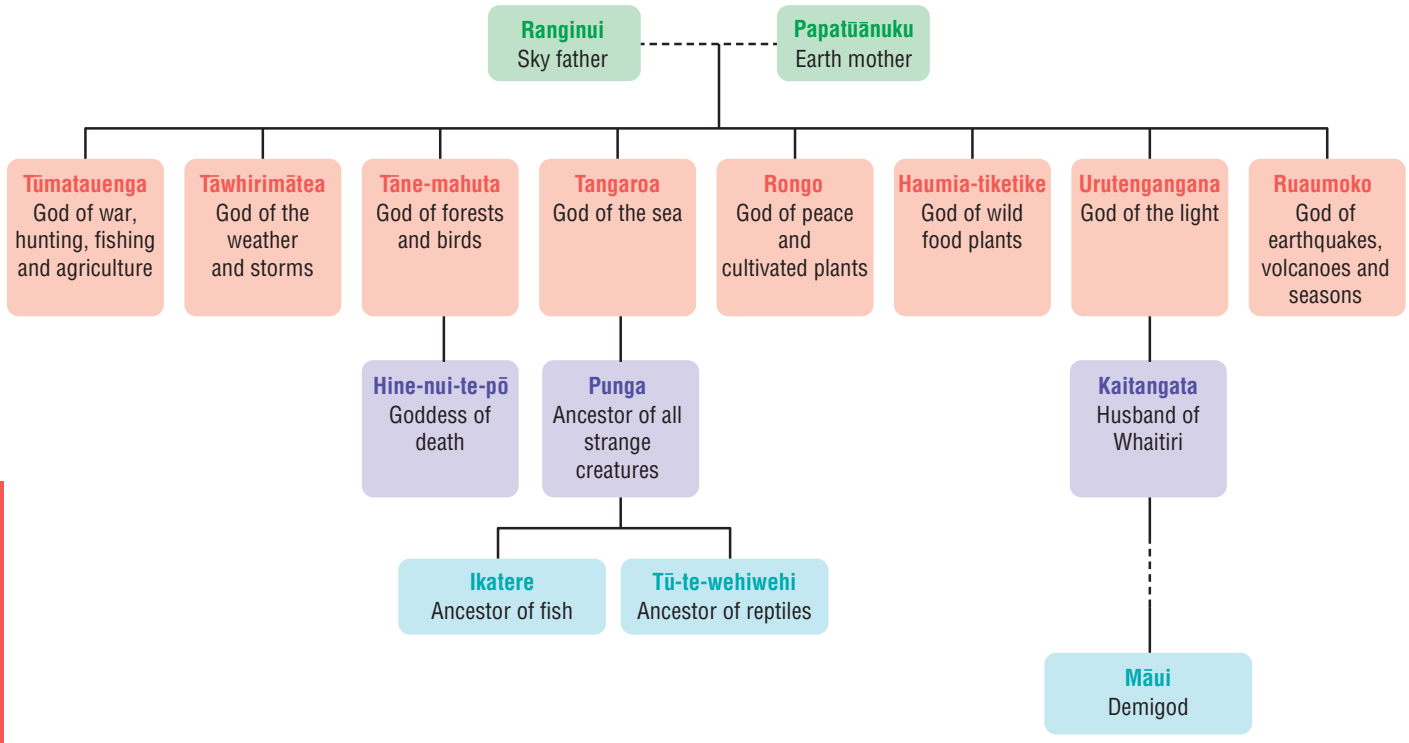
7.8 Internal structures in Māori wairuatanga

The most dominant internal structure of Māori wairuatanga, and the principal foundation for Māori culture, is the practice of whakapapa. Whakapapa identifies and provides the sense of belonging and the understanding of one's rights and responsibilities. This lineage is central to all Māori institutions, giving the right to leadership and the ownership of land and fishing areas, as well as status.

The role of important people and power structures

The creation story of Ranginui and Papatūānuku begins the lineage of the many atua (spirits and ancestors), but there are other supernatural beings. These *tipua* (shape-changers) come in the form of 'monsters', who are the guardians of the environment and seek revenge if tapu elements are broken.

Figure 7.26 The family tree of the most important Māori atua



Tohunga (expert)

Known as the appointed or chosen one, the Tohunga is an important member of the tribe, possessing expert knowledge passed down through atua. They are the tribe's strongest connection to the spiritual world. There are many types of tohunga, with expertise ranging through spiritual, medical, carving, tattooing, language and many other forms. Tohunga are called upon to carry out most ceremonies and rituals within Māori culture. Tohunga can be male or female. Most major rituals are led by men, but there are women who lead in more private and family spaces.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 7.6 Some of the ceremonies and rituals involving a tohunga

Tua	The cutting of the navel cord
Tohi	Dedication of children to the atua
Rāhui	The placing of tapu
Pure	Making a child's spiritual powers permanent
Ta i te kawa	The blessing of new buildings

Ariki (chiefs)

The highest ranking member of a tribe is called ariki, and possesses great mana. The akiri also holds *wehi* (to be awesome). Wehi is believed to be inherited from the spiritual world and passed down through whakapapa. Traditionally, wehi could be increased after a successful battle, but today it is believed to be increased though actions of wise leadership and generosity. The atua retain the ability to diminish wehi if the ariki makes poor decisions. Akiri can be male or female.

Kauwaka (medium)

Traditionally, some tohunga became *kauwaka,* allowing the ancestors to communicate with the living directly through them. In this case the tohunga became a conduit for the wairua and speaks in the voice of the communicating spirit. However, kauwaka are not commonly seen in contemporary New Zealand.

Matakite (foreteller)

Matakite, like kauwaka, traditionally played an important role, but are less evident today. They are people who have moments of spiritual connections to wairua and are told of future events.

Figure 7.27 A tohunga blesses the wairua of a dead sperm whale before it is cut up and removed (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The role and impact of dissent

dissent Disagreement with the majority opinion

Dissent is a very powerful concept, challenging customary traditions or existing cultural values. Frequently, it is the popularisation of science which brings dissent, threatening the practices, ideals and importance of religions and belief systems. The acceptance of science did not, however, begin dissent with wairuatanga within Māori culture. Rather, it was the intercultural relationships established with Christian settlers that challenged Māori spiritual practices. The arriving Christians pressured Māori to forgo their traditional beliefs, as their wairuatanga contradicted the concept of the singular Christian God. From the beginnings of the 19th century, Christianity struggled to gain a foothold into the mindset of Māori, as rituals such as Holy Communion (the symbolic eating of Christ's body) would represent contempt for a person's body and the destruction of their mana. Christianity sought to 'civilise the Māori' by eradicating this aspect of their culture. Churches persistently applied strong pressure though missionaries, with financial backing from countries including England, Scotland, France and Germany to achieve their goals.

evangelised Converted to Christianity

With the arrival of Anglicans (1814), Wesleyans (1822) and Catholics (1838), the Māori of the northern regions of the North Island were **evangelised**, becoming fascinated with the concept of an all-powerful singular God. Christianity was often viewed as a new way to express wairuatanga, although it did challenge the fundamental beliefs of chiefly leadership. Many Māori also joined the Church of Latter-day Saints (Mormons) after its arrival in 1854.

Figure 7.28 Waitetoko Christian Church inside the Waitetoko Marae

Activity 7.10

1 **Evaluate** the effect of globalisation on important people and power structures within Māori wairuatanga.
2 **Explain** how the arrival of other religions into New Zealand impacted the wairuatanga of the Māori culture.
3 **Assess** what role dissent has had on the practices and continuation of wairuatanga.
4 **Assess** the extent to which technology has affected dissent in Māori culture.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The nature and impact of change and resistance to change

All cultures experience change over time. The nature of any change will dictate to what extent it is accepted or rejected. Although there are several theories concerning change, they all fall into two categories:

- evolutionary change – occurs over long periods of time, gradually allowing for adjustment
- revolutionary change – is sudden or of a drastic nature.

Over time, wairuatanga has been challenged by a variety of external processes which have caused significant change to the ways in which Māori express their spirituality. In addition to the exposure to European Christianity brought about by colonisation, the New Zealand Wars from 1845 to 1872 between the colonists and Māori tribes resulted in ancestral land being confiscated. Increasing urbanisation caused further disconnection from their spiritual lands. Te Reo was suppressed in schools throughout the 20th century to ensure that young Māori assimilated with the English culture, resulting in a significant loss of language for generations. The New Zealand government passed the *Tohunga Suppression Act* in 1907, making it illegal for 'designing persons, commonly known as tohungas, [to] practise on the superstition and credulity of the Māori people by pretending to possess supernatural powers in the treatment and cure of disease, the foretelling of future events.'

Over the past 60 years there have been changes made attempting to correct past injustice. Treaty settlements of land, beginning in 1975 with the **Treaty of Waitangi** Act, the affirmation of Te Reo as an official language in 1987, and the repealing of the *Tohunga Suppression Act* in 1962 have all had the effect of reducing dissent with the practices of wairuatanga.

Treaty of Waitangi New Zealand's founding document, signed on 6 February 1840, a treaty between some Māori chiefs and the English representatives of the British government. The 1975 *Treaty of Waitangi Act* gave it formal recognition in New Zealand law.

An area of positive change is the use of wairuatanga for both Māori and non-Māori mental health. Many health-based organisations are placing value on reconnection with one's wairua in the treatment for illnesses such as depression and cancer. In 2009 an education module (Working with Māori; Practitioner level), published by the New Zealand government, included a strong focus on understanding the wairua and its impact on the physical body.

The incorporation of wairuatanga to mainstream society is not supported by all Māori, however. For some tohunga there is ongoing resistance to openly sharing what have traditionally been sacred **holistic** practices, particularly with those of non-Māori heritage. They feel the concepts of wairua and tapu can only be understood by those belonging to Māori culture.

holistic The belief that the parts of somebody are intimately interconnected and can only be dealt with as a whole

Impact of technologies and globalisation

For some members of the Māori community the sudden loss of the purity of wairuatanga through the impact of globalisation and technology causes further concerns. Although levels of slow change are inevitable, some changes can erode a belief system, impacting its continuity.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Māori have been enthusiastic adopters of technology, especially the internet. This technology has revitalised tribal dialects for many iwi at the start of the 21st century. Language resources have been uploaded onto websites such as Kotahi Mano Kaika (One Thousand Homes), a project set up by the Ngai Tahu iwi who wish to see their language dialect as the natural language within their community by 2025, allowing for a solid platform to continue their Māori identity.

The launch of Māori Television in 2004 immediately provided a range of both local and international programs in Te Reo. In 2010 it premiered the series *Wairua*, an important coverage of Māori spirituality. The sixteen 25-minute episodes include content drawn from ancient traditions through to the present day. It was re-released in 2016 through Māori Television On-Demand, due to increasing public interest. This type of content, when available through such easily accessible technology, serves the dual purpose of perpetuating cultural knowledge within the Māori community, and educating non-Māori, breaking down ignorance and the fears which are born of it.

Additional case studies: *Whale Rider*; Computer games

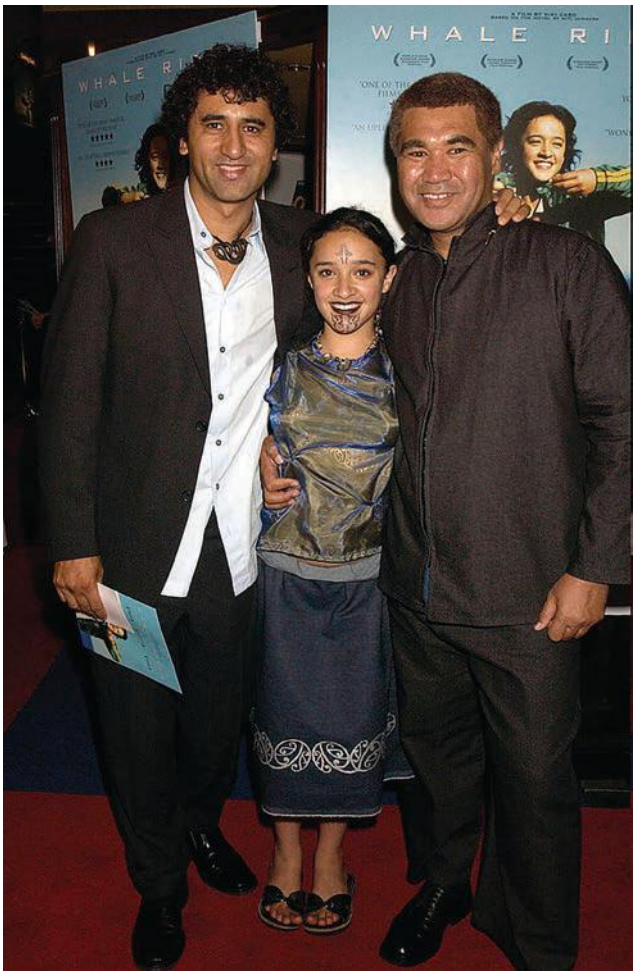


Figure 7.29 The movie *Whale Rider* relies on strong themes of wairuatanga

New Zealand celebrates Indigenous storytelling through the Māoriland Film Festival (the largest indigenous film festival in the Southern Hemisphere) each year. Māori stories are also told in the Wairoa Māori Film Festival and the Rotorua Indigenous Film Festival. For many this form of globalisation has been perceived as positive, creating a stronger sense of cultural identity. There are, however, concerns regarding the distribution of spiritual culture for purely economic gain (*Whale Rider*, 2002) or the creation of content which challenges traditional cultural views (*Hinekura*, 2019).

It is not just in relation to films that concerns have been raised regarding the global digitisation of Māori culture without the guidance of cultural ownership and respect for wairuatanga. Issues include the use of iwi-specific or spiritually tapu names as commercial web domains and the use of Māori songs, myths and haka within computer games by international companies. These are perceived as having the potential to trivialise or weaken the culture, monetise aspects of Māori tradition without compensation, and sow disrespect in the wider community.

Technologies have, over time, also caused disruption to the traditional modes of Māori life. In this context, technology is thought to have stimulated mental and physical health problems by disconnecting the wairua from the supporting network of whakapapa.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 7.11

1 **Assess** the extent to which technology has influenced macro acceptance and rejection of Māori wairuatanga.
2 **Explain** the way in which globalisation of Māori wairuatanga impacts continuity and change.
3 Research the film *Hinekura* (2019), and **explain** how it demonstrates continuity and change in the context of understanding Māori women's rites of passage.
4 **Evaluate** the issue of giving global exposure to indigenous stories and possibly culturally sensitive topics.
5 **Justify** both sides of the debate on who has the authority to retell customary myths or legends.

Review 7.8

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Outline** the hierarchy of atua associated within Māori wairuatanga, and their related power structure.
2 **Describe** the nature of the various changes that are seen impacting wairuatanga.
3 **Explain** the important role resistance has on change, particularly within indigenous spiritual practices.

7.9 Relationship of Māori wairuatanga to wider society

Although there are examples of wairuatanga finding acceptance within New Zealand mainstream culture, pressure persists from both Māori and European segments to isolate the practice of wairuatanga solely within the Indigenous community. Even among the Māori people, engagement with the belief system is hindered by the persistent stigma instilled by years of politically enforced cultural isolation and rejection of traditional values.

Micro, meso and macro levels

The recognised spiritual importance of naming a child has seen an increase in both Māori and *Pākehā* (non-Māori) parents giving their children Māori names. In 2018 this issue was highlighted when Prime Minister Jacinda Ardern gave her daughter Neve the middle name Aroha (love) despite neither she nor her partner having Māori ancestry. This decision was welcomed by tribal groups who felt it signified a continuing positive relationship between the government and Māori. While the overall sentiment is positive, concern exists around the widening of the practice, and the incorrect use of tapu names by the uninitiated.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

As language is key to understanding the concepts of wairuatanga, the increased uptake of Te Reo by New Zealanders at the micro level is seen as the most exciting progress of the generation. In the 1990s it was rare to hear Māori spoken in daily life; today, many words have found purchase in regular conversation, as the population grows more comfortable with their understanding of the language. The following words or phrases are commonly used in everyday conversation by mainstream New Zealanders:

Table 7.7 Common Māori words or phrases used in everyday life by New Zealanders

Word/phrase	Meaning	Usage
Kia ora	hello	Kia ora, how are you?
Aotearoa	New Zealand	I am from Aotearoa
Kia kaha	be strong	Please don't worry about things, kia kaha.
Kai	food	Have you got any kai?
Whānau	extended family	My whānau is coming over this weekend.
Tapu	sacred	Don't touch that, it's tapu.
Haere rā	goodbye	It's time to say haere rā.
Koha	gift	Thank you for bringing me a koha.
Puku	belly	I ate so much I have a big puku.
Tamariki	children	Where are all the little tamariki today?
Ka kite anō	I'll see you again	Kia kaha and Ka kite anō.

Figure 7.30 Support for the victims of the Christchurch shooting in 2019 from Orewa College school students in Auckland highlights the acceptance of Māori language.

At the meso community level, some groups have demonstrated an awareness and inclusion of Māori wairuatanga. In 2017 the Auckland City Council created the 'Māori Plan' which included the acknowledgement of wairuatanga as 'expressed as a distinctive identity or spirituality of a place'. The success of their commitment to upholding the philosophy of wairuatanga within their community was to be assessed against the following criteria:

- Māori heritage of the local iwi Tāmaki Makaurau becoming valued and protected
- thriving of Māori social institutions and networks

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- Māori businesses seen as uniquely identifiable, visible and prosperous
- the tāonga Māori (property of Māori) being enhanced or restored in urban areas.

Throughout New Zealand elements of Māori wairuatanga are practised in schools and within the workplace. The saying of a karakia was traditionally observed only within the Māori community, but today it is a commonly accepted practice in schools at the commencement of assemblies, in the workplace, or in sport changing rooms. The introduction of karakia into schools has found resistance in the state education system, on the grounds that any religious content is inappropriate within the framework of a secular state system.

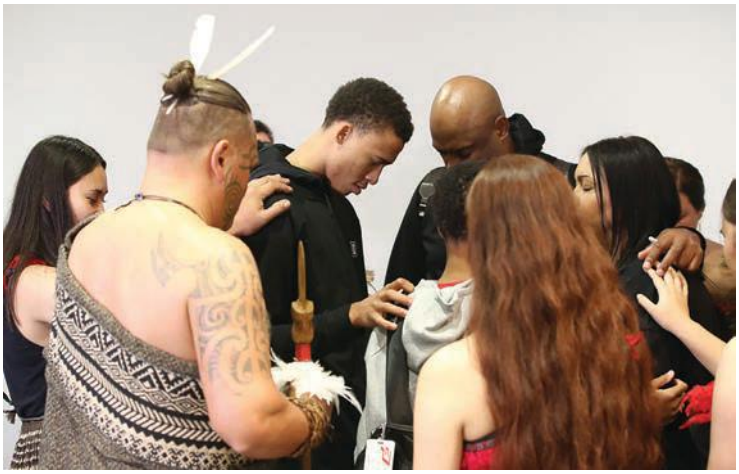


Figure 7.31 Basketball star RJ Hampton shares a karakia with the young cultural group after their pōwhiri upon his arrival into New Zealand (2019).

The desire to learn Te Reo, as well as connecting to the spiritual elements of Māori culture, can only begin by choice at the micro level. To be successful on a meso or community scale, it must be promoted and supported by macro levels of government. Over the decades various New Zealand governments have advanced the promotion of spiritual connectiveness between Māori people and their land. Multiple laws have been established to protect and promote the acceptance of this spiritual philosophy:

- the *Māori Land Act 1993*
- the *Māori Language Act 1997*
- the *Māori Television Service Act 2003*
- the *Foreshore and Seabed Act 2004*
- the *Marine and Coastal Act 2011*.

Additional case study: City Rail Link

head: represents Te whānau (family)

tentacles: represent Wairua (the spiritual dimension), Taha Tinana (the physical world), Ha Taonga Tukuiho (breath, Treasures That Have Come Down), Mana (divine vested authority), Whanaungatanga (Kinship Ties that move in the Four Directions across the Universe), Hinengaro (the 'Hidden Mother', who is the intellectual, mental dimension within us), Ranga Whatumanawa (relating to the emotions and senses) and Mauri (life principle, ethos, psyche)

eyes: represent Waiora (total wellbeing for the individual and family)

Figure 7.32 The Te Wheke Health model uses the concept of the octopus to define family health. It was developed by Māori educationalist Rose Pere, and then adopted by the Ministry of Health to acknowledge the link between the mind, spirit and family as well as the physical world.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Ethical issues in society

Ethical issues arise when new ideas confront traditional practice, beliefs or values. New Zealand as a country has a global reputation for taking a firm stand on many environmental issues. In an evolution of this attitude, many New Zealanders now further interpret ethical issues through the lens of wairuatanga.

Figure 7.33 New Zealand institute AgResearch has been experimenting with genetically modified ryegrass, intended to reduce methane emissions in cows. The experiments are being run in the United States: if successful, ERMA approval will be required before the strain can be introduced to New Zealand.

Genetic modification is the process of altering the genes of an organism using biotechnology. In New Zealand the legal production of genetically modified organisms (GMOs) involves protecting the spirits of existing taonga (treasured possessions). Prior to the release of any GMO into New Zealand (such as the malaria resistance gene in mosquitoes) there is a licence application process through the New Zealand Environmental Risk Management Authority (ERMA) which takes into account the possible impact upon ancestral lands, waters and *wāhi tapu* (sacred sites). Māori elders hold places on all boards of New Zealand industry and services, providing expert opinion around the introduction of species, guarding against damage to spiritual connections with the atua or the spiritual pathways of wairua. Overall, the research literature suggests that New Zealanders are mainly opposed to genetically modified organisms on several grounds. Among those relating to Māori wairuatanga are the concerns that the GM process displaces the importance of *kaitiakitanga* (guardianship) of Papatūānuku (earth mother), and that modifying an organism in this way removes the wairua, which is naturally embedded into DNA.

In October 2020, New Zealanders voted in a referendum to determine whether the *End of Life Choice Act 2019* should come into force. This act legalised voluntary euthanasia for people who were suffering a terminal illness, and had less than six months left to live. Euthanasia is a complex ethical issue, and in the lead up to the referendum members of the Māori community expressed different views on the matter.

Some, such as University of Canterbury academic Te Hurinui Karaka-Clarke, said oral tradition suggested that in the past whānau had helped loved ones to die in certain circumstances, such as when they had become wholly dependent on others for their needs. Others felt that the tangihanga rituals centred on the idea that death is something that is unwanted, and so were concerned about the implications of allowing more agency. Someone near death is entering a state of tapu, and there may be consequences of interfering with that.

The official position of the Māori Party was to support the No vote, arguing that it did not offer sufficient protections for Māori and their whānau. Party member Rangi McLean, however, said that he would be voting Yes, but expressed concern about the individual aspect of the law: that the decision belonged only to the terminally ill person. He felt that an important element of tikanga is balance, and if there is not consensus amongst whānau about the person's wishes, then there will be an imbalance.

Final results from the referendum showed that 65.1% of New Zealanders supported the legislation. This meant that it would come into force in November 2021.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

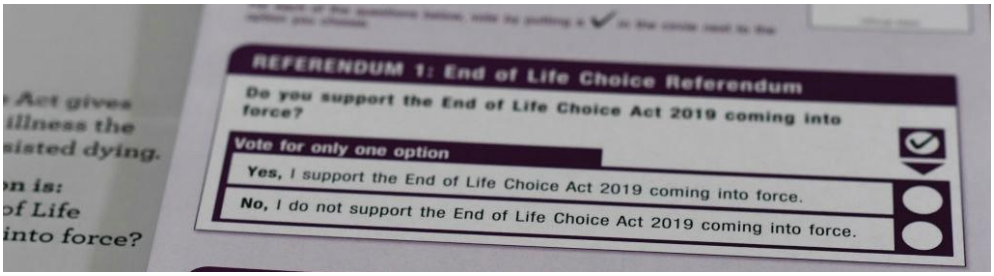


Figure 7.34 The End of Life Choice Referendum of 2020

Activity 7.12

1 With reference to the micro, meso and macro levels, **explain** how wairuatanga in New Zealand demonstrates acceptance.
2 **Assess** the success of the Te Wheke Health model in demonstrating the acceptance of wairuatanga in New Zealand health standards.
3 Research the debate on whether Māori language and the use of karakia should be compulsory in New Zealand schools. **Explain** the impact that this would have on the continuity of the culture.
4 **Assess** the relationship of wairuatanga with ethical issues within New Zealand society.
5 Research the debate on changing the official name of New Zealand to Aotearoa, and **describe** the ethical issues that arise with regard to wairuatanga and respect to Māori culture.

Peace and conflict in the world

Maintaining a peaceful balance is of utmost importance within wairuatanga. However, the negative effects of colonisation on the Māori people have been long term and profound, just as they have on the Aboriginal and Torres Strait Islander peoples of Australia. Statistics have shown the Māori community experiencing double the levels of violence and abuse than non-Māori. This indicates a breakdown in Māori society and a lack of wairuatangata. As a result, there have been several programs implemented by government agencies and community groups to combat this issue, focusing on the element of respecting wairua. Over the past decade this has resulted in a 6% decrease in violence within the Māori community.

Restorative Justice Regulations in New Zealand state that:

> Every program that is designed for Māori or that will be produced in circumstances where the persons attending the program are primarily Māori, must take into account Tikanga Māori, including (without limitation) the following Māori values and concepts:
>
> 1 *Mana wahine* (the prestige attributed to women)
> 2 *Mana tāne* (the prestige attributed to men)
> 3 *Taha wairua* (the spiritual dimensions of a healthy person).
>
> Restorative Justice Regulation 27; Domestic Violence (Programmes) Regulations 1996

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Islam and Māori wairuatanga connect through the Christchurch shooting

On 15 March 2019, consecutive mass shootings by an Australian at two Islamic mosques in Christchurch stunned both New Zealand and the global community. Following the attack, it was highlighted how the Muslim community resonated with the custom of *manaakitanga* (kindness, respect, generosity and care of others) of the Māori community. The Islamic spiritual principle to show love and a sense of humanity during such times of evil strongly connected this religious group to Māori, who supported them greatly during this time. In 2020 there were announced plans to build a mosque-marae hybrid in Christchurch that would fuse together Islam and *Te Ao Māori* (the world of the Māori). Such cross-cultural sharing of values and ideas adds to a shared positive worldview of peace and forgiveness during times of conflict.

Figure 7.35 The sharing of beliefs in the aftermath of the Christchurch shooting

Review 7.9

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Identify** three examples of wairuatanga receiving greater acceptance in New Zealand mainstream culture.
2 **Describe** how the octopus is used to define family health in Māori culture.
3 **Explain** how genetically modified organisms cause concerns relating to wairuatanga.
4 **Describe** how Islam and wairuatanga connected in the aftermath of the Christchurch shooting.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.10 The near future (5–10 years)

Current trends and probable future directions

There are several current trends that are leading to the inclusion of wairuatanga into everyday life for those living in New Zealand. The most significant is the broadening acceptance and facilitation of wairuatanga into mental and physical health services. In 2002 the government of New Zealand put through a Māori Health Strategy, which has four main strategic pathways, including the recognition of the holistic approach to Māori traditional healing. The Māori mental health model of *Te Whare Tapa Wha* (the house of wellbeing) has been strongly integrated into medical practice throughout New Zealand, especially those who are dealing with forms of trauma.

Figure 7.36 The Te Whare Tapa Wha health model. Should one of these 'pillars' be missing or damaged within a person, there results an unwellness or imbalance. During COVID-19's Mental Health Awareness week, their website focused on taking care of all these elements, reminding people to keep connected to whānau, neighbours and work colleagues, as well as discovering mindfulness or yoga.

Spirituality was a very new concept to be integrated into the state education of New Zealand during the late 1990s. Two significant education documents now oversee the spiritual needs of all New Zealand students, in the hope they can address the increasing modern-day pressures placed on young adolescents. Both the New Zealand Curriculum Framework (1993), and the Health and Physical Education Curriculum (1999) recognise spirituality as an interconnected element of the student's life. The inclusion of Māori culture into school programs and educational standards has been proven to raise self-esteem, particularly for those of Māori descent, supporting their development of physical, social, spiritual, mental and emotional wellbeing. Schools such as Rawhiti School in Christchurch have integrated cultural elements into the design of new buildings and the surrounding landscapes, with the cultural values of sustainability and kaitiakitanga being taught.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 7.37 Students await the opening of a new Māori secondary school in Mangere, Auckland.

With strong government policy, and a well-established foundation of Māori immersion education, it is clear that the future of the Māori culture is the strongest it has ever been since colonisation. Wairuatanga is being seen today in the design of public buildings, transport links, government policy, mental health and educational outcomes. Māori spirituality has become infused into everyday life for all New Zealanders, and is now proudly upheld within the Māori community.

One of the leading future directions is with making Te Reo a permanent fixture of the classroom. Language is central to cultural identity, and with Te Reo having its own wairua, there must be a focus on protecting the ancestral journey and the treasured spirit of each word. The Jacinda Ardern-led government is wanting Te Reo to be taught within all primary schools by 2025, with the aim to have at least 20% of the New Zealand population able to speak Te Reo at a basic level by 2040. Māori Medium Schools, in which all subjects are taught in Te Reo for at least 51% of the time, were developed in 2014. There are now 112 such schools, enabling many Māori students to return to their ancestral language.

Impact and implications

Throughout this depth study, there have been examples of how wairuatanga has impacted 21st-century New Zealand, as well as the implications of both accepting and rejecting this spiritual reality. There will always be people (both Māori and Pākehā) who believe that the spiritual world should be kept sacred, with its customs, beliefs and rituals only entrusted with those who are Indigenous. But after witnessing the almost total loss of this unique culture during the 20th century, many in New Zealand (both citizens and governments) feel that this journey forward into the 21st century is a partnership, and possibly some way to reconcile the damage previously done.

With the resurgence of all things Māori, the fear for some is that many rituals are being weakened, with people participating in them without full understanding. An example is the increasing use of the hongi in non-customary situations. Some are concerned that this sacred ritual's spiritual connection is not comprehended, impacting the value of this greeting. With talks of the hongi becoming the country's national greeting, some feel there are dangerous implications of not acknowledging the wairuatanga element to this practice. They argue that there is a need to educate New Zealanders, as well as those visiting, on the hongi's spiritual importance.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The lack of understanding of wairuatanga has also led to changes of practice associated with *tangihanga*, particularly due to the increase of cross-cultural relationships. There can be confusion on which rituals should be followed, and arguments have arisen over where the body is to be buried. Traditionally, the issues arise when the surviving non-Māori relatives wish to carry out what they believe to be the request of the departed, while Māori relatives wish the body to be buried according to their customs. Customary differences between tribes, and between generations within the same tribe, can also create difficulties. With the increasing understanding of the importance of wairuatanga, and its inclusion within rituals, it is hoped that fewer of these conflicts will arise in the future, allowing a respectful continuation of cultural customs.

