

SOCIAL EDUCATION VICTORIA



SOCIOLOGY

VCE Units 1 & 2

MARIA BABELJA
DESPINA RENTOS
ANALIA SOLIS
JAMES ARVANTAKIS (ED.)
DAN WOODMAN (ED.)

SOCIOLOGY

VCE Units 1 & 2

MARIA BABELJA
DESPINA RENTOS
ANALIA SOLIS
JAMES ARVANTAKIS (ED.)
DAN WOODMAN (ED.)



Social Education Victoria

Sociology VCE Units 1 & 2, 1st Edition

By Maria Babelja, Despina Rentos, Analia Solis, James Arvantakis (ed.), and Dan Woodman (ed.)

Published December 2017

© 2017 Social Education Victoria Inc.

All rights reserved. Except under conditions described in the *Copyright Act 1968* of Australia and subsequent amendments, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner, associated companies and representatives throughout the world.

ISBN 978-0-9953545-4-8

Disclaimer: Every effort has been made to trace ownership of the original source material contained in this book. Where the attempt has been unsuccessful, the publisher would be pleased to hear from the author/publisher to rectify any omission.

Reference has been made in this book to the VCE (Victorian Certificate of Education). This does not imply endorsement by the Victorian Curriculum Assessment Authority.

Executive Editor (SEV): Augusta Zeeng

Cover design: Simone Geary

Text design: Production Works

Editorial: Major Street Publishing

Printing: Southern Colour

Preface and acknowledgments

Social Education Victoria (SEV) is pleased to publish this first edition of the *Sociology VCE Units 1 & 2* textbook written by Maria Babelja, Despina Rentos and Analia Solis, and edited by James Arvanitakis and Dan Woodman.

Part of a suite of SEV textbooks published for both VCE Sociology and VCE Australian and Global Politics, this textbook has been written specifically for the VCE Sociology Study Design.

The compilation of any textbook is a complex task and one that is always completed within very tight time frames. In the role of Executive Editor of these textbooks, I have worked closely with a large group of people. I would like to congratulate the authors, the researchers, the design team, the editors, proofreaders and the printers for the commitment, diligence, patience and skill they have exhibited over the journey. I would also like to thank the SEV office staff for their invaluable contributions and support and the SEV Textbook Committee for their guidance.

It should be noted that SEV regards these textbooks as an ongoing project and is always working on additional materials or professional learning events to complement this work. Please visit www.sev.asn.au for further details.

In closing, I wish to highlight the online support SEV will also provide as a part of your textbook purchase. A resource support website has been designed specifically for students and teachers of VCE Sociology 1 & 2 and is available to purchasers of this textbook.

For access to these online resources, visit:

sev.asn.au/textbook-resources/soc12

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

Augusta Zeeng
Executive Editor
Social Education Victoria

1

Youth and Family

Introduction **1**

Area of Study 1: Category and Experience of Youth

The emergence of youth **17**

How youth is defined **19**

Young adults **21**

Childhood and youth **24**

Categorising young people **27**

Youth labels and stereotypes **29**

Change over time – youth and the sociology of generations **31**

The generations in Australia **32**

Differences and inequalities **36**

Diversity and the dangers of homogenous thinking **53**

References and further information **54**

Glossary of terms **56**

Area of Study 2: The Family

The sociological concept of an institution **65**

The place and role of family as a social institution **66**

Definitions of family in its various forms **68**

The diversity of family types in Australian society over time **70**

Functionalist views of family **73**

Conflict theories of the family (feminism) **76**

Issues concerning homogenous thinking about families such as stereotyping **86**

Key developments influencing the experience of contemporary family life **88**

The impact of government policy and government assistance on the experience of family **91**

Historical government policy and assistance **94**

References and further resources **103**

Glossary of terms **105**

2

Social Norms: Breaking the Code

Area of Study 1: Deviance

- Deviance **111**
- Studying the sociology of deviance – our focus **111**
- Sociological concept of deviance **117**
- Deviance as a relative concept **119**
- Reverse deviance **123**
- Theories of deviance **128**
- Revision questions **147**
- References and further resources **148**
- Glossary of key terms **149**

Area of Study 2: Crime

- Crime **155**
- The sociological concept of crime **156**
- Australian data related to crime rates **158**
- The international nature of some types of crime **160**
- The ‘ice epidemic’ **162**
- Factors that lead people to commit crimes **169**
- The sociological concept of punishment **171**
- The rationale and aims of punishment: retribution, deterrence, rehabilitation and societal protection **172**
- The various ways that other nations deal with crime **176**
- The nature and rationale of sentencing **180**
- The nature and rationale of restorative justice **183**
- Revision and preparation **191**
- References and further resources **194**
- Glossary of terms **197**

Introduction

Have you ever been to a football match? ‘Which football?’ you may ask. It does not matter: AFL, Rugby League, soccer or any of the varieties. If you hate football, think of a concert you have been to.

What does a concert have in common with a football match?

In football, there is a bunch of people standing around chasing a ball. There are two different teams wearing different uniforms and tens of thousands (if not hundreds of thousands) of people watching them and cheering, booing, yelling at the referee (or umpire), celebrating or looking really sad.

Concerts are not that different except there is usually a bunch of people on the stage making music – with the audience also cheering!

Imagine an alien landed on this planet and you became friends. You want to show this alien what life in Victoria is like, so you both go to a local football match. The alien asks you a series of questions such as:

- What are they doing?
- Why are they wearing matching uniforms?
- Why are people screaming?
- Why is it only men who are playing?
- Why is sport so important in society?
- Do you cheer famous scientists (or sociologists) when they are working, in the same way as you cheer sportspeople?

Like sports, there are many things that we experience every day that seem normal to us. As they are normal, we rarely think about them. Here are some things that we see every day and tend to ignore:

- When you visit a children’s clothing store, boys’ clothes tend to be blue and black whereas there is a lot of pink in the girls’ aisle. In fact, when a new baby is born, boys are given blue presents and girls pink. Girls wear dresses – few boys do.
- We hear the word ‘race’ and think it means that we are describing someone’s physical features – but the concept of race does not exist – so why do we keep on using it?
- When we greet people, we tend to shake their hands – why do we follow this social norm? In France, they tend to kiss each other on both cheeks – why do we not follow that social norm?
- We think of youth and young people as being different to adults – and as such, young people follow different rules. Not that long ago, young people were simply thought of as small adults. They had to follow the same rules or social norms as adults, including working when they were as young as eight years old!
- We talk of Australian culture and how this is different to other cultures – but what do we mean? Are all cultures uniquely different or quite similar?
- In a wealthy country like Australia, why do we have a large homeless problem?

If you have ever wondered why our society is organised in certain ways, then you are ready for the study of sociology. From the way we watch sport, to the emergence of road-rage, the way cars represent freedom to the way men and women dance differently, and the way we sit next to strangers closer than we sit with our friends on a bus or tram and totally ignore them. We are surrounded by everyday phenomena which, if we analyse and study, can give us amazing insights into our society. And it is the study of society that is the focus of sociology.

The invisible rules

In the above paragraph, I mentioned that we sit on the tram ignoring anyone who is sitting next to us. Imagine if you started speaking to strangers randomly on the bus – everyone would think you were a little bit odd.

But there are many rules in society that we follow; they are never explained to us or written down, but we learn them. They include how close we stand to people when we are talking to them, the way we shake hands when greeting each other, to the way we are expected to give flowers to our mum on Mother’s Day. We learn these things by observing others.

This is the process of **socialisation**. These rules are invisible, they are all around us, and in many ways are essential to the smooth running of our society. Some are about manners and behaviour; others are about learning what is considered ‘normal’ (or social norms); and there are even some about our desires and hopes. Some are explained to us, while we learn others by observing and no one really tells us why we do them. The law enforces some, while others are enforced just as heavily by the weight of the opinion of those around us.

Socialisation. The process of transmitting cultural norms and practices from one generation to the next. This is the ongoing social process by which we learn the norms, customs and values of our society.

If you think about it, there are millions of people living in cities all over the world and most of us get along. The question is: how does this happen?

It is deciphering all this – which is a type of code-breaking – that is fundamental to understanding our society. If we can understand these rules, we can understand how our society is organised.

The journey we are about to take in investigating our society is going to be fun – yes, I said fun – because unlike in most textbooks, in this Area of Study, we are not simply looking at theorists and applying their ideas to case studies. Instead, we will be looking at our everyday lives and experiences and seeing which theorists are relevant to us. In this way, you will be encouraged to reflect upon your experiences and draw on a wide range of theories to see which are relevant; that is, to **unpack** the world around you, and not to simply investigate something that is happening some-place else.

Unpack. To analyse and evaluate.

Why do we study society?

As I mentioned, the study of society is called sociology and those who study it are referred to as sociologists. Sociologists began analysing societies when people started forming major cities as a consequence of the **industrial revolution**.

Suddenly there were all these people living together, and as societies started taking shape, people started wondering: how do societies work? How do they change? Are humans like bee hives with everyone having a role?

Sociology is a social science. These sciences are different to the natural sciences (like biology, chemistry and physics), and in some way they overlap with other approaches to knowledge that are called the humanities (English, history, music). Social sciences are like a mix of the two.

Sociologists often conduct investigations into human behaviour and look for broad patterns in how large numbers of people act. Then they use these patterns to predict how people will behave. This research has some similarities to the natural sciences, where accurately measuring time, distance or effect is very important. Sociologists also try to be objective, to go beyond their opinions to collect reliable and factual information. Sociologists base their understanding and knowledge of aspects of society by analysing data to understand the broad patterns in social life. Sociologists call these patterns social structures. If we can develop accurate information about the way society is structured, we can hopefully change it for the better.

Industrial revolution. The time between 1760-1840 when new manufacturing processes transformed societies from being dominated by rural commerce to large urban centres.

Where do social structures come from?

Societies can only function because people act according to a series of rules and guidelines. Sometimes these are explicitly stated, such as the laws you must follow; or they are implicit – what everyone does, without necessarily even realising it.