Takamore v Clarke

A case that highlights the implications of significant cultural misunderstanding of the importance of wairuatanga is the death of James Takamore, who died in 2007 from a heart attack. His Pākehā wife Lynn Clarke was the executor of his will and wished to have his body buried in Christchurch. Mr Takamore had identified as non-Māori, only returning to his North Island traditional family grounds twice in 20 years. Members of Takamore's whānau travelled to Christchurch demanding the return of his body. During the night as Takamore's body lay in state, they took him and drove his body across New Zealand and buried it in the traditional urupa. Ms Clarke took the family to the High Court to support her right as the executor of Takamore's will, whereas Takamore's family said the Māori customary law should apply. The case went to the Court of Appeal, then was sent back to the Higher Court. The Supreme Court heard the case in 2012 and after three years of mediation there was a resolution and settlement, which was not disclosed to the public.

Importance to society in the near future

To understand New Zealand is to understand the influence of the Māori people and their associated customs, rituals, values and beliefs. Making the Te Reo an official language established the permanency of this culture and its unique wairuatanga into New Zealand. Finally acknowledging that the Western ways to deal with Māori issues have not been successful is important and has led the way for the pillar of wairuatanga to be reinstated into its people through many government and local authorities. This has in time allowed for kaitiakitanga (respect and guardianship) of all things to be appreciated. The return to the Māori philosophy of respect of mana and tapu has not only been for those of Indigenous ancestry, but has also become a central way in how all New Zealanders think about their responsibility for the natural world that they all share.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 7.13

1 **Investigate** the current trends of wairuatanga in New Zealand.
2 Based on the current trends you identified in question 1, **justify** the probable future directions of wairuatanga within New Zealand.
3 **Determine** the significance of technology to wairuatanga in the future.
4 **Explain** the complexity of continuity and change in regards to the burial rites of Māori.
5 **Predict** the elements of wairuatanga that will continue and those that will most likely change.

Review 7.10

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the extent to which authority influences wairuatanga in relation to ethical issues.
2 **Explain** how the elements of Māori wairuatanga can be used to better support peace and remove conflict in the world today.

> *Kia hora te marino, kia whakapapa pounamu te moana*
>
> *Kia tere karohirohi i mua i tou huarahi*
>
> May calm be spread around you, may the sea glisten like greenstone and the shimmer of summer dance across your path
>
> A karakia for all who travel

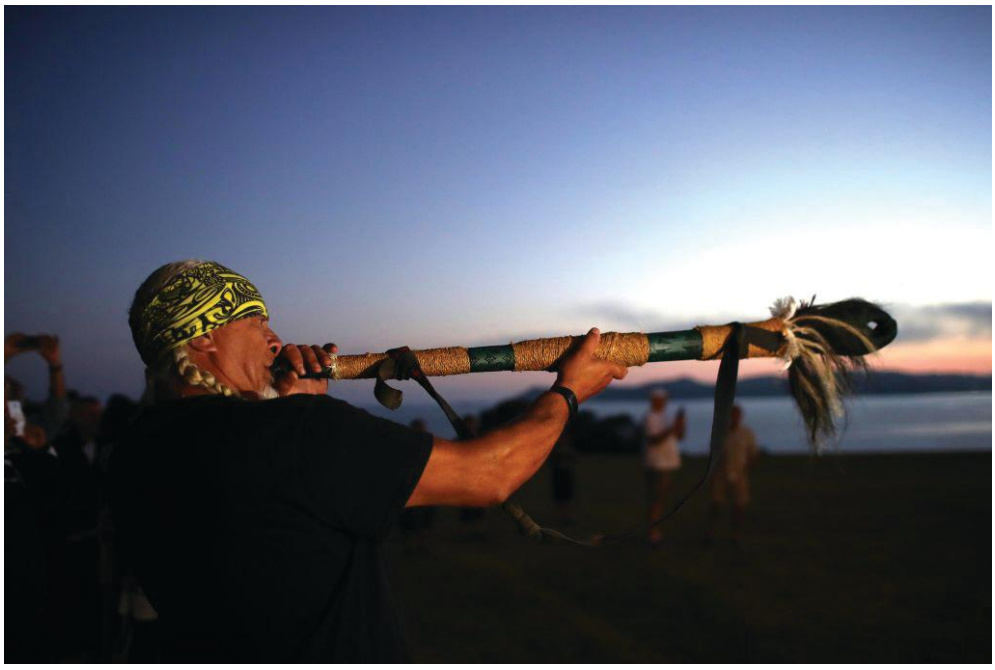


Figure 7.38 A traditional Māori trumpet being sounded on the Treaty Grounds to celebrate Waitangi Day 2019

© Bruseker et al. 2021
ISBN 9781108980241 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

HSC-style questions

Short answer

1 Explain how the rituals in ONE belief system or ideology contribute to continuity. (5 marks)

2 Explain how the values expressed by ONE belief system or ideology influence collective identity. (5 marks)

3 With the use of an example, distinguish between belief systems and ideologies. (5 marks)

4 Explain the impact that secularism has had on the importance of belief systems. (5 marks)

5 Determine the importance of a hierarchy in ONE belief system OR ideology. (5 marks)

Extended response

1 With reference to ONE belief system OR ideology, assess the impact of dissent on its future directions. (15 marks)

2 To what extent has globalisation affected the acceptance and rejection of ONE belief system or ideology? (15 marks)

3 Assess the significance of shared values on the continuity of ONE belief system OR ideology. (15 marks)

4 Analyse the relationship between historical development and ethical issues in ONE belief system OR ideology. (15 marks)

5 Examine the way that ONE belief system OR ideology's philosophy contributes to peace and conflict. (15 marks)

The key references for this chapter are available to download from the Interactive Textbook.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Chapter 8

SOCIAL INCLUSION AND EXCLUSION

This chapter focuses on the nature of social inclusion and exclusion and how this can be experienced by different groups in society. The goal of Australian society is social inclusion. However, individuals and groups experience social exclusion at the macro, meso and micro levels of society. The focus of this chapter is asylum seekers and refugees, and it focuses on the historical development of policy that has impacted this group's access to socially valued resources.

This chapter addresses the following outcomes from the syllabus: **H1**, **H2**, **H3**, **H5**, **H7**, **H9**, **H10**. Refer to pages 13–14 and 45–47 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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	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.
human rights	According to the United Nations, human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.
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.
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.
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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF SOCIAL INCLUSION AND EXCLUSION

The notion of social exclusion involves a lack of ability to participate in all aspects of a society. This social exclusion may be evident in people who lack access to basic needs and wants, as well as an income through employment, land and housing or to services like education, modern communication technologies, the justice system and substantial health care services. These aspects are called 'socially valued resources' and it is these resources that allow for full and equal participation of people in the daily life of society. However, social exclusion is also evident when individuals do not have freedom of speech, and their rights and dignity are not fully adhered to. This can result in lack of control over decisions, leading to feelings of isolation and inferiority.

Video 8.1
Preparing for the HSC: Social inclusion and exclusion

The term 'social exclusion' was first used in 1974, by French Secretary of State René Lenoir, talking about:

> the mentally and the physically handicapped, suicidal people, aged invalids, abused children, drug addicts, delinquents, single parents, multi-problem households, marginal, asocial persons, and other 'social misfits'.

He estimated that these groups made up 10% of the global population. Another way to decipher the evidence of social exclusion is considering the way in which people may have multiple disadvantages in society, and limited ability to access all that is required for a happy and healthy life.

As a result of the issues associated with social exclusion, the term 'social inclusion' has been established and can be seen as both a process and a goal. This is because it is concerned with the full and equal participation in society of all people, regardless of their age, sex, disability, **race**, ethnicity, origin, religion, or economic or other status. The ideology of social inclusion, therefore, requires a deliberate process of establishing policy, legal systems and social cohesion through welcoming individuals and embracing greater **equality** and tolerance in society. It is important to note that for many individuals in Australian society, the nature of social inclusion and exclusion can be clearly seen in a number of ways. For a lot of Australians, social exclusion may be experienced frequently at the micro level of society, through casual racism of their peers. For other groups, like those who are experiencing homelessness, they may experience social exclusion at the macro, meso and micro levels.

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. [NESA]

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. [NESA]

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.1 Pluralist nature of societies and cultures

When analysing the pluralist nature of societies and cultures, this principle moves beyond the notion of just multiculturalism. At present, approximately 46% of the Australian population have at least one parent born overseas. The 2016 Australian Census data showed that, besides English, other common languages spoken include Mandarin, Arabic, Cantonese and Vietnamese. This information shows that Australia is a multicultural and a hybrid society. However, it does not necessarily state that Australia is a pluralist society.

That is because pluralism involves the active engagement and promotion of diversity in society as well as the capacity to have two-way dialogue with the plethora of belief systems, ethnicities and cultures that exist in society. This dialogue can be examined at all levels of society, such as micro conversations on belief systems and cultural practices, and meso-level lessons on multiculturalism and the benefits of cultural diversity at school. It can also be seen at a macro level through social media campaigns and television programs that shed light on social issues, such as *Q+A*.

Review 8.1

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms: social exclusion, social inclusion and pluralism.
2 **Contrast** social exclusion and inclusion in terms of whether they are passive or active.

Activity 8.1

1 **Create** a visual representation of a person who represents a socially included person in Australia.
2 **Create** a list of individuals or groups that you believe experience social inclusion in Australia.
3 **Explain** why you included these individuals or groups in your list.
4 The 'Black Lives Matter' (#BLM) movement originated in the United States as a protest against police brutality against Black people. **Examine** the way in which this movement has influenced conversations in Australia regarding the incarceration of Aboriginal and Torres Strait Islander people.
5 **Outline** evidence you see of pluralism in Australia at a macro, meso and micro level.
6 **Outline** areas in which you can determine a lack of pluralism in Australia at a micro, meso and macro level.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.2 Similarities and differences

Societies and cultures across the world are rich in the diversity of their practices, beliefs and values. All countries have similarities, such as national identities, flags, anthems, cultures and leadership figures. All countries across the world have populations with differences in age, sexualities, disability, race, ethnicity, religion, migration status, **socioeconomic status**, place of residence and gender identity. Societies and cultures also present differences in their forms of government, social welfare systems, recognition of different rights and freedoms and cultural celebrations or values.

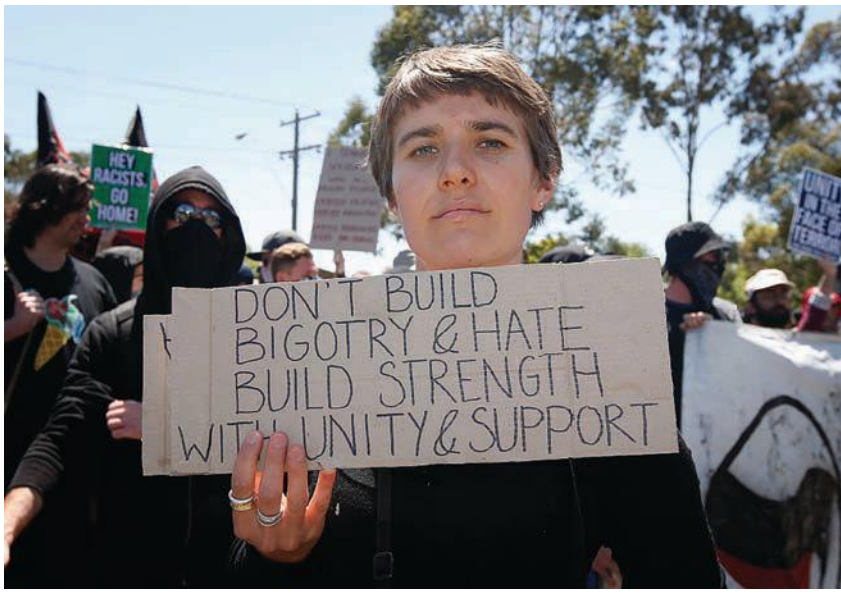


Figure 8.1 An anti-racism protester during a Reclaim Australia rally in Melton, Victoria, 22 November 2015

Rights in Australia include the right to vote, to own property, to access employment and to exercise religious cultural freedoms. All of these aspects are evident under the law and the Australian Constitution, and they are held by all citizens (although exercising some of them requires being over a certain age). However, there are a number of differences between groups within Australia, such as differences in:

- access to education
- socioeconomic status
- family structures
- house and dwelling preferences based on income
- relationship status
- their voting patterns and political ideologies
- their understanding of the legal system
- first language and language spoken at home.

These differences in society lead to **social differentiation**, which means that differences between groups are used to distinguish between them. This may be evident through racial, biological or psychological differences. However, social differentiation implies that there is a criterion that divides society on the basis of perceived differences.

socioeconomic status A measure of an individual's class standing, typically indicated by income, occupational prestige, educational attainment and wealth. [NESA]

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. [NESA]

Review 8.2

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** 'socioeconomic status'.
2 **Identify** five things that could lead to social differentiation.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.3 Socially valued resources (SVRs)

Socially valued resources are the resources in society that enable full and equal participation in society. Socially valued resources are expected and enjoyed by members of society, as they ensure that there are equal opportunities to access facilities and resources such as:

- housing
- education
- the justice system
- employment
- health care
- technologies.

Figure 8.2 Under the Universal Declaration of Human Rights, elementary education shall be free and compulsory.

The reason why socially valued resources are expected among members of society is because Australia is a signatory to charters that outline these rights; for example, the International Covenant of Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights and the Universal Declaration of Human Rights. Besides these rights, there are also a number of laws in Australia that imply or protect these ideals. Some of the laws are outlined in the Australian Constitution and other Acts.

Education

> **Article 26:** Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
>
> Universal Declaration of Human Rights

Education is important as it gives people the skills and tools to read, write, understand and comprehend important information, which then allows them to make informed decisions. Education is the place where literacy, numeracy and technological literacy are taught, as well as the history, moral codes and values of society. According to the human rights convention, education shall be both free and compulsory to at least elementary stages. Education is an important socially valued resource as it is often linked with employment.

In Australia, the *Australian Education Act* (2013) outlines the procedures involved with all educational requirements in Australia. This act contains provisions for government and non-government schools and also for Aboriginal and Torres Strait Islander students, students with a disability and very small and rural schools. Furthermore, it distinguishes important components of funding and government assistance for all different educational facilities. This act also provides punishment for not providing education to children, outlining the importance of educational attainment in Australia.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Housing

> **Article 25:** Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
>
> Universal Declaration of Human Rights

human rights According to the United Nations, human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

Under Australian law, individuals have the right to purchase or rent housing. An adequate standard of living is required, as Article 25 in the Universal Declaration of **Human Rights** outlines the importance of the safety, security and wellbeing of a person. If an individual is unable to afford housing, there is access to government and subsidised housing.

Figure 8.3 Housing is a human right under Article 25 of the UN Declaration of Human Rights.

Employment

> **Article 23:**
>
> (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
>
> (2) Everyone, without any discrimination, has the right to equal pay for equal work.
>
> Universal Declaration of Human Rights

Employment is the socially valued resource that can enhance access to other crucial resources as it is a means for people to feel as though they are effectively contributing to something and earning an income. Through this income, people can pay for a number of requirements that sustain daily life, such as food, shelter, technologies and leisure activities and hobbies.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.4 Many health care workers contribute to sustaining the health of the Australian population.

Health care

Access to health care is an essential socially valued resource as it contributes to the health and wellbeing of a person. A person's good health allows them to work, to gain an education and to participate in activities that enhance their wellbeing.

In Australia, citizens have had access to the Medicare health care scheme since 1984. The three major provisions of Medicare are medical services, access to public hospitals and medicines. As at 2018, there were 695 public hospitals and 657 private hospitals in Australia. As a result of Australia's system of care, we have one of the longest life expectancies in the world.

Technologies

Technologies refer to all of the tools that can be used to assist interactions in society. Technologies are constantly changing, evolving and adapting, and the impact and need for them varies over time. Technology as a socially valued resource encompasses access to phones, tablets or other modern forms of communication. It also implies the ability to navigate and use these effectively as well as the coverage to fulfil all requirements efficiently.

The internet is a foundational technology in today's world. The internet can deliver crucial information on news and current affairs, often more quickly than broadcast technologies. Lack of access to the internet and other technologies can impact educational opportunities and outcomes, especially with reference to the submission and formatting of tasks in the 21st century. And while communications technologies are not limited to the internet, people who do not have access to services such as social media and email correspondence may suffer social exclusion.

Figure 8.5 Access to technology is important, regardless of location.

Groups who do not have ready access to the internet include those in low socioeconomic brackets, and people who are living in rural areas and may experience limited coverage or 'black spots'.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The justice system

> **Article 7:** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.
>
> Universal Declaration of Human Rights

With reference to the Universal Declaration of Human Rights, fair and equal access before the law is an entitlement to be obtained without any discrimination. This notion is supported in the Australian Constitution as it states that all have the right to trial by jury on indictment for an offence against any law of the Commonwealth. The right to trial by jury coincides with a fundamental belief of the Australian justice system of innocence until proven guilty. In Australia, if a person cannot afford legal representation, there are a number of organisations such as Law Access, the Salvation Army, pro-bono schemes and Legal Aid which will provide individuals with either free or low-cost legal assistance.

Figure 8.6 The State and Federal Law Courts in Sydney

Review 8.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the six socially valued resources just covered.
2 Pick two of the items from the list in question 1, and **explain** why they are socially valued resources.

Quiz

8.4 Social exclusion within Australia

There are various examples of individuals and groups in Australia who experience social exclusion at the micro, meso and macro levels of society. However, in order to establish areas of exclusion, it is imperative to know what the notion of inclusion is.

Australia is a democratic country. Each person over 18 years of age who is an Australian citizen is legally obliged to vote for the political party that they most align with. This aspect of democracy gives every person a say, contributing to their feeling of having a voice that is heard in the Parliament.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

To enhance the social inclusion of society, a number of other laws have been introduced at a federal level, giving statutory responsibilities to the Australian Human Rights Commission. These include:

- *Age Discrimination Act 2004*
- *Australian Human Rights Commission Act 1986*
- *Disability Discrimination Act 1992*
- *Racial Discrimination Act 1975*
- *Sex Discrimination Act 1984*
- *Anti-Discrimination Act 1977.*

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. [NESA]

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. [NESA]

Thus, based on the legal framework of society, there should be a very limited amount of social exclusion at all levels of society. However, although the legal system can be effective at preventing social exclusion, there are still a number of ways that it is experienced by individuals in Australian society.

At a macro level, individuals are most likely to experience social exclusion through media stories and reports that demonstrate stereotyping, **prejudice** and **discrimination**. This could be in relation to ethnicity, race or cultural groups. This prejudice is mostly created through word choice and media portrayals which usually show preference for some groups in society over others.

At the meso level, people can experience social exclusion at school or other institutions through the promotion and normalisation of the English language. If an individual does not speak English fluently, they are significantly excluded from education as all classes in Australia are taught in English, albeit some with the assistance of an ESL educator.

The influences and perceptions that are created at macro and meso levels can then affect people in their micro world. This might look like social isolation from peers as they may have a different ethnicity or culture to them, may speak a different language or be unaware of the norms and values of a particular group.

Review 8.4

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Contrast** the macro, meso and micro levels of social exclusion.
2 **Explain** how the macro, meso and micro levels of social exclusion affect each other.

8

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FOCUS STUDY: ASYLUM SEEKERS AND REFUGEES IN AUSTRALIA

Many people use the terms 'asylum seeker' and 'refugee' interchangeably. However, there is a significant difference between them. According to the Australian government, an asylum seeker is someone who is:

> seeking international protection but whose claim for refugee status has not yet been determined.

The United Nations, in the 1951 Convention relating to the status of refugees, provides a formal definition of a refugee as being any person who:

> ... owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.
>
> Convention and Protocol Relating to the Status of Refugees, UNHCR, 28 July 1951, Article 1 (2)

Figure 8.7 Many individuals move from or flee their country to provide a brighter and safer future for their children.

People who leave their country for other reasons are not covered by this definition. The United Nations High Commissioner for Refugees (UNHCR) explains:

> Migrants ... choose to move in order to improve the future prospects of themselves and their families. Refugees have to move if they are to save their lives or preserve their freedom. They have no protection from their own state – indeed it is often their own government that is threatening to persecute them. If other countries do not let them in, and do not help them once they are in, then they may be condemning them to death – or to an intolerable life in the shadows, without sustenance and without rights.
>
> UNHCR, 'Refugees: flowing across borders', UNHCR website

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.5 Australian programs for asylum seekers and refugees

The Australian government has a range of humanitarian programs for asylum seekers and refugees, offering different levels of support.

Offshore component

Australia has a refugee and humanitarian program for people who applied for refugee status after leaving their own country, but before entering Australia, and who have been accepted into the country. (Note that this is different from *offshore processing* of people detained before entering Australia, who are living in offshore centres while their refugee status is determined.)

This component has two categories under which people are given visas to enter Australia:

- *Refugees:* People who have met the criteria for refugee status, and have been given permanent visas. They have access to support systems and government settlements. Generally speaking, these individuals have full access to SVRs.
- *The Special Humanitarian Program:* People who have not met the criteria for refugee status, but have experienced violations of their human rights in their home countries. To enter under the Special Humanitarian Program, a person must be sponsored by someone already in Australia. This means that the sponsor will provide support if necessary.

Onshore component

The onshore component is for those who have not formally sought asylum before arriving in Australia. They have not yet been accepted as refugees, but under international law, Australia is obliged to protect them. Again, there are several categories of people:

Figure 8.8 A Syrian Kurdish woman crosses the border between Syria and Turkey.

- Individuals who have arrived on a valid visa such as a student or tourist visa and applied for asylum after arrival. Until the expiry date of their entry visa, they have the rights provided by that visa. For example, people on a tourist visa are usually able to work and study. However, this is dependent on their initial reason for travel to Australia.
- Individuals whose tourist or student visa has expired while their request for refugee status is still being processed. These people are granted a *bridging visa* while their application is being assessed. They are eligible to receive Medicare and, often, to work.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- Individuals who arrived on a student or tourist visa and have subsequently been recognised as refugees can be granted a *Permanent Protection Visa*. This visa gives them access to social services, including pensions, and they are able to sponsor their families under the Special Humanitarian Program.
- Individuals who arrive in Australia *without* a valid visa but are found to meet the criteria for refugee status may be given a *Temporary Protection Visa*. They are not granted permanent residence, but instead are given a limited period of asylum with limited rights (e.g., no family reunion rights).

Detention

People who arrive in Australia without a valid visa are classified as unlawful non-citizens and immigration officials are required to place them in detention. People who have entered the country on a valid visa, but remain after it expires or if it is cancelled, also become unlawful. It is important to note that Australian law does not distinguish between adults and children during detention.

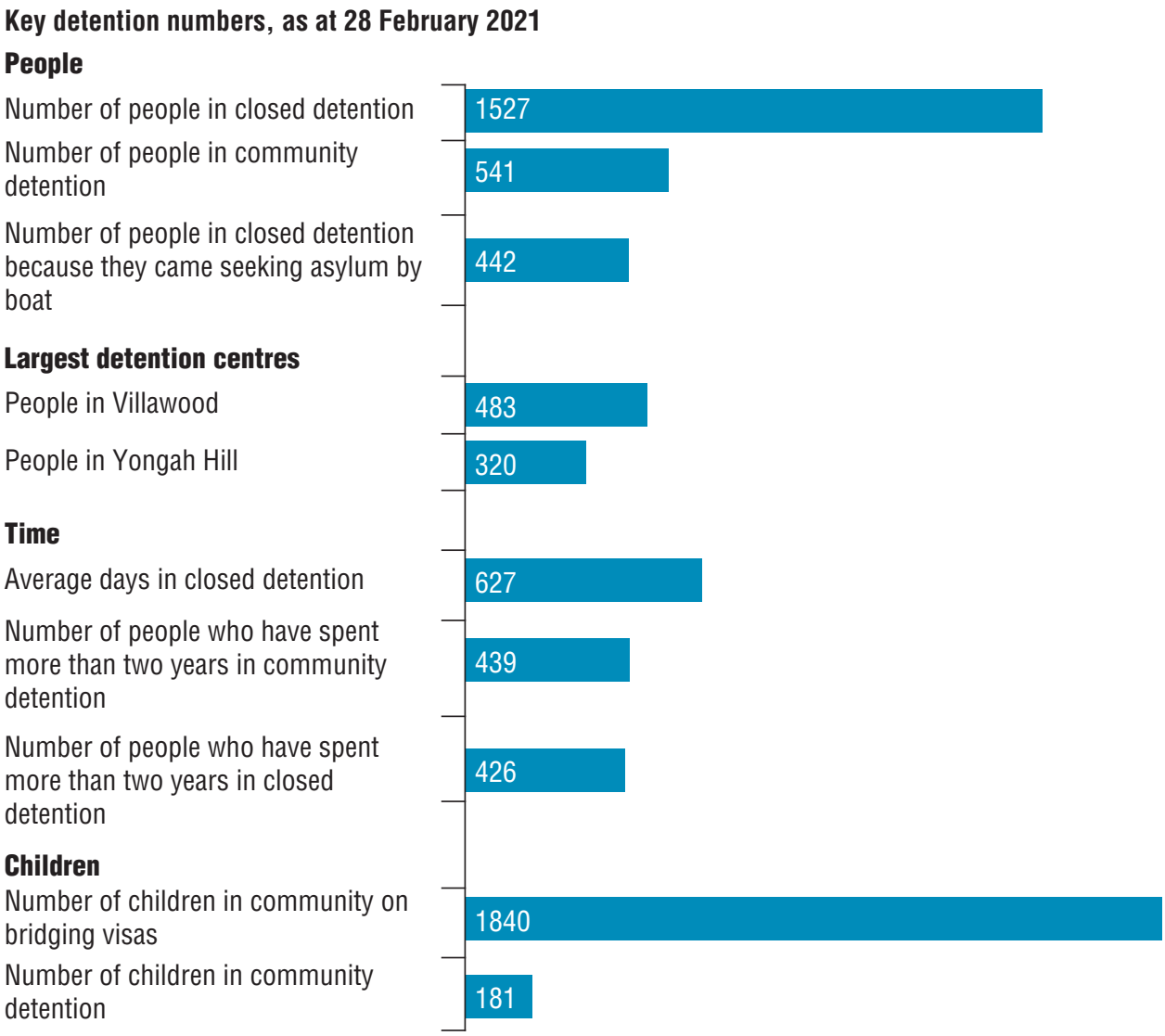


Figure 8.9 People in detention: key numbers, 28 February 2021. Source: Refugee Council of Australia

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

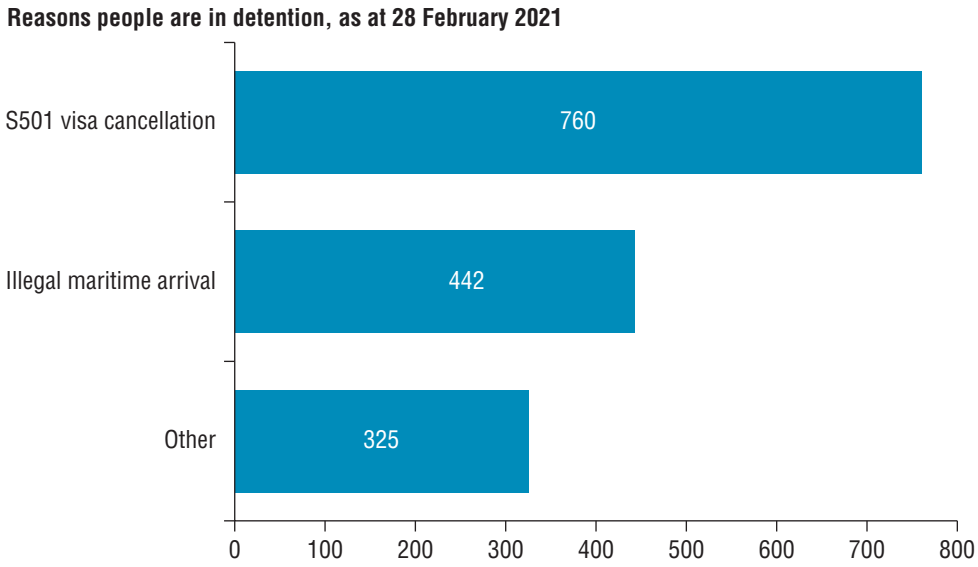


Figure 8.10 Reasons people are in detention, as at 28 February 2021. Source: Refugee Council of Australia

Review 8.5

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Distinguish** between an asylum seeker and a refugee.
2 **Explain** the differences between types of visas in Australia.
3 **Describe** the main reasons for the detention of asylum seekers.

8.6 Access to socially valued resources

The programs under which asylum seekers and refugees are accepted into Australia affect their ability to access socially valued resources.

Education

For members of a socially inclusive society, access to education is a means of obtaining the qualifications that are necessary for employment as well as living a meaningful and purposeful life. For asylum seekers and refugees, education is often the key to their future settlement and for their children's inclusion in the country in which they have arrived. Another important aspect of completing study is the idea that this develops skills, attributes and knowledge that can contribute to a sustainable livelihood as well as making a contribution to society.

Of the almost 30 000 asylum seekers that were living in Australia in September 2015, a significant number intended to continue secondary and further education, especially the 7000 young people between 16 and 25 years of age. However, they faced a number of barriers in accessing secondary and tertiary education. One

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

of the most fundamental challenges of accessing education is language. People seeking asylum are eligible for free English classes, but only for 20 hours. Although there is some support of teachers who educate with English as a second language, all schools in Australia use English as the first language. This makes language a significant component of exclusion for those who are coming from non-English speaking backgrounds.

> I've had no English classes … it is very uncomfortable because I cannot say what I want and when you go to a different country and you can't speak it, it makes you feel bad, very bad, very uncomfortable. You are more down than other people.

Nina from Eastern Europe, *Brotherhood of St Laurence*, 2002, p. 7

Access to secondary education

When people who are seeking asylum arrive in Australia without a valid visa, they must stay in detention until their claim has been approved and a visa is granted. This often takes a longer period of time than the time it takes to gather the information required about an asylum claim, health, identity or security issues. Under the *Migration Act 1958*, detention has no time limit. The result is that people, including children, can be detained for long periods of time, from months to years. Many detention centres are in remote areas of Australia. According to an inquiry by the Human Rights Commission, education in detention centres has insufficient infrastructure, inadequate hours of tuition, inadequate educational assessment and reporting of children's progress. Furthermore, it was found that there was a lack of appropriate curriculum and a shortage of teachers.

Figure 8.11 Asylum seekers and refugees face a number of barriers when it comes to education.

Access to higher education

Asylum seekers also face significant barriers to accessing higher education. Federal government policies state that those who are on bridging visas or temporary protection visas are not entitled to income support programs such as Newstart Allowance, Youth Allowance or Austudy. Individuals who are seeking asylum are also not entitled to the financial support the federal government offers to tertiary students, such as HECS and FEE-HELP.

All of these programs are made available to Australian citizens, permanent residents, humanitarian visa holders, and some New Zealanders who hold a Special Category Visa. However, they are not available to asylum seekers.

In addition, asylum seekers who undertake vocational education training (VET) or attend a university in Australia are required to pay the international student fees. It is estimated that the average undergraduate degree in Australia costs approximately $30 000. As such, without any access to government subsidies or financial schemes, the financial expense of tertiary education is prohibitive for many individuals seeking asylum.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.12 Many asylum seekers are unable to successfully complete tertiary education in Australia.

The significant barriers that asylum seekers and refugees face with access to tertiary education may be construed as a flaw in Australian policy. Young asylum seekers are able to attend government schools, but once they have finished this education their only pathway to higher education is through admission as a full-fee paying international student. Some universities across Australia have introduced scholarships for a small number of students in this situation.

Housing

Access to housing provides safety and security and enhances the wellbeing and health of all people. Housing should offer a place of safety and security, where individuals can have personal space as well as feel comfortable in raising a family.

An important aspect of housing as a socially valued resource for asylum seekers and refugees is not only the ability to obtain housing, but also the living conditions. This includes matters such as whether the dwelling has access to basic facilities such as proper sanitation and utilities. Another concern is overcrowded dwellings, determined by the average number of rooms shared per person.

Asylum seekers have a number of added challenges to accessing private rental accommodation; these include: no or limited income, insecure residency status, no local referees or rental history and limited knowledge of Australia's rental market.

> If you look at the low-cost housing we had two or three years ago and what we have now, it's a big difference. Two or three years ago, you could get a two-bedroom unit in [suburb] for at least $220, $250, $270 … Now the minimum you are looking at in those areas is $320 or $350 for a two-bedroom unit … which shows a big rise and, if you are trying to find low-cost housing, most of our clients are struggling to get in the market.
>
> In the words of a service provider in New South Wales: Refugee Council of Australia, 2020

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

An asylum seeker or refugee's ability to access housing to an adequate standard is largely affected by their access to employment, which determines their income and, thus, the standard of housing available. Illegal maritime arrivals and asylum seekers who have been granted protection while living in the community do not receive support from the Humanitarian Settlement Services program to secure housing.

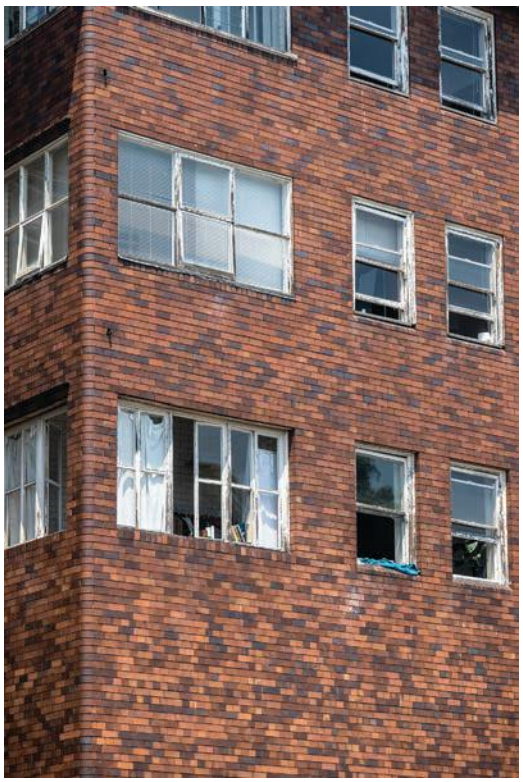


Figure 8.13 There are many factors involved in making a house a home.

Employment

Filippo Grandi, UN High Commissioner for Refugees, found individuals who are on bridging visas and do not have work rights 'are unable to meet their basic needs and are living in a state of destitution', often without housing, beds and other essential items.

He further states that:

> An income below the poverty line has led to an overwhelming reliance on community organisations for food, clothing and furniture. Being reliant on income support and not being permitted to work is, for many, shameful and demoralising.

It is often challenging for new arrivals to navigate foreign systems of employment as they struggle to adapt to new economic, health and sociocultural environments. Refugees and asylum seekers have often fled regional conflict or personal persecution. They have needs particular to their situation, and many suffer from the ongoing effects of trauma and stress. Furthermore, the impacts of disrupted education, work histories and access to health care often results in a deterioration of mental and physical health.

Additionally, exclusion from the workforce leads to economic exclusion and is linked with personal wellbeing: many devalue their labour and/or skill set in an attempt to re-enter the workforce. Social psychology has long recognised the value of both paid and unpaid work, and its mediating effect on the physical and mental health needs of refugees and asylum seekers. In the attainment of secure employment, refugees and asylum seekers are able to feel a sense of security in a new place; this is important as they continue to privately navigate problems that may be related to torture, displacement, trauma, social isolation and the stresses related to relocating to a new country.

Securing stable, appropriate and fulfilling employment is vital for the successful settlement of refugees and people seeking asylum. However, within Australia, refugees and asylum seekers, when compared to the population as a whole, have higher unemployment rates, lower earnings and often struggle to find secure employment. Furthermore, for those who are able to find work, these jobs very often lack security and lead to underemployment (employed, but seeking additional hours).

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.14 Employment is necessary for the successful settlement of refugees and people seeking asylum.

Many refugees and asylum seekers also experience occupational downgrading. This means that pre-existing work experience, skills and qualifications are not recognised by Australian employers. When linked to periods of economic exclusion and without local referees, this means work in their field can be difficult to come by. They also find themselves without the means to retrain in their new environment. As a result, most people seeking refuge and asylum, including professional and highly qualified people, find themselves taking 'survival' jobs well below their skill set.

Despite obvious setbacks in attaining meaningful employment, refugees and people seeking asylum have a strong motivation to find work as quickly as possible, not only for personal development and financial security, but as a way to show gratitude to their new country. Furthermore, employment helps new arrivals establish friendships while developing new communities.

In its 2018 Employment Research Project Brief, the Asylum Seeker Resource Centre (ASRC) stated that:

> the capacity of people seeking asylum and refugees to find and retain suitable employment may be impacted by factors including welfare needs, health challenges, language and cultural barriers, discrimination, limited visa length, and limited access to social capital and local industry networks.

While refugees and asylum seekers struggle to navigate new employment systems and settings, employers also contribute to an already difficult situation, as many struggle to overcome perceptions related to the 'otherness' of these groups. Often justified as an issue related to 'cultural difference' or length of visa uncertainties, many asylum seekers face discrimination cloaked in broad terminology like 'personality match' and 'organisation fit', or, when subtlety is deemed unnecessary, overt racism.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Health care

The majority of asylum seekers and refugees come from resource-poor backgrounds with limited access to health care. As a result, many individuals have increased rates of infectious diseases, nutritional deficiencies, undiagnosed or untreated chronic illnesses and low levels of immunisation. However, the need for health care is not just limited to physical needs for asylum seekers and refugees. As mentioned, many asylum seekers and refugees have experienced traumatic events and experiences and, therefore, suffer from significant mental health issues. There are a number of factors that can make it more difficult for people arriving in a new country to get an appropriate health assessment. These include culture, language and finance, as well as health often being given a lower priority than other matters when first arriving. People are also less aware of the services available, their rights to access them and how to do so. In addition to this, a vast majority of asylum seekers and refugees have significant distrust towards health professionals or services, as a result of previous experiences and a fundamental distrust of government services. Furthermore, a large number of asylum seekers and refugees are worried or concerned that their health assessment will work against their claim for refugee status.

The location of asylum seekers and refugees, as well as the type of visa they are on, affects their access to health care:

- Individuals in the offshore humanitarian program are settled with the help of agencies, and the resources they have access to include information regarding health services, housing support and, through Centrelink, social support.
- Individuals arriving without authorisation, including children, are held in detention. If they are released, and their claim approved, they are then able to obtain a temporary protection visa, which allows for access to Medicare.
- Asylum seekers living in the community who are waiting to have their claims approved have restricted rights when accessing health care services.

Figure 8.15 A survivor at a hospital on 20 December 2011, after being rescued from sea together with 12 others in the waters off East Java province where a boat capsized, raising hopes of more survivors among 200 missing asylum seekers who were en route to Australia.

Access to health care correlates with access to other socially valued resources. For example, if an individual is unemployed and in need of health services that are not covered by Medicare, such as allied health professionals, dentists and paediatricians, they are less likely to access these urgent treatments as they cannot afford to pay for them.

There are some specialised services that have been created to meet the specific health needs of those with a refugee background, such as services for trauma counselling, which is important for those who have survived torture. However, most refugees access only mainstream health care services. Further barriers that exist for asylum seekers and refugees within mainstream services include their greater reliance on bilingual services and health care providers, their fear of experiencing stigma if they discuss issues surrounding substance abuse and mental health, unfamiliarity with the systems and being unable to negotiate for themselves.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Technologies

When asylum seekers and refugees are displaced, communication is integral for maintaining relationships with family and friends. This communication most easily takes place through technology, which provides them with the ability to communicate electronically with family and friends, as well as groups and organisations who can help them establish themselves in a new country.

Not only is technology vital in the resettlement process and beyond, it is also crucial for individuals when they are planning their departure from their home country to seek refuge. The use of technology can be seen by the way social media apps are used to outline the safest routes to follow. It also assists by providing the latest information and news sources, where to go upon arrival and details of individuals who can provide assistance and information. According to a BBC report, a Syrian refugee reported that 'without Google Maps we would be lost. Without digital technology we can't reach where we are going. It is very hard, dangerous and risky.' There is no doubt of the importance of access to technology for asylum seekers and refugees in a variety of areas of their life.

Figure 8.16 Communication technologies are integral to maintaining relationships with family members.

For a person with no access to online services, communicating with family and friends is extremely difficult – and may be almost impossible. A lack of connectivity means that asylum seekers and refugees may not able to access basic services (e.g., education, health care) and make informed decisions.

The digital revolution and the use of technology, especially access to mobile phone services, has transformed the world. However, asylum seekers and refugees are left behind. Almost 65 million forcibly displaced individuals do not have access to reliable internet and mobile connectivity. According to a 2016 UN Refugee Agency report, 'Connecting Refugees', refugee households were about 50% less likely to have access to the internet via their phones than other households, and more than twice as likely not to have a mobile phone at all.

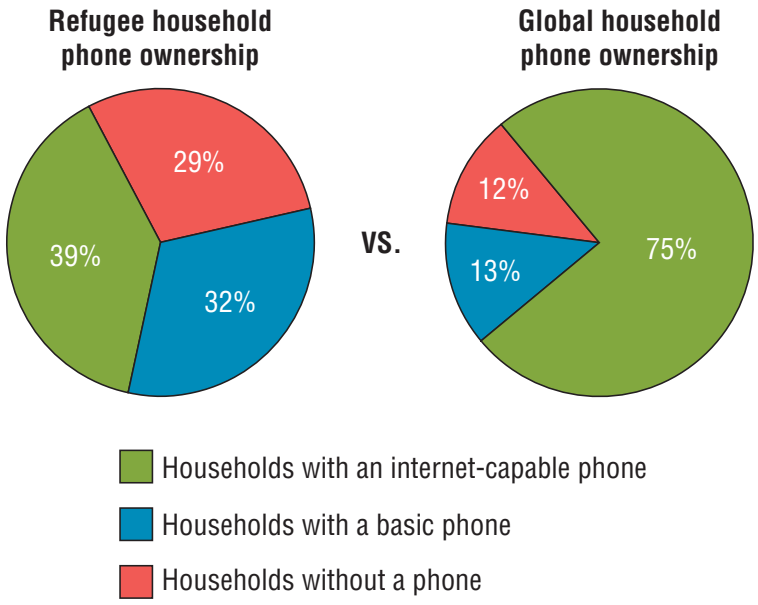


Figure 8.17 Phone ownership, 2016. Source: UN Refugee Agency, 'Connecting Refugees', 2016

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

It can be difficult for asylum seekers and refugees to obtain the right information in a timely manner due to the multitude of information sources, out-of-date information and language barriers.

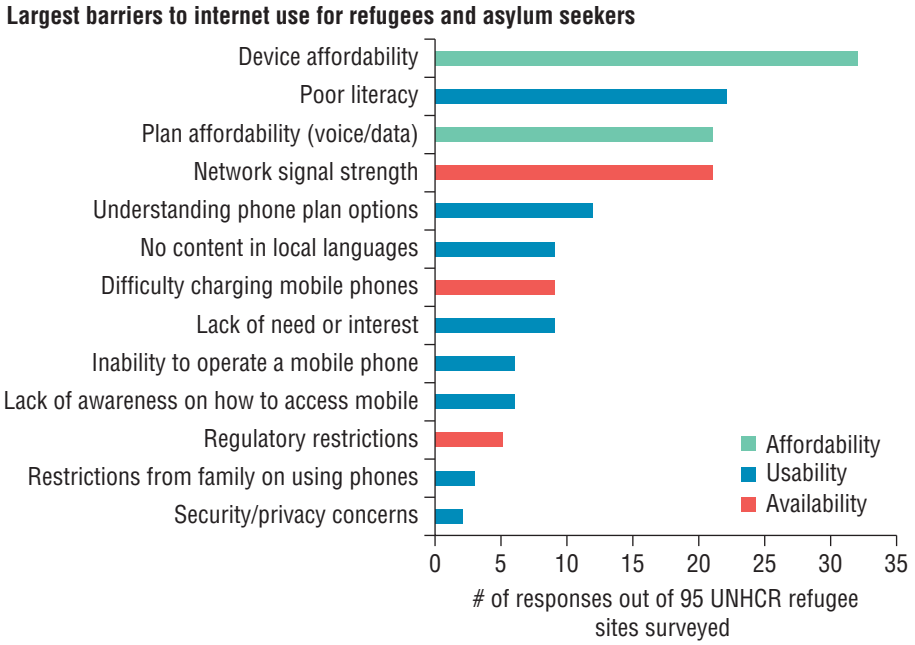


Figure 8.18 Largest barriers to internet use for refugees and asylum seekers, 2016. Source: UN Refugee Agency, 'Connecting Refugees', 2016

'Techfugees' is one organisation that is using technology to support individuals who are displaced. This organisation identified the following areas that technology could have a positive impact on:

- access to rights and information
- health
- education
- employment
- social inclusion.

The justice system

The Australian legal system is a complex mixture of federal, state and local laws and processes. Therefore, refugees and asylum seekers often struggle to acquire access to, and navigate, the justice system. This failure exacerbates the vulnerability of new arrivals. Coming from a range of cultural and linguistic backgrounds, barriers to the justice system are often experienced simultaneously, and may include issues such as English language literacy, cultural difference, prejudice, past trauma and difficulty navigating the legal system.

- **English language literacy:** An inability to navigate the language beyond the most basic colloquialisms means that many people are unable to communicate, especially when relaying their point of view in legal settings. Furthermore, many may not even be aware that their situation has legal repercussions. As stated by Tanya Jackson-Vaughn, executive director of

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.19 In 2018, demonstrators protested against Channel 7's reporting of crime and gang violence as connected to people of African heritage.

Sydney's Refugee Advice and Case Service, in 2015 there were over 9000 asylum seekers in NSW who were seeking additional protections. However, despite the overt needs of this group, many were unable to apply for temporary protection visas, because the 80-page form is provided only in English.

- **Cultural difference:** Unfamiliar with the legal system, refugees and asylum seekers are impacted in a variety of ways, ranging from personal safety and protection to work rights and pay. Additionally, cultural differences with regards to behaviour, as well as understanding and administration of the law, can leave refugees and asylum seekers fearful, overwhelmed, or confused by the legal system. This impedes their access to justice. For example, the Iranian legal system is based on sharia law, and crimes related to murder, rape, child molestation, terrorism and treason are punishable by death. According to Amnesty International, in 2019 Iran carried out 280 executions in relation to these charges. While capital punishment has been abolished in Australia, a failure to understand how laws are punished within the legal system here, or a misunderstanding of what might be an offence, will compromise individuals' understanding and access to the justice system.
- **Prejudice, racism and discrimination:** Across Australia, rhetoric used by the media may have created associations between particular ethnic groups and crime. Over time, Lebanese, Sudanese (gangs in Melbourne) and Muslim groups have been targeted in this way. While the evidence is inconclusive, these negative stereotypes may create fear for those with particular backgrounds when it comes to seeking the legal services to which they are entitled to access.
- **Past trauma:** For those experiencing trauma, encounters with the justice system can be triggering and overwhelming. As a result, refugees and asylum seekers often benefit from access to specialised assistance. Additionally, issues related to mental health, family breakdown and isolation can be significant barriers to access and settlement within the justice system.
- **Complexities of the legal system:** Issues related to this most often involve complexities in litigation and court proceedings, legislation and existing systemic problems. The 1992 report on *Multiculturalism and Law* outlined issues specific to refugees and asylum seekers, such as: the tradition of written agreements in Australia as opposed to the verbal tradition of some nations; hegemonic masculinity and domestic abuse – many women will not speak out against their husband; and, finally, the fact that Australian family law focuses on the nuclear family, but many refugees and asylum seekers travel in disjointed family units, yet seek the same rights as a nuclear family.

While the justice system disadvantages refugees and asylum seekers in many ways, groups around Australia are working to provide better representation and advice to these vulnerable groups in society. One example of these groups is the Human Rights Law Centre. They use strategic legal action, policy solutions and advocacy to support people and communities to eliminate inequality and injustice. They work in coalition with key partners, including community organisations, law firms and barristers, academics and experts, and international and domestic human rights organisations.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Within NSW, Legal Aid provides free or subsidised assistance to those in need who satisfy the means and merit test. When using legal aid, refugees and asylum seekers gain access to a range of services including immigration advice and rights centres, family law and civil outreach claims and Legal Aid Diversity Action plans.

Review 8.6

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Describe** the difficulties asylum seekers and refugees face in relation to accessing basic needs.
2 **Explain** how having a refugee or asylum seeker status affects access to education and employment.
3 **Identify** one difficulty a refugee or asylum seeker may have in the area of housing or health care.
4 **Explain** the role of technology in improving the lives of asylum seekers.
5 **Describe** some difficulties refugees and asylum seekers may encounter in accessing the justice system.

8.7 Implications of access for asylum seekers and refugees in relation to life chances

An asylum seeker or refugee's ability to access socially valued resources has a significant impact on their **life chances**. Access to socially valued resources enables full and equal participation in society. Therefore, their ability to access services will influence the probability that an individual's life will turn out a certain way. A child's chances of success in life may be largely influenced by their parents' socioeconomic status.

life chances The relative level of opportunity that an individual has to acquire material, social and cultural rewards such as education, possessions and status. To a significant extent, an individual's position in the stratification system will have important implications for many other areas of their lives. It will affect their access to those things defined by society as desirable, and their ability to avoid those things defined as undesirable.

Asylum seekers' and refugees' ability to access socially valued resources can be seen through two lenses: agency and structure.

Agency refers to life conduct or the factors in a person's life that they can generally control; this may include aspects such as:

1 values and beliefs
2 attitude to risk taking
3 social skills
4 choices about behaviour.

Agency is an important key to **social mobility**, and moving to a higher social level means that a person's life chances are improved.

social mobility The ability of individuals and groups to move vertically within a social hierarchy with changes in income, occupation and so on. [NESA]

Structure refers to the way in which life chances are represented by structural factors in society, such as policies and the legal system. Individuals have no control over these factors.

These two factors together are represented by an individual's personal conduct and their life chances, based on the structures in a particular society.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Asylum seekers may have very limited, if any, 'choice' or agency in determining their destination country. Their decisions regarding their journey are constrained by many factors such as finances, geography, transport routes available (flights, borders) and the routes used by people smugglers.

Important to note is the element of chance that is involved in refugee movements. This influences the eventual destination country more than choice. In Australia, there are a number of structural factors that influence the life chances of asylum seekers and refugees, such as types of visas, the location of the individual and ability to access socially valued resources. Complete and full access to socially valued resources ensures that they are able to work and have a career, and to access the required goods and services needed to fulfil their needs and wants. Furthermore, it means to have purpose in their life, contributing to a strong sense of belonging and inner wellbeing.

Review 8.7

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 In your own words, **define** the term 'life chances'.
2 **Explain** the difference between agency and structure in relation to life chances.

Activity 8.2

1 Complete the following table to categorise the implications of asylum seekers' and refugees' access to socially valued resources.

Socially valued resource	Micro	Meso	Macro
Education			
Housing			
Employment			
Health care			
Technologies			
The justice system			

2 **Discuss** the extent to which the life chances of an asylum seeker or refugee are impacted by limited access to socially valued resources.

8

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.8 Perceptions of asylum seekers and refugees

Influences on individuals' perceptions of others

When discussing the notion of the influences on individuals' perceptions of others, it is important to note that these can emerge from micro, meso and macro influences. Individuals may learn their views on certain issues and topics from their family or information relayed to them from their peers. Furthermore, education and the components of the syllabus and curriculum may influence an individual's perception of others; this may be through intercultural understanding or misunderstanding.

The macro level of society plays an important role in influencing an individual's perceptions of different groups. With reference to asylum seekers and refugees, the legal system, politicians and media reporting have played a fundamental role in influencing an individual's perception of this group.

people smugglers Groups who take payment from asylum seekers in return for helping them to enter a country without obtaining a visa

Media study 8.1

The Australian government has very tough border protection measures, and Australian Border Force frequently issues posters and videos directed at potential refugees planning to arrive without a visa, and arguing against the use of **people smugglers**. This information is also visible to Australians, via the ABF YouTube page and other channels. Watch Video 8.2 and answer the following questions.

Video 8.2 'You have zero chance'

1 **Identify** the key message for *potential asylum seekers* in this video.
2 For *Australians watching this video*, **explain** how the video gives a negative perception of asylum seekers. Consider the music, the visuals and the words and emphasis used.
3 At the start of this depth study, we drew a distinction between refugees and asylum seekers. Do you feel that videos such as this blur the lines between the two? Give reasons to **justify** your answer.

Also operating at the macro level, groups opposing the Australian government's stance on asylum seekers speak publicly about the conditions under which detained asylum seekers are held, trying to engage the empathy of the Australian public.

Figure 8.20 A demonstration in Queensland protesting against detention of refugees, June 2020

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

How attitudes of group members towards other groups influence their behaviour

The macro level of society plays a fundamental role in influencing the behaviour of Australian society with reference to asylum seekers and refugees. This influence often results in stereotyping, prejudice and discrimination. The majority of this influence revolves around 'myths' that are portrayed as truths, relayed through the media and politicians. Some of the myths that are presented in parliament or on differing news platforms are as follows:

Myth: Boat people are illegal immigrants

Truth: Immigrants are individuals who leave a country by choice. Many asylum seekers are forced to leave their home countries due to persecution and cannot return. The majority of asylum seekers arrive by plane and start out with a valid visa for tourism, work or study. Asylum seekers who enter without a valid visa are also not illegal; they are permitted to do so by Article 31 of the 1951 Refugee Convention if they have a good cause.

A long-held myth is that 'boat people' are illegal immigrants. In fact, more than 90% are not illegal at all. Individuals in society are more prejudiced towards those who arrive by boat than those who were processed offshore and came to Australia through the Refugee and Humanitarian Program. A significant cause of this could be attributed to John Howard's election speech in 2001 where he stated, with regard to people arriving by boats, that 'we will decide who comes here and how they come'. The term 'boat people' also implies that these individuals are 'queue jumpers' and that they are jumping ahead of a queue of people who have applied for their visa and paperwork legally. In fact, as the Refugee Council points out, there is no 'queue'. While the UNHCR tries to identify who needs resettlement most, many refugees live in countries where UNHCR does not operate. Seeking asylum is the normal – and legal – way to apply for protection as a refugee.

offshore processing centres Locations on Manus Island or Nauru to which asylum seekers are transferred for processing, to determine whether they are refugees

Myth: Asylum seekers get five-star accommodation in detention centres

Truth: The conditions of detention centres have been likened to concentration camps, and the suicide rate among asylum seekers living in detention centres is 10 times higher than the rate for the rest of the Australian population. An inquiry from the United Nations determined that Australia was violating the rights of asylum seekers under the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. In particular, the violence in the **offshore processing centres**, detention of children and the proposed deportation of two groups of Sri Lankan and Tamil asylum seekers breached Australia's international obligations.

Myth: Turning away asylum seekers protects our country against terrorism

Truth: Australia has a long and interesting history with migration policies and deciding who is eligible to settle in Australia. However, because boat arrivals undergo the most rigorous security checks, no terrorist has ever gained access to Australia this way. It is also important to note that Australia has one of the most stringent border control policies in the world. Most countries share their borders with more than one country, but as Australia is surrounded by ocean, this acts as a barrier to deter people from entering illegally. According to the ASRC, the number of Australia's boat arrivals is small compared to irregular maritime arrivals internationally.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.21 A poster promoting an Australian television documentary, *Go Back To Where You Came From*, is displayed on a street board in Sydney.

Review 8.8

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** the three myths just covered and explain the truths associated with these myths.
2 **Explain** how these myths influence society's attitude towards refugees and asylum seekers.

Quiz

Activity 8.3

1 **Create** a list of commonly held stereotypes that you previously believed regarding asylum seekers and refugees.
2 Determine where these perceptions were created.
3 **Explain** the way that myths can lead to prejudice, discrimination or stereotyping.
4 Conduct a content analysis on two different types of newspapers. Tally how many times the terms 'boat people', 'illegal immigrant' and 'queue jumper' are used to describe asylum seekers.
5 (Extended response) **Discuss** the extent to which the macro level of society is responsible for determining the perceptions of asylum seekers and refugees.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.9 Programs focused on social inclusion for asylum seekers and refugees

The notion of social inclusion encompasses the idea that all individuals have access to all socially valued resources, and can live a safe and fulfilling life. For asylum seekers and refugees, it is evident that in the majority of aspects of their life, they are socially excluded. However, there are a number of community organisations that work to implement programs focused on social inclusion for asylum seekers and refugees. Furthermore, there have been some government initiatives which aim to implement programs focused on social inclusion.

Figure 8.22 Amnesty International supports refugees.

Community organisations are one of the key components in assisting refugees to settle into their life in Australia. Community organisations provide a link to their local area as well as support to newly arrived refugees. The Red Cross, Oxfam, Amnesty International and the Salvation Army have numerous programs focused on social inclusion. Some community organisations receive government funding in order to provide their services; however, others raise money separately to fund activities and to raise awareness through advocacy programs.

The Refugee Council of Australia, formed in 1981, is the non-profit and non-government national umbrella organisation which includes all other organisations who support refugees and asylum seekers. They established the 'Bright Ideas' initiative, which highlights programs and projects from various organisations and members of the community to support asylum seekers and refugees. This initiative provides an avenue for the sharing of ideas and success stories. The Asylum Seekers Centre (NSW) and the Asylum Seeker Resource Centre (Victoria) provide support services including:

- targeted programs to support refugee children and adults

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- social support and friendship
- advocacy
- legal aid assistance.

Video 8.3
Refugee Council of Australia

Refugee Week, initiated by the Refugee Council of Australia, was originally celebrated in 1986 and is Australia's main annual activity for raising awareness of the difficulties refugees face. It is also an opportunity to celebrate the positive contributions refugees have made in Australia.

The Refugee Council of Australia also creates content outlining real stories and information of asylum seekers and refugees in both detention and those living in the community. These stories contribute to social inclusion of the community as they provide an avenue for these individuals to tell their stories and create awareness and understanding through the debunking of myths.

Figure 8.23 The Refugee Council of Australia has approximately 200 organisations and over 1000 individual members.

Review 8.9

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Explain** why community organisations are important for asylum seekers and refugees.
2 **Identify** three things provided by the Asylum Seeker Welcome Centre (Victoria) or the Asylum Seekers Centre (NSW).

Activity 8.4

Access the websites of four of the following:

- Salvation Army
- Oxfam
- Amnesty International
- The Refugee Council of Australia
- Asylum Seekers Centre (NSW)
- Red Cross

Complete the following:

1 **Identify** whether it is a government or a non-government organisation.
2 **Outline** the programs that have been created in relation to asylum seekers.
3 **Explain** how these programs focus on social inclusion.
4 **Assess** the extent to which they are effective.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.10 Broad society of Australia

Historical, economic, political and legal forces

Throughout history, Australia has had a variety of political and legal forces in the form of policies that have been aimed at immigrants, asylum seekers and refugees. These policies follow a trajectory from the establishment of Federation in 1901. At first, these policies focused on the assimilation of people into society. After World War II, the assimilation policy implied that people could come to Australia and enjoy the same rights and privileges of all members of society as long as they adhered to Australian cultural values. The assimilation policy was replaced by one that focused on 'integration' (1964–73). This policy involved people migrating to Australia with the intention that they could become part of Australian society without necessarily losing their cultural identity, language and values. During this time, however, there was a long-standing policy called the 'White Australia policy'. This policy was dismantled in the 1970s, as Australia moved towards a policy of 'multiculturalism'. The focus of the multicultural policy involved the celebration of diversity and encouraged immigrants to maintain their cultural values and diversity in Australian society. Hand-in-hand with Australia's migration policy is its stance on accepting asylum seekers and refugees. It cannot be denied that refugees and asylum seekers contribute to Australian society in a number of different ways.

Figure 8.24 In 1972, Prime Minister Gough Whitlam promised to remove all racially discriminatory provisions from Australia's laws and practices.

The following is a timeline outlining the role and influence of historical, legal, political and economic decisions that have resulted in diverse outcomes and proceedings that constitute both social inclusion and exclusion.