For example, this is what it would be like to get to school for your sociology class without these rules. Imagine if each person just decided for themselves which side of the road to drive on, or your teacher decided to put on an interpretive dance performance instead of teaching the class. We rely on people acting in predictable ways, fulfilling assigned roles and meeting basic shared norms to be able to function in day-to-day life. These rules allow society to continue over time. If these rules and guidelines, and the patterns they engender, are particularly interwoven and enduring over time, sociologists refer to them as social institutions.

Institutions allow society to function, but they are also used by some groups to benefit themselves at the expense of others. As such, sociology studies the way these institutions enable us to achieve our goals in life, but at the same time can constrain our actions. Importantly, as we will see later, not all people are constrained in the same way or to the same degree.

Look out for this symbol of a building to indicate discussion of institutions throughout the textbook.



Some major institutions in our society

- The education system
- The economy
- The legal system (including Parliament)
- Families
- Religion and civil society.



Activity 1.1 - Class activity

- In your class group, discuss what support each of these institutions listed above provides to Australian society.
 - Discuss and write down the rules and roles that make up each institution.
 - Explain how each of these institutions impacts on young people's lives.
 - Do you think society could function just as well if one of the institutions was removed from this list?
 - If so, which institution would you remove? What social impact (positive and negative) would be felt on its removal?
 - Discuss your findings with the class.
- Create a series of class posters for each of the social institutions listed and other important definitions you want to be reminded of in the study of sociology.

But what is society?

We keep mentioning the word society as though we all know what it means, but what exactly is it? While there are many definitions, in summary we are talking about a system that is made up of many smaller parts, including formal institutions (such as schools, hospitals and government bodies) as well as informal social groups (such as families). Society encompasses both these parts and the way that they are put together and organised. As such, a society is made up of organisations and the many social relations between people and different groups.

One of the challenges we have is studying something that we are part of! It is easy to look at the unfamiliar and ask questions about something that we have never seen before – such as the first time we travel overseas and experience different cultures! Think of the example of the alien arriving on Earth and asking about the AFL!

It is much harder to look at the familiar and ask *why!* To do this, we need to develop a sociological imagination – a concept we will return to later.

What do sociologists do?

While sociologists want to get beyond their own subjective opinions, based on their own personal experience, they are still interested in what the people they study believe. Natural scientists don't have to worry about what the atoms, chemical elements or amoeba they study *think*, but sociologists do. Sociologists try to understand *why* people feel and think the way they do, to understand the meanings behind people's actions.

People have agency, they can act creatively based on what they value and the identities they feel are important to them. Without understanding how people experience social structures and institutions, and how their beliefs shape their action, social science is incomplete. While we need social structures to be able to act, these very same structures would disappear if everyone stopped following the rules, and people change these structures over time through their actions.

Sociological research

Sociologists study society in many ways. As you study sociology, you will not only look at **statistics** but also discuss opinions presented in the media, think about the meaning behind films, and ask why people like reality TV, as you look for key **themes**. To be a sociologist, you will need to use sociological theories to interpret what people say, find out how they are influenced by the ideas around them, but importantly also how they challenge these ideas. This is why sociology is a science but, unlike the natural sciences and like the humanities, it is deeply concerned with interpretation and meaning.

Quantitative data

You may have heard of the Australian Bureau of Statistics (ABS). The ABS is a government agency that collects and manages data on the population of Australia. It runs the census (a survey held once every five years that collects information on the entire Australian population). The statistical data the ABS and other organisations collect by measuring, counting or surveying people is called **quantitative data**.

An easy way to remember what quantitative data stands for is to think of the word quantity, which means ‘a number of’. This type of data is particularly useful for getting a broad view of the **demographic**. We can then ask questions like: how many people are going to university?; and is university equally accessible to people from different ethnic backgrounds?

However, to understand what demographic patterns mean, sociologists ask other questions, such as how people make the choices they do, how they make sense of their experiences, and how they act to change the world around them.

Qualitative data

Quantitative data can help, but understanding often involves analysis – **qualitative data**. So, for example, if we discover that Indigenous young people are not as likely to go to university, a sociologist may want to interview teachers, university administrators, or Indigenous young people themselves to build up an understanding of why these demographic patterns emerge, how they affect the people involved and how policies are developing over time to address them.

Qualitative data is often made up of words (for example from interviews), but also includes photos, video and any type of data that is not turned into numbers.

Statistics. Numbers created to summarise broad patterns in how society is structured.

Themes. Recurring patterns in the answers people give and the stories they tell.

Quantitative data. Any form of data that is collected as or converted into numbers.

Demographic. Characteristics of a society, such as the mix of age, gender, education level, economic status, ethnic backgrounds and places of residence that make up a society.

Qualitative data. Analysis of quantitative data.



Why we need two types of data

Quantitative data can provide a broad snapshot of what is happening but often qualitative data provides a deeper understanding.



Activity 1.2 - Discussion point

Divide the class into three groups and investigate Population by Age, Sex and Regions of Australia ABS, 2016

 <http://www.abs.gov.au/ausstats/abs@.nsf/mf/3235.0>

Allocate a set of data to each group, e.g.:

- Group 1 – Main features
- Group 2 – Median ages
- Group 3 – Age and sex distribution.

In your groups, discuss what patterns are evident in the data presented.

Ethical research

Ethical research is important for all researchers. They must follow necessary laws and guidelines relevant to their field of study and not fabricate results or deliberately try to mislead when they present findings. Researchers (and students!) must also acknowledge the sources they use in their research. To copy another person's work without attribution is called **plagiarism**. It is among the most unacceptable behaviours for sociologists and other researchers, and it can carry serious consequences for those caught. Sociologists are interested in studying the social world, this means studying humans and their communities. This brings additional responsibilities for the sociological researcher.

Plagiarism. Using someone else's work and claiming it as your own.



TASA's ethical guidelines

The Australian Sociological Association (TASA) has created a set of ethical guidelines for sociologists, teachers, researchers and students to follow when conducting sociological inquiry. The guidelines are reviewed and updated every three years and assist in maintaining professional integrity within sociological research and publishing. The guidelines include:

- Sociologists should maintain the integrity of sociological inquiry whilst in pursuit of and protection of 'truth'.
- Sociologists should consider the interests of those who are involved in their research.
- Sociologists should respect the boundaries of their professional competence and avoid claiming expertise outside of their field of knowledge or endorsing research that is inadequate.
- Sociologists should demonstrate respect for differences of opinion, theory and methodology amongst fellow researchers.

Source: <https://tasa.org.au/about-tasa/ethical-guidelines/>



Activity 1.3 - Ethical research

1. Explain why it is important for sociologists to demonstrate truthfulness and respect for the data they are collecting.
2. Discuss why it is important for sociologists to avoid claiming expertise outside their field of knowledge?

3. Why is it important to consider the interests of participants in a research study? How does this make sociology (as a social science) different to natural sciences?
4. Outline the importance of respecting differing opinions among researchers and sociologists, including your own sociology class.

Ethical data collection and informed consent

One way sociologists show that they are considering the interests of their participants is to ensure that they are fully informed of the purpose of the study and their rights as participants before they agree to participate and before any data is collected. This is a process called **informed consent**.

Other ways in which sociologists are expected to protect the privacy of their research participants are listed below:

- Sociologists are expected to protect the welfare and privacy of their participants. In most cases this means that data is collected anonymously or mechanisms are designed to maintain confidentiality.
- If participants cannot give data anonymously, sociologists will use a code or a **pseudonym** (false name), to represent that person when they analyse and report on that person's data.
- Sociologists will often want to give information about a person's background. For example, when they write about what someone said in an interview about their plans for further study after finishing school, it is common to also say whether that person's parents did further study, what type of school they went to, their ethnic background and their gender. But it is important not to give enough information that it reveals personal identities when they report on their research.
- When seeking informed consent for a study, sociologists are expected to give their participants the following information:
 - Participants must be informed of the purpose and the nature of the research, including any possible implications the research may have.
 - Participants must be informed of their right of freedom of choice to participate, stop participating or not participate.
 - Research participants may withdraw their consent at any time without consequence.
 - Consent of a parent, guardian or carer should be sought if the individual cannot provide consent (e.g. through illness or age) and the emotional, psychological and/or physical safety of these participants must be considered.

Informed consent. Advising participants of all the variables and uses so they are making a decision to be included in the research based on being fully informed.

Pseudonym. A false name.



Activity 1.4 - Review of ethical guidelines

1. Explain why it is important for sociologists to inform research participants of their rights.
2. Outline all the reasons you can think of why sociologists must make sure their participants remain anonymous.
3. Using TASA's guidelines and the rules for informed consent as a guide, imagine and describe three types of studies that should *not* be undertaken.

The sociological imagination

Studying sociology is learning a way of looking at the world. The North American sociologist Charles Wright Mills (1916–1962) called this the **sociological imagination**. It involves questioning what others have come to take for granted, to ask how society is the way it is, and how it could be different. The sociological imagination also means delaying making judgments until you have established a deep understanding, as in the cliché of ‘walk a mile in their shoes’, so that you can explore how society gives some groups greater opportunities than others and understand how other people experience society.

Look out for the symbol of a magnifying glass to indicate opportunities for utilising the sociological imagination.

One way to explore the sociological imagination is to recall that all societies are created out of socially constructed institutions, that is, the organisation of important social foundations in which we understand our society. The sociological imagination asks us to understand the connection between educational, political and legal systems and also religious, economic and social (such as health, culture, history and the media) institutions, and it asks us to consider the influence of these on our lives and the lives of others. By imagining how these institutions shape our experience of the world, we can understand how institutions may also affect people who are different to us, through their age, their geographic location or their heritage (among other categories).

Sociological imagination.

An approach to thinking sociologically. It means to look at societal issues in a different way, by removing biases, approaching them from a different perspective and making links between personal troubles and public issues.



Developing the sociological imagination

In developing a sociological imagination, we consider how seemingly individual patterns are influenced by broader social structures that have developed over time and continue to change.