Figure 8.25 A timeline of the role of historical, legal, political and economic forces on immigrants, asylum seekers and refugees in Australian society

1938	Australia attends an international conference with the focus on assisting German and Austrian Jews who are trapped in Germany. Initially reluctant to commit, the Australian representative is quoted as saying: 'as we have no real racial problem, we are not desirous of importing one'.
1939	The Australian government agrees to resettle 15 000 Jewish refugees. As World War II began, the Australian population had reached 7 million.
1944	Prime Minister of the time, John Curtin expresses his belief that 'Australia should commit itself to an immigration programme when the war ends' and that 'a population of at least 30 million is essential for Australia's security'.
1945	On 13 July the Department of Immigration is formally established. During this time, provision of English-language training and basic needs such as accommodation and employment are a strong focus. The 'ten-pound Pom' migration scheme is established to encourage British migration to Australia.
1947	A team of department officers visit camps in Germany to interview potential migrants to Australia. Minister for Immigration Arthur Calwell speaks of 'the splendid human capital in the camps and a ready labour pool ready to secure the best migrants to Australia'.
1949	The Snowy Mountains Hydro-electric Scheme commences construction; the project employs more than 100 000 men and women from approximately 30 different countries.
1950	In the early 1950s, Australia continues to manage a number of assisted migration schemes that encourage migration from over 30 European countries.
1954	Australia signs the United Nations Convention relating to the Status of Refugees. As a result, Australia will continue to sporadically resettle vulnerable individuals in relation to specific situations.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 8.25 *Continued*

1955	Operation Reunion is established, which focuses on assisting family members overseas to migrate to Australia to be with their family. Over the next ten years, approximately 30 000 people migrate to Australia.
1961	Peter Heydon is made the Secretary of the Department and is responsible for dismantling the White Australia policy.
1971	At least one in three people in Australia is a post-war migrant or the child of a migrant.
1972	Prime Minister Gough Whitlam promises to 'remove methodically from Australia's laws and practices all racially discriminatory provisions ... that seek to differentiate people based on their skin'.
1973	The Minister for Immigration Al Grassby claims 'the White Australia Policy is dead, give me a shovel, I will bury it'. During this era, Australia has approximately 400 languages spoken and migrants that contribute to a variety of aspects of life, including art, literature, drama, music, fashion and cuisine. Australia also signs the Protocol Relating to Refugees, extending refugee protection to beyond Europe.
1976	After the end of the Vietnam War, the first boat of asylum seekers arrives in Australia. The first immigration detention processing centre is established near Sydney to manage people coming to Australia by boat.
1977	A senate hearing finds that there is a 'complete lack of policy for the acceptance of people into Australia as refugees, rather than normal migrants' and recommends, as a matter of urgency, an approved and comprehensive set of policy guidelines. Minister for Immigration and Ethnic Affairs Michael Mackellar outlines the government's plan to develop humanitarian refugee resettlement programs.
1981	By this time, over 2000 people, on 56 boats, have come to Australia from Asia.
1986–87	The quota for the migration program increases to 115 000 from 84 000. Attracting skilled migrants becomes a focus.
1995	By this point, five million migrants and half a million refugees have been accepted to Australia.
1998–99	Initiatives to strengthen border management are included in the federal budget.
1999	April: Operation Safe Haven provides temporary protection for 4000 refugees. This involves selecting charter flights to Australia and, later, their return the refugees to their home region. A people-smuggling ring based in Sydney is brought down. They had been bringing people from Iraq to Australia under false documentation.
1999–2001	Over 11 500 maritime arrivals reach Australian shores.
2001	The *Tampa* crisis occurs and provides a catalyst for revised border protection, 'Turning back the boats'. (See the '*Tampa crisis*' case study on the next page.) In the lead-up to the federal election, HMAS *Adelaide* intercepts an asylum-seeker vessel, and it is alleged that children had been thrown overboard by the asylum seekers. (A Senate inquiry later finds this claim to be untrue.)
2009–13	Over this time period, more than 50 000 people arrive by boats seeking asylum in Australia. During this period, more than 1000 drownings occur at sea.
2012	Asylum seekers who come to Australia by boat are subject to 'offshore processing'. This means that they are transferred to Manus Island (Papua New Guinea) or Nauru for processing. This processing continues under the title 'Operation Sovereign Borders'.
2013	The Department of Immigration changes its name to 'Department of Immigration and Border Protection'. The name change signifies a focus on protecting the borders and aiding lawful movement of people.
2014	Under Prime Minister Tony Abbott's' 'Operation Sovereign Borders', $2.5 million is spent on lifeboats to load people who have arrived in Australia by boat from Indonesia. These asylum seekers are loaded onto single-use lifeboats and towed back to Indonesian waters.
2015	The *Border Force Act* is established. The act provides the legislative basis for an Australian border force to be established within the Department of Immigration and Border Protection. It is believed that the federal government will spend approximately $400 million in extra funds to create a new border enforcement agency.
2016	Medical staff at Lady Cilento Hospital, Brisbane, refuse to allow Baby Asha to be returned to Nauru. (See the 'Baby Asha' case study on the next page.)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The *Tampa* crisis

In August 2001, 433 Afghan asylum seekers on a sinking fishing ship, about 140 km north of Christmas Island, were rescued by a Norwegian ship called the *Tampa*. This incident involved a five-day negotiation between the Australian government and the captain of the Tampa regarding where the asylum seekers were to be taken.

The *Tampa* was refused permission to take the asylum seekers to Christmas Island. When it entered Australian waters, members of the Australian Special Forces boarded the ship to prevent it continuing. Ultimately, the asylum seekers were transferred to a Royal Australian Navy ship, the HMAS *Manoora*. The majority were transferred to Nauru, and New Zealand agreed to take 150 for resettlement.

As a result of the *Tampa* crisis, the 'Pacific strategy' was created. This involved a policy of 'turning back the boats' and was introduced under the Howard government. Under this policy, named Operation Relax, the Australian Royal Navy was directed to intercept boats arriving in Australian waters and make them go back to the edge of Indonesian territorial waters. This was a policy of deterrence, and aimed to stop people arriving by boat by denying them access to Australia.

Figure 8.26 Refugees are transferred from the Norwegian freighter MV *Tampa* to the HMAS *Manoora*.

Baby Asha

Asha was born in Australia to parents who had arrived by boat, seeking asylum from Nepal. When she was five months old, she became the face of a campaign to prevent children being transferred to Nauru.

In spite of the protests, the family was taken to Nauru. In 2016, when Asha was 12 months old, she suffered severe burns when she spilled boiling water onto herself as her mother was preparing her formula. She was sent to the Lady Cilento Hospital in Brisbane for treatment. When she was considered well enough, the doctors and nurses refused to release her, believing that sending her back to Nauru would risk further harm to her. The government insisted that Asha should return to Nauru as soon as possible. After 10 days of disputes and a daily 24-hour protest outside the hospital, the government allowed Asha and her mother to be placed under community care in Brisbane.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 8.5

Create the following table to classify the different events from the timeline in Figure 8.25.

Legal	Political	Economic	Historical
Inclusion	Inclusion	Inclusion	Inclusion
Exclusion	Exclusion	Exclusion	Exclusion

Activity 8.6

1 **Discuss** whether there is a balance of social inclusion and exclusion in the legal, political, economic and historical sphere.
2 **Explain** the historical implications of social exclusion for asylum seekers and refugees.
3 **Assess** the extent to which legal and political forces have generated social inclusion and exclusion for asylum seekers and refugees.
4 **Outline** the most defining moments of policy change in Australia since 1938.
5 **Discuss** the role of macro influences on asylum seekers and refugees.

Figure 8.27 Protesters outside the Federal Court in Melbourne show their support for parents Nadesalingam and Priya and their two children from Biloela, in Queensland. The family are Tamil asylum seekers who are under threat of deportation, despite both children being Australian-born.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Modern technologies and communications

Limited access to modern technologies results in the social exclusion of asylum seekers and refugees in Australia, as it limits these groups' access to a range of socially valued resources. Asylum seekers who have been sent to detention centres are deprived of quick access to the internet and modern technologies, limiting their access to the health care system, education, housing, employment and the justice system. Furthermore, being held in detention restricts their ability to learn English, stay up-to-date with news and current affairs, and remain in contact with their family and friends. Technology has changed the way we live in society in many ways.

- The education system in Australia has shifted from teacher-centred approaches to collaborative online interactions between students.
- Internet usage is highly sought after as skills and knowledge associated with technology are an expectation in the workforce.
- Legal decisions, cases and legislations are publicly available via the internet.
- Access to health care systems and services is dependent upon electronic information.

Technology is the centrepoint of daily life interactions and ways of thinking in Australia. Hence, limited access to modern technologies can leave these groups heavily marginalised and breach human rights as these individuals may be unaware of their entitlements under the Human Rights convention. The majority of asylum seekers have stated that the living conditions in detention centres are poor and access to important legal documents used to apply for citizenship and employment opportunities is virtually impossible, due to the slow and limited access given to this group.

In August 2020, the Minister for Immigration Peter Dutton asked the government to give the Australian Border Force increased powers, including the authority to confiscate mobile phones in detention centres. This notion was criticised as people believe that Dutton was trying to prevent people seeing the realities of what was occurring in immigration detention. Without technology, there is reduced accountability and transparency, and the rest of Australian society would be unable to know the stories of different families in detention (e.g., the Biloela family on Christmas Island, who are being forced to sleep four to a room during a global pandemic). Confiscating mobile phones also takes away a lifeline for individuals to communicate with their loved ones, and even denies legal representation.

Review 8.10

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** in a few sentences the general direction in which policies regarding refugees and asylum seekers have evolved in Australia.
2 **Discuss** the implications of taking away mobile phones from refugees and asylum seekers.

8

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.11 The near future (5–10 years)

The current trends regarding asylum seekers and refugees follow a similar trajectory to the historical treatment that they have received.

Figure 8.28 Asylum seekers arriving from Iraq, Iran and Sri Lanka via boat

Current trends and probable future directions

Current trends that focus on social inclusion

Awareness of the severity of the treatment of asylum seekers among the Australian population

Both traditional and social media have helped to raise awareness among the Australian population of the treatment of asylum seekers.

Go Back To Where You Came From (2011–13) is a TV series that followed six Australians with differing opinions on the asylum seeker debate, on a journey in reverse to the one refugees have taken to reach safety in Australia. This series was created to provide evidence of the different experiences and journeys of asylum seekers and refugees in Australia.

In August 2016, there were 2000 Nauru files leaked. These files revealed widescale abuse of children in Australian offshore detention, alongside sexual harassment, suicide attempts and poor living conditions. This received significant media coverage and evoked advocacy among community groups and social media campaigns.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Advocacy for the rights of asylum seekers through organisations

Three organisations that advocate for the rights of asylum seekers are the Asylum Seeker Resource Centre, the Refugee Council of Australia and the Red Cross.

- **The Asylum Seeker Resource Centre**'s vision statement is that 'All people seeking asylum have their human rights upheld and receive the support and opportunities they need to live independently.' Its work is focused greatly on social inclusion and is promoted on a variety of social media sites as it aims to provide mechanisms and measures in order to allow asylum seekers access to socially valued resources. The 30 programs that have been created aim to protect asylum seekers from persecution and destitution, support wellbeing and dignity, and empower people to advance in their own future. These factors allow for greater social mobility of asylum seekers and enhance their life chances.
- **The Refugee Council of Australia** focuses on social inclusion through providing asylum seekers and refugees with greater access to socially valued resources as well as addressing stereotypes, discrimination and prejudice. This is done as the organisation monitors issues surrounding refugees and asylum seekers to identify trends and concerns. They also advocate on behalf of refugees with the Australian government and international bodies, such as the UN Human Rights Council, to discuss migration and human rights issues. A significant trend of inclusion that they are responsible for is the establishment of the Refugee Welcome Zone, which began in 2002 and celebrates cultural and religious diversity.
- **The Red Cross** are part of the world's largest humanitarian organisation, working to help refugees, asylum seekers, people who were victims of trafficking, etc. The significance of this is the focus of social inclusion for people in the community through programs, which are funded by the Department of Immigration.

Importance of international relations in Australian interests

Australia is reliant on capital from international trade and, as of 2019, there has been continuous economic growth in this area. The importance of international relations is emphasised through the continual attendance of the United Nations conventions and the continuity of the signatory commitments. Due to involvement in the international community, Australia also shares responsibility for assisting the protection of refugees. Part of the commitment is participation in the Humanitarian Programme, under which 13 756 visas (onshore and offshore) were granted in 2014–15.

Current trends that focus on social exclusion

Institutionalised secrecy

As previously mentioned, on 1 July 2015, the *Border Force Act* came into effect. This act provides the legislative basis for the Australian Border Force to be established within the Department of Immigration and Border Protection. However, Border Protection contains a number of secrecy provisions which makes it unlawful for an 'entrusted person' to make record of or disclose 'protected information'. The penalty for disclosing this information is two years' prison. An entrusted person is one who works in providing services in offshore detention centres such as a doctor, social worker or detention centre guard. This trend marks significant social exclusion as it prevents information being filtered through to the public to gain knowledge and insight for advocacy.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

On 18 May 2016, the Human Rights committee found that Australia had committed violations in 51 cases of refugees in incarceration. The council's official review took place in November 2015 in Geneva. Recommendations on how Australia should improve were given by representatives of more than 100 countries.

France's spokesman Thomas Wagner called for Australia to 'develop alternatives to the mandatory detention of asylum seekers, especially when dealing with children'. Germany's representative recommended that Australia 'critically review' offshore processing on Nauru and Manus Island, and also 'remove children and their families, and other individuals at risk – in particular survivors of torture and trauma from immigration detention centres'.

Figure 8.29 Doctors and health professionals protest in Melbourne against the *Border Force Act*.

Major parties holding largely inhumane stances and bipartisan agreements

Since August 2012, asylum seekers who arrive in Australia by boat have been subject to 'offshore processing', meaning they have been transferred to Manus Island or Nauru for processing. This policy has been sustained under the Abbott, Turnbull and Morrison governments under the Operation Sovereign Borders policy.

The current effects of this policy are significant and include:

- overcrowding
- limited access to water
- limited technology – little to no access to phones or internet, difficult to contact family
- poor hygiene – often no hand soap in toilets, too few showers and toilets
- mental health issues experienced as a result of past traumas and experiences.

Use of deterrent policies as a means to 'stop the boats'

Under the Abbott government, tens of millions of dollars were allocated to campaigns urging asylum seekers to avoid Australia. These included a comic book outlining the story of a man fleeing his country, 'boarding an overcrowded' boat and then being sent to a detention centre.

A total of $39.9 million was allocated over four years for 'anti-people smuggling strategic communications campaigns'. Furthermore, in 2016, the Australian government paid $6 million to produce a feature film aimed at keeping asylum seekers out of Australia – *Journey* follows the story of asylum seekers who pay people smugglers to take them to Australia and either drown or are arrested by Indonesian police. These aspects create macro prejudice towards asylum seekers and portray them as criminals and 'country shoppers'.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Probable future directions

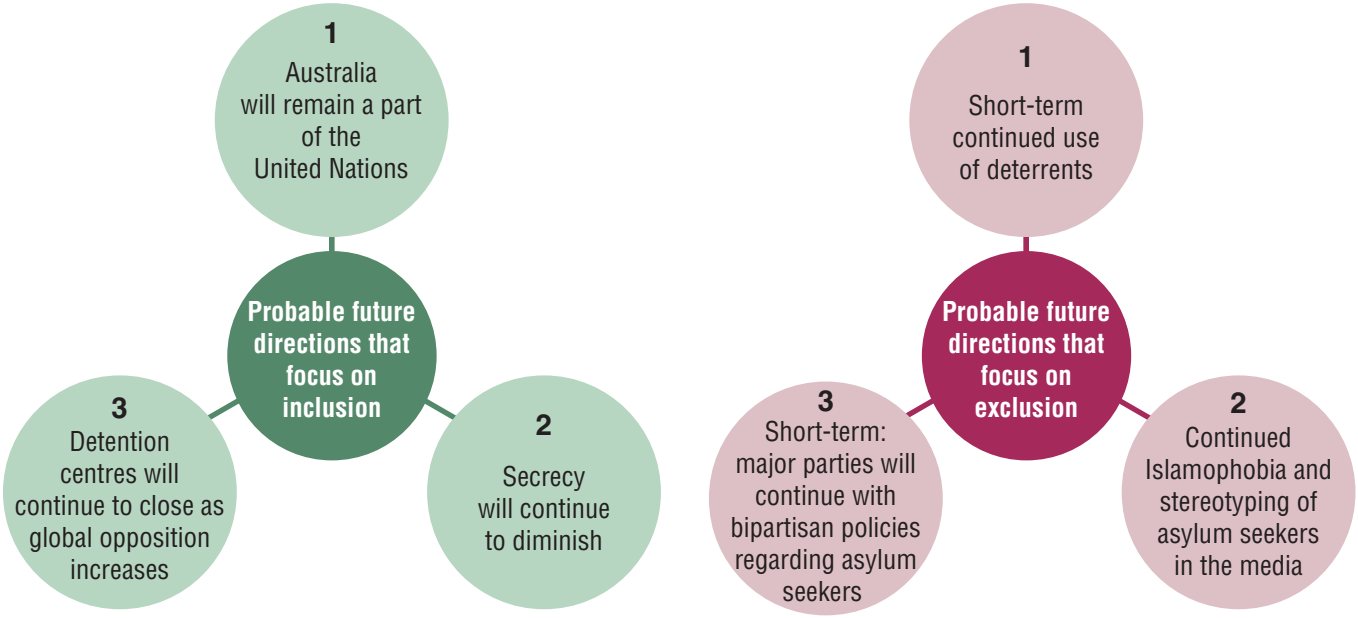


Figure 8.30 Probable future directions for asylum seekers and refugees in Australia

Impact and implications

Likely changes

There are a number of implications for asylum seekers in relation to likely changes.

As Australia has been attending foreign conferences and conventions, the feedback provided may lead Australia to review its offshore processing procedures. This may involve the removal of children and their families, and other individuals at risk, from offshore detention centres. Some of these people would be survivors of torture and trauma, so removal would greatly impact their quality of life.

Figure 8.31 Three asylum seekers gesture to protesters holding a pro-refugee rights rally from their hotel room, where they were detained in Melbourne on 13 June 2020 after they were evacuated to Australia for medical reasons from offshore detention centres on Nauru and Manus Island.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Greens Party have suggested ending offshore processing and restoring Australia's migration zone 'to match Australia's territory and acceptance of responsibility for assessing all asylum claims of people who seek Australia's protection within the migration zone'. This will significantly impact asylum seekers and refugees, as it will provide them with greater access to socially valued resources. Greater access to these resources will increase these groups' life chances, and enhance their wellbeing and prospects for the future. If the policy of secrecy is abolished, asylum seekers and refugees will obtain more effective facilities in detention, which will improve their time while waiting for processing. This improvement in care may involve more English-speaking classes, more trauma counselling and better access to health care, which will allow for a more seamless transition to community living.

If perceptions towards asylum seekers and refugees change through TV shows and broadcasting, this will impact asylum seekers' ability to experience social inclusion in Australian society. This aspect would ensure that this group can practise their cultural beliefs and values without fear of judgement and ridicule.

Figure 8.32 Kurdish-Iranian journalist Behrouz Boochani was held on Manus Island from 2013 until 2017. His book *No Friend But the Mountains* had a huge impact on awareness of the plight of refugees in detention in Australia.

Probable continuities

In spite of international feedback, and pressure from the Greens, it is still possible that the main political parties will continue with their bipartisan policies regarding immigration and offshore processing. This means that any of the above changes will probably be incremental, and these policies will continue to influence perceptions of asylum seekers and refugees at a macro level.

Activity 8.7

1 Based on the information provided, **examine** the impact of probable continuities on the life chances of asylum seekers and refugees.
2 **Assess** the impact of changing perceptions of stereotyping, prejudice and discrimination for asylum seekers and refugees.
3 **Explain** the most important issue facing asylum seekers and discuss the probable future directions of this issue for these groups.

Strategies that are likely to reduce prejudice and discrimination and lead to the achievement of social cohesion

Social cohesion refers to the social connectedness and solidarity among groups in society. Strategies are integral to reduce prejudice and discrimination and lead to the achievement of social cohesion within Australia.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Increasing the number of free English lessons available

Increasing the number of free English lessons would ensure social inclusion of asylum seekers and refugees as they could then communicate more effectively with their community and more easily understand education, health care procedures and issues to do with the justice system.

Enhance access to modern technologies in both detention and the community

Enhancing access to modern technologies would give asylum seekers and refugees greater agency and allow them to interact with their family and friends. It would also ensure social cohesion as they could use technology to access other socially valued resources, as well as information and support groups.

Additional resettlement pathways

Canada has developed a creative policy solution of private sponsorship. This allows organisations like church groups to sponsor refugees, funding their resettlement costs for a year. It also provides a personal contact for the resettled asylum seeker, which assists with community integration.

Address stereotypes in the Australian media

The Australian media should stop using the terms 'boat people', 'queue jumper' and 'illegal immigrant' when referring to asylum seekers and refugees. A ban on these terms would ensure a reduction in prejudice and discrimination towards asylum seekers and refugees.

Increase access to education and higher education

Increasing the grants and scope of access to education for people seeking asylum and refugees would increase social cohesion. This would mean they could then obtain more meaningful employment. This could be achieved by those on temporary visas being offered concession rates for TAFE and other vocational courses.

More consistent access to traineeships and apprenticeships

The federal and state governments could assist in reducing the prejudice that refugees and asylum seekers are 'not hard workers' by ensuring that they have access to traineeships and apprenticeships. This would include incentive programs and loan schemes.

Review 8.11

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** the current trends surrounding social inclusion.
2 **Describe** the current trends surrounding social exclusion.
3 **Explain** three strategies that may help to reduce prejudice against asylum seekers and refugees.

8

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

End of chapter

Scorcher

HSC-style questions

Short answer

1 With the use of an example, explain the ways in which an individual can have social inclusion in a pluralist society. (5 marks)

2 Explain how lack of access to socially valued resources can lead to social exclusion. (5 marks)

3 Explain the way in which social inclusion can be achieved through access to socially valued resources. (5 marks)

4 Explain the importance of social inclusion in improving the social mobility of ONE group in society. (5 marks)

5 Explain the importance of access to modern technologies for an individual's social inclusion. (5 marks)

Extended response

1 Evaluate the effectiveness of government and non-government organisations in assisting the social inclusion of ONE group in a country you have studied. (15 marks)

2 To what extent does access to education and employment affect the life chances of ONE group in a country you have studied? (15 marks)

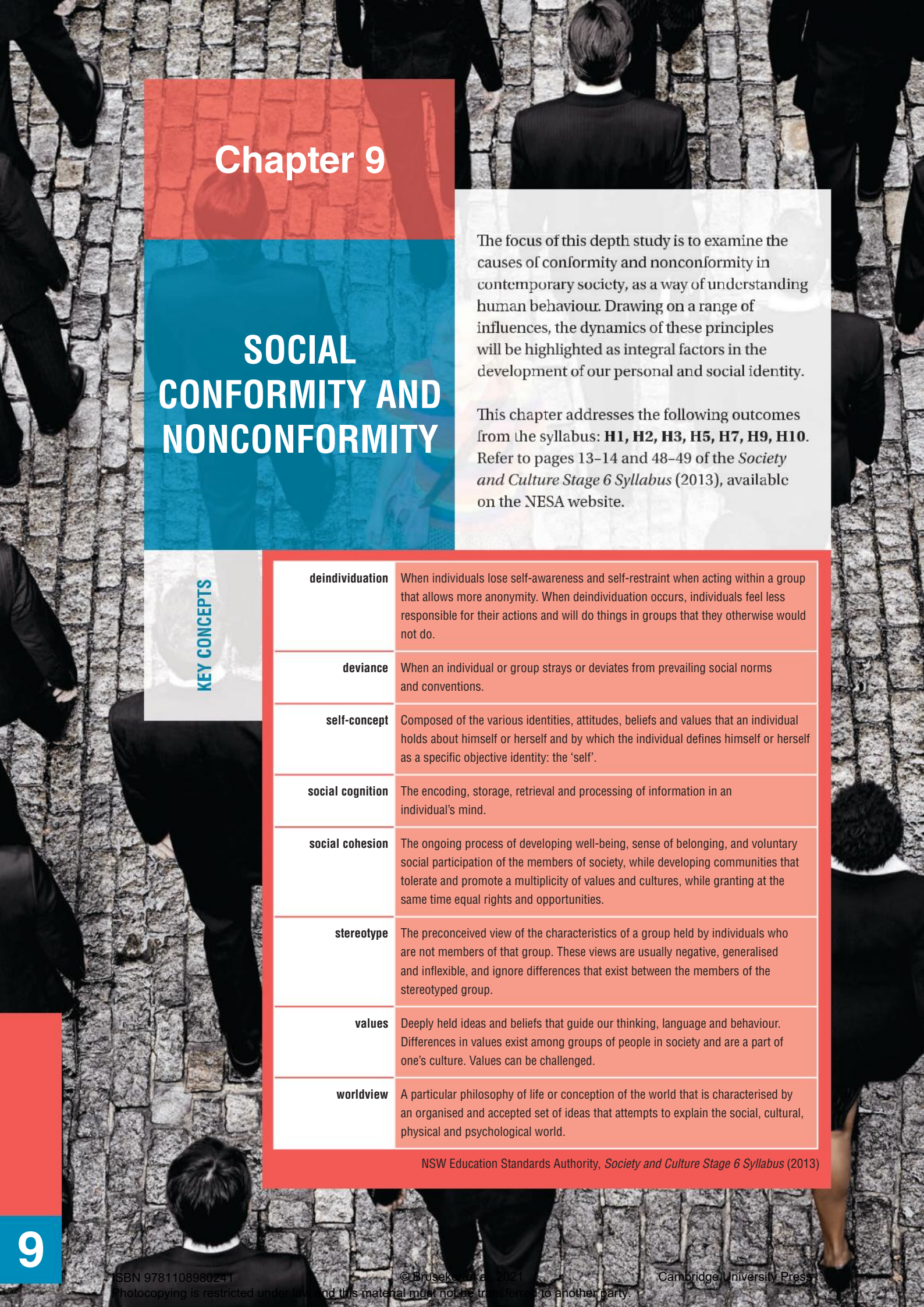
3 Analyse the implications that limited access to modern technologies can have on ONE group in a country you have studied. (15 marks)

4 Analyse the impact of historical, political and economic forces in the generation of social exclusion of ONE group in a country you have studied. (15 marks)

5 To what extent is the social mobility of ONE group in a country you have studied affected by access to education and employment? (15 marks)

The key references for this chapter are available to download from the Interactive Textbook.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Chapter 9

SOCIAL CONFORMITY AND NONCONFORMITY

The focus of this depth study is to examine the causes of conformity and nonconformity in contemporary society, as a way of understanding human behaviour. Drawing on a range of influences, the dynamics of these principles will be highlighted as integral factors in the development of our personal and social identity.

This chapter addresses the following outcomes from the syllabus: **H1, H2, H3, H5, H7, H9, H10**. Refer to pages 13–14 and 48–49 of the *Society and Culture Stage 6 Syllabus* (2013), available on the NESA website.

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 strays or deviates from prevailing social norms and conventions.
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	The ongoing process of developing well-being, sense of belonging, and voluntary social participation of the members of society, while developing communities that tolerate and promote a multiplicity of values and cultures, while granting at the same time equal rights and opportunities.
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.

NSW Education Standards Authority, *Society and Culture Stage 6 Syllabus* (2013)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE NATURE OF SOCIAL CONFORMITY AND NONCONFORMITY

Conformity is when individuals behave in certain ways as a result of group pressure, whether real or imagined. While we would all like to think of ourselves as individuals, from an early age we are taught that certain actions will garner positive feedback, while others will attract negative results. Thus, from our earliest interactions we are taught to be obedient so that society and our interactions within that society can remain predictable. Therefore, conformity plays an important part in maintaining order, while at other times can be used as a force for social change. But how does this happen?

Video 9.1
Preparing for the HSC: Social conformity and nonconformity

9.1 Factors that influence conformity and obedience

Conformity occurs when we alter our behaviour as a result of group pressure. Humans are constantly reacting to social cues in order to fit in. Even when we are not currently in a group, we are aware of expected codes of behaviour and social norms, and can predict what the outcome of certain interactions might be. Furthermore, this predictability helps to create order in society and aids to minimise conflict. If behaviour was not predictable and humans were not obedient – chaos would reign supreme.

Normative and informational conformity

In 1955, American psychologists Morton Deutsch and Harold Gerard identified two reasons why people conform: normative and informational conformity.

Normative conformity: the desire to fit in

Normative conformity is greatest among individuals joining a group. We yield to group pressure because we want to fit in and be accepted. We might be scared of being rejected by the group. Individuals don't want to be seen as different.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Normative conformity generally involves acquiescence: an individual modifies their public behaviour to fit in but keeps their private beliefs.

Informational conformity: the desire to act correctly

Informational conformity commonly happens when an individual lacks insight or is unsure of the correct response, and refers to the group for directions, adopting their views.

As the group is seen as experts, the individual will adapt and model their behaviour.

Informational conformity commonly requires internalisation: a person adopts the viewpoints and attitudes of a group because they believe that the group is better informed than they are.

Experiments into conformity

Deutsch and Gerard were building on the work of earlier researchers. One of the first was Arthur Jenness. In a 1932 study, Jenness filled a glass bottle with beans and asked participants to guess how many there were. After they had guessed individually, Jenness then put them into groups, allowed them to consult and then monitored to see if they changed their original guess. He found that nearly everyone changed their original answer, thus conforming to the views of the group.

In the 1950s, Polish psychologist Solomon Asch conducted a number of experiments that built on Jenness's findings. One that has acted as the basis for continued study in the field of social conformity is his line experiment (1951, 1955), which looked at the impact group pressure would have on a participant.

Asch line experiment (1951)

Using 50 male students from Swarthmore College, Asch conducted a 'vision test' in which participants were shown a line, and asked to determine which of three other lines it was closest in length to.

The task was done in groups of eight, but one of the participants was unaware that the other seven had agreed in advance what their responses would be. For each line, participants were asked to say, in front of the group, which line they thought matched. The unaware participant was called on after the others. While there was always an obvious answer, when faced with the pressure of the group, the majority of respondents would give the same answer as the others, even if it was clearly wrong.

For the 12 critical trials, in which the fake participants gave the wrong answer, three quarters of the real participants conformed by giving the wrong answer on at least one occasion. In the control group, free from the pressure to conform to the fake participants, more than 99% of the real participants gave the correct answer.

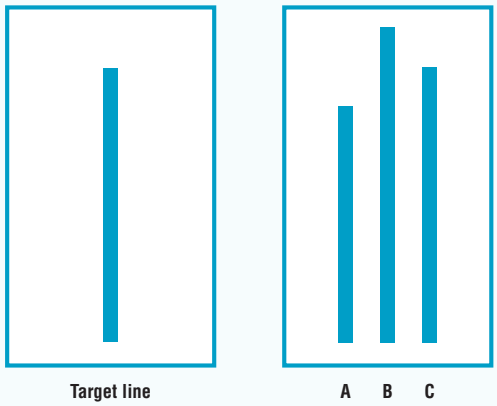


Figure 9.1 These cards replicate those used in the Asch conformity experiment. The card on the left is for reference, the cards on the right show the comparison lines.

Additional media study: Prudential – Everybody's doing it

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Other factors influencing conformity

In addition to the influence of normative and informational conformity, a wide range of factors can also increase the likelihood of conformity in a group. These include:

- **Age** – As an adolescent who is looking to fit in, you are more likely to conform. This may be further influenced by a lack of experience and status.
- **Consensus** – When everyone else in the group but you has the same responses, you're more likely to end up conforming to group decisions.
- **Culture** – Cultures that are collectivist exhibit stronger conformity tendencies than individualistic cultures.
- **Gender** – Gender norms, which are social norms involving a variety of behaviours and demeanours that are viewed as normal and acceptable, or desirable for an individual based on that person's biological or perceived sex, alter how the different genders conform to social influence. Females are more likely to conform where their decision will be known by others.
- **Group size** – Conformity of behaviour and thoughts is more likely to happen in larger groups than in smaller ones.
- **Publicity and surveillance** – Social **sanctions** are more effective where behaviour is easily monitored. The more public an action, the more likely we will conform.
- **Self-esteem** – It is unlikely that individuals who have a high opinion of themselves will succumb to group pressure.
- **Status** – Individuals are more likely to conform to high-status groups.

sanctions Actions taken to make people obey rules, or as punishment for disobedience

Figure 9.2 A standing ovation is where people stand up to applaud a particularly good performance. The more people who stand, the more likely it is that the rest of the audience will conform by also standing.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The impact of obedience in individuals

Obedience is altering one's behaviours based on orders from a person perceived to be a figure of authority. It is different to compliance, which is based on a requested change in behaviour, and conformity, where a person alters their behaviour to match the group. Further to this, obedience differs from conformity in a number of ways:

- Obedience is most often associated with the maintenance of order, while conformity is linked to personal request.
- Obedience is typically influenced by a perceived status, as we are more likely to act obediently towards people of higher status. This may be based on title, education, wealth or socioeconomic status. In contrast, we tend to conform to those of a similar status to ourselves.
- Linked to perceived status, obedience is demanded by those in positions of authority or others who hold power, while conformity is driven by the need for social acceptance.

Philip Zimbardo and the Stanford prison experiment (1971)

Philip Zimbardo, a professor in psychology at Stanford University, carried out a ground-breaking social experiment that analysed the impact of power in groups. Intrigued by the behaviour of guards in American prisons, Zimbardo and his colleagues wanted to know if reports of abusive behaviour were the result of the guards having inherently aggressive personalities, or if such behaviour was instead a product of the environment.

Zimbardo placed an advertisement in the *Stanford Daily* calling for male college students to take part in a 'psychological study of prison life'. He enlisted 24 men and randomly allocated each one to a role as either a guard or inmate. Converting the basement of Stanford University, Zimbardo placed the inmates in detention and let the guards have free rein over the 'gaol'. While interactions were relaxed and easygoing in the opening hours, the dynamic quickly shifted as the guards asserted their power and authority over the prisoners. Originally planned to last two weeks, the experiment was ended after just six days as participants in the role of inmate succumbed to a range of psychological pressures and torment from the guards. While physical violence was banned, through **deindividuation** and the impact of emotional trauma, inmates began to suffer nervous breakdowns.

Zimbardo's Stanford prison experiment suggested that people will conform to expected behaviours, especially when those behaviours are linked to stereotyped social roles. Furthermore, when given the ability to wield power over another, a person will, more often than not, **acquiesce** to the actions of the group.

Figure 9.3 Philip Zimbardo

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. [NESA]

acquiesce Accept or agree to something, even if there was initial reluctance

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Media study 9.1

On an appropriate platform, watch the opening scenes (0:00–7:00 min.) of *The Lego Movie* (2014).

1 Record all instances of conformity that appear in Emmett's daily routine.
2 Based on what you have watched, in your own words define conformity.

Media study 9.2

Search online for a video of Stanley Milgram's experiment 'Obedience'.

1 **Describe** what the experiment showed about 'power' and 'obedience'.
2 Reflect on the 'situational factors' Milgram thought affected the behaviour of subjects in his experiment. Do you agree? Why or why not?

Review 9.1

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the following terms:
   - normative conformity
   - informational conformity
   - obedience
2 **Identify** two factors that influence conformity, and explain how they do this.
3 **Explain** how obedience differs from conformity.

Activity 9.1

1 **Identify** examples of where we see conformity and nonconformity in our micro, meso and macro worlds by completing the table.
2 Reflecting on your own interactions, **outline** a time when you altered your behaviour to fit in.
   a What motivated you to do this?
   b What was the outcome?
3 Conduct further research into Jenness's bean counting experiment (1932).
   a **Outline** what the experiment entailed.
   b **Summarise** the findings.
   c **Assess** whether the gender of participants influenced their willingness to conform.

	Conformity	Nonconformity
Micro		
Meso		
Macro		

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.2 Responses to social influence

Over time, psychologists have sought to understand what motivates human behaviour in groups and why social influence can manipulate our behaviours and opinions. In 1951, Harvard scholar Herbert Kelman developed a model to test the impact of persuasive communication on a range of school-age test subjects. As a result of his research, he came to identify three different processes of social influence: acquiescence, identification and internalisation.

in-group A social group of which a person psychologically identifies as being a member

Acquiescence

Acquiescence occurs when an individual in a group seeks the approval of other members, and so seeks to be a member of the **in-group**. Furthermore, in order to do this, they may accept an idea or take on a behaviour that they privately disagree with, conforming to it in order to gain acceptance or reward, or to avoid punishment, within the group.

Within acquiescence, the driving influence is that of power – more specifically, the power of the influencer to administer rewards and punishments.

Figure 9.4 Acquiescence may lead members of a group to take part in behaviours they privately disagree with.

Internalisation

Motivated by a desire to be right, and linked to our continued need for acceptance, internalisation is the genuine assimilation of the belief system of the group as part of an individual's own values. This differs from identification, where the individual has not permanently accepted the changes in their behaviour or actions as right; here, these alterations become fully integrated into their belief system.

Credibility is the driving force for internalisation to occur and is most often the result of informational social influence. The more credibility the group or individual is perceived to have, the more willing members are to adapt and alter their own belief systems to fit those of the group.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Identification

Building on acquiescence, here an individual continues to integrate a particular behaviour or belief into their life as a means of maintaining a relationship with the group and, in doing so, will change their private beliefs and public behaviour – but only while in the presence of the group. As they continue their relationship with the group, individuals seek to model the actions of those within the group they wish to emulate. This change is typically a result of normative social influence.

Identification is motivated by attractiveness, especially in relation to the person the individual wishes to emulate. However, this does not refer to physical attractiveness but instead is tied to the attractiveness of inclusion, ideology or practice. An example of this could include feeling accepted into a certain clique in school, a club or social movement.

Why do we acquiesce?

Herbert Kelman outlines two main reasons why individuals transform through the process of acquiescence, internalisation and identification.

Individuals are motivated by value-based concerns. These might include:	Individuals are motivated by concerns related to the social self. These might include:
• acceptance • gaining rewards associated with positively perceived behaviour • avoiding punishments • living up to expectations set within the relationship • maximising one's values • avoiding inclusion in the **out-group**	• handling one's public image • complying with expectations of role models • reinforcing one's concept of self

out-group A social group with which an individual does not identify

However, it is important to point out that acquiescence, internalisation and identification do not refer to an inherent weakness in the human condition. Instead, groups very often create barriers to independent behaviour and thus encourage their members to acquiesce. This might be motivated by:

Figure 9.5 Barriers to independent behaviour – why do we acquiesce?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 9.2

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the term 'social influence'.
2 **Outline** the factors that would make a group attractive.
3 **Explain** the role that power plays in acquiescence, internalisation and identification.
4 Briefly **discuss** which 'barriers to independent behaviour' you think are most significant.

Activity 9.2

1 In our contemporary society, power is often linked to perception. In 2019, platforms like Facebook and Instagram removed the number of 'likes' on posts. **Analyse** the extent to which this has altered social media as a platform for social influence.
2 **Outline** what you believe is the main reason that adolescents acquiesce.
3 Brainstorm as many examples as possible of situations across the micro, meso and macro worlds, where our behaviour might be influenced by one of the 'barriers to independent behaviour.' Record your ideas in a table like the one below.

Micro	Meso	Macro

4 Choosing one of the examples from your table, construct a flow chart to depict the process of acquiescence, internalisation and identification.
5 **Observation**: While at lunch, or in an extracurricular group, do three things that do not conform to socially acceptable behaviour. Behaviour must be safe and not socially deviant, but should push the boundaries of what is considered 'normal': e.g., turning away while someone is speaking to you, or sitting while someone who is speaking to you is standing, etc.

Write a brief reflection of the reactions to your behaviour:
- Outline what behaviours you exhibited.
- Explain the reactions to your behaviour.
- Describe how your behaviour deviated from social norms.

Was your choice of behaviour influenced by group size or status?

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.3 Deindividuation

Deindividuation can best be described as a situation where an individual within a group no longer acts based on their personal beliefs and values. Instead, motivated by others, their relative anonymity within the crowd and reduced inner restraints, an individual will act out, often in a way that goes against prevailing social norms. Indeed, the larger the group, the more opportunity there is for an individual to put aside self-restraint and follow the crowd. This happens when people choose to do things they would not typically do without the support of the group. In fact, psychologists have suggested that deindividuation begins to occur in groups as small as three. Within our contemporary society, deindividuation can be impacted by the use of technologies, more specifically across our interactions on social media and through other computer-mediated communication (CMC).

Deindividuation can lead to several different outcomes and is directly related to the social and cultural context of the group. The outcomes might include:

- trolling and cyberbullying
- destructive or violent behaviours. This can happen across a range of group situations including sporting events or riots such as the Cronulla riots of 2005.
- a limited sense of responsibility. When people feel that they are 'just following the orders of the group', they will acquiesce; this can be seen in examples of genocide, such as the Nazis during the Holocaust and the Hutus during the 1994 Rwandan genocide. This particular behaviour was reflected in the outcome of Milgram's Obedience experiment, as his research sought to understand how the horrors of the Holocaust were carried out.

Figure 9.6 During the Capitol Hill riots of 2021, a mob in support of ex-President Donald Trump stormed the Capitol Building with the intent of overturning Trump's defeat in the 2020 presidential election. Deindividuation was evidenced in the violence and destruction caused by the mob, who threatened the lives of senators and ransacked the building.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 9.7 Manny MUA is a makeup artist and beauty blogger.

However, it is important to take note that the effects of deindividuation are not all bad. The SIDE (Social Identity model of Deindividuation Effects) theory (1995) explains that when a sense of 'group' exists in CMCs, anonymity online can:

- Intensify a shared social identity when a group is already in place: e.g., an individual might be interested in participating in an extracurricular activity but doubts their skills or does not know how to join. By becoming a member of a group online, the individual gains the confidence to become actively involved in their micro world.
- Amplify an individual's independence when no shared identity is available: e.g., individuals like Billy Porter or Manny MUA are examples of nonconformists whose actions have led to social change. Using online mediums like YouTube, they were able to confidently develop their identity as leaders in the makeup industry before 'men wearing makeup' became a contemporary phenomenon.

Additional case study: Gustave Le Bon's crowd studies (1895)

Causes and outcomes of deindividuation

Impacted by the changing face of the crowd, over time a range of theories have been developed to try and understand why and how deindividuation occurs, as well as exploring the outcomes of this behaviour.

Zimbardo's Deindividuation Model (1969)

Before the Stanford prison experiment, Philip Zimbardo had conducted a number of studies on group behaviour – for example, having people in groups of four deliver 'electric shocks' (like in Milgram's study), but in some cases the people in the groups were wearing concealing clothing which hid their identities. This led to the development of the Deindividuation Model.

Assumptions:
Deindividuation might be affected by the group, but it is mainly an internal process whereby an individual chooses to disregard social norms.

Findings:
Zimbardo's model outlined the development of deindividuation with the crowd.

Figure 9.8 Zimbardo's 1969 Deindividuation Model

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

SIDE: The Social Identity model of Deindividuation Effects (1995)

The SIDE model was comprehensively outlined in 1995 by psychologists Steve Reicher, Russell Spears and Tom Postmes, bringing together earlier work and publications.

Assumptions:

This model argues against traditional perspectives on the impact of anonymity and deindividuation as a result of the use of technologies; more specifically, in relation to computer-mediated communication (CMC) such as social media.

Instead, Reicher, Spears and Postmes suggest that

> it is that very anonymity which helps individuals to identify, affirm and strengthen both their individual and group identity. Therefore, through anonymously exploring and interacting in CMCs, individuals can develop their self-concept through shared experiences.

Findings:

Table 9.1 Cognitive and strategic outcomes of CMC

Cognitive	Strategic
Intensifies a shared social identity when a group is already in place	Anonymity impacts one's ability to express personal and social identities
Amplifies an individual's independence when no shared identity is available	Where the out-group has more power than the in-group, power will shift
	Anonymity can be used to express the identity of less powerful groups
	Does not result in anti-normative behaviour

Review 9.3

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** deindividuation.
2 Considering what we know about acquiescence, **explain** how deindividuation might be linked to social influence.

Activity 9.3

1 **Outline** an example of deindividuation you have experienced or observed in your micro world.
2 **Discuss** whether it is possible to really lose your sense of identity.
3 Read the additional case study on Gustave Le Bon (in the Interactive Textbook) and reflect on his theory:
   a **Describe** what is meant by the 'power of the crowd'.
   b **Discuss** the extent to which Le Bon's theory is still relevant in society today.
   c **Evaluate** whether the crowd is inherently negative or if positive outcomes can be achieved.
   d **Outline** a time where you might have felt influenced by the anonymity of a crowd.
4 Anonymity helps individuals to identify, affirm and strengthen both their individual and group identity … through shared experiences (SIDE theory). Do you think SIDE theory is applicable across a range of generations, or is it only relevant for digital natives? **Justify** your answer.
5 **Assess** whether deindividuation inevitably leads to conflict.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.4 Nonconformity and social boundaries

Figure 9.9 In Australia, people who are standing still on an escalator are encouraged to be on the left, so that those who are walking can pass them on the right.

When understanding the impact that nonconformity has on social boundaries, it is important first to understand the importance of social norms. Social norms are tacit standards of behaviour, dictating what people should and should not do in a particular social group or culture. Due to the fact that norms are unwritten, these expectations are learned through a range of micro and meso interactions. Furthermore, as our identity develops over time, our understanding of and adherence to social norms changes, and so when we break a social norm, we may not even realise it. Examples of social norms can be seen throughout our contemporary Australian society. Some of these include the fact that we encourage people to walk on the left-hand side of a stairwell or footpath, that we raise our hand when asking a question and that we wear clothes.

The main importance of social norms is that they provide predictability in society. By defining what is considered to be appropriate behaviour, humans can make sense of and understand each other's actions.

Sociologists speak of at least four different types of norms:

- **Customs:** Also referred to within sociology as folkways, customs are standards of behaviour that are socially approved but not necessarily morally significant. The notion of the 'tall poppy' is an example of an Australian custom.
- **Mores:** A rule that is guided by standards of morality within a culture, and has consequences if not followed. They are concerned with right and wrong behaviour and there is often significant social pressure to adapt to culturally based mores – for example, wearing modest clothing when visiting a country where the main religion is Islam.
- **Taboos:** Actions that are forbidden within a culture. Virtually all cultural taboos become formally sanctioned laws – such as incest, child abuse and drink-driving.
- **Laws:** Social norms that outline what is illegal within a society. They are a formal body of rules enacted by and backed by the state; developed on a macro level, you must adapt to the laws of your country.

Table 9.2 Four groupings of social norms

Norms	
Customs	Right vs rude
Mores	Right vs wrong
Taboos	Right vs forbidden
Laws	Right vs illegal

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Social norms help us predict the outcomes of our own behaviour and the behaviours of others. However, they are not static: they continually evolve. Indeed, what might be deemed inappropriate behaviour at one point in time, can become accepted with changing attitudes and social practices. Furthermore, the evolution of social norms can often lead to significant change on a macro level as societies become more inclusive and accepting of different cultures and lifestyles. Examples of this can be seen in changing attitudes towards indigenous groups and same-sex marriage. On a meso and micro level, what is 'appropriate' also evolves over time. This can be seen in changing attitudes towards actions like corporal punishment and social trends like men and makeup. As both individuals and groups have pushed social boundaries and challenged prevailing opinions about traditional norms, what was once deemed appropriate has now become inappropriate, and vice versa.

Figure 9.10 Demonstrators at a same-sex marriage rally in Sydney, 10 September 2017

Review 9.4

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** social norms.
2 **Explain** the difference between customs, mores, taboos and laws.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.5 The social costs and benefits of nonconformity

While most often looked upon unfavourably, nonconformity can be an important stimulus for social change. However, not all nonconformists have the best interests of society in mind, and some may be merely promoting a specific agenda. With regard to individuals, nonconformists can create issues related to stability and control; and, if allowed to continue, could cause the group or wider society to collapse. Such examples of nonconformity negatively impacting society can be seen through the impact of racists, fascists, leaders or social influencers who promote conspiracy and go against prevailing social norms. Social influencer Milo Yiannopoulos, a British far-right political commentator, who through his speeches and writings ridicules Islam, feminism, social justice and political correctness, is one example of how social nonconformity can negatively impact society. In responding to individual nonconformity, society may seek to restore conformity by sanctioning the individual; however, the viability of sanctions is often dictated by the extent to which the deviance interferes with important group goals or laws set at the macro level.

status liability The belief that while a high status traditionally protects an individual from sanction when they deviate, when that deviance interferes with the attainment of a group goal the high-status deviant becomes the target of punishment more severe than that received by a person of lower social standing

Therefore, for high-status individuals, one of the social costs of nonconformity can be examined through the phenomenon known as **status liability**. Developed in 1965 by American sociologists James Wiggins, Forrest Dill and Richard Schwartz, status liability explains that when an individual nonconforms, their status will affect the severity of their punishment. This is due to the fact that groups are often hesitant to label a high-status person, such as a celebrity or macro-level leader, as deviant; and so, when the consequences of the deviation are minor, their actions are often overlooked. However, if an individual's action blocks the goals of the group, or is seen as morally abhorrent, they become more liable than low-status members for major offences. Examples of status liability can be represented by both extreme and more commonplace actions, and when examined, are clearly influenced by the status

Figure 9.11 Spectators watch an interview in which Lance Armstrong described years of drug abuse while winning the Tour de France.

ISBN 9781108980241 © Bruseker et al 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

of the individual. One example is Lance Armstrong and the use of performance enhancing drugs, which was both morally abhorrent (cheating) and also blocked the actions of the group (the work of the Lance Armstrong Foundation in supporting cancer patients – now rebranded as Livestrong). Sanctions related to infringements associated with status liability include shunning or expulsion from the group, psychological isolation or legal ramifications such as imprisonment.

Some examples of the benefits of social nonconformity for individuals include:

- development and expression of identity
- the ability to use nonconformity to drive social change (usually occurs in those who are perceived as confident and competent, whose actions are seen as deliberate and intentional, e.g., Greta Thunberg)
- development of an autonomous identity
- increased knowledge and participation across society.

The costs and benefits of nonconformity across wider society include:

Table 9.3 Costs and benefits of nonconformity across wider society

Costs	Benefits
• Alienation from wider society; e.g., survivalists • Disruption of social order and deviance; e.g., rioting • Marginalisation of some groups accompanied by unequal access to resources • Groupthink: the desire for harmony causes the group to support an incorrect or deviant outcome • Group shift: refers to the case of the initial positions of individual members of a group leaning towards a more extreme position, leading people in groups to make different decisions about risk than they would if they were alone. In a group, people tend to take more chances, as the collective risk makes the individual risk less.	• Acts as a stimulus for social change; e.g., Student Strike for Climate Change pushing for reform to environmental laws, or same-sex marriage laws • Challenges the status quo • Reinforces social values – a group closes ranks to support commonly held beliefs • Innovation and creativity • Rapid progress; e.g., medical advancements from stem cell research, legislation

Review 9.5

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Identify** three reactions that a group can have towards a deviant member.
2 Briefly **discuss** the following three symptoms of groupthink:
   a peer pressure
   b censorship
   c illusion of unanimity

Quiz

© Bruseker et al. 2021 Cambridge University Press
ISBN 9781108980241
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 9.4

1 **Identify** three contemporary Australian social norms. What might be an example of a school-based norm that, if broken, would challenge an existing custom?
2 **Outline** examples of changing social norms that have been brought about by technology (e.g., video chatting on public transport). Explain how these changing norms have altered what one might consider to be appropriate or inappropriate behaviours.
3 Can you think of an individual who has benefited from nonconformity? Integrating a number of concepts into your response, **explain** how this has altered their social status.
4 Research an individual who has been impacted by the social costs of nonconformity, specifically in relation to status liability. Options for research may include, but are not limited to:
   - Israel Folau
   - Lori Loughlin
   - Sam Dastyari
   - Lance Armstrong

Record your findings in the table below:

The social costs of status liability	
Individual	
Social position/profession	
Deviance	
Punishment	
Impact	
Conclusions	

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.6 The impact of agenda setting

What is agenda setting?

When important events happen, you can count on the news to be there. Whether reporting on a drought, election or global incident, news outlets are ready to relay the facts to us instantly across a range of platforms. However, are we getting the whole picture?

In 1968, college professors Maxwell McCombs and Donald Shaw conducted a survey of North Carolina voters during the US presidential election, and found that the most important issues outlined by the voters were those presented in the mass media as being 'critical'. In 1972, they developed these findings into agenda-setting theory.

Media promote their agenda through the use of a number of different tactics including the frequency and prominence of news items. Table 9.4 shows some other tactics used by the media to suggest importance.

Table 9.4 Common tactics used by the media to promote importance

Salience (prominence)	Credibility
• Font size • Front page • Attractive graphics/interactivity • 'Trending' in a newsfeed	• Expert quotes • Statistics • Reliable source • Authoritative tone

Figure 9.12 Examples of salience in the media

How does agenda setting impact attitudes?

In their 2005 work *Social Psychology*, psychologists Michael Hogg and Graham Vaughan refer to attitudes as our 'beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols' in our social world. Furthermore, attitudes are important because they affect both the way we perceive the world and how we behave. Agenda setting impacts our attitudes because in order to evaluate certain situations, we need to determine if we favour or disfavour the object or situation in question – but our decision in these moments can be influenced by premeditated agendas. We are influenced by agenda setting for two main reasons:

- the media filters and adjusts how it presents things, rather than being a true reflection of reality
- media reports concentrate on some subjects and concerns much more than others, and as a result the public comes to believe these matters are more important.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

These influences are important because of the cognitive process known as 'accessibility'. The more often people see an issue covered in the news, the more accessible it will be in their memories. Therefore, the truth of a situation becomes what is presented by the media, and not necessarily what actually happened.

Considering this, agenda setting has a number of consequences:

- Readers across a range of media platforms have become apathetic, and despite having the tools to fact check or look for alternative perspectives, often choose not to.
- Dehumanisation and vilification of cultural groups occurs due to perspectives portrayed in the media. Whether it is asylum seekers coming to Australia, or Muslims or other ethnic groups across the world, disproportionate news coverage often influences public perception.
- More coverage of an issue can lead to public pressure and changes to government policy; e.g., describing COVID-19 as the 'Chinese' virus has in some instances led to public pressure to economically push back against China.
- Gatekeepers such as editors, reporters and writers decide what news will be seen by the general public. Due to this, global events, atrocities or crises go unreported because they are deemed unimportant to Western audiences.
- Priming means that the media determines how an issue will be discussed by the public and so sets the stage for how their audience will understand the issue at hand. This can be seen in Figure 9.13, published by News Corporation – part of Rupert Murdoch's media empire, which is traditionally right-leaning in its political views. These bring attention to second-wave COVID-19 outbreaks in Melbourne (under a Labor state government) and Sydney (under a Liberal state government).

Figure 9.13 Agenda-setting and COVID-19 lockdowns: What does News Corporation imply about the handling of second-wave outbreaks in Victoria and NSW?

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 9.6

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Define** the term 'agenda setting'.
2 **Explain** how agenda setting influences our attitude towards a particular issue.
3 **Outline** the role of social media in agenda setting.

Activity 9.5

1 Reflecting on contemporary society:
   a **Outline** one individual or group who promotes a particular agenda.
   b **Describe** what role the media has had in promoting or refuting this agenda.
   c **Outline** one strategy the media has used to make this issue more visible.
   d Provide an example of how this agenda has altered public attitudes.
2 Considering our increasing use of technology and social media, **assess** whether we have become more vulnerable to agenda setting.
3 Briefly research and **define** 'fake news'.
   a **Deduce** whether 'fake news' is linked to agenda setting.
   b **Discuss** how 'fake news' impacts attitude formation in individuals and groups.
   c **Describe** how social media promotes specific news and events.

9.7 Nonconformity and social change

Throughout this depth study we have established that conformity is an important aspect of our micro, meso and macro worlds, as it helps maintain important norms in society and allows us to decode everyday actions and behaviours. However, while conformity ensures that society runs smoothly, it can also be recognised that, as stated by Tama J. Kieves in her book *Inspired and Unstoppable* (2012), 'the worship of convention will never lead to astonishment'. Additionally, while social norms provide stable and predictable behaviour, while also keeping society from falling into chaos, for many, stability and predictability stifle creativity. Considering this, the values and behaviours of a person or subcultural group currently perceived as nonconforming are integral to creating change. While change can be driven by both individuals and groups, when considering change on a group level, small subgroups, or active minorities, can drive change through organised action. Their ability to persuade the masses and alter dominant opinions comes from:

- **Consistency:** Despite the size of the group, a consistent position among the minority often leads the majority to reconsider the dominant position while ushering in public debate. This is due to the fact that a consistent position that is confidently supported implies that the minority is clear headed and purposeful.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- **Self-confidence:** Leaders often display self-confidence, a trait that tends to raise doubt among the majority.
- **Defections from the majority:** Defectors are often more persuasive than those who have been with the minority position all along. Defections cause people to question their understanding of an issue and can also trigger a domino effect of rapidly changing social opinions.

Student Strike for Climate Change (SS4C)

Inspired by the weekly protests of 16-year-old Swedish activist Greta Thunberg in front of the Swedish parliament building, the youth climate movement quickly became global, and in 2019, students were organising strikes on every continent. Within Australia, SS4C advocates that they are temporarily sacrificing their education to save our future from the dangerous effects of climate change.

While part of a broader movement, SS4C has faced scrutiny by politicians within both the state and federal parliaments, who rebuke the movement, saying that 'students should be in school, not in the streets' and that protests should be held after school hours. However, guided by clear goals, such as blocking the development of the Adani coal mine, and an inspired global leader, SS4C continues to take part in a number of organised global climate strikes. While change is slow, SS4C has succeeded in increasing awareness of climate change while also promoting student-led change.

Figure 9.14 Australian school girls participating in the Student Strike for Climate Change in Sydney, 15 March 2019

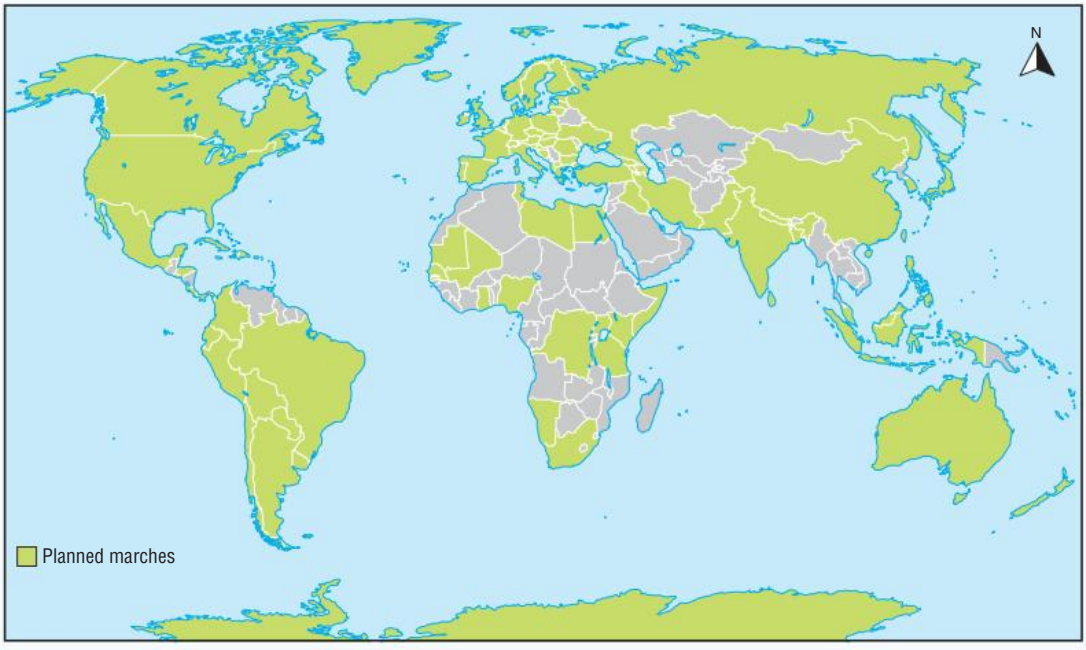


Figure 9.15 A map of countries where global climate actions took place on 15 March 2019. There was a total of 2052 events across 123 countries.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

On an individual level, there are many across society who could be characterised as nonconformists within their own field; who are constantly pushing the boundaries and challenging prevailing social thought. Furthermore, it is often individuals who are able to inspire the development of active minorities and through this become a rallying point for social change.

Building on this, research has found that it is easier for innovative suggestions to be adopted when a well-established or high-status member of society is endorsing them, whether that be someone who is an expert in their field, a celebrity or the head of a macro-level institution. Dissent stimulates self-doubt in the majority and so prompts others to more seriously consider alternative perspectives. While we have previously explored the impact of status liability on nonconformity, with regard to social change, those who are perceived as confident and competent, and whose actions are seen as deliberate and intentional, are often able to drive social change because they are seen as autonomous individuals acting in accord with their own inclinations. Some inspirational nonconformists who might come to mind include people like Elon Musk (founder of SpaceX), Greta Thunberg (environmental activist) and the leaders of the #TimesUp and #MeToo movements.

Figure 9.16 Tarana Burke, the first person to use 'Me Too' on social media to call out sexual harassment

Billy Porter

Figure 9.17 Billy Porter at the 92nd Annual Academy Awards in 2020, Hollywood

Billy Porter is an American actor, singer and fashion icon. With an illustrious career spanning roles on Broadway, as well as in film and TV, Porter's musical achievements also include the release of three solo studio albums. An openly gay man, Porter joined the cast of the FX show *Pose* in 2018 as Pray Tell, a role that earned a Golden Globe nomination and won him the Primetime Emmy Award for Outstanding Lead Actor in a Drama Series. This win made Porter the first openly gay black man to be nominated and win in any lead acting category at the Primetime Emmys.

In popular culture, Porter is well known for defying both fashion and social norms. Crediting his Broadway role in the musical *Kinky Boots* as a conduit for personal expression, Porter has since graced the red carpet in a number of awe-inspiring gowns. Draped in gold, Porter was carried onto the Met Gala red carpet in a litter carried by six men, and in 2019 he wore an extravagant tuxedo ball gown by Christian Siriano to the Oscars. Porter often says that, as a gay man of colour, his masculinity has often been questioned by mainstream society; however, he has never felt more masculine than he has while wearing a pair of heels. Recognising the effect clothes can have on one's spirit, by embracing his flourish for fashion, Porter aims to change societal norms on masculinity by promoting inclusivity in choice regardless of gender, sexuality, race or occupation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 9.7

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** how nonconformity can inspire social change.
2 **Explain** how defection affects minority influence.

Activity 9.6

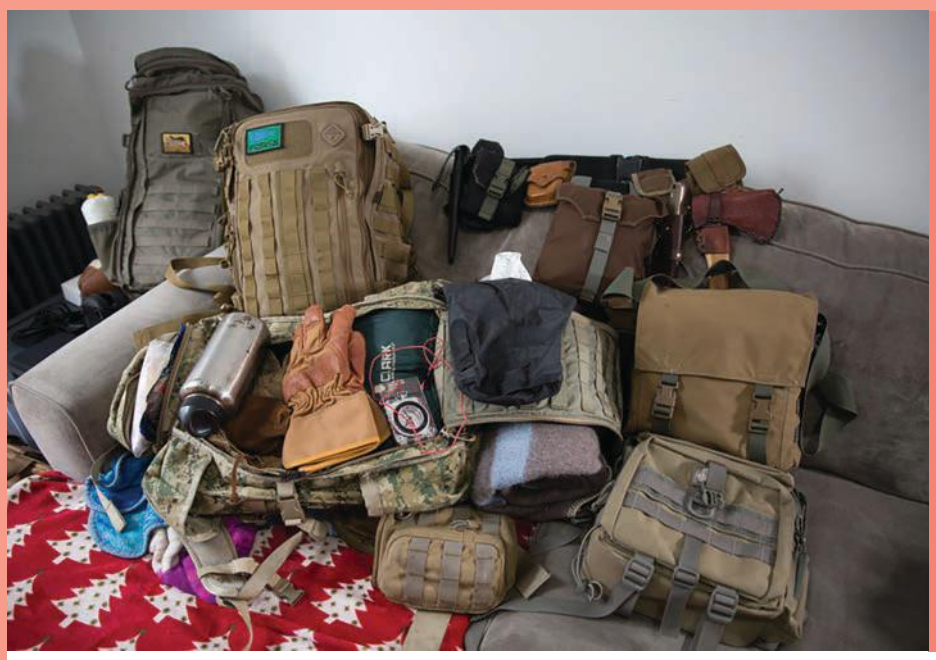
1 #MeToo (2017) is an example of a nonconformist movement that gained traction online. **Investigate** an example of a contemporary digital movement that is inspiring social change and record your responses:

Digital movement	
Issue	
Social response	
Changes to society (micro, meso, macro)	
Ongoing impacts	

2 Greta Thunberg is an example of a nonconformist who has inspired millions to act against climate change. **Investigate** an example of a contemporary individual who has inspired social change and record your responses:

Individual	
Issue	
Social response	
Changes to society	
Ongoing impacts	

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



FOCUS STUDY: SURVIVALISTS

Survivalists are part of a modern movement originating in the United States who have recently experienced a resurgence of interest due to rising fears related to globalisation, terrorism, political upheaval, pandemic and climate change. Inherently focused on individual salvation, survivalists are continually preparing for a future where both government and civic infrastructure fail. They hope to maintain a high quality of life through the stockpiling of 'Standard of Living Insurance'. This 'insurance' is more commonly known as food, water filters and shelter. The movement began in earnest during the **Cold War**, when fears of nuclear fallout prompted people to begin preparing for 'The End of the World as We Know It' (TEOTWAWKI). Since then, numerous survivalist organisations and groups have developed around the world.