1. **Historical:** How has the past shaped the things people can do in this society? What types of people proliferate (for example, individualistic or collective in orientation) in a society that has developed in this way?
2. **Cultural:** How does culture influence the beliefs, values, attitudes and choices of people in this society? Culture includes everything from the latest pop-culture fashion fad, to traditions tied to religions that might be millennia old.
3. **Structural:** How have institutions such as government, the law, health and education shaped people’s lives?
4. **Critical:** Why are things as they are? Does everyone have the same opportunities or are some people more privileged than others? How could this society be rearranged for the better?

(Adapted from James Arvanitakis (ed.) *Sociologic* [2016])

The sociological imagination: personal troubles to public issues

C. Wright Mills proposed that a developed sociological imagination could link **personal troubles** to **public issues**. We tend to think of problem gambling or problem alcohol and other drug use, job loss or lack of an education as a result of poor choices and up to the individual to solve. Many of the newspaper articles and TV news and current affairs programs we see on our screens tend to reinforce the view that these problems are the result of personal failings and private troubles. Mills argued that many personal challenges were actually the result of failings in the social institutions responsible for shaping the rules that structure society.

Personal troubles. The issues individual people face.

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

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

Sociologists might also do an ethnographic study of a town with a high youth unemployment rate and discover that a major employer left town, that other businesses are struggling to maintain employment and are focused on keeping older workers employed instead of hiring younger ones. This way, sociologists can show that admonishing young people for being lazy, or even giving young people more opportunities to build skills, is unlikely to fix the unemployment rate unless jobs that are accessible to young people are created in the areas where they are needed. Losing your job is experienced as a personal trouble, but high youth unemployment is a public issue.

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

Shoes and the sociological imagination

Here is another example: buying a pair of shoes! When you buy a pair of shoes, they have a real practical function: they protect your feet. But is that all? No! They also have an important symbolic value.

For some of us, shoes have to be a brand and style acceptable to our friendship group. The shoes may have to be made of leather, or made in Europe or not be a certain colour.

Some friends may refuse to buy shoes made from animal products. Others will only wear certain brands, and others have three sets of shoes when they go to work: walking shoes, work shoes and going out shoes!

Look at your shoes – you probably never thought of the many complex decisions that everyone goes through when buying shoes.

In this book, you will be confronted with many such examples. Some you will agree with and some you won't – and that is fine. Sociologists always like to see the same thing from many points of view. Most importantly, sociology encourages you to think and reflect – and that's what makes it fun!



Approach your study of sociology with an open mind

Before we begin, it is important to note sociology encourages us to reflect on complex and challenging topics. In so doing, we must approach these topics with an open mind, be prepared to be challenged, challenge others and reflect – but always do so in a respectful, sensitive and considered manner. You will not always agree with your friends, classmates, teachers or your parents – that is fine – but you should always listen respectfully and respond accordingly, for this is all part of the journey of sociology. However, if you do have concerns make sure you discuss these with your teacher before class.



Aims

The study of sociology enables students to:

- understand the nature of sociology as a study of human groups and social behaviour;
- apply key sociological concepts, theories and methods to social life in Australian society and to global contexts;
- develop an understanding of social institutions and change through comparative perspectives;
- develop a capacity to undertake analysis and evaluation from a sociological perspective; and
- develop social awareness and an ability to contribute to contemporary debate.

Social construction

Before you leap into your study, there is one important concept we want to introduce: social construction.

When something is socially constructed, it is a phenomenon that is constructed (or invented) by members of a particular culture or society. These constructions exist because people agree to follow certain conventions and to behave in certain ways.

One of the challenges in our investigation of contemporary society is to detect and unmask the social constructions that we, by our very actions, support.

The central idea is that members of a society interacting together form, over time, mental representations of what to expect from each other. Eventually these become embedded in the behaviours we expect, and they are also reflected in the way that institutions such as schools are organised. In the process, we see the construction shape what we consider to be reality. The structure of society then revolves around this constructed reality that we accept as being both natural and normal.

One example of a social construct is gender roles: that males and females are expected to act in particular ways. But these expectations are changing: once there were careers for men and different careers for women. These days such separation is no longer the case – though some industries remain dominated by a particular gender. As a sociologist we could ask, why is this so?

With this background, let's jump into our first study area – youth!



1

YOUTH AND FAMILY

Area of Study 1:
Category and Experience
of Youth

Area of Study 1: Category and Experience of Youth

Outcome 1

On completion of this unit the student should be able to describe the nature of sociological inquiry and discuss, in an informed way, youth as a social category. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 1.

Key knowledge

- the nature of sociological inquiry:
 - how the study is a social science
 - how sociologists use ethical methodologies to study human behaviour
 - the use of the sociological imagination
- the definition of social categories and their place in sociological discourse
- the social category of youth and how the definition has changed over time
- how biological and psychological definitions of youth differ from a sociological construct
- cultural, social, economic and technological factors leading to differences in the experience of being young
- reasons for categorisation of youth and consequences of homogenous thinking about youth and adolescence, including stereotyping, prejudice and discrimination.

Key skills

- gather and use a wide range of relevant source material
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world
- apply a range of relevant concepts
- describe the nature of sociological inquiry
- define social categories and their place in sociological discourse
- identify key factors that have contributed to the changing definitions of youth as a social category
- identify and explain factors leading to different experiences of being young
- explain why youth may be categorised and the potential impacts of homogenous thinking about youth.

1

Youth and Family

Area of Study 1: Category and Experience of Youth

Category and Experience of Youth 15

The emergence of youth 17

Attitudes to education 17

Youth emerges post-war 18

How youth is defined 19

The teenager 19

Variations in concept of youth 20

Young adults 21

Sociological views on adulthood 21

Childhood and youth 24

Tweens 24

Categorising young people 27

Youth labels and stereotypes 29

How sociologists use labels 30

Change over time – youth and the sociology of generations 31

The generations in Australia 32

The Builders 33

The Baby Boomers 33

Generation X 33

Generation Y 33

Generation Z (or iGen) 34

Generation Alpha 34

Differences and inequalities 36

Technology and social change 36

Geographical location 38

Gender and sexual identity 45

Youth homelessness 47

Cultural and ethnic diversity 48

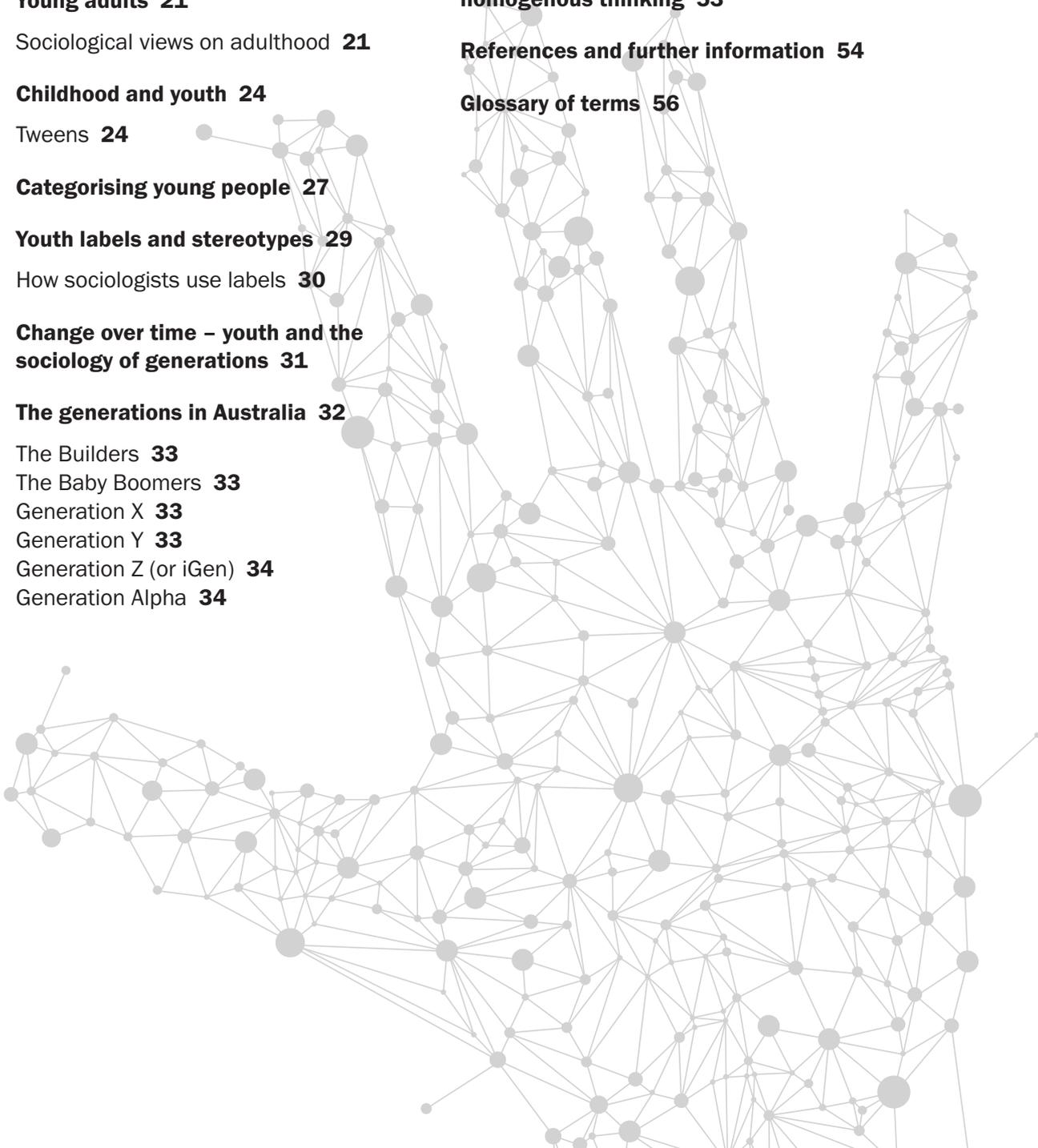
Indigenous and non-Indigenous

Australian youth 49

Diversity and the dangers of homogenous thinking 53

References and further information 54

Glossary of terms 56



Category and Experience of Youth

If you're reading this textbook you are probably a young person. You may even think you're an expert at being young. Your teachers and parents might not agree. They will have their own experiences of being young, because they have 'been there and done that'. They might think they know better than you do.