Cold War The state of hostility that existed between the United States of America and the Soviet Union between 1945 and 1990

It is important to note that 'survivalists' is an umbrella term encompassing all those who seek to maintain a certain lifestyle during times of chaos. This can range from people who simply aim to keep a reasonable stockpile of essential supplies, through to some very extreme and fringe groups preparing for complete armageddon. While this study will make some reference to the more radical elements, the main focus will be on mainstream survivalists, and the survivalist subgroup known as the 'preppers', a term which emerged in the early 2000s.

While the preppers share many of the same values as traditional survivalists, in contemporary society they are seen as mainstream or 'survivalism lite'. However, it is important to note that this group did not make an active move to distinguish themselves from the more radical aspects of the movement until 2010. Furthermore, as the movement spreads around the world with fears associated with global events such as rising terrorism and COVID-19, prepping is gaining ground in countries where the right to bear arms does not exist, yet people feel the same compulsion to prepare for TEOTWAWKI.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Table 9.5 Survivalist vocabulary: some of these terms may only be used by more extreme groups, but others would be familiar to preppers

Black swan	An intense event and/or natural/man-made disaster that would cause TEOTWAWKI
BOB	Bug out bag. Typically, a backpack pre-packed with essential equipment and food (normally enough for 72 hours), ready for the event of a disaster. Each person should have a BOB bag accessible.
BOL	Bug out location. For those with the financial means to have an alternative location to bug out; ideally, off-grid.
BOV	Bug out vehicle. How one would get to the BOL
Bug in	Taking shelter and hiding at home
Bug out	Leaving your current location, where you might be in danger, and going to somewhere safer. Also known as: GOOD
DIY	Do it yourself
FEMA	Federal Emergency Management Agency; also known in some prepping circles as 'Foolishly Expecting Meaningful Aid'
GOOD	Get out of dodge. See: Bug out
GDE	Grid down (electrical) event
INCH	'I'm never coming home'. Can be used as code for your loved ones when TSHTF, you are already gone and you do not want them to wait for you.
TEOTWAWKI	'The end of the world as we know it'. Pronounced 'tee-ought-walk-ee'.
WROL	Without rule of law. A time when police and military no longer have control
(W)TSHTF	(When) The shit hits the fan
Zombie	The masses of people who are unprepared for TEOTWAWKI and who in turn will try and steal your resources when TSHTF.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.8 Historical and social development of the survivalist movement

Survivalism has its roots in history alongside the original settlers of America who had to rely on their own survival skills to successfully settle the new frontier. These skills included tilling the land, building their own homes, catching and hunting game, canning food, weaving cloth and making their own clothes, to name a few. Indeed, these early settlers could be named as the original survivalists, and their lifestyle is often romanticised by survivalists as a reflection of the autonomy of previous generations. Society has developed and changed over time, with technological innovations, modern conveniences and the luxuries associated with urban living. This means that these early skills have deteriorated to the point where if a disaster were to happen today, most of us would be totally unprepared for life without government assistance or aid. It is this situation survivalists are preparing for.

The history of survivalism can best be divided into four main stages.

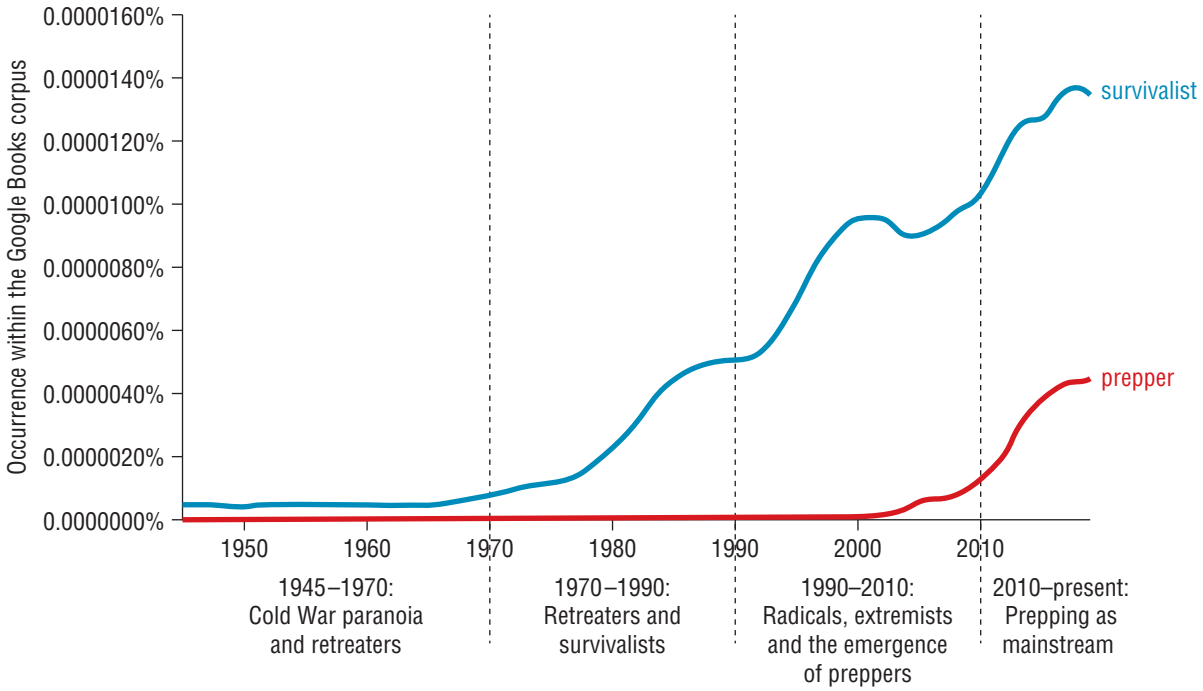


Figure 9.18 Use of the terms 'survivalist' and 'prepper' since 1945, and the four stages in the growth of survivalism. Source: Google Books Ngram Viewer – accessed 11 November 2020

1945–70: Cold War paranoia and the retreaters

Often referred to as retreaters, early survivalists began to organise with the end of World War II and the dawn of the nuclear age. Following the successful Soviet test of its first nuclear weapon in 1949, and developing social paranoia, the US government encouraged their citizens to build fallout shelters, and bomb drills became a part of most people's daily lives. This was further reinforced in classrooms as the American public were educated on how to survive a nuclear bomb with movies such as *Duck and Cover* (Video 9.2). In addition to tensions caused by the nuclear arms race, Americans faced many other social and political challenges that would promote the growth of the survivalist movement.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Video 9.2 The 1951 short film *Duck and Cover* was distributed to school children in the United States. (Use QR code to play video.)

While the beginning of the survivalist movement was loosely organised, one can begin to see the development of shared philosophies, beliefs and practices. Amid the chaos, people were looking for control in their own lives and, if needed, were preparing to disappear from society.

1970–90: Retreaters and survivalists

Retreaters continued to evolve into the 1970s with 'survivalism' officially coined as a term by right-wing activist and early practitioner Kurt Saxon in 1976. Despite the end of the Vietnam War in 1975, perceived social threats continued to escalate, causing many to take up the cause.

On 1 April 1979, Jimmy Carter signed Executive Order 12148, creating the Federal Emergency Management Agency (FEMA). The goal was to alleviate the impact of, respond to and aid citizens in their recovery from disasters and acts of terror, but many survivalists doubted the agency's effectiveness.

With the growth of the movement, publications promoting survivalism as a way of life began to appear. Eliot Wigginton's *Foxfire Book* (1972) offered a range of information from 'slaughtering pigs, handcrafts, food preservation and mountain lore'. From 1977 to 1982, Mel Tappan, an early survivalist leader, published his *Personal Survival Letter*, a newsletter devoted to providing information about survival in the face of major catastrophe, while also advocating for 'bugging out'.

The United States experienced a number of energy crises brought on by the 1973 Arab–Israeli War, which caused the Middle East to impose an oil embargo. This lasted until 1974, and caused fears of energy shortage. These fears of a world without energy were repeated with the Chernobyl meltdown in 1986, and then again in August 1990 when Iraqi leader Saddam Hussein launched an attack on Kuwait.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1990s–2010: Radicals, extremists and the emergence of preppers

The 1990s brought about a split in the prevailing ideology, with the development of a far right-wing, anti-government, conservative branch of survivalism. Extreme events were linked to far-right groups, including the siege of Ruby Ridge in 1992, the Waco siege in 1993 and the Oklahoma City bombing by Timothy McVeigh in 1995. Although the movement as a whole was still based on individual salvation and the maintenance of quality of life in the face of disaster, a negative stereotype was created, associating survivalism with acts of domestic terrorism.

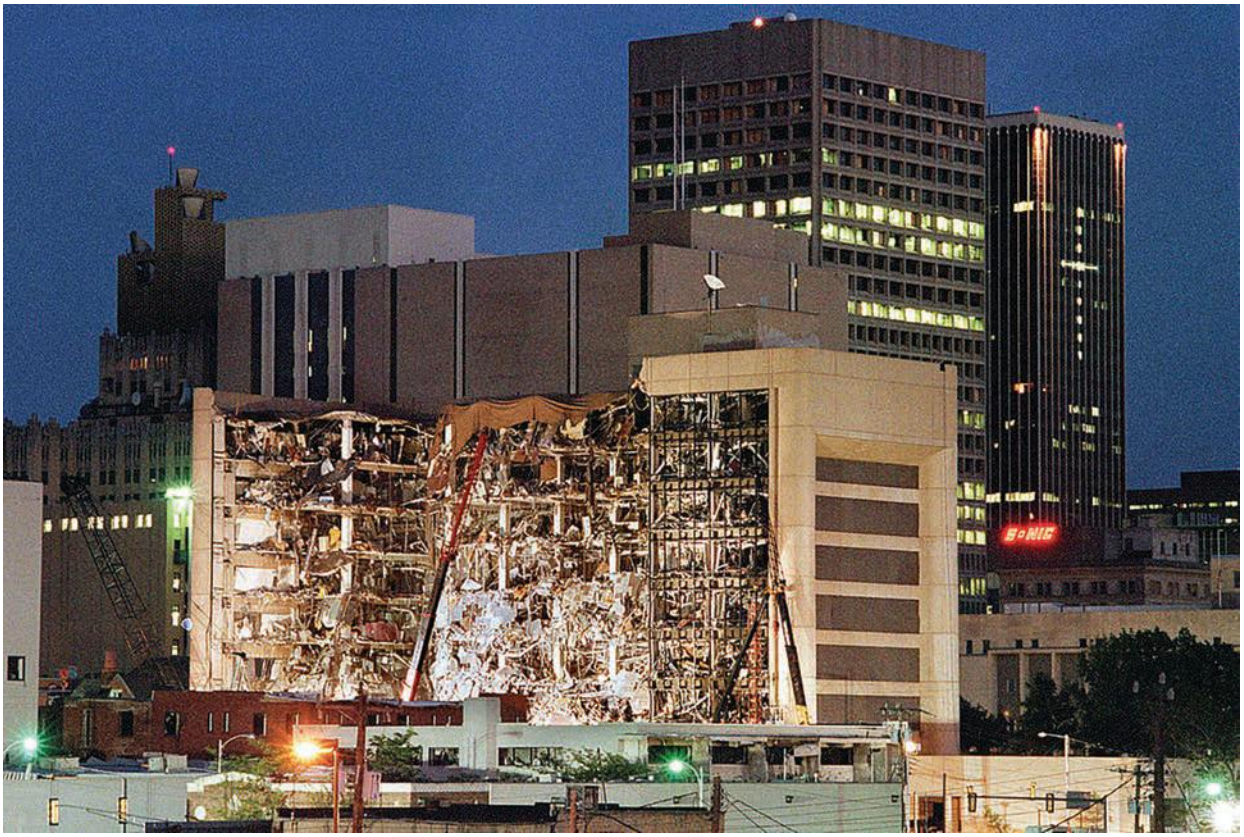


Figure 9.19 In 1995, Timothy McVeigh set a bomb in the Albert P. Murrah Federal Building, Oklahoma City, that killed 168 people and injured more than 500. McVeigh was described as a 'lone wolf' extremist and survivalist.

In the face of such acts, many chose to distance themselves from the movement. However, the Y2K scare (a fear that computer systems relying on older programs would crash when the date changed from 1999 to 2000) brought about a revival. People felt that major infrastructure programs could fail, causing unknown amounts of havoc. In fact, due to the amount of work done on reprogramming old systems in the years leading up to 2000, there were no significant problems. For many outside the community, this 'non-event' reinforced the idea that survivalist ideology was illogical and extreme.

A number of events in the 2000s threatened people's sense of security, such as the terrorist attacks on the World Trade Center (11 September 2001), Hurricane Katrina (23–31 August 2005) and the Global Financial Crisis (2008). The United States Office of Homeland Security, created in 2001, began to encourage more citizen involvement, and offered guidance on how to be best prepared in the event of a disaster. Their website – ready.gov – includes tips and tricks for how to best prepare for a disaster.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

This has all pushed the survivalist movement into the mainstream, and has encouraged a growth unseen in previous decades. Indeed, for many, prepping – a term virtually unheard of before 2001 – has become a patriotic duty rather than an extreme action.

2010 – present: Prepping as mainstream

The years since 2010 have seen an increasing number of survivalist publications, podcasts, blogs and websites. While prepping urges one to anticipate a move away from mainstream society, it is also important for those who share these values to connect and foster their fundamental beliefs. As noted, it was around 2010 that preppers started to actively distinguish themselves from more radical survivalist groups, due to differences in fundamental beliefs.

Survivalists are becoming increasingly reliant on building connections across a multitude of digital platforms. For example, dating website Survivalist Singles encourages people of 'prepared mind' to meet and help each other enjoy the softer side of the (prepping) journey.

For more hardcore survivalists, the American Redoubt, a lightly populated area in the American northwest, has been identified as a stronghold against potential disaster by survivalist retreat consultant James Wesley, Rawles (the comma is deliberate). Websites like Revolutionary Realty and Survival Realty allow people to search for properties in the Redoubt, based on characteristics such as bunkers and bomb shelters, remote land, solar or off grid and homesteads. As a community, the Redoubt shares information through AmRRON (American Redoubt Radio Operators Network), a network of Preppers, Patriots and Redoubters, which currently involves more than 4000 volunteer operators, ready to ensure connections are maintained when other means of communication fail, working across all 52 US states, Puerto Rico and Canada.

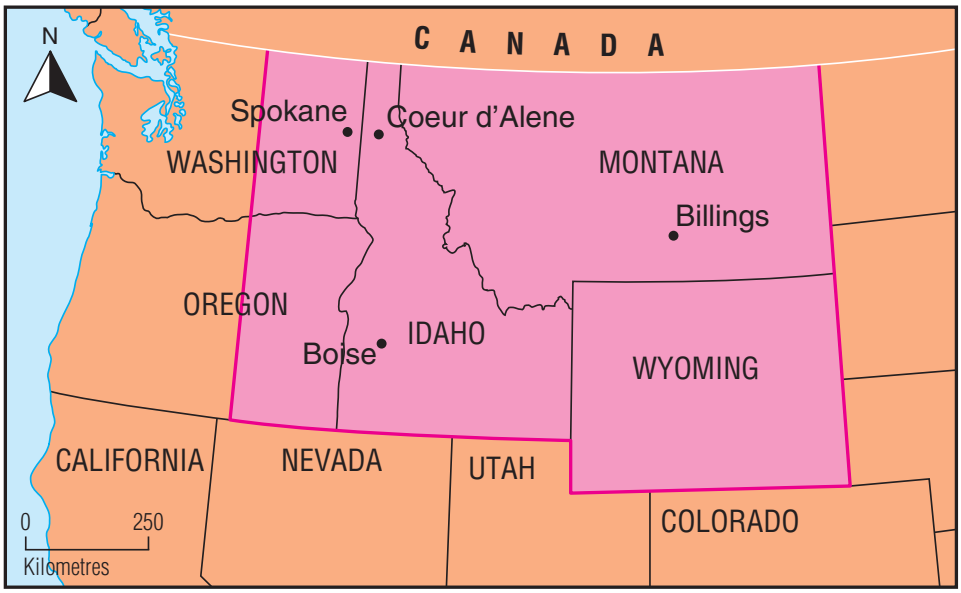


Figure 9.20 A map showing the boundaries of the Great American Redoubt – a stronghold for survival

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Online radio stations allow preppers to hear vital information on how to live a more sustainable life, while receiving basic information on how to nurture skills like farming and gardening. For example, the Prepper Broadcasting Network – one of the top-rated stations on Stitcher – focuses less on 'doom and gloom' and more on how to ready oneself for WTSHTF.

Technology has also been used to normalise prepping within mainstream society through the broadcast of *Doomsday Preppers*, a TV show created by the National Geographic Channel in 2011 and airing until 2014. The program received four million viewers for its premiere, and by the end of its first season was the most popular show in the channel's history.

Figure 9.21 *Doomsday Preppers* follows a group of like-minded American preppers.

Within contemporary society, while the prepper movement remains loosely organised, it continues to grow and has started to spread, especially in the United Kingdom where social concern developed over fears surrounding the impact of Brexit. Globally, the prepping movement has gained rapid momentum with the spread of COVID-19, drawing in supporters from across society, even people who align themselves politically to the left, a smaller trend known as 'liberal preppers'. Therefore, while this movement is still stereotyped as radical and right wing, across changing political and environmental landscapes, it is seen as an insurance policy for the future.

Review 9.8

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Define** the terms:
   a survivalism
   b individual salvation
2 Reflecting on the definitions above, **explain** why survivalism is often associated with the notion of individual salvation.
3 **Describe** the four stages in the history of survivalism, and **identify** a key event from each stage.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Activity 9.7

1 How have the concepts of environment, culture and society influenced the development of the survivalist worldview over time?

Concept	Definition	Influence on survivalist worldview
Environment		
Culture		
Society		

2 Research ONE significant event in the development of survivalism and **outline** how that event supports the development of the preparedness ideology:
   a The Cuban Missile Crisis (16–28 October 1962)
   b Eruption of Mount St. Helens (18 May 1980)
   c *Exxon Valdez* oil spill (24 March 1989)
   d Hurricane Katrina (29 August 2005)

9.9 The role of status, authority, power, privilege and responsibility within the group

Despite the fact that survivalists lack a central organising power, they are nonetheless impacted by status, authority, power, privilege and responsibility within their group. Reflecting on their historical development over time, survivalism was born from anti-government sentiment evolving from a number of domestic and international events including the Cold War, the assassination of Martin Luther King Jr, the war in Kuwait and Y2K. Amid this growing resentment, survivalists and preppers alike developed a deep mistrust of the government as a legitimate authority. This led to the development of their shared philosophy and the accumulation of goods for their continued wellbeing (Standard of Living Insurance). Many in America feel distrustful of the government's ability to manage large-scale disasters, often referring back to the fact that those impacted by Hurricane Katrina were provided with inadequate and dangerous shelter in the Louisiana Superdome. Indeed, for survivalists, the Superdome has become a metaphor for the loss of authority by the government and their associated regulating bodies. FEMA, the agency in charge of mitigating disasters, has attracted the nickname Foolishly Expecting Meaningful Aid, thus diminishing the status of the government within society.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Figure 9.22 A crowd of refugees taking shelter in the New Orleans Superdome following Hurricane Katrina

Many within the prepping community use the Doomsday Clock as a means of power, to perpetuate and legitimise the movement. The Doomsday Clock is a symbolic representation of the likelihood of man-made global disaster, managed by the Bulletin of Atomic Scientists, who decide how close the clock hands should be placed to 'midnight' (disaster). It was first started in 1947, when imminent danger came from the development of nuclear arms. In 2020 it was set at the nearest it has ever been to midnight. However, this significant change is no longer linked to nuclear threats but to climate change, and the rise of disruptive technologies, such as artificial intelligence and genetic editing. Power within the prepping movement is perpetuated by events such as this, where the authority of the government and their response to growing global concerns have proved inadequate.

Figure 9.23 The Doomsday Clock has been used by survivalists as a means to legitimise the survivalist movement; as life as we know it gets closer to its demise, survivalists are stockpiling valued resources. In 2020 the clock was set by the Bulletin of Atomic Scientists to 100 seconds before 'midnight'.

Power and status within the movement is also derived from one's ability to access information. Whether this is self-education and the honing of survivalist skills, or knowledge of impending attacks, evacuations or storms, the rise of fake news is making it difficult to separate fact from fiction, causing many to buy in to sensationalism and untruths. This has led to an increase in the number of preppers. Developing a wide range of skills that can help sustain yourself and your family in a time of need is seen as both a type of social currency and personal responsibility as a prepper. Through the responsible

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

acquisition of such survival skills, preppers are developing themselves as followers of a leaderless resistance. Within more extreme factions, especially in the United States, power comes from the ability to self-arm.

Status may also be associated with one's access to valued resources and the ability to bug out, as opposed to those who can only bug in. With prepping becoming more popular among the super rich, the ability to survive may become dependent on one's ability to leave major urban centres. Additionally, having access to health care may allow one to better prepare, as seen in the example of Steve Huffman, CEO of Reddit and noted prepper, who had laser eye surgery in November 2015. In a 2017 interview, he explained that this was not for convenience or appearance, but because,

> If the world ends, and not even if the world ends, but if we have trouble, getting contacts or glasses is going to be a huge pain in the ass, without them I couldn't survive.

Review 9.9

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** how the Doomsday Clock is a symbol of power within the survivalist movement.
2 As a survivalist, **outline** how you would gain status.
3 **Explain** how responsibility and authority are used as a means to enforce conformity within survivalism.

9.10 Cohesion, community and group identity

When researching preppers as a nonconformist group, the majority of the literature available will refer to two things. The first is that prepping as a movement is connected by a set of loosely structured philosophies, beliefs and practices. The second is that due to this, the number of participants is largely unknown as they lack a central leadership. While both of these are truths in part, the survivalist movement is not one without organisation, nor does it lack a sense of community.

social cohesion The ongoing process of developing well-being, sense of belonging, and voluntary social participation of the members of society, while developing communities that tolerate and promote a multiplicity of values and cultures, while granting at the same time equal rights and opportunities. [NESA]

Steve Huffman has stated that while survivalists adhere to the core principle of 'radical self-reliance', he interprets this to mean, 'happy to help others, but not wanting to require others.' This idea of community is also reflected through the growing number of survivalists who support the Great American Redoubt. Through just these simple examples, it becomes apparent that while they act in isolation, survivalists and preppers have created **social cohesion** within the group as a whole: survival can be achieved, if you have the means.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Further to this, social cohesion and community operate to define a group's identity through the organisation of the survivalists' internal power structure. In the 1950s, US intelligence officer Colonel Ulius Louis Amoss developed the idea of leaderless resistance, where small groups or individuals can challenge established institutions. In the 1980s and 1990s the concept was revived and suggested as a suitable internal structure for the far-right and survivalist movement. This popularisation of leaderless resistance was initiated by Louis Beam – a Vietnam veteran who joined the Ku Klux Klan – in his quarterly journal, *Sedition*. Beam's group was infiltrated by the FBI, resulting in him and 13 other white supremacists being arrested and tried for conspiring to overthrow the government. While Beam was acquitted of this charge, he remained critical of the government.

Figure 9.24 Reddit CEO Steve Huffman

In a 1992 article reflecting on his fundamental belief that in a time of need, the government will not be able to provide aid, Beam wrote,

> as honest men who have banded together into groups or associations of a political or religious nature are falsely labelled 'domestic terrorists' … and suppressed, it will become necessary to consider other methods of organisation – or as the case may very well call for: non-organisation.

To develop this idea, Beam went on to explain that a basic weakness of mainstream organisations is their power structure, the pyramid. Within these organisations, if an outsider is able to infiltrate them, they will then have the ability to collapse the entire structure from within based on their point of infiltration and those ranking below. Another threat to traditional pyramid-based organisations is that in our contemporary society, where we are constantly monitored on CCTV and our movements can be tracked digitally, it is easy to uncover the chain of command, thus further weakening a group. Instead, Beam advocated that groups should practise an alternative to the pyramid type of organisation, the cell system.

Beam's views are probably more reflective of extreme survivalists than of most preppers. However, there is still a connection with the sentiment outlined previously by Steve Huffman. In a cell system, due to the lack of a central leader, it is the responsibility of each participant to acquire the necessary skills and information to carry out what needs to be done; that is, to survive TEOTWAWKI. While these groups will be separate, due to shared values and norms, each cell will react to social threats in largely the same way; no one will need to issue an order, instead those who feel the need will act.

While the development of cells is one aspect of community, both moderate and extreme survivalists are united in online communities. In fact, far-right groups were some of the first to effectively use both the internet and the dark web. Peita Richards, an Associate Fellow, Global Network on Extremism and Terrorism, at Kings College, London, has noted that due to their prolific use of the internet as a tool to connect, survivalists have both consciously and subconsciously created an active community. Therefore, isolated within their own cells of leaderless resistance, the internet allows both well-established and new converts to start adhering to and practising survivalist ideology – albeit slowly, and at their own pace.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Review 9.10

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** the characteristics of the survivalist ideology.
2 **Describe** how the survivalist practice of 'non-organisation' helps maintain cohesion.
3 **Discuss** how survivalists use the internet to build cohesion and promote community.

Activity 9.8

'Leaderless resistance is a child of necessity.' **Discuss** the extent to which the mistrust of government authority is responsible for the development of this mantra.

9.11 Values, norms and peer pressure

Values are deeply held ideas and beliefs that guide our thinking, language and behaviour. When applied to survivalists, despite their appearing as loosely organised, this group of people share a core set of beliefs that permeate through the entire movement. Within survivalism, group values and norms dictate the extent to which each individual should be prepared, and guidelines have been set out which provide the basic list of supplies needed to survive a range of potential situations.

Cohesion is achieved within the survivalist community through the shared concern that, over time, governments will become so overbearing that individual freedoms will be taken away. This is further exacerbated by the fact that this removal of freedoms will make people totally dependent on said governments for survival in a time of crisis. Thus, the main social value of survivalists is their shared belief in individual salvation; a notion that is also closely tied to their development as a group in general. As discussed earlier, survivalists put value in their ability to maintain quality of life in the instance that social networks of supply were disrupted, and one's food and safety could not be guaranteed by the government. This value creates cohesion that is supported by an internal peer pressure in the belief that you must be prepared.

Figure 9.25 Survival Expo, 23 March 2018 in Paris. 'Preppers' believe it's important to be prepared for major disasters, whether they be environmental, financial, nuclear or political.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

As survivalists romanticise the ingenuity of the early pioneers in America, many today are actively working to build skill sets that would enable them to survive off the land as their forebears did. However, because these skills are not often passed down in our contemporary society, preppers have set up community classes, expos and conferences to teach adherents how to till, irrigate, fertilise and harvest crops using little or no electricity or machinery. Survivalists see learning how to farm with only the most basic tools as not only a practical skill for long-term survival, but also as preparation for a 'grid down' scenario. Other rustic values linked to these horticultural skills include knowing how to save seeds from current crops to use in the next year, pest management and companion planting. Similarly, raising livestock requires skills that are not commonly practised today without the aid of contemporary technologies and suppliers. Survivalists value this type of expertise as a means to maintain a steady food source, and have set up educational courses to teach adherents how to replenish the herd or flock without relying on outside providers, grow feed, butcher and process and preserve meat for future use.

Figure 9.26 Ron Owens plants cucumber seeds in his garden in Lawson, Missouri. Ron and his wife Jan are 'economic survivalists', and believe in being prepared for turbulent times.

While survivalists worldwide value the skills noted above, not all adherents will be able to, or may want to, learn agricultural skills. There is a wide range of preparedness and personal motivations when it comes to prepping. So while each survivalist would be expected to have the Basic Disaster Supplies Kit, a survivalist in New York City would have very different access to resources than one in the American Redoubt, another rural location, or the suburbs of a major city. Furthermore, survivalist plans can range from bugging in, bugging out, or moving to an alternative BOL. As each adherent acts within their own cell, the group norms and peer pressure that influence them are not based on how wealthy they are or the range of resources they have access to. Instead, they are built on the basic expectation that it is a citizen's duty to take care of themselves. Insofar as you can prepare for your own survival, you are a valued member of the wider survivalist community.

Peer pressure within the survivalist community is felt internally, in that those who participate in the stockpiling of food or other goods are urged to keep quiet about their actions, as in the US, during a time of crisis, shortage, or government emergency declaration, when food may be scarce, hoarding can be deemed illegal. Furthermore, in the event of an actual disaster, and if martial law is declared, any accumulated items can be confiscated for redistribution for the benefit of the state.

In 2020 with the spread of COVID-19, 41 US states declared a state of emergency wherein state governors enforced the *Strategic and Critical Materials Stock Piling Act* of 1939, which makes stockpiling of food in a time of crisis illegal.

© Bruseker et al. 2021 Cambridge University Press
ISBN 9781108980241
Photocopying is restricted under law and this material must not be transferred to another party.

These laws bind survivalists by reinforcing their innate fear of an overbearing government, and ensure that those who participate in such actions do so discreetly, out of fear of macro-level sanctions imposed by the American government. Thus, survivalists value active participation in their shared lifestyle, and norms within the group dictate that while they may withdraw from mainstream modern living, they do so in a way that still involves elaborate planning and preparedness.

Review 9.11

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Explain** how survivalist core values are responsible for the resurgence of traditional skills like canning and animal husbandry.
2 In countries where stockpiling is not illegal, **discuss** the extent to which peer pressure is an effective means of control on a macro level.

9.12 Nonconformity and the role of sanctions

Nonconformity and sanctions are closely tied to the norms and values previously discussed. Thus, while discretion is a primary value due to fear of macro-level sanctions, failure to maintain discretion may lead to sanctions within the community. Sanctions will also be applied differently based on the range of possible situations a survivalist may face. In the day to day, sanctions can be applied to those who do not conform to expected codes of behaviour. However, in the event of a large-scale disaster, and if in turn survivalist communities are created in rural zones or alternative BOL, a more stringent set of sanctions may be administered to deal with issues of nonconformity and **deviance**.

deviance When an individual or group strays or deviates from prevailing social norms and conventions

Individual nonconformity

With the growth of the internet, a range of survivalists' sites have established a burgeoning online community where adherents can share their personal experiences while inspiring others to pursue the prepper way of life. Indeed, for those who visit these sites, whether they are thinking about preparedness or are ready for the armageddon, each person becomes a subconscious member of the community as they begin to search for information. Although survivalism has no clear power structure, those who developed early online forums or published writings are considered the forefathers of the movement and are perceived as leaders. Names such as Mel Tappan, Kurt Saxon, James Wesley, Rawles, Hugh James Latimer and Chuck Baldwin, are, or have been, leaders within the survivalist community. Furthermore, those who provide a service are also seen as higher ranking than the average prepper – these higher ranking people include real estate agents for the Redoubt, radio operators (AmRRON), and those who host or develop

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

media content online or within podcasts. Reflecting on this, academic Peita Richards notes that the majority of survivalists are looking for legitimisation within the group, whether this is by contributing to survivalist education or merely interacting with like-minded participants across forums. The loose organisation of survivalist networks means that inclusion in the online community is a key sign of acceptance.

Figure 9.27 The house of two survivalists who moved to Northern Idaho from California to live within the American Redoubt area.

However, individual sanctions happen across isolated cells when low-level adherents challenge the advice of senior leaders. When this happens, individuals are sanctioned on a meso level as they are blocked from accessing and contributing to networking forums. Indeed, within the survivalist community, the loss of access to information on an individual level is the most severe sanction that can be applied. This type of sanction is supported across the online community, as discretion is a vital part of developing your survivalist strategy. When someone openly challenges the authority of leaders or rebukes mainstream teachings, they are endangering the network as a whole and so must be excluded. As these groups are not gathered face to face, this happens by blocking them online and is seen as a necessary precaution to ensure that the security of the wider group is maintained.

Within the American Redoubt, off the grid homes are sold to individuals who share the survivalist mindset. If you choose to move into this area, it is expected that you will maintain values of preparedness while still upholding discretion and secrecy regarding what you might have stockpiled. Richards points out that if you tried to get your home connected to sewerage or electrical mains (going on-grid) you would be sanctioned through the repossession of your home and expulsion from the community. Similar to behaviour online, failure to maintain loyalty to the ideology while upholding key values of the group is met with shared disdain and is supported by permanent expulsion from these meso levels of survivalist society.

For survivalists who have not been discreet about their preparedness, individual sanctions can also be applied on a macro level by the American government, for violation of federal laws related to hoarding.

Group nonconformity

If a large-scale disaster occurred, many survivalists would relocate to their BOL, the Redoubt or other suitable rural areas. Here, for the first time, organised groups would form, and this would necessitate the creation of a set of community by-laws.

Some survivalist websites offer templates that can be used for creating guidelines and by-laws for survivalist communities. One example, from the now-defunct Prepperlink.com, suggests that roles and responsibilities include participating

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

in community work days, ensuring the required stockpile is up to date, food requirements meet mandatory levels, complying with standard operating procedures and following any other community requirements, property rules and financial obligations. It is also noted that members must comply with operational security requirements including confidentiality of their location, other group members' names and the quantities of items stored on site, and must ensure that all communication is made through Hushmail (encrypted email).

The Prepperlink template says that if one fails to uphold these expectations, a series of sanctions may be applied, steadily increasing in severity:

- **general warning** – to all or individual members
- **direct warning** – to an individual via telephone, email or in person. This is to be considered a counselling session to impart guidance to help correct behaviour
- **removal from the community** – if offences are repeated.

This can be determined through: 1) a community vote or 2) by the leadership committee. Options for conflict resolution are also outlined and, like the application of sanctions, provide a step-by-step guide of how conflicts can be addressed. These begin by categorising the levels of conflict into extreme, moderate or slight. Once the extent of the violation has been determined, the leadership committee will then investigate, discuss appropriate courses of action and in turn may suspend status or expel a member from the group.

Indeed, these sanctions reflect the norms previously discussed and the importance of upholding group ideology while also being independently prepared for disaster. Yet, it is also important to note that in our contemporary society, organised communities of preppers are not the norm, as having a centralised hierarchy does not support the ideological values of the group. It's important to consider as well that while these by-laws state that expulsion is the ultimate sanction for nonconformity, this would not be ideal, due to the fact that in expelling this person from the group, you are releasing back into society someone with knowledge of your location, operations and stockpiles; indeed, this can be an even bigger threat than managing the deviant behaviour internally. Furthermore, where survivalist communities, like Waco and Jonestown, have existed in the past, these have been cases of right-wing extremism where regulations like those previously presented would not have been valued.

Review 9.12

Quiz

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Describe** the attitudes of survivalists to nonconformists.
2 **Assess** the effectiveness of sanctions placed on survivalists who do not adhere to expected norms and values.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.13 Survivalists and interactions with the wider society

While survivalism in some form has existed for centuries, within the last 50 years, knowledge of the group has become mainstream across contemporary society. Prepping, in all its variations, has spread across the globe. As this happens, and parallel to significant global events, survivalists have had a number of positive and negative encounters with the wider society.

Figure 9.28 Guido Camia, dressed as a Neanderthal cave man, gives a lesson to children in the Italian Alps in in 2019. Camia, a former pastry chef, is an expert in survival techniques and organises survival courses inspired by Neanderthal life.

Positive

- Mainstream media is normalising preparedness. People like Bear Grylls, and shows like *Doomsday Preppers*, are allowing people to learn more about the movement.
- With more celebrities coming out as preppers, they are breaking down the stigma of prepping as a covert, anti-government activity – personalities like Nathan Fillion, Ronda Rousey, Rosanne Barr and Jamie Lee Curtis are, to a greater or lesser extent, self-confessed preppers.

Negative

- Extremist events carried out by lone wolf survivalists continue to give the group a bad name – examples of these can be seen through events at the Jonestown Massacre (1978), Waco (1993) and Timothy McVeigh and the Oklahoma City bombing (1995).
- As a result of the COVID-19 pandemic in 2020, survivalists were again portrayed to be narcissistic, disagreeable and manipulative. The following interactions with wider society helped to support this perspective:
  - hoarding of sanitiser, toilet paper and pasta during the crisis
  - images of survivalists flocking to buy guns and ammunition in the United States to protect themselves from zombies. When played on mainstream news outlets to people who did not know the terminology, these behaviours made them look crazy.

Review 9.13

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Account** for why celebrities coming out as preppers break down the stigma, and help bring survivalism into the mainstream.
2 **Explain** why the COVID-19 pandemic led people to have a negative view of survivalists.

Quiz

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.14 The perceptions of survivalists by wider society and the implications of these perceptions

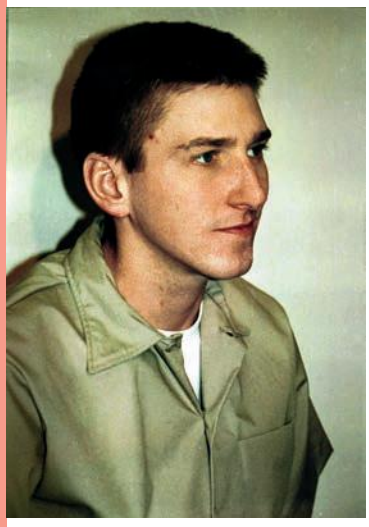


Figure 9.29 Timothy McVeigh, who carried out the 1995 Oklahoma City bombing which killed 168 people, is attached to the stereotype of survivalism.

Due to the fact that survivalists are loosely organised and operate for the most part on an individual basis, the perception of those who partake in this practice is largely based on the actions of right-wing extremists and the 'lone wolf'. Indeed, when people think of survivalists, images of gun toting, anti-government and religious extremists are what first come to mind. Attached to this survivalist stereotype, names such as Timothy McVeigh and James Warren Jones are often mentioned; as are groups like the Covenant, Sword and Arm of the Lord, a group that in 1983–84 established a 'survivalist commune' and tried to start a race war using guerrilla tactics. As noted by CenSAMM, Centre for the Critical Study of Apocalyptic and Millenarian Movements,

> from the 1990s, survivalism became even more associated in the popular imagination with the militia movement and far-right radical politics.

Due to this widely believed stereotype, survivalists are often considered dangerous, unhinged, crazy and extreme – the implications of this being that if discovered, they are often investigated and monitored either by legitimate authorities such as the police or other federal agencies, or by local community groups.

While the prepper movement is undoubtedly considered more mainstream, those who practise this way of life are all too aware of how their actions and language can influence the perception of the public. When it comes to the survivalist movement, the perceptions of wider society are influenced by what, for survivalists, is central to their ideology: terminology. Consider what your own reaction might be upon hearing a discussion where people used terms like preparing their 'bug out bag' in case they had to get the 'hell out of dodge' in order to avoid the threat of 'zombies'. Not only is this language frightening to the uninformed, it is also nonsensical and sensationalist. Parallel to the fear that might come from hearing survivalist language and acronyms is the idea that as a group, survivalists are inherently negative and all believe that the end of the world is imminent.

This is also supported through Hollywood portrayals of survivalists and preppers. Within the film industry, survivalists are shown to be anxious, extreme and social outliers; all characteristics that are not socially valued. This perception is supported through a wide range of films that show survival in a post-apocalyptic world, such as *The Road* (2009), *Contagion* (2011), *10 Cloverfield Lane* (2016) and *A Quiet Place* (2018), where humans are forced into cannibalism, hoarding or 'bugging out' to survive.

In response to this, mainstream society holds a normalcy bias. This is an inclination to underestimate the possibility, and possible effects, of a disaster, due to a tendency to feel that things in the future will continue to operate as they did in the past. In holding this bias, the implications of the survivalist stereotype are that the majority of the population tends to dismiss their ideology, actions and organisations as unnecessary.

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

While the prevailing view of survivalists is undoubtedly inherently negative, in 2020 with the outbreak of COVID-19, society rushed to stock up on essentials in case they were forced into long periods of self-isolation. Indeed, while this caused short-term shortages of a range of supplies, one positive outcome of the pandemic for survivalist ideology was showing the need for every family to have at least a basic emergency kit in their homes. For the first time in their history, survivalists didn't look so extreme, and as people stockpiled toilet paper, pasta and rice, leaders within the group advocated alongside the CDC (Center for Disease Control) that each household should have enough medical, food and personal hygiene supplies to last for, at minimum, three days. Furthermore, as cities, states and countries went into lockdown, they advocated that those living in high-density urban centres should become even more prepared, since their easy access to infrastructure meant they were too dependent on services that could be shut down in an emergency. Therefore, the impact of the global pandemic will unquestionably affect the future of survivalism, by attracting a wide range of new supporters into their way of life and ideology.

Review 9.14

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

Quiz

1 **Discuss** the extent to which the 'lone wolf' is responsible for perpetuating negative stereotypes of survivalists.
2 **Discuss** how mainstream society dismisses survivalism due to the 'normalcy bias'.
3 **Outline** the implications of positive and negative perceptions held by the wider society.
4 **Describe** how the perception of survivalists changed over time.

Figure 9.30 Cleared-out shelves in the wake of panic buying in Brisbane in January 2021, as the city headed into lockdown after a cleaner at a quarantine hotel contracted the UK COVID-19 strain, which appears to be more infectious than the strain previously encountered

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.15 The near future (5–10 years)

Current trends for interactions

With the impact of COVID-19, current trends surrounding survivalism as a practice suggest that, as a whole, more people will become preppers. This will be represented by a wide range of preparedness. For the first time since the Cold War, and reaching outside the United States, our way of life has been threatened. Indeed, more people have created emergency preparedness kits, while others in their isolation have researched and reached out to a variety of survivalist platforms. Prior to COVID-19, the survivalist ideology had already been spreading due to pockets of political upheaval. This is evident in the rising number of practitioners in the United Kingdom as the country went through the process of Brexit.

Impact and implications

Likely changes

It is likely that prepping will see a dramatic increase in followers as increased access to technologies and globalisation allows people across the globe to explore and immerse themselves in survivalist ideology. Furthermore, this will extend across generations as different platforms appeal to a range of ages: i.e., film, video games.

With an increase in followers, prepping will move away from extremist associations and will organise based on contemporary trends already emerging:

- **Practical preppers:** planned for emergency situations arising in the home, i.e., fire, flooding.
- **Whole life preppers:** tied to trends in clean living and eating. This group will begin to pursue self-sufficiency in order to live a healthier life. This might entail growing some of their own food, turning away from mainstream medicine and making their own clothes from organic fabrics.
- **Social hardship preppers:** focused on serious threats across micro, meso and macro levels. This group is the most stringent in their practice and is preparing to mitigate the loss of civil order and to survive off the grid.

Figure 9.31 Due to the COVID-19 pandemic, in May 2020 a Las Vegas airport installed vending machines to sell personal protective equipment, such as masks, gloves and hand sanitiser.

As a result, emergency bags will no longer be niche items. An increase in distributors and supply of emergency preparedness packs will come about as a result of the failure of the survivalist chain of supply during COVID-19. In February 2020, sales of medical masks were up 319%, hand sanitiser was up 73%.

The value placed on antiquated skills will continue to grow with more people becoming educated in food preservation, horticulture and animal husbandry. These skills will become important not only for survivalists, but, influenced by clean eating trends and

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

emerging lifestyle practices, will become more commonly practised by society in general.

Probable continuities

Survivalism will remain centred on the idea of individual salvation.

Prepping will continue to be viewed, by its supporters, as 100% future focused. Therefore, fundamental ideological practices will continue to be advocated for, especially in the wake of COVID-19. Things like deciding whether you will bug in or bug out will be necessary, as will determining how much stock you can amass and creating an emergency plan for you and your family in the event of a national or global episode.

Interaction and influence on society in the near future

As global economies recover and considering future political unease, it can be assumed that survivalism as an ideology will continue to grow, especially outside the US, and will no longer be seen as a fringe American group. With continuous changes in technologies and access to the internet, people across the globe will educate themselves in survivalist ideology.

Impacted by COVID-19, current trends point to loosely formed survivalist collectives such as the American Redoubt becoming legitimised by wider society. With growing political and civil unrest in the US, based on both their experience during the pandemic and their advocacy that an apocalyptic war is imminent, the Redoubt has goals to radicalise and form a new nation, Liberty, as the place to survive the future disintegration of order in America. Liberty will seek to become its own nation, as it refuses to recognise the authority of the US government, despite lacking formal recognition itself.

Changing attitudes towards non-renewable sources of energy will allow survivalists to guide wider society on how to live either off the grid or more energy-efficient lives. In future interactions, survivalist expos will become more mainstream as people investigate how to live lower-impact lives. This is based on changing attitudes towards climate change and the declining price of oil.

Review 9.15

Complete the quiz in the Interactive Textbook and answer the questions on paper or in the Interactive Textbook.

1 **Outline** current trends in survivalism.
2 **Describe** one likely continuity and one likely change.

Quiz

Activity 9.9

Discuss the likelihood that survivalism will continue to expand across the globe.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Scorcher

End of chapter

HSC-style questions

Short answer

1 With reference to at least ONE contemporary issue, assess the factors that influence conformity and the role of nonconformity on the formation of attitudes and behaviours in groups. (5 marks)

2 Using evidence of nonconformist ideologies, values and behaviours from ONE contemporary issue, assess how nonconformity can lead to social change. (5 marks)

The key references for this chapter are available to download from the Interactive Textbook.

Extended response

1 To what extent do values and norms influence wider society's perceptions of ONE group you have studied? (15 marks)

2 Assess the impact of sanctions on the development of identity in ONE group you have studied. (15 marks)

3 Evaluate the extent to which likely changes and probable continuities within ONE group are influenced by group cohesion and community. (15 marks)

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Glossary

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. [NESA]

acculturative stress The psychological and social difficulties that accompany the acculturation process

acquiesce Accept or agree to something, even if there was initial reluctance

adherent Someone who supports a set of ideas or religious beliefs

algorithmic censorship Codes designed by social media platforms to block content deemed inappropriate, violent or inciting hate. In addition to complying with emerging laws, it also censors content not normally seen by the user so that users see more of what they like and thus remain engaged with the platform.

artisan A skilled worker who makes things by hand

assimilation The process when a minority cultural group is dominated by another, with the minority group taking on the majority group's values, behaviours and beliefs

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.

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. [NESA]

biculturalism The co-existence of two distinct cultures

bilingualism The ability to speak two languages fluently

bimodal Having two methods or systems

bureaucratisation A government's ability to create and enforce fixed rules in society, while promoting order as a macro-level social institution

capitalism An economic system characterised by free markets and the absence of government intervention in the economy

censorship The process of suppressing material that is considered objectionable or harmful

certitude Absolute certainty or belief in something

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. [NESA]

citizenship Being a member of a particular country, and having certain rights and responsibilities as a result (e.g., the right to get a passport, responsibility to serve on a jury if required)

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. [NESA]

cognitive The thinking, knowing or judging mental process, i.e., how someone comprehends something

Cold War The state of hostility that existed between the United States of America and the Soviet Union between 1945 and 1990

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. [NESA]

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. [NESA]

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. [NESA]

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. [NESA]

conformity When individuals behave in certain ways as a result of group pressure, whether real or imagined. [NESA]

consumption The process of selecting and using a product. Consumption involves a conscious decision to engage with a commodity. [NESA]

continuity The persistence or consistent existence of cultural elements in a society across time. Continuity can also be referred to as the

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

maintenance of the traditions and social structures that bring stability to a society. [NESA]

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. [NESA]

critical discernment The ability to judge ideas and understand perspectives presented

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. [NESA]

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. [NESA]

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

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. [NESA]

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. [NESA]

deviance When an individual or group strays or deviates from prevailing social norms and conventions

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. [NESA]

dissent Disagreement with the majority opinion

doctrine A belief or set of beliefs that are held and taught by a church, political party or a group

double helix The structure of DNA: two strands of molecules shaped like a twisted ladder

Eid The 'Festival of Breaking the Fast', an Islamic religious holiday

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. [NESA]

enunciation To pronounce words, especially in an articulate or a particular manner

ephemeral content Content that is available only for a short duration of time and then disappears

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. [NESA]

ethnicity 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. [NESA]

ethnocentrism The evaluation of another culture according to preconceptions which come from the standards or customs of one's own culture

evangelisation To convert or seek to convert (someone) to Christianity

evangelised Converted to Christianity

fundamental An essential part or foundation principle

gauges A standard of measurement

GDP (Gross Domestic Product) The standard measure of the value added created through the production of goods and services in a country during a certain period.

genealogy Family history and lineage

gesture A movement of part of the body, especially a hand or the head, to express an idea or meaning

globalisation A process of integration and the sharing of goods, capital, services, knowledge, leisure, sport, ideas and culture between countries. It has been brought about by improved technologies. Globalisation is evidenced in the emergence of global patterns of consumption and consumerism; the growth of transnational corporations; the emergence of global sport; the spread of world tourism; and the growth of global military and economic systems. Globalisation has created a consciousness of the world as a single place. [NESA]

haka Māori ceremonial dance or challenge performed by a group

holistic The belief that the parts of somebody are intimately interconnected and can only be dealt with as a whole

human rights According to the United Nations, human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

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. [NESA]

in-group A social group of which a person psychologically identifies as being a member

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. [NESA]

kinship Established relationships between individuals and groups based on socially recognised biological relationships or marital links. [NESA]

legitimate Conforming to the law or to rules

life chances The relative level of opportunity that an individual has to acquire material, social and cultural rewards such as education, possessions and status. To a significant extent, an individual's position in the stratification system will have important implications for many other areas of their lives. It will affect their access to those things defined by society as desirable, and their ability to avoid those things defined as undesirable.

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

Likert scale A scale that is used to represent attitudes to a question or topic. It usually shows a continuum from strongly agree to strongly disagree and collating these responses allows the researcher to highlight opinions across a particular scale.

Machiavellianism When someone shows deliberate cunning, deception or dishonesty

macro-level interactions Impersonal interactions that relate to large institutions, the media, law and government and are evident at a national and international level. [NESA]

mana A complex word to define as it encompasses many European concepts, including prestige, authority, control, power, influence, status, spiritual power, charisma. It is an essence within a person, place or object and goes in hand with the concept of tapu.

mannerism A gesture or way of speaking or behaving that has become a habit

Mecca The birthplace of the Prophet Muhammad, and the holiest city in Islam

mercenary A soldier who is hired to serve for a foreign army

meso-level interactions Interactions that 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. [NESA]

microlending The practice of making loans to extremely poor persons to help them rise from poverty through entrepreneurship

micro-level interactions Personal interactions that occur between individuals and their family, peers and individuals in the community. [NESA]

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 and updates cultural life. [NESA]

mythology A set of stories or traditions that serves to support a worldview or is associated with a group or historical event. Myths may have arisen naturally from truth, or they may be fabricated or deliberately fostered to rationalise, support or explain ideas. Mythologies and their narratives provide a framework for societies to explain or support a belief or practice. [NESA]

narcissism When a person displays selfishness that involves a sense of entitlement and lack of empathy

norms Shared expectations of behaviour that are considered to be culturally and socially desirable and appropriate. Norms are prescriptive, but lack the formal status of rules. They vary across groups, cultures and societies. [NESA]

nuclear family A family group consisting of two parents and their children. It draws on the noun 'nucleus', meaning the core, or central part.

offshore processing centres Locations on Manus Island or Nauru to which asylum seekers are transferred for processing, to determine whether they are refugees

omen Something that is considered a sign relating to a future event

out-group A social group with which an individual does not identify

paternalism People in authority who restrict the freedoms of others within society, acting in what is perceived to be 'their best interest'

people smugglers Groups who take payment from asylum seekers in return for helping them to enter a country without obtaining a visa

personal experience The knowledge gained from reflecting on individual experiences [NESA]

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. [NESA]

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

phrenology An antiquated pseudo-science that rose to prominence in the 1930s alongside eugenics; involves the study of the formation of the skull to determine mental faculties and character traits

power 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.

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. [NESA]

primary research Original information or research data collected first-hand by the person doing the research. This new information is collected using the methods of social research. [NESA]

proxemics The culturally accepted amount of space given between individuals when they are engaged in conversations

public knowledge 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. [NESA]

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. [NESA]

Ramadan A month of fasting and spiritual reflection, the ending of which is marked by Eid

rationalism In Western philosophy, the view that regards reason as the chief source and test of knowledge

reciprocal A mutual or cooperative interchange that forms a positive relationship

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. [NESA]

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. [NESA]

role The set of norms, values, behaviours and personality characteristics attached to a status. An individual may occupy the statuses of student, employee and club president and play one or more roles with each one.

sanctions Actions taken to make people obey rules, or as punishment for disobedience

secondary research The researcher collects and collates existing information or other people's research on a topic to be investigated. This information is then synthesised as a whole by the researcher. Secondary research is a qualitative method because the researcher makes subjective judgements about what material is useful, and therefore used, for the purposes of the research. Secondary research information can be derived from formal reports, journals, newspapers, magazines and other publications. [NESA]

sect A group of people who have different religious beliefs from those of the larger group they are associated with

secular Not connected with religious or spiritual matters

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. [NESA]

secularism The principle of separation of the state from religious institutions

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'. [NESA]

social and cultural literacy The idea that people should possess a body of knowledge, understanding and skills that allows them to share, communicate effectively, and respect themselves and others. [NESA]

social cohesion The ongoing process of developing well-being, sense of belonging, and voluntary social participation of the members of society, while developing communities that tolerate and promote a multiplicity of values and cultures, while granting at the same time equal rights and opportunities. [NESA]

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. [NESA]

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. [NESA]

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

social mobility The ability of individuals and groups to move vertically within a social hierarchy with changes in income, occupation and so on. [NESA]

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. [NESA]

socioeconomic status A measure of an individual's class standing, typically indicated by income, occupational prestige, educational attainment and wealth. [NESA]

spirituality Deep thoughts and beliefs derived from a shared culture, relating to religion but generally less formalised or externalised

stakeholder A person with an interest or concern in something, especially a business

status The position a person occupies in a setting. We all occupy several statuses and play the roles that may be associated with them.

status liability The belief that while a high status traditionally protects an individual from sanction when they deviate, when that deviance interferes with the attainment of a group goal the high-status deviant becomes the target of punishment more severe than that received by a person of lower social standing

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. [NESA]

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. Sustainability implies deliberate, responsible and proactive decision making from the local to the global level about a more equitable distribution of the resources and the minimisation of the negative impact of the humans on the planet. [NESA]

symbols 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. [NESA]

tapu To be sacred, prohibited, restricted, set apart, forbidden, under atua protection

teen A teenager (13–19), and the stereotypes attached to this life stage

time component 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. [NESA]

tradition The body of 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. [NESA]

transcendence Experience beyond the material world

Treaty of Waitangi New Zealand's founding document signed on 6 February 1840, a treaty between some Māori chiefs and the English representatives of the British government. The 1975 *Treaty of Waitangi Act* gave it formal recognition in New Zealand law.

tween A child between the ages of 10 and 13: from pre- to very early adolescence

unilinear Change over time in one direction, usually from simple to more sophisticated

unreceptive Not open to new suggestions or ideas

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. [NESA]

waiata Māori song or chant

westernisation A social process where the values, customs and practices of Western industrial capitalism are adopted to form the basis of cultural change. [NESA]

White Australia policy A racist government policy that aimed to reduce 'non-white' immigration to Australia. It was in place from 1901 to 1973.

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. [NESA]

Answers to multiple-choice questions

Chapter 1: 1 D; 2 B; 3 B; 4 D; 5 D.

Chapter 5: 1 C; 2 D; 3 D; 4 D; 5 B; 6 C; 7 B; 8 A.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Index

Aboriginal and Torres Strait Islander peoples, 11, 25, 131–2, 335
acculturation, 158, 222–3
acquiescence, 412, 414, 415
adherents, 323
adolescence
  conformity, 411
  in Japan, 93–4
  in non-Western context, 92
  as social construct, 14, 90–4
  teens and tweens, 90, 91
  in Western context, 90–1
agenda setting, 425–6
algorithmic censorship, 305–6
analysis, 201
anxiety, 136
assimilation, 11
asylum seekers and refugees
  access to socially valued resources, 380–9
  baby Asha, 398
  current trends, 400–3
  definition of asylum seekers, 377
  detention, 379–80, 398
  education, 380–2
  future directions, 404
  historical, economic, political and legal forces on, 396–8
  humanitarian programs, 378–9
  life chances, 389–90
  likely changes, 404–5
  myths about, 392
  perceptions of, 391–3
  probable continuities, 405
  social cohesion, 405–6
  social exclusion, 400, 402–3
  social inclusion, 394–5, 401–2
  Tampa crisis, 398
Australia
  access to technologies, 384–5, 400
  bushfires 2019/20, 310
  differences between groups, 371
  education, 372, 380–2
  employment, 383–4
  government, 23
  housing, 373, 382–3
  immigration, 66, 335
  justice system, 375, 387–9
  press freedom, 140–1
  religious affiliation, 335, 336
  rights, 371
  secularism, 334–5
  Serbians in Sydney, 73
  slang, 81
  social exclusion within, 375–6, 400
  social media use, 297–8, 308
  See also asylum seekers and refugees
authority, 8

Belgium, 244
belief systems
  nature of, 322
  similarities and differences to ideologies, 232–4
belief systems and ideologies
  demonstration of values, beliefs and ways of perceiving the world, 327–30
  hierarchy and internal power structures, 331–3
  and identity, 78–9
  indigenous spiritualities, 335, 338
  meaning of life, 323–4
  organisational structures, 324
  secularism, 334–5
  shared values and understandings, 325–7
  spiritual world, 324
  transcendence, 324
  written texts, 323.
  See also religion
belonging, 135–6
Berry's model of acculturation, 222–3
BeWoke Vote initiative, 313
biculturalism, 160
bimodal bilingualism, 131
birth order theory, 71
Black Lives Matter, 225–6, 315, 316
body language, 128–9
Brexit, 132–3
bureacratisation, 223

capitalism, 230
case studies, 45, 200
Catholic Church, 328
Causal Attribution Theory, 161
censorship, 144, 302, 304–6
certitude, 324
change. *See* continuity and change; social change
Church of Jesus Christ of the Latter-day Saints, 332
citizenship, 22, 147
class
  definition, 65
  and identity, 82
  and social media consumption, 298
  and status, 82
  systems, 82
closed-ended questions, 40
cognitive development
  Elkind's theory, 97–8
  Piaget's theory, 95–6
Cold War, 431, 433–4
coming of age, 106–8, 112–13
commodification, 281
communication
cultural influences on, 119–21
  individual rights and responsibilities, 142–5
  reasons for, 119–21
  social control and, 138–41
  social relationships and, 135–7
  non-verbal communication
  verbal communication
  See also intercultural communication
Communication Accommodation Theory (CAT), 161–4
communication disabilities, 142
communication technologies
  and cross-cultural interaction, 156
  and globalisation, 156–8
  impact of changes, 148–58
  individual rights and responsibilities, 145–6
  and intergenerational interaction, 148–51
  and language usage, 152
  and social interaction, 154–5
Communism, 329
concepts
  additional concepts, 6–10
  fundamental concepts, 4–5
  interaction between, 3
  understanding and applying, 4–10, 27
conformity, 19
  Asch line experiment, 410
  experiments in, 410
  influencing factors, 409–12
  informational conformity, 410
  normative conformity, 409–10
content analysis, 35–6, 198
continuity, definition, 5
continuity and change
  Berry's model of acculturation, 222–3
  change as complex process, 221–3
  evolutionary change, 223
  influence on development of society, 227–9
  modernisation and, 230–1
  nature of, 221–7
  PIP component, 191
  resistance to change, 225–6
  in Rwanda, 250–3
  in social media, 293–4
  theories of social change, 234–41
  transformative change, 224–5
  westernisation and, 232
cooperation, 252
COVID-19, 85, 121, 134, 431, 437, 443, 450, 451
COVIDSafe App, 146
critical discernment, 24
Cross-Cultural Adaptation Theory, 165–7
cross-cultural interaction, 156
cultural diversity, 156
cultural lag, 225
culture
  biculturalism, 160
  body language and, 128–9
  concept of, 5
  and identity, 72–3
  impact on communication, 119–21
culture shock, 166
cultures
  conformity, 411
  nature of, 11–12, 370