Maybe they are wrong!

The memories of the adults in your life often serve as a template for what they think is the right or wrong way to act when you are a certain age. When you listen to your teachers and parents, it is guaranteed they know some things that you do not, but the experience of being young changes over time and is not the same for everyone. What it means to be young today is different to what it meant for your parents. For one thing, your parents grew up in a world without smart phones and social media. None of your classmates' parents met on Tinder. If someone older tells you what it means to be young, it is important to ask whether what they know about being young is still useful today.

So, in some ways you are an expert in being young. You're currently living it, along with your classmates and friends. But how similar are your experiences and those of people you know, to other young people from different backgrounds and different places (in Australia and around the world). You are beginning your study of sociology with something familiar to you, the experience of youth. You will need to draw on your own knowledge of being young, but always ask how others might experience youth differently.

Though young people often share common experiences, youth is not a **homogenous** category: that is, the assumption that all members of a group share the same experiences and characteristics. It is instead **heterogeneous**: members of a group have socially diverse experiences and characteristics. So even when young people share their stories about being young, it is worth asking how much of this knowledge applies to other young people. You will need to ask this when you think about your own experience as well.

Homogenous. The assumption that all members of a group share the same experiences and characteristics.

Heterogeneous. Describes something that is diverse in both experience and characteristics.



WARNING: We study some difficult topics

Some of the different perspectives on youth we will cover will ask you to consider and discuss difficult topics, such as sexuality and identity, suicide, drug and alcohol addiction, domestic violence and abuse. Sociology tries to understand how the times and places we live in, the privileges we have and challenges we face shape our lives. To do this properly means that we cannot just focus on the good stuff. Some of the most important insights sociology can offer are about why we suffer and how societies can be unfair. We must investigate difficult questions to get the whole picture of what youth means in Australia today, and which young people have the most opportunities.

Sometimes sociologists disagree with each other, and studying sociology means talking about issues that make some people feel uncomfortable or worse. When we study sociology, it is important to know that you don't always have to share your point of view with the class. If you know a topic is coming up in the chapter that you might find hard to study, let your teacher know in private before the class begins. You also don't need to share personal stories, unless you want to.

Sociologists make a point of understanding the experience of people, so it can help to focus on what you think is happening to young people when you contribute to class. Sociology aims to understand what happens in society, and what it means to people. Sociologists listen and report on their findings and draw conclusions without jumping to pass judgment on whether what people think or do is good or bad.



Activity 1.5 - Experience of youth

1. Create a list of activities or experiences that you think are common among young people living in Australia today.
2. Once you have created your list, discuss with the person next to you whether these activities or experiences differ due to the following factors:
 - The gender of the young person (for example, whether they are female or male)
 - The resources their family has (are they rich or poor)
 - Where they live (in a big or small city, a country town, or a remote part of Australia)
 - The religious belief system they belong to
 - Any other ways that you can imagine that would shape the experience of being young.
3. Looking back at your list, are there activities that only some young people go through? Label activities or experiences that might only be experienced by men or women, rich or poor, people from the country or city, or only those from some religious backgrounds. Would these experiences be the same for young people who are questioning their sexuality, or are differently abled?
4. Share your findings with the class during discussion and take notes on any activities or experiences that you did not think of, to add to your knowledge.
5. How broad is your class definition of being young? Have you thought of the experiences of young children all the way up to people in their late twenties or thirties, or did you focus only on people of your age?
 - Write your own definition for the word 'youth' and compare it to that of others in the class, and to different dictionary definitions.
 - Do you agree with these definitions?
6. Is an individual's experience of being young useful to understanding other people's experience of being young?
7. Are there any limitations in judging another person's experience of being young by comparing them to our own experiences?



Activity 1.6 - Discussion point

1. Contemplating your personal experience, what three things have most shaped your experience of being young?
2. How does this compare to the experience of others?
 - Survey five people to find out what three things they think shaped their experience of being young.

- Interview people of different ages: for example your parents, colleagues at work, teachers or grandparents as well as someone younger than you.
 - Label each person you interview with a label that keeps them anonymous (doesn't give away their identity), such as Person 'older', Person 'younger', Person 'my age' or Person 'a, b, c'.
3. Report your findings back to the class after you have conducted your research.
- What were the similarities and differences between young people your age, people younger than you or people older than you?

The emergence of youth

As someone who very likely fits in the category, it might seem to you that youth is an obvious part of the life course, a period of transition between childhood and adulthood. However, this meaning of youth is relatively new in history. It was created when industrialisation (from the 18th century) changed how people worked and education became common for most children. Before this, most children outside of the aristocracy were put straight to work for their families as soon as they were physically able. They may have received very basic education – for example learned how to count or understand currency – but the rest of their education was through work. In many ways, people moved straight into adult responsibilities at a very young age.

Attitudes to education

Attitudes to education gradually shifted as more specialised industries that required formal training emerged over time. This meant that children, initially of the middle-class would be sent to school to learn academic and trade skills suitable for academic and trade employment outside of the home. Thus, children from wealthier families experienced a longer period of youth than the rest. It took almost until the beginning of the 19th century for more formalised education for both men and women of all socio-economic backgrounds to be introduced. Eventually each country developed rules and norms about how long children should be educated and what they were educated in.

It took even longer for men and women to be treated relatively equally in education. Until well into the 20th century, education for young women was focused on preparing them for jobs that were deemed suitable for women, such as seamstresses, nurses, secretaries and governesses (a type of private teacher and babysitter). Teaching girls how to run a household was still an overarching concern, as paid employment was seen to last ideally only until marriage and starting a family.



Child labourer, 1908

Youth emerges post-war

Youth, as in something like the sense we use the term today, was largely a product of the 1950s. In the period after World War II, the economy grew rapidly and a sense of growing security (economic and social) led to a boom in the number of babies born. As these babies grew up, the vast majority stayed in school through to at least the first years of high school. A widening period between childhood and adulthood created the conditions for a new meaning of youth to emerge.

Young people weren't full-time workers, they spent all day in school – and sometimes their evenings – with other young people. Part-time work and parents with more income to spare made this group a new consumer category and products were tailored to their interests. Market researchers actively began to advertise products for consumption to the new demographic that grew out of the post-war era; these products were designed to appeal to this group of young people specifically, through style, colour, form and function.

Sociologists who study youth today often continue to focus on these factors that were central to the emergence of youth as a category. Many study youth culture – the music, styles and interest groups that young people form; others look at **youth transitions** – how the time in education and the transition to paid employment is taking longer. Often sociologists will try to bridge the two, looking at how shifting transitions impact on youth culture. Finally, as we will discuss later, many sociologists focus on how the study of youth provides a lens for thinking about how society is changing and what this means for the life course, focusing on **generations**.

Youth transitions. Refers to the way in which young people experience transition into different stages of life such as adulthood.

Generation. A simple way of placing all the people born and living at about the same time into one category.



Activity 1.7 - Investigate Baby Boomers

Read the 1950s, '60s and '70s sections of the Australia.gov.au, 2007, Australian Story – Baby Boomers:

 <http://www.australia.gov.au/about-australia/australian-story/baby-boomers>

1. What years of birth does the Australian government use to define those born as part of the post war 'baby boom'?
2. Explain how the Australian government defines the 'Baby Boomer' generation.
3. List the consumer products that were specifically marketed to this youth generation.
4. Discuss the significance of these products on the homogenous (the same) and heterogeneous (variable) experiences of Baby Boomer youth.
 - You may need to discuss this question with teachers or parents from within that generation to understand if they thought that most Baby Boomers liked the same products.
5. Using your sociological imagination, outline one reason why the Baby Boomers' experience of youth was seen as different to their parents' experience of youth.
 - **Historical:** How did World Wars I and II influence the experience of youth for the parents of the Baby Boomers?
 - **Cultural:** What traditions, values or attitudes were changing in 1950s Australia that could explain the difference between Baby Boomers and their parents?



6. List the important experiences Baby Boomers responded to in the 1970s?

- Even though some of the boomers at this stage were over 18 years of age, does it seem to you that this article indicates that the period of youth was over once boomers' turned 18?
- What happened to the boomers as they left youth and headed towards middle age? Read the 1980s section to help answer this question.

How youth is defined

The academic study of youth has its foundations in the early 20th century. An American psychologist, named G. Stanley Hall, wrote a famous book called *Adolescence*. The term **adolescence** had been used before, but it was Hall who gave it its modern meaning. He claimed that a period of 'storm and stress' was universal at the transition from childhood to adulthood. He believed that physically and psychologically developing humans replay an earlier stage in the evolutionary history of humans (more animalistic), on their way to full maturity. When puberty starts can vary, but it appears on average to be starting in children of a younger age. It is between 8 and 13 years of age for girls and between the ages of 9 and 14 for boys. The flow of hormones and brain development that comes with puberty seems to create a propensity for risk-taking, rebelliousness and faster emotional reactions of a greater intensity.

Adolescence. The period of life following the beginning of puberty during which a young person develops from a child into an adult.



Activity 1.8 - New definitions of youth

Read the 2012 *The Guardian* article: 'Onset of puberty in girls has fallen by five years since 1920':

 <https://www.theguardian.com/society/2012/oct/21/puberty-adolescence-childhood-onset>

The report finishes with the suggestion that parents believe early onset puberty "robbed... years of innocent childhood"; discuss the potential meaning this sentence has on the definition of 'teenager'.

1. Discuss the potential impact labels have on society.
2. Explore how new generations of teenagers affect the meaning of old labels.
3. Do labels such as 'tween' and 'teenager' lead to stereotyping?
 - Discuss some of the examples of stereotyping.
 - Does the stereotype only exist today or was the stereotype always present?

The teenager

Colloquially, people use the term **teenager** in much the same way as 'adolescent', to capture a stressful and conflictual stage of development tied to puberty. Traditionally, the meaning of the word 'teenager' was clearly a person who fell between age thirteen and nineteen, hence the terminology. It was a convenient way to roughly categorise a group of people all of a similar age range going through similar experiences linked to puberty.

Teenager. Someone aged between 13 and 19 years.

This biological and psychological view of youth is now powerfully established in our society, but sociologists argue that it is only part of the story, and how 'stressful' youth is can be changed by changing social structures.

Variations in concept of youth

Soon after Hall released his book, his view of youth as a universal experience of adolescence was challenged by other social scientists. Anthropologists (who study other cultures in depth) demonstrated that youth could vary from place to place. Most famously, the North American anthropologist, Margaret Mead, travelled to Samoa and found no evidence of storm and stress, but a straightforward transition to adult roles with very little conflict with older generations.

Sociologists, like Talcott Parsons, showed that the experience of youth and the transition to adulthood could vary depending on how a society was structured, with institutions such as school separating young people from the adult world and creating the conditions for them to develop their own culture that was in conflict with adults. Others pointed out that social change reshapes how young people are treated and the kind of adults they can become, using the concept of 'generation' to capture this (which we will learn more about below).

In decades past, a youth was considered to be anyone under the age of 18, but youth appears to have extended into age brackets that were previously considered to be clearly adults.

In Australia today, youth is usually defined as a person between the age of 12 and 24 and sometimes even older, including people into their thirties. The age range is larger than adolescence because youth is a social category determined by more than biological changes in young people; youth describes a social stage in a young person's life.



Activity 1.9 - Class debate

Topic: Must 'adolescence' be stressful?

1. Take ten minutes to sum up your position on the debate topic. Make sure that you find evidence within the textbook or your class resources to provide evidence that supports your opinion.
2. Depending on the size of your class, you may want to combine your ideas to have a few key speakers for each side of the debate.
 - Take notes from the speakers to add to your own understanding of the sociological understanding of youth, and how it is different to the concept of adolescence.
 - After the debate, review your position.
3. Make a list of the similar experiences and the predicted age that young people go through key transitions to adulthood in Australia, for example getting your learner's permit (for the first time), finishing school. Are most of these things experienced primarily in the teenage years?
 - Make a check mark in red pen against those experiences that can also be relatable to people over the age of 19.
 - Make a check mark for those experiences that can also be relatable to people under the age of 13.
 - Discuss your findings with the person next to you.





Activity 1.10 - Teens and their screens

Read 'Teens and their Screens: Are we raising a generation of unhappy, non-resilient adults?' (ABC, 2017):

 <http://www.abc.net.au/news/2017-09-20/teens-smartphones-resilience-adulthood/8960618>

1. Is this article clear in its definition of the group of young people it is investigating? Why might the article be unclear?
2. Are the 'adolescents' reported on prone to risk-taking? Why or why not?
3. Identify the impact technology has on young people today.
 - In small groups discuss the pluses, minuses and challenges of technology.
4. Explain what "less emphasis on personal freedom" means to you as a teenager today. Do you agree with what Dr Carr-Gregg suggests about teenagers?

Young adults

What makes someone an adult? We tend to think of accomplishments like finishing school, getting a full-time job, living with a partner or becoming a parent. Youth is defined in part in relation to what it means to be an adult, as the period spent in transition to adulthood. For those born in the post World War II baby-boomers generation, youth was largely the teenage years. Even though education levels expanded rapidly, the average young person finished school well before the end of year 12, and spent the end of their teenage years in full-time work. It was most common to start a family in your early twenties. As you would guess, these patterns are likely to be very different for you and your school friends. The clear majority now finish year 12 and most will go on to do some post-school education, either vocational education or go to university. The average age for starting a family is now close to 30 and buying a house is becoming ever more expensive.

Most of your grandparents' generation left school before finishing high school, and it was possible to find a full-time job quickly, particularly for the young men. Today even university graduates can spend months, or even years, trying to find a good job. Partly because the transition to work is taking longer, people are leaving home at a much later age, and are marrying later and starting families later (if at all). Because of these changes, many sociologists argue that youth extends well beyond people's teenage years. The Australian government now often uses the age range 15 to 24, but others argue that youth continues until around the age of 30, if not even longer. This means the age range which researchers (and young people themselves) identify as being part of youth can fluctuate.

The changes for young people that have occurred in Australia have been mirrored in many parts of the world, and sociologists of youth call this an '**extended transition**' to adulthood.

Extended transition.

Extended transition is the period when young people enter adulthood, which is taking longer as people get married later in life and move out of home later and take longer to achieve other markers of adulthood.

Sociological views on adulthood

Emerging adulthood

Sociologists don't always agree whether extended transition is a good or a bad thing. Some see it as society giving young people more freedom not to rush into adult responsibilities and to experiment with different ways of living their life during their

late-teens and twenties before making a commitment. Jeffrey Arnett, a sociologist and psychologist based in the US, calls this period of ‘experimenting’ with different options, **emerging adulthood**.

Arrested adulthood

Others are more critical, and view these extended transitions as a result of society changing and taking opportunities away from the young. James Cote, a sociologist based in Canada, argues that sociologists should use the term **arrested adulthood** to capture the way social change is negatively impacting on youth. Transitioning from school to a secure job and buying a house are more difficult than they used to be. Many sociologists believe that both positions hold some truth. People in their twenties often do not feel that they have the job security, or the financial security to settle down, whether they want to or not.

Young adulthood

Many sociologists will use this term to characterise this extended youth transition. In the decades before 1990, the determining factor of entering your middle ages was celebrating a thirtieth birthday. However, in 2013 the Australian Bureau of Statistics defined **young adults** as those between the age of 18 and 34. You probably don’t consider yourself an adult yet. But you may have responsibilities that even some people in their thirties or forties don’t have – you might already be caring for a sick loved one, or maintaining a long-term intimate relationship. You might have lived through challenges in your life that others will never have to experience, no matter how long they live. Some sociologists, like the Australian Harry Blatterer and the American Jennifer Silva, have found evidence that young people are starting to put more importance on developing and strengthening emotional maturity and resilience through facing difficulties as part of the way they define adulthood. This definition puts less emphasis on meeting the markers of adulthood, like a full-time job, that are listed above. It may be that instead of failing to reach adulthood, or taking too long, young people are struggling to invent a ‘new adulthood’ as the world around them changes.

Emerging adulthood.

The phase of the life span between adolescence and full-fledged adulthood, which encompasses late adolescence and early adulthood.

Arrested adulthood.

The view that extended and emerging adulthood has negative impacts on young people, as it takes longer to achieve goals such as job security and home stability.

Young adulthood.

Essentially another way of describing the extended transition defined above.



Activity 1.11 - Discussion point

The concept of youth as we know it today has not always existed, and continues to change – particularly as the ‘transition to adulthood’ that helps define youth is being extended.

1. Make a list of what you think it means to be an adult in Australia today. Leave some space between each characteristic and experience so that you can go back and add more notes.
2. Discuss this list with your class and explore what the group agrees is part of becoming an adult and what the group disagrees on.
3. Discuss as a group whether you think that the extension of the period of youth that many sociologists have identified is better considered as emerging adulthood (new freedoms) or arrested adulthood (new constraints) or a mix of both.



Activity 1.12 – Youth over time

Visit the website below and read ‘Social Trends – Then and Now, Young Adults’ (ABS, 2013).

 <http://abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Main+Features40April+2013#intro>

1. Read through the report. What are the major differences between young adults in 2011 and 1976?
2. Identify if any changes would significantly alter the transition to adulthood for all or some groups of young people.
3. Scroll down to the purple box marked “Changing Times – World Events and Popular Culture”.
 - **Think:** In your workbook, explore the impact of the political, economic and social events listed on young adults from 1976 and 2011.
 - **Pair:** Discuss your response with the person sitting next to you.
 - **Share:** Write your ideas up on the whiteboard to discuss with the rest of your class later.
4. What more recent political, economic and social events do you think will impact on young people your age and younger?
5. Discuss your findings with the class; add ideas from class discussion to your list.



Activity 1.13 – Extension activity: Comparative analysis

Watch one or two episodes of ‘My Year 12 Life’ (ABC, 2017):

 <http://iview.abc.net.au/collection/my-year-12-life-complete-series>

Discuss in small groups how students today are coping with the demands of the VCE (Victorian Certificate of Education) or HSC (Higher School Certificate).

1. Fill in the Plus, Minus and Interesting Chart (see overleaf) for the episodes that you viewed, based on your discussion.
2. Visit The University of Melbourne – digitised collection, 1989, Studying for the VCE in 1989, what you need to know:

 <https://digitised-collections.unimelb.edu.au/bitstream/handle/11343/115489/scpp-01115-vic-1988.pdf?sequence=1>

 - In small groups, break down the document so that each person reads a section of it, taking notes to share with the rest of your group
 - Share information pertaining to the VCE in 1989.



Activity 1.14 – Educational experience

In 2009 an Essential Kids (a blog website for mothers) member asked the forum to recount their experiences of doing the VCE.

1. Visit the Essential Kids website and scan through the comments to add to your understanding of the VCE during the 1980s and 1990s.

 http://www.essentialkids.com.au/forums/index.php?/topic/678499-spin-off-when-did-you-finish-year-12-and-what-was-your-final-mark/page__st__50

Take notes on attitudes that the commenters had towards their studies.

2. Discuss some of the responses to the VCE with your group, what are the similarities and differences to young people today?

3. Fill in the Plus, Minus and Interesting chart for these sources (see below)
4. Discuss your findings with your class
 - Identify and explain why there are similarities and differences between the students from 1980 until today. Do you think the VCE has become more stressful? Why?

VCE/HSC Today	Plus +	Minus -	Interesting?
My Year 12 Life, ABC, 2017 Episode:			
My Year 12 Life, ABC, 2017 Episode:			
Studying for the VCE 1989, What you need to know			
Essential Kids blog comments			

Childhood and youth

In the sociology of youth much attention has been given to the blurry and seemingly shifting boundary between youth and adulthood. Youth is most often socially defined as a period between childhood and adulthood. So what is happening at the other end of this transition, the boundary between youth and childhood? The sociology of childhood has investigated the blurring of boundaries here as well.

Tweens

In popular culture, the concept of ‘tween’ has developed as a label for changing patterns of childhood, and some people’s fears that children are growing up too fast. Tween is used to capture the experiences that now characterise the later or middle part of childhood, usually between age 8 and 13. The term came into widespread use in Australia in the first decade of this century and has come to symbolise the step between childhood and youth.



Tween dabbing

In part, the label tween emerged through marketers wanting to sell products specifically aimed at this group of pre-teens, notably directing marketing towards girls more than boys. This group was seen as a market of consumers that had not yet been fully developed. In particular, clothing trends, such as 'bralets' for girls mimicking bra's worn by women and boxer briefs for boys mimicking underwear commonly worn by men, were developed and aimed at this age group. This sparked controversy about children dressing in an inappropriately sexualised way for their age. It also captures the anxiety among some that ever-younger people are accessing the web or being given mobile phones, possibly accessing and sharing inappropriate content, facing online bullying or the risk posed by adult sexual predators online.

A sociologist's job is to assess these claims and sort fact from fiction.

Tweens do face dangers, but they are also on many measures the safest cohort of children ever. People are taking longer to achieve certain markers of adulthood. While it's a very serious matter, online sexual predators pretending to be children are very rare and almost non-existent in games and sites aimed specifically at tweens, due to inbuilt protections. On the other hand, bullying among tweens facilitated by being online is a new issue.



Activity 1.15 - Research labels

Research to find out information about the following labels:

- Tweens
- Kidults
- Hipsters
- Bogans.

Outline your reasons for why you think society invents these labels?



Activity 1.16 - Discussion point

Are the labels, such as 'tween' or 'kidult' that society creates to describe people harmful or helpful? Identify the similarities and differences between tweens and teens, and write down the responses your class discusses.

Survey research project

The sociology of children investigates how social structures shape childrens' lives, and many in this field study the lives of 8 to 13-year-olds (tweens). However, compared to studies of youth, there have been few studies published on the experience of being this age from the point of view of the tweens themselves. Instead, the information that is available is usually from a parent's point of view on how to manage tween behaviour and how to protect them from new dangers. So, what is truth and what is fiction? You can add to the knowledge of this under-researched group by conducting a survey.

Create an anonymous survey

1. If you attend a K-12 school or a 7-12 high school, you may consider creating an anonymous survey following the TASA guidelines to investigate the experience of being a tween at your school.

2. The quantitative and qualitative data gained from this activity can be used to write a short report on the experience of being a tween in your geographic area.
3. You may choose to split your results to examine:
 - the understanding of being a tween by comparing experiences across gender; or
 - the results from tweens who have access to mobile phones compared to those who don't have access to mobile phones.

Work out what information you would like to find out and construct your survey based on what questions you would need to find out the relevant data.

This activity is best done as an entire class working together to create the survey, so that everyone will have access to the same data sets.

Work together to create a consent form

You will need to create a consent form for parents and participants to sign; done as a group activity and shared by the entire class.

The teacher is the best person to write up the final copy of the consent form and sign it, and include contact information for parents who wish to ask for more information.

- The consent form should explain what the data will be used for
- How the data will be stored and destroyed after it is no longer needed.
- How participants' information will be kept anonymous and confidential on the survey (it's also a good idea to include a copy of the survey questions to give parents and guardians as well as the permission form).
- The participants also need to know that they can opt out of the survey at any time and do not have to complete the survey at all.
- Lastly, your participant needs to be informed of the results of your survey. So you should have a date that you expect to run the survey and a date that you expect to have a report written on the findings of the survey to submit to parents and your teacher.

You will need to think about how you will administer your survey and whose permission will be required if you need to interrupt class time to run the survey.

You might need permission from teachers and coordinators to run the survey across an entire year level. This means you should know how long the survey will take to complete, so teachers can prepare their classes.

Free programs such as Survey Monkey will allow you to run the survey digitally by emailing participants a link to access the questions. This is particularly useful if your school has an internal email server, as it makes collecting and reading data easy, there is no interruption to class time and parents can read the questions.



<https://www.surveymonkey.com/>

Coming up with the questions

You will need to think of questions to ask children between the ages of 8 and 14 about their experiences of feeling not quite a child and not quite a teenager. This information should be useful for you to explore the category of being a tween.

Creating questions can be done as a class discussion so that everyone can use them for their research. It is a challenge to write good survey questions.

- Ask whether the survey is well designed to give you the information you need to answer your research question.
- Are you making any assumptions you shouldn't (like forgetting an obvious possible answer)?
- Could participants give more than one correct answer to any question?
- Have you given a response box that covers all participants?

Examples of questions you can include:

- What is your age and gender?
- Do you think you are still a kid? Do you identify as a tween?
 - When do you think you stop being a kid? (leave a comment)
 - Have you ever been called a teenager? (yes/no)
 - Have you ever been called a tween? (yes/no)
 - Would you label yourself as a teenager or a tween or neither? (tick a box)
- Have you asked your parents/guardians for a mobile phone?
 - If yes, did you or did you not get the phone when you asked? (yes/no)
 - Can you remember the reason for why you were allowed or not allowed to get a phone? (leave a comment)
 - Do you have a phone now? (yes/no)
- Do you use social media? (yes/no)
 - If no, leave a comment explaining why you don't use social media
 - If yes, what social media do you use (tick all that apply)

<input type="checkbox"/> Facebook	<input type="checkbox"/> Twitter
<input type="checkbox"/> Snapchat	<input type="checkbox"/> Instagram
<input type="checkbox"/> Tumblr	<input type="checkbox"/> Pinterest
<input type="checkbox"/> Other, please specify	
- What do you use social media for? (leave a comment)
- Do your parents monitor or worry about your use of social media?
- Which social media platform is your favourite to use and why? (leave a comment)
- Does having a phone and using social media make you identify as a teenager more?

Categorising young people

Humans form groups. We are social animals; the importance and extent of our social connections are part of what makes humans who they are. We are part of families, clubs, teams, and may even feel we belong to certain places and nations. Yet sociologists also put us in groups that are not so obviously real. Sociologists make categorisations that classify people by common traits, characteristics, values and experiences that are relevant to the research question they want to explore, for example sharing a **socio-economic status**. Sociologists are not the only ones to do this. Historians, politicians, journalists, in fact anyone who wants to discuss factors that create social patterns, must make these types of categorisations.

The label for a particular social category is usually well known and understood by society to mean which specific set of people is being discussed. For instance, the label 'baby boomer' refers to a group of individuals in Australia who were born in a set period between the 1950s and 1960s. It is a label that is used in many parts of the world, interestingly even in nations that did not have a boom in the number of babies born.

It can seem easy to label ourselves and others as part of certain categories and it helps us make sense of the world. However, it is vital to avoid **stereotypes**. A stereotype takes a group that may share certain characteristics and then forgets

Socio-economic status.

Describes an individual's or family's economic and social position in relation to others, based on income, education and occupation.

Stereotypes. The concept of holding a broad but fixed and oversimplified image or idea of a particular group of people.

all the ways they are different, imagining they all act and behave in the same manner regardless of personal differences. Stereotypes are often widely circulating in society, they are a widely known association of categories of people with positive or negative connotations but are rarely based on strong evidence and are always oversimplified.



Stereotypes - positive or negative?

A stereotype forms the basis of an oversimplified, exaggerated or distorted generalisation about an entire group of people, usually based on culture, ethnicity or race. Stereotypes can be used to prejudice or justify discrimination. However, when a stereotype is acknowledged or owned by a group of people it can be seen as a positive reference to culture or ethnicity.



Activity 1.17 - Plus, minus and interesting

- Use the plus, minus and interesting chart below to analyse some of the positive and negative stereotypes that exist within each of these labels. It is easier to examine these broad social categories by examining your experiences with these labels in the following list.
 - Your age
 - Your sex or gender (gender is the socially constructed roles and attributes considered appropriate for the different sexes in a society)
 - Your sexual orientation
 - Your ethnic or cultural heritage
 - Your geographic region (urban, suburban, rural)
 - Socio-economic status (how much money and resources you have – sociologists often call this your ‘class’)
 - Use your sociological imagination to understand the experiences of disabled people if you are able bodied.
 - If you work, your occupation. Think about some of the labels that you have heard associated with this type of work.
- In small groups, or if the class is comfortable sharing their findings, discuss what truths or myths were exposed by examining the labelling or stereotyping of social groups?
- Write your discussion notes in the interesting column.



Social group	Plus +	Minus -	Interesting?
Age			
Gender			
Sexual orientation			
Ethnicity or cultural heritage			
Geographic region			

Social group	Plus +	Minus -	Interesting?
Economic background			
Disability			
Occupation			

Youth labels and stereotypes

Young people often feel a sense of belonging to smaller groups among their peers, that is being part of a **youth subculture** (a smaller grouping within larger categories – we’ll think more about subcultures later in the chapter). Youth subcultures tend to be based around a type of youth fashion or musical style or a youth-focused activity (such as emos, metal-heads, skateboarders). Sociologists who study youth are very interested in these groups.

Youth subcultures.

Describes youth-based groups that have distinct styles, behaviours and interests.

Yet, broader society often holds negative stereotypes about youth in general, particular age brackets within this category (think of the label ‘kidult’ for older youth who are seen as refusing to ‘grow up’; or about tweens, who are kids ‘growing up too fast’), and about particular subcultures. Think of what you or people you know think about ‘hipsters’, or ‘bogans’.

 You can read how the Australian sociologist, Steven Threadgold, talks about these categories and how they overlap with stereotypes about ‘class’ here: <https://tasayouth.wordpress.com/2014/10/21/hipsters-bogans-and-contemporary-class-anxieties/>



Punk band Standard Union

Labels that describe a group of people based on their age are **social constructions**. Biological aging makes a difference, but how youth is understood is determined by the culture, social structure and social change (including how people respond creatively to create new cultural forms given the opportunities this structure provides).

We learnt above that ‘youth’ as we understand it today did not always exist. New categories for labelling young people’s experiences have emerged more recently, in part in response to social change, such as ‘tween’ (discussed above) or ‘kidult’.

Social construction.

When something is socially constructed, it is a phenomenon that is constructed (or invented) by members of a particular culture or society. These constructions exist because people agree to follow certain conventions and to behave in certain ways.



What is a kidult?

Kidult is a term aimed at people in their twenties who seem to not want to grow up and become adults. The term first arose in 2005 and has grown in popularity. It tends to be used as a derogative term to discuss the length of time that young adults live in the family home as compared to previous generations. Australian newspapers might say that being a kidult is also associated with:

- a lack of saving money or planning for the future;
- living at home beyond a socially acceptable age;
- maintaining childhood passions such as playing computer games;
- relying heavily on parents to wash clothes and prepare meals; and
- rejecting markers of adulthood such as marriage and starting a family in favour of travelling and life experiences.

How sociologists use labels

These labels were not developed by sociologists. Sociologists use labels to define the social factors they are researching but others also develop labels about society. Sociological debates are more productive when terms are clearly defined, so the parties involved in the discussion understand which meaning is being used in any particular context. However, the factors that sociologists study are complex and difficult to define, so you will find them using different definitions in their work (they should be clear on their definitions however).

Another challenge for sociologists is that everyone uses labels for social groups, it is part of belonging to a society. These everyday labels and marketing terms are used to group young people. One of the tasks for sociologists is to understand why these popular labels emerge and what is truth or a stereotype in the claims attached to them. Do the sociological ideas about an extended transition to adulthood introduced above give a different, less judgmental, way to understand ‘kidult’?



Activity 1.18 - Class discussion

Watch ‘Australia’s Kidult Phenomenon’ on the McCrindle blog, (Mark McCrindle, Social Demographer, 2013).

<http://mccrindle.com.au/the-mccrindle-blog/australias-kidult-phenomenon>

Using the sociological imagination, evaluate the interview embedded in the blog and discuss your answers to these questions with your class:

- **Historical:** How have past experiences by parents born in the 1950s influenced young adults in the present? How has a person's family background influenced beliefs, values and life choices of the young adult today?
- **Cultural:** How have Australian culture, religion or traditions influenced a young adult's beliefs, values, attitudes and life choices?
- **Structural:** How have institutions – such as government, the law, health, media and education – influenced the attitudes, values and life choices of a young adult today? Do these institutions promote positive or negative stereotypes.
- **Critical:** Evaluate Mark McCrindle's interview where he explains why young adults today are the way they are? Describe some of the social phenomena that have influenced a young adult's values, beliefs and choices today. Is characterising young adults today as kidsults a good way to go?



Change over time - youth and the sociology of generations

Throughout this chapter we have thought about some of the ways your life today is not the same as your parents' lives were when they were the same age. The experience of youth changes over time. Understanding 'how' it changes is one of the major tasks sociologists who study youth set for themselves. We saw above that the sociological approach to youth distinguished itself from a psychological approach, in part through its focus on how the experience of youth can change. One of the many ways sociologists talk about this is through the concept of generations.

The sociology of generations emerged in earnest at the end of The Great War (it wasn't called the First World War for a while yet – can you work out why?). The nations of Europe had fought a bloody trench war for five years (1914-1918), one of the deadliest in history. There were over 18 million military and civilian deaths, and slightly more than this again were wounded. Most of the military dead were young, quite a few younger than your average Year 11 student! The minimum age for enlistment in Australia was 18, but there were many ways to sneak around the regulations and enlist in the army. The youngest Australian soldier known to have died in the Great War was only 14 years old.

Sociologists writing after the end of hostilities argued that the experience of war had fundamentally changed the age cohorts who were directly part of the fighting. The war left a 'lost generation' to deal with the trauma, who could not go back to living life just as their parents had.



Karl Mannheim (1893-1947)

The most influential of the early theorisations of generations came from the Hungarian born sociologist, Karl Mannheim. After the war, he relocated to Germany, where he developed his sociology of generations, before having to flee Germany for England as the Nazis came to power. He was from a Jewish family. Mannheim aimed to understand how different groups of German youth adopted and contested the ideas inherited from their parents' generation. He wanted to understand how these groups could create new values and new political movements.

Most sociological approaches to generations used today draw on the early work of Mannheim. His work has several elements, which should remind you of the sociological imagination (Mannheim was one of Charles Wright Mills' major influences). Firstly, a generation is more than a group of people born around the same time; they must share, at least to a significant degree, experiences and challenges that mean that the ways of life pursued by the previous generation in the same culture are not valued to the same extent, or are no longer realistic. The changes will demand



novel ways of acting and expressing yourself, potentially providing the catalyst for new social and political movements.

Mannheim was clear that he did not think that all members of a generation share the same beliefs or values, that is they can have 'polar' opposite responses to a shared generational location, but they will be focused on the same set of problems. For example, young people today may respond to the rapid increase in house prices by deciding that housing is the most important thing to them, and do all they can to save a deposit (these days often with help from their parents if they have enough money), or alternatively they can decide to give up on buying a house and try to reconceptualise renting as meaning increased freedom. Mannheim labelled these different groups within a generation as **generational units**.

Like many of the terms sociologists use, they are also used by others and this can cause confusion. Generations can refer to people born at the same time, or a particular age-group, or even the succession of parents by their children (three generations of the one family). Given these diverse meanings, it is important to ask how someone is defining the term. In most, but not all cases, sociologists will be talking about people born at around the same time, during which there were significant changes in what it meant to be young, changes that have impacts beyond youth into adulthood. Sociologists are interested in social generations, not biological generations. Even sociologists will put the emphasis on different factors as more important for the emergence of a generation, such as demographic shifts (a big increase in the number of births), changes in structure, culture or the rise of new political movements. Often some combination of these will be used to argue that a new generation has emerged.

Generational units. Small, unified and self-aware social groups.

Sociologists argue that a sociological account of generations will specify how the social conditions for youth have changed (history, structure) and how these will have effects that last beyond youth. It will also identify the multiple ways that young people respond to these changes (culture and agency); and show how gender, socio-economic status, location and other factors lead people within a generation to have different experiences. Like so many of the concepts discussed in this chapter, many non-sociologists also use generational labels, and they can be used as bad stereotypes.

The generations in Australia

Australian definitions of generations

Different countries might have different names for a generation, and within a country people often argue for different names or starting dates. However, this list of living generations in Australia is largely accepted.

- The Builders (1925–1945)
- The Baby Boomers (1946–1964)
- Generation X (1965–1979)
- Gen Y, also known as the Millennials (1980s–1994)
- Gen Z, also known as iGen (1995–2009)
- Generation Alpha (2010–)

Source: Generations Defined, Excerpt from The ABC of XYZ, McCrindle, Mark, 2014, <http://mccrindle.com.au/Generation-X-Y-Z>

The Builders

The Builders are the current older Australians, with the oldest aged over 90. Some of this generation would have fought in World War II and experienced the Great Depression when they were very young. While they grew up in a “white Australia”, they were part of the shift in attitude toward social expectation and acceptance of others. They built much of the existing infrastructure within Australia, greatly extending the road and rail networks started by the generations before them.

The Baby Boomers

The Baby Boomers would describe themselves as middle aged, as they are in their early fifties heading into their early seventies. Until recently, they were the largest generation of children born in Australia and they were born into post-war, comfortable and economically stable Australia (hence the name Baby Boomers). Some were part of the peace and free love movement of the 1960s and 1970s, some protested to end conscription in The Vietnam War (and some fought in the war), and some fought for new freedoms for women. They were also the first group of teenagers who embraced consumerism. Remember that this generation was key to the emergence of youth as the category as we think of it today. They grew up in a time when they were increasingly marketed to and defined as their own categorical group between children and adults. Boomers grew up in a time when high levels of immigration encouraged gradual, sweeping, cultural changes to Australia, and they are more educated than their parents.

Generation X

This generation predominantly had Baby Boomer parents and grew up in 1970s and 1980s Australia; a time where pride in being Australian was reaching its height. Australia was producing more of its own television shows, and music from Australia was becoming increasingly popular around the world. Gen X grew up in similar cultural circumstances to their parents, however they are often labelled as ‘slackers’ and regarded as overly pessimistic. In part this is because they had a difficult transition to work compared to the Boomers, finishing school or in their first years in the labour market during the last recession in Australia, in the early 1990s. They are also known as the ignored generation, as Australian government policy largely overlooks them. Much of the information communications technology (ICT) we use today, such as Wi-Fi, solar technology, wind farms and electronic cars were created by Generation X.

Generation Y

Generation Y (also known as the Millennials), are the young adults in their twenties and thirties today. They are increasingly frustrated at their lack of opportunity within Australia and most of the headlines concerning problems affecting youth and young adults are centred on their experiences. This was the first generation of Australians to be raised with widespread home computer use, mobile technology use, and they were most likely to have used computers during their formal education. They have more formal education than the generations before as they were encouraged to complete formal study at university as a way of bettering their futures.

However, despite never having lived through a recession, many have had prolonged transitions into full-time employment. Combined with the skyrocketing cost of living in Australia, this generation find themselves increasingly locked out of the property market, and relatedly they are living in their parents’ home for far longer on average

than the generations before, earning them derogatory nicknames such as KIPPERS (Kids In Parents' Pockets Eroding Retirement Savings). They are stereotyped as overly entitled, lacking in direction, self-obsessed, spending all their money on smashed avocado on toast and not wanting to work their way up to a rewarding career. However, Millennials are also the current cultural innovators in music and they are creating the app technology used in mobile communications.



Activity 1.19 - Comparing the generations

The Australian-based Life Patterns study has compared the youth transitions of two cohorts of young people born 15 years apart. The two cohorts of participants are part of Generation X and Generation Y. Read the report from the study here:



http://education.unimelb.edu.au/__data/assets/pdf_file/0019/2227600/Life-Patterns-Comparing-the-Generations.pdf

1. What are the similarities between the two generational groups?
2. What are the differences?
3. What methods do the researchers use? Are they qualitative or quantitative or both?
4. What is longitudinal research, and why is it valuable?
5. Does the Generation X generation live up to the stereotype of being overly entitled?

Generation Z (or iGen)

For most of you reading this book, this is your generation! Gen Z were born into a time of low fertility rates in Australia, so low was the birth rate that subsequent governments introduced the Baby Bonus scheme to entice parents to give birth to more children through a cash incentive. In some Australian demographic circles these children are known as the Baby Bonus or the Digital Native generation.

This generation has grown up with mobile communications technology as part of the norm, which has shaped their adolescence in ways that other generations did not experience. This generation are more likely to communicate online than through telephone conversation, are more likely to have had their first date organised through an app, digital chat program or website and were less likely to be able to explore outside as their parents had been – in part due to cultural changes which made their parents more protective of their children. They are likely to surpass Generation Y as the most educated generation Australia has seen, with more of this generation finishing high school, university degrees and training programs.

However, like Gen Y before you, your generation may find the transition to good jobs slow and find it hard to achieve the stability at work and in the housing market that recent generations did. Gen Z will likely reshape the culture in unexpected ways. It will be up to you. We look forward to seeing what your generation comes up with.

Generation Alpha

The generation following yours (if you're in your teens) have been given the name Generation Alpha (the first letter of the Greek alphabet, as your generation took the last letter of the English alphabet). This generation are the pre-schoolers and primary school children of today and, as such, not much is known about how this generation will evolve. Yet technology will likely be key to their future. Even as toddlers, they often know how portable digital tablets and mobile phones work. They will grow up

as Australia moves to the ‘internet of things’, with more and more objects in our lives connected to the web. Young people in some places are taking longer to get their driver’s licence. For this generation, their cars might drive themselves! They will very likely grow up to be as educated as their parents (Gen X and Xennials), and even more reliant on technology for communication.



Activity 1.20 - Impacts of labelling the generations

These are not the only generational labels. Some argue for other categorisations, or transition generations between these major groupings. For example, some include a generation called ‘Generation Jones’ between the Boomers and Gen X, and ‘Xennials’ has been recently proposed as a transition generation between Gen X and Gen Y (or the Millennials).

Generations can be very useful for understanding how social change impacts on young people, and how young people can be part of creating social change. But generational labels can be used too as bad stereotypes.

Read this article about the Xennials, paying attention to the author’s arguments about when generational accounts are useful and when they are not:

 <https://theconversation.com/from-boomers-to-xennials-we-love-talking-about-our-generations-but-must-recognise-their-limits-80679> (*The Conversation*, 2017, From Boomers to Xennials we love talking about our generations but must recognise their limits).

Then, discuss the following:

1. What does the author mean by having an “analogue childhood but a digital young adulthood”?
2. How do the terms ‘analogue’ and ‘digital’ apply to other generations as a way of describing the experience of growing up?
3. Do these two terms offer some help in distinguishing differences between older and newer generations?
4. List the reasons how the Xennials came to be identified as their own generation.
5. Explain what Australian sociologist, Dan Woodman, is suggesting about the divisions and labels used to describe generations. Why does he say we should be critical of some uses of generational labels?
6. Discuss each of the different methods to describe how generations are evaluated. Describe what the author says makes for a good generational account.
7. Evaluate the reasons for why the Xennials have yet to be accepted as a formal generation. Discuss what information would be needed to confidently say this group should be distinguished as separate from Generation X and Generation Y.



Activity 1.21 - Research project

Generational PowerPoint or poster activity

Pick one of the generations listed above to study in more detail, by focusing on the experience of being young during that generational period. Create a poster or a PowerPoint report for your class.

1. Provide a brief overview of the generation.
2. What music shaped the youth of this generation?
3. What subcultures are identified as belonging to this generation?

4. Who were the Prime Ministers and political parties in power during this time, and were there any significant policy changes made that affected this generation?
5. What was the clothing style most adopted by this generation?
6. What was the average age of marriage for men and women in this generation?
7. What was the average age of women giving birth in this generation?
 - Discuss how age of marriage and birth determined what likely age this generation left home.
8. What may have been the fears of this generation during their teenage years?
 - Social
 - Health
 - Religious
 - Environmental
 - Political
 - Academic.
9. What social pressures or challenges did this generation have to overcome while moving through adolescence and youth into young adulthood?
10. How were experiences different for different generational 'units'?
 - Did gender, being rich or poor, or immigrating from another country make a difference to the experiences of the people within this generation?
11. What influence did this generation have on Australian society when they were young?
 - If you are making a PowerPoint project, pick a song that you think captures the mood of this generation and explain its significance.
 - If you are creating a poster, find a symbol, logo, brand or other image that sums up this generation and explain its significance.



Extension activity: Film review available as an online resource

Differences and inequalities

As you have already seen, the experience of youth varies greatly in Australia. The Australian Bureau of Statistics (ABS), and many sociologists, try to determine how these differences affect the social, economic and academic opportunities of young people today. This section examines in more detail these differences and how they link to inequalities.

Technology and social change

Technology is often highlighted as one of the major drivers of change in the experience of being young. Teenagers growing up in urban areas have more access to public transport services, different educational facilities, entertainment and amusement options and more choices to buy a variety of food, clothing and accessories. Those growing up in urban areas are likely to be part of a more cosmopolitan society that is multicultural and accepting of difference. Youth who live in cities are also likely to have less access to green spaces or a sense of freedom away from adults and rely on their technology to speak to their friends on a regular basis.

The Longitudinal Study of Australian Children

In The Longitudinal Study of Australian Children's annual statistical report 2015, a sample of children, adolescents and youths in Melbourne, Victoria, were questioned on their screen time and computer usage. It was observed that there was a significant increase in screen time as adolescents moved into their early teenage years, particularly for boys. The study found that more metropolitan teenagers were living increasingly sedentary lifestyles in front of their screens. On average 64 per cent of

metropolitan adolescents aged 12 to 13 in both Melbourne and Sydney spent more than two hours each weekday (and 77 per cent on weekends) in front of a screen (including watching movies, free-to-air or paid television services), separate from their homework studies.

While teenage boys spent more screen time in total playing electronic games, teenage girls spent more time watching television. Both groups of adolescents spent the same amount of time (just over an hour) each day browsing the internet during weekends. This group of metropolitan teenagers were more likely to be sedentary than those who participated in a physical activity, such as belonging to a sporting, dance or drama club. One implication of the Longitudinal Study is that more screen time left teenagers feeling unfit and led to increased childhood obesity, compared to teenagers who were involved in physical activities as part of a club or group.

The study implied that increased screen time amongst metropolitan teenagers was due to fears that urban areas are not safe places for young people to congregate, and fears for teenagers' safety in busy urban environments (even though this generation is the safest physically of any generation). The study also drew a **correlation** between time spent in front of a screen and decreasing mental health wellbeing.

Source: <http://www.growingupinaustralia.gov.au/pubs/asr/2015/asr2015e.html#e5-5>



Activity 1.22 - Class discussion on screen time

- Discuss with your class what you think are important reasons for teenagers to use ICT and mobile technology. Reasons could be:
 - Learning and academic requirements
 - Entertainment
 - Keeping in touch with friends and family
 - For health and wellbeing.
- Evaluate your own screen time and create a class chart to assess the average hours spent during weekdays and weekends using ICT, mobile technology and television. Answer these questions individually about your screen habits for entertainment.
 - How many hours of screen time do you use each weekday?
 - Television (including DVDs, free-to-air and paid broadcasting services)
 - Internet browsing (viewing content)
 - Internet communication (chat programs)
 - Mobile phone usage (including apps, chat programs)
 - Gaming (PC and console).
 - How many hours of screen time do you use each weekend?
 - Television (including DVDs, free-to-air and paid broadcasting services)
 - Internet browsing (viewing content)
 - Internet communication (chat programs)
 - Mobile phone usage (including apps, chat programs)
 - Gaming (PC and console).
- Now evaluate how many hours you use ICT and mobile technology to complete homework or academic activities.
 - How many hours of screen time do you use each weekday?
 - Television (including DVDs, free-to-air and paid broadcasting services)
 - Internet browsing (viewing content)
 - Internet communication (chat programs)
 - Mobile phone usage (including apps, chat programs)
 - Educational gaming (e.g. Mathletes).
 - How many hours of screen time do you use each weekend?
 - Television (including DVDs, free-to-air and paid broadcasting services)

Correlation. A relationship between two or more factors that can change independently.

- Internet browsing (viewing content)
 - Internet communication (chat programs)
 - Mobile phone usage (including apps, chat programs)
 - Educational gaming (e.g. Mathletes).
4. Using the data collected from the class, discuss the effects technology has on teenagers today compared with the availability of technology for teenagers in other generations.
- Identify the technology you use daily
 - Identify what technology you think your parents might have used daily when they were teenagers
 - Outline the differences in technology usage between your generation and your parent's generation.
5. Read the article 'Has the smartphone destroyed a generation?' (*The Atlantic*, 2017).
-  <https://www.theatlantic.com/magazine/archive/2017/09/has-the-smartphone-destroyed-a-generation/534198/>
- Look over your list of differences about usage between different generations. What can you add or change to your understanding of how technology has changed teenagers based on your reading of *The Atlantic* article?
 - Does constant connectivity to mobile phones, the internet and computers lead to more bullying and harassment?
 - Read 'FOMO – Heavy social media use leading depression among teens' (SBS 2015) to quantify your answer:
-  <http://www.sbs.com.au/news/article/2015/11/08/fomo-heavy-social-media-use-leading-depression-among-teens>
- Do you agree with the findings in the SBS article, or do you think it is a case of new technology, new social fear?
 - What technologies were feared during your parent's teenage years?
 - Discuss your findings with your class.

Geographical location

The ABS tries to measure what effect geographical location has on a young person's academic, social and economic options and whether these institutions influence a young person to stay or leave