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

similarities and differences, 371
Curry, Stephen, 87

deindividuation, 412, 415, 417–19
development
cognitive development, 95–8
Developmental Tasks model, 101–2
ego development, 103
gender, race and class theory, 103–4
gender development, 100–1
influences on personal and social identity, 70–85
psychosocial development, 98–100
social development, 97–8
theories of physical and social development, 95–104
transitions through life course, 105–13
dialectic change, 263
discrimination, 376
doctrines, 323
Doomsday Clock, 439

ecological-evolutionary theory, 238
education, 372, 380–2
ego development, 103
egocentrism, 97
Eid, 79, 326
Elizabeth II, Queen, 132–4
Elkind, David, 97–8
email, 150
emojis, 152, 318
emoticons, 152
employment, 383–4, 373–4
empowerment, 244
Enneagram Test, 63
environment, concept of, 5
equality, definition, 369
Erikson, Erik, 98–100
ethical research, 29, 186–7
ethics of care, 101
Ethiopia, bull-jumping ceremony, 108
ethnicity
and identity, 72–3
and social media use, 298–9
ethnocentrism, 49, 174
etiquette, 14
evangelisation, 244, 354
evolutionary change, 223, 355
evolutionary theory of social change, 238
expectancies, 62

facial expressions, 130
fake news, 295
family
communication technology and cross-generational interaction, 153
and identity, 70–2
as institution, 16–17
structures, 70
fanology, 139
focus groups, 36–7, 198
folk culture, 280
freedom of speech, 142, 143–4, 302, 305
friendship, 136
functionalist theory, 239
functionalist theory/structural functionalism, 268–9

GDP (Gross Domestic Product), 249
gender
concept of, 6
conformity and, 411
construction or deconstruction on social media, 311–12
difference from sex, 74
and identity, 74–6
LGBTIQA+ users, 312
performance of, 76
as social construct, 14, 74
and social media consumption, 299
gender development theory, 100–1
gender roles
in Māori culture, 350–1
Roma people, 55
Rwanda, 254–9
Tuareg people, 171–2
white construction of, 103–4
gender-neutral parenting, 76
generalisations, 49
generations, 14
Baby Boomers, 109, 149, 150
Builders, 109, 149, 150
categories, 109, 151
communication technology and interaction between, 148–51, 153
definition, 109
Generation X, 109, 149, 150
Generation Y/Millennials, 109, 149, 150
Generation Z, 109, 149, 150–1
Mannheim's theory, 109–10
Strauss-Howe theory, 110–11
gestures, 122, 131
globalisation, 9, 10, 156–8
González, X, 296
government, 22–3
Guanches people, whistled language, 137

Hajj, the, 79
Hamar people, bull-jumping ceremony, 108
Havinghurst, Robert, 101–2
Hawthorne effect, 39
health care, 374
high culture, 280
hip hop, 283
housing, 373, 382–3
Howe, Neil, 110
Huffman, Steve, 440, 441
human rights, 142, 372, 373, 375

identification, 415
identity
concept of, 10, 65
national identity, 66–7
See also social and personal identity
ideologies
definition, 322
nature of, 322
similarities and differences to belief systems, 232–4
See also belief systems and ideologies
in-groups, 414
Instagram, 150, 289, 309
institutional power, 284
interactionist theory of social change, 240–1
interactionism, 270
interactions
levels of, 4, 13
persons and, 13
and social expectations and behaviour, 15
intercultural communication
Communication Accommodation Theory (CAT), 161–4
communication technologies and, 156
Cross-Cultural Adaptation Theory, 165–7
effective communication, 178
and gaining cultural perception and values, 177
misunderstanding, 171–3
role of intercultural exchange and dialogue, 177–8
strategies for dealing with misunderstanding, 174–6
theories relating to, 160
Intergroup Distinctiveness Theory, 161
internalisation, 414
Internet Addiction Disorder (IAD), 155
internet minutes, 8
internet trolling, 154
interviews, 37–8, 198
Inyumba, Aloisea, 257
Iran, loss of women's freedoms, 158
Islam, 78–9, 173

Japan
genpuku coming of age ritual, 107
Kawaii culture, 93–4
Meiji Constitution hierarchy, 333
Jung, Carl, 63
justice system, 25–6, 375, 387–9

kinship, and identity, 70

La Gomera, whistled language, 137
land diving, 108
language
Australian slang terms, 81
and cultural identity, 142
emoticons and emojis, 152
impact of communication technologies, 152
sign language, 131–2
whistled language, 137
Latin America, *quinceañera* coming of age celebration, 107
legal system, 25–6, 375, 387–9

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

legitimacy, 8
life course
coming of age rituals, 106–8, 112–13
definition, 69
generations, 109–11
rights and responsibilities, 105–6
rites of passage, 105
transitions through, 105–13
Likert scales, 40
location, and identity, 80
Loevinger, Jane, 103
Luther King Jr, Martin, 124

Machiavellianism, 154
macro-level interactions, 4, 13
mana, 344
mannerisms, 122
manners, 14
Mannheim, Karl, 109–10
Māori culture, 338
future of, 363–4
gender and gender roles, 350–1
myths and stories, 350, 356
personal names, 357
Māori language, 344, 356, 358
Māori Television, 356
Māori *wairuatanga*
adherents, 340–1
beliefs and values, 339–40
Cape Reinga / Te Rerenga Wairua, 343
connection with Islam, 362
cultural misunderstanding of, 365
current trends, 363
customs, 346–9
dissent, 354
external challenges to, 355
funerals, 349, 365
future directions, 364
haka, 348
historical development, 339
hongi greeting ritual, 346, 364
impact of globalisation and technologies, 355–6
importance to society in future, 365
important people and power structures, 352–3
incorporation into mainstream society, 355
internal structures, 352–6
and Māori culture, 338
marae, 343–4
and mental health, 355, 363
oral tradition, 345
philosophy of, 339–41
pounamu necklace, 346
principles, 339
relationship to wider society, 357–62
rituals, 346, 349, 364–5
sacred and spiritual places, 342–4
songs, prayers and chants, 345
symbols, 346
tangihanga, 349, 365
tattoos, 346–8
Te Reo, 345, 355, 358, 364
traditions and culture in, 342–51
wharenui, 344
Marx, Karl, 237
McVeigh, Timothy, 435, 448
#MeToo movement, 315, 429
Mead, George, 67, 240
Mecca, 78, 79
media, 24–5
and identity, 84
press freedom, 140–1
See also social media
Mehrabian's Formula Model, 123
mercenaries, 172
Mescalero Apache people, transitions through life stages, 112–13
meso-level interactions, 4, 13
Meyer, Erin, 120
microlending, 257
micro-level interactions, 4, 13
Microsoft, 302
mobile phones, 150
modernisation
definition, 5
impact of, 230–1
moral reasoning, 100–1
mores, 25
Mormon Church, 332
multiculturalism, 11
Mushikiwabo, Louise, 260–2
Myers, Isabel, 63
Myers-Briggs test, 63
MySpace, 150, 287, 289
#MyStealthyFreedom, 158
mythology
definition, 293, 343
of social media, 293

narcissism, 154
national identity, 66–7
nature vs nurture debate, 86–9
need-to-belong theory, 135
New South Wales Police, 311
New Zealand
Cape Reinga / Te Rerenga Wairua, 343
Christchurch shooting, 358, 362
education, 363–4
evangelisation, 354
health services, 363
interpretation of ethical issues, 360
protection of Māori *wairuatanga*, 359
religious association, 341
secularism, 340
suppression of Māori culture, 355
Takamore v Clarke, 365
Treaty of Waitangi, 355
violence in Māori community, 361
nonconformity
and role of sanctions, 444–6
and social boundaries, 420–1
and social change, 427–9
social costs and benefits, 422–3
non-verbal communication
body language, 128–9
categories, 126–7
deliberate signs, 131–4
facial expressions, 130
gauges, 125
gesture, 122, 131
interdependence with verbal messages, 126
main communication indicators, 125
Queen Elizabeth's brooches, 132–4
sign language, 131–2
norms, definition, 420–1
nuclear families, 17

obedience, 412
observation, 38–9, 198
open-ended questions, 40–1

Parsons, Talcott, 239
participant observation, 38–9, 199
paternalism, 11
peers, 19, 83
people smugglers, 391
personal experience, 13
personal identity. *See* social and personal identity
Personal Interest Project (PIP)
analysis, 201
annotated resource list, 214–16
appropriate concepts, 195–6
central material section, 209–12
certification, 183
chapter structure, 210–11
completing, 205–16
components, 183
conclusion section, 212–14
continuity and change component, 191, 206
cross-cultural component, 190, 206
depth study concepts, 195–6
essential aspects, 189–91
ethical considerations, 206
ethical implications of social research, 186–7
example research proposal, 192–3
exercise of social and cultural literacy, 189–91, 206
FAQs, 219
format, 205
gathering and evaluating information, 196–200
interview with past student, 217–18
introduction, 205–7
log section, 207–9
overview, 182, 183
proposal, 187–94
referencing, 203–4
research methods, 197–200, 207
synthesis, 201–2
time component, 187, 190–1
timetable for planning and drafting, 184–5
topic selection, 187–8, 205
personal reflection, 40, 199
personality
birth order theory, 71
development of, 62–3
difference from concept of self, 64
types, 63

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

personality tests, 63
persons
concept of, 4
and interactions, 13
PESTLE, 235
philosophies, 322
phrenology, 244
Piaget, Jean, 95–6
popular culture
achieving widespread consumer access, 284
associated commercial products and paraphernalia, 281–2
constant change and evolution, 285–6
development from local to global level, 283
nature of, 279–80
rock and roll in Australia, 284
Porter, Billy, 429
positive discrimination, 270
power, concept of, 8
preconceptions, 49
prejudice, 376
press freedom, 140–1
primary research, 30, 196
proxemics, 127
psychosocial development, 98–100
public knowledge, 13

qualitative research, 33, 34, 197
quantitative research, 33, 34, 197
questionnaires, 40–1

race, definition, 369
Ramadan, 79
rationalism, 230
reciprocal determinism, 63
reciprocal relationships, 165
refugees. *See* asylum seekers and refugees
religion
and identity, 78
religious affiliation in Australia, 335, 336
religious association in New Zealand, 341
See also names of religions, e.g., Islam
research
ethical research, 29, 186–7
examining contemporary issues in society, 46–8
primary research, 30, 196
process, 30–1
qualitative research, 197
quantitative research, 197
secondary research, 30, 43, 197
sources, 43
research methods, 45, 197
case studies, 45, 200
choosing, 35
content analysis, 35–6, 198
focus groups, 36–7, 198
interviews, 37–8, 198
observation, 38–9, 198
participant observation, 38–9, 199
personal reflection, 40, 199
qualitative research, 33–4
quantitative research, 33–4
questionnaires, 40–1
secondary research, 43, 199–200
statistical analysis, 44, 200
retreaters, 434
Reusch, Jurgen, 126
revolutionary change, 355
rights and responsibilities
in Australia, 371
citizenship rights, 147
communication, 142–5
communication technologies, 145–6
definitions, 105
through life course, 105–6
rites of passage, 105
rituals, 323
roles, definition, 69
Roma people
conflict and cooperation, 56
discrimination against, 50–1, 55, 56, 58
gender, 55
history, 50–1
identity, 51–2
power, authority, influence and decision-making, 57–8
roles and status, 53–4
Rwanda
access to technologies, 267, 273
aftermath of genocide, 246, 254
agricultural revolution, 266
beneficiaries of social change, 265–6
cattle, 251
changes in the future, 272
colonial period, 244
continuities in the future, 272–3
current trends, 271
demography, 254
developmental strategy, 263–4
early history, 243
economy, 249
education, 265, 267
ethnic tensions, 244
explaining social change, 268–70
future directions, 271–2
Gacaca courts, 258
gender equality, 259, 260–1, 264–5
gender policies, 256–7, 260–1, 270
gender roles and status, 254–9
genocide, 242, 245
Hutu people, 243, 244, 246
Imigongo painting, 250–1
impact of continuity and change, 250–3
importance of technologies, 273–4
map, 242
overview, 242
power and authority, 247–9
republic, 245
socioeconomic development, 252–3
traditional society and culture, 243–6
Tutsi people, 243, 244, 246
umuganda, 252–3
westernisation, 232
women as change agents, 262
women in national parliament, 255–6

sanctions, 411
schools, 17–19, 84
secondary research, 30, 43, 197
sects, 173
secularisation, 230
secularism, 322
in New Zealand, 340
within Australia, 334–5
self-awareness, 64
self-concept, 64, 65
self-efficacy, 62
Serbians in Sydney, 73
7%–38%–55% debate, 123
sexuality
and identity, 76–7
and social media consumption, 299
sign language, 131–2
Similarity-Attraction Theory, 161
SixDegrees, 289
Snapchat, 289, 302, 305, 309
social and cultural literacy, 3, 189–91
social and cultural research. *See* research
social and personal identity, 67
beliefs and, 78–9
class and status and, 82
ethnicity and culture and, 72–3
family and, 70–2
gender and, 74–6
influences on development, 70–85
kinship and, 70
location and, 80
media and, 84
nature vs nurture debate, 86–9
peers and, 83
school and, 84
sexuality and, 76–7
social media and, 300
social change
as complex process, 221–3
cyclical change, 235
dialectic change, 236, 263
directions of, 235–6
evolutionary change, 223, 355
linear change, 235–6
macro-level change, 229
meso-level change, 228–9
micro-level change, 227–8
nonconformity and, 427–9
processes and agents of, 235
resistance to, 225–6
revolutionary change, 355
structural change in society, 234
transformative change, 224–5
understanding, 221
unilinear change, 223
social change theory, 234–41
conflict theory, 237
early theories, 221
ecological-evolutionary theory, 238
evolutionary theory, 238

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

functionalist theory/structural functionalism, 239, 268–9
interactionist theory/symbolic interactionism, 240–1, 270
social cohesion, 440–1
social constructs
definition, 6
societies as, 14–15
social control
informal controls, 138–40
reasons for, 138
role of communication in maintaining, 135–7
social development theory, 97–8
social differentiation, 371
Social Exchange Theories, 161
social exclusion, 369, 375–6
social expectations, interactions and, 15
Social Identity model of Deindividuation Effects (SIDE), 417, 419
social inclusion, 369
social influence, responses to, 414–15
social interaction, communication technologies and, 154–5
social media
acceptance of, 308
advertising, 291–2
age and consumption of, 298
Australian usage of, 297–8, 308
censorship, 302, 304–6
changing perceptions of, 309–11
class and consumption of, 298
collection and use of personal information, 301
commodification, 291–2
and construction or deconstruction of gender, 311–12
consumption, 294–300
continuities and change, 293–4
control of, 301–7
current trends, 317
dangers of, 303, 309, 317
definition, 287
development from local to global level, 290
different perceptions of, 308–12
ephemeral content, 317
ethnicity and consumption of, 298–9
focus study, 287–8
future directions, 317
gender and consumption of, 299
heroes on, 295–6
impact of globalisation and technologies, 297
impact on wider society, 314
importance in society, 318–19
influence of power and authority in, 306–7
influence on sense of identity, 300
influencers, 292, 294–5
international comparison of time spent on, 298
likely changes to, 318
'likes,' 317
misinformation, 297
mythology of, 293
niche platforms, 19, 318
origins, 288–9
ownership, 301–2
political advertisements, 303
probable continuities, 318
promotion of hate, 302
rejection of, 308
scalable sociality, 19
sexuality and consumption of, 299
social activism and, 297
and social change, 313–16
social justice campaigns, 303–4
and social values, 313
as source of news, 303
stakeholders, 303–4
tensions between consumers and producers, 301–2
value of, 309–11
social mobility, 389
social networking, 287
social norms, 420–1
social relationships
anxiety and, 136
belonging and, 135–6
benefits of, 135, 136
making friends, 136
role of communication in maintaining, 135–7
social research. *See* research
social values, and social media, 313
socialisation, 6, 68, 69
socially valued resources (SVRs), 372–5
societies
as constructs, 14–15
groups and institutions within, 16–26
nature of, 11–12, 370
similarities and differences, 371
society, concept of, 4
socioeconomic status, definition, 371
Spencer, Herbert, 238, 268
stamp messages, 140
Stanford Prison Experiment, 412
statistical analysis, 44, 200
status, and identity, 82
status liability, 422
stereotypes, 49, 171
structural change, 234
structural functionalism, 239, 268–9
Student Strike for Climate Change, 296, 303, 428
survivalists
cohesion, community and group identity, 440–1
current trends, 450
future influence on society, 451
historical and social development, 433–7
interactions with wider society, 447
likely changes, 450–1
mainstream perceptions of, 448–9
nonconformity and sanctions, 444–6
overview, 431
prepping as mainstream, 436–7
probable continuities, 451
radicals, extremists and preppers, 435–6
status, authority, power, privilege and responsibility, 438–40
values, norms and peer pressure, 442–4
vocabulary, 432
symbolic interactionism, 240–1, 270
synthesis, 201–2

technologies
access by asylum seekers and refugees, 384–5, 400
concept of, 7
as socially valued resource, 374
Thunberg, Greta, 296, 297, 303, 428
time, concept of, 5
tourism, and cultural perception and values, 177
transformative change, 224–5
Trump, Donald, 133, 295, 302, 305
Tuareg people
conflict, 172–3
cultural continuity, 170
gender practices, 171–2
group identity, 169–70
history, 168
intercultural misunderstanding, 171–5
jewellery making, 174–5
language, 169
lifestyle, 169
religious beliefs, 169, 173
territory, 168
Tinariwen rock band, 178
tourism and, 177
tweens, 90, 91
twin studies, 89

utilitarianism, 25

Vanuatu, land diving ritual, 108
verbal communication
7%–38%–55% debate, 123
definition, 122–3
interdependence with non-verbal messages, 126
types, 123
Volkswagen, Touareg, 174–5

westernisation, 231–2
definition, 230
White Australia policy, 11–12, 335
work, 21–2
worldviews, 323

Yolŋu people, sign language, 131–2

Zimbardo's Deindividuation Model, 418
Zimbardo's Stanford Prison Experiment, 412

ISBN 9781108980241
© Bruseker et al. 2021
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Acknowledgements

The authors and publisher wish to thank the following sources for permission to reproduce material:

Cover: © Getty Images / Angelina Bambina

Images: © Getty Images / Alexander Spatari, Chapter 1 Opener / Dimitri Otis, p.4 (1) / Sandhi Satria Graha, 1.1 / Eric Audras, p.4 (Centre -1) / Jetta Productions, p.4 (Centre -2) / Teraphim, p.4 (Centre -3) / Visage, p.5 (1) / Mario Aguirre, p.5 (2) / Mark Brodkin Photography, p.5 (3) / Print Collector, 1.4 / Getty, 1.7 / Luxy Images, 1.8 / Brendon Thorne, 1.9 / Sean Davey, 1.11 / jacoblund, 1.7 Social and cultural research / PeopleImages, 1.15 / Lisa Maree Williams, 1.12 / fizkes, 1.16 / Hill Street Studios, 1.17 / sturti, 1.18 / SamuelBrownNG, 1.20 / PeopleImages, 1.21 / Tobias Titz, 1.24 (left) / jacoblund, 1.24 (right) / Robin Smith, 1.25 / Warwick Kent, 1.26 / Proxyminder, 1.27 / Marc Bruxelle, 1.28 / Jean-Philippe Tournut, p.49 / PASCAL PAVANI, 1.29 / AndyRoland, 1.30 / AFP, 1.31 / JOEL SAGET, 1.32 / Alexey Yakovenko, 1.32 / Lisa Maree Williams, 1.12 / Hill Street Studios, 1.17 / Laurence Dutton, Video 1.4 / Paperkites, Chapter 2 Opener / Sue Barr, 2.4 / Gideon Mendel, 2.5 / Jose Luis Pelaez Inc. 2.6 / Compassionate Eye Foundation/Gary Burchell, 2.7 / Peathegee Inc, 2.8 / florin1961, 2.9 / Cavan Images, 2.10 / Albert L. Ortega, 2.11 / Monty Rakusen, 2.12 / Reniw-Imagery, 2.13 / Gary Gershoff, 2.14 / James Strachan, 2.15 / Peter Parks, 2.16 / franckreporter, 2.18 / JohnnyGreig, 2.19 / Emma Kim, 2.20 / SOPA Images, 2.21 / Jonathan Ferrey, 2.22 / Adolescent Content/Erin Davis, 2.24 / Image Source, 2.24 / Monique Oliveira, 2.26 / Bettmann, 2.27 / Vince Talotta, 2.28 / Bettmann, 2.29 / Paul Hawthorne, 2.30 / Hurricane1984, 2.32 / Carl Court, 2.33 / Jeremy Woodhouse, 2.34 / Rweisswald, 2.35 / Anthony Pappone, 2.36 / Three generations, 2.37 / WeatherlyHammond, 2.39 / Tom Williams, p.112 / Klaus Vedfelt, Chapter 3 Opener / Image Source, 3.1 / GrapeImages, 3.2 / Bettmann, 3.3 / Flashpop, 3.4 / michaeljung, 3.5 / Lauren Rosenbaum, Table 3.3 (1) / drbimages, Table 3.3 (2) / Ozgurdonmaz, Table 3.3 (3) / Elizabethsalleebauer, Table 3.3 (4) / PhotoAlto/Eric Audras, Table 3.3 (5) / Feedough, Table 3.3 (6) / panic_attack, Table 3.3 (7) / Emma Innocenti, Table 3.3 (8) / Oliver Rossi, Table 3.3 (9) / Marco Baass, Table 3.3 (10) / baona, Table 3.3 (11) / drbimages, Table 3.3 (12) / Chris Young, 3.9 / WPA Pool, 3.9 (left), 3.9 (centre), 3.10 / 3.9 (right), George W Johnson / Paul Ellis, 3.11 / Getty, 3.14 / Belinda Howell, 3.13 / Universal History Archive, 3.15 / Anadolu Agency, 3.17 / Luca Sola, 3.18 / Bettmann, 3.19 / Mike Kemp, 3.20 / David Ryder, 3.21 / MediaNews Group/The Riverside Press-Enterprise, 3.22 / Matthew Horwood, 3.23 / Don Arnold, 3.24 / Michael Putland, 3.25 / Saheed Khan, 3.27 / Adam Glanzman, 3.31 / Zhang Peng, 3.33 / tolgart, 3.35 / 10'000 Hours, p.160 / Luis Alvarez, 3.36 / SolStock, 3.38 / Luis Alvarez, 3.37 / Tasos Katopodis, 3.39 / davidf, 3.40 / Frans Lemmens, 3.43, 3.44 / Pascal Le Segretain, 3.47 / Rob Ball, 3.49 / Frans Lemmens, 3.48 / Angelina Bambin, p.181, p.177 / SDI Productions, Chapter 4 Opener / William West, 4.2 / Jacobs Stock Photography Ltd, 4.1 / Monkeybusinessimages, 4.3 / kate_sept2004, 4.4 / Sam Edwards, 4.6 / Jeff J Mitchell, 4.5 / Getty, 4.7 (left) / Akiko Aoki, 4.7 (right) / jeffbergen, 4.8 / Education Images, Chapter 5 Opener, / adoc-photos, 5.2 / Warrick Page, 5.2 / Yves GELLIE, 5.6 / Brook Mitchell, 5.5 / SolStock, 5.7 / Scott Barbour, 5.8 / Hulton Deutsch, 5.10 / Bettmann, 5.11 / Heritage Images, 5.12 / Jonathan Knowles, 5.13 / narvikk, p.242 / Encyclopaedia Britannica, 5.14 / Andrew Renneisen, 5.16 / William Campbell, 5.15 / Paula Bronstein, 5.18 / AFP Contributor, 5.19 / Farm Images, 5.21 / AFP Contributor, 5.22 / MCT, 5.28 / LUDOVIC MARIN, 5.30 / FLORENT VERGNES, 5.31 / Ute Grabowsky, 5.32 / EDDIE MULHOLLAND, 5.34 / Ute Grabowsky, 5.26 / Amy Sussman, 5.33 / Camille Delbos/Art In All of Us, 5.33 / Manny Carabel, Chapter 6 Opener / Electravk, 6.1 / Thomas Barwick, 6.2 / Gabe Ginsberg, 6.3 / Christopher Polk, 6.4 / Raymond Boyd, 6.5 / GAB Archive, 6.6 / Santi Visalli, 6.7 / Robert Alexander, p.287 / Wang He, 6.11 / Donaldson Collection, 6.12 / Oksana Kit, 6.13 / Chip Somodevilla, 6.14 / Noam Galai, 6.15 / David Becker, 6.17 / Clive Brunskill, 6.19 / Nicky J Sims, 6.22 / Jim Wilkes, 6.23 / Kevin Winter, 6.26 / Sarah Morris, 6.28 / NurPhoto, 6.29 / SOPA Images, 6.20 / Mark Metcalfe, 6.24 / Bruce Yuanyue Bi, Chapter 7 Opener, / Gabriel Olsen, 7.1 / Pacific Press, 7.2 / NurPhoto, 7.3 / Spencer Platt, 7.4 / Jorisvo, 7.5 / OlyaSolodenko, 7.6 / Pallava Bagla, 7.7 / Anadolu Agency, 7.8 / Pool, 7.11 / James D. Morgan, 7.12 / Fiona Goodall, p.338 / Hulton Archive, 7.15 / Hagen Hopkins, 7.14 / georgeclerk, 7.19 / Vipersniper, 7.17 / Werner Forman, 7.20 /

ISBN 9781108980241 © Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Mark Meredith, 7.18 / Kai Schwoerer, 7.21 / davidf, 7.22 / MollyNZ, 7.23 / Handout, 7.25 / Marty Melville, 7.27 / FiledIMAGE, 7.28 / Dave Benett, 7.29 / Phil Walter, 7.31 / larkyphoto, 7.33 / Hannah Peters, 7.34 / Anthony Wallace, 7.35 / Wayne Wilson, 7.37 / Phil Walter, 7.38 / Joel Ford, 7.19 / Drazen, Chapter 8 Opener / Darrian Traynor, 8.1 / Liam Norris, 8.2 / Liyao Xie, 8.3 / FatCamera, 8.4 / simonapilolla, 8.5 / VM_Studio, 8.6 / saichu_anwar, p.377 / Anadolu Agency, 8.7 / BULENT KILIC, 8.8 / Juanmonino, 8.11 / Loop Images, 8.12 / Captured By The Hill, 8.13 /visualspace, 8.14 / AFP, 8.15 / Westend61, 8.16 / Scott Barbour, 8.19 / Pacific Press, 8.20 / Romeo Gacad, 8.21 / Michal Cizek, 8.22 / The AGE, 8.26 / Asanka Ratnayake, 8.27 / STR, 8.28 / William West, 8.31, 9.14 / Roger Jackson, 8.24 / Anadolu Agency, 8.29 / Kai Schwoerer, 8.32 / Zachary Scott, Chapter 9 Opener / Dave Kotinsky, 9.3 / Muriel de Seze, 9.4 / Barcroft Media, 9.17 / Eugene Gologursky, 9.16 / Ethan Miller, 9.31 / Patrick Hamilton, 9.30 / Andresr, 9.2 / Presley Ann, 9.7 / Fairfax Media/Jim Rice, p.420 / Pool, 9.28 / Win McNamee, 9.6 / Saheed Khan, 9.10 / Robert Daemmrich Photography Inc, 9.11 / Barcroft Media, p.431 / Graphica Artis, Video 9.2 / AFP, 9.19 / Frederick M. Brown, 9.21 / New York Daily News Arc, 9.22 / Eva Hamback, 9.23 / Patrick Kovarik, 9.25 / MCT, 9.26 / MARCO BERTORELLO, 9.28 / The Washington Post, 9.27 / Zach Gibson, 9.24; © Lori Lewis Media, 1.3; © GOOGLE, 1.19; © Millennium Project - used with permission, 1.22; © Australian Human Rights Commission - used with permission, 1.23; © Everett Collection Inc/Alamy, 2.23; © Valter Campanato/Agência Brasil / CC By 3.0 Brazil license, 2.31; © McCrindle Research Pty Ltd. https://generationz.com.au/wp-content/uploads/2018/09/GenZGenAlpha.pdf, 2.37; © BHammond/Alamy, 2.41; © Don B. Stevenson/Alamy, 2.40; © Paul Ekman Group, 3.6; © ZURICH MINDS/CC by SA 3.0 License, 3.12; Photographs of hand signs © Therese Ritchie. Book designed and illustrated by Therese Ritchie. All images are copyrighted to designated authors, any use of the images to be negotiated with those authors. ILLUSTRATED HANDBOOK OF YOLŊU SIGN LANGUAGE 2020 © ALL RIGHTS RESERVED. Used by permission of Dr. James Bentley, 3.7; © BrightSign, 3.26; © John Atkinson Wrong Hands, 3.29; © Eric Pickersgill 'REMOVED', 3.32; © Kambiz Foroohar/CC by 4.0 Int'l License, 3.34; © Dr Anja Fischer, p.168, 3.45, 3.46; © Degrowth Activist Group, CC By SA 4.0, 5.4; Courtesy Shirley Randell, 5.24; © 2018 Peter Caton/CARE, 5.29; © UNCTAD/CC By SA 2.0 License, 5.27; © BFA/Alamy, 6.8; Tweet by Donald Trump, Twitter, 6.18; 'Ofcom's Children and parents: Media use and attitudes report 2019', 6.29; NSW Police Force, 6.25; The Whare Tapa Whā model by Mason Durie 1994. Used by permission of Mason Durie, 7.36; © Reaper35/CC0 1.0 Universal Public Domain Dedication; © Orewa College, 7.30; © Rose Te Rangimarie Pere author and creator of the book Te Wheke Infinite Wisdoms, 7.32; © Refugee Council, 8.23; © News Ltd/News Corp/Newspix, 9.13.

Text: Arlen W. Langvardt, 'I Have a [Fair Use] Dream': Historic Copyrighted Works and the Recognition of Meaningful Rights for the Public, 25 Fordham Intell. Prop. Media & Ent. L.J. 939 (2015). Available at: https://ir.lawnet.fordham.edu/iplj/vol25/iss4/2, Media Study 3.1; Adapted from Judee K. Burgoon, Laura K. Guerrero and Malerie Manusov, 'Nonverbal signals', in Mark L. Knapp and John A. Daly, *The SAGE Handbook of Interpersonal Communication*, Fourth Edition, 2011, p.127; Susan J Rasmussen, *Performing Culture: A Tuareg Artisan as Cultural Interpreter*, University of Houston, p.174-175; Isaac Stone Fish, 'Is VW regretting the names of its signature SUV?', Foreign Policy, 3 April 2012m Media Study 3.4; Used by permission, Angela Khamo, p.186, 213; Used by permission, Nikolina Neskovic, p.190, 196; Used by permission, Sophia Kovac, p.202, 205, 210, 212; Used by permission, Tayla Tacca, p.195, 206, 212; Used by permission, Annaliese Atkins, p.195, 206, 208, 213; Used by permission, Angela Thach, p.206, 208, 213; Used by permission, Kendall Page, p.195, 206, 209, 211, 214, 216; Chigozie Obioma, 'Africa has been failed by westernisation. It must cast off its subservience', The Guardian, 13 November 2017, p.232; Miller, D., Costa, E., Haynes, N., McDonald, T., Nicolescu, R., Sinanan, J., Wang, X. (2016), How the World Changed Social Media, p.289; Universal Declaration Human Rights Copyright © United Nations, p.370, 371, 373; © UNHCR, p.375; Migration Action Ecumenical Migration Centre Brotherhood of St Lawrence, p.379.

Society and Culture Stage 6 Syllabus © NSW Education Standards Authority for and on behalf of the Crown in right of the State of New South Wales, 2013.

Every effort has been made to trace and acknowledge copyright. The publisher apologises for any accidental infringement and welcomes information that would redress this situation.

ISBN 9781108980241
© Bruseker et al. 2021 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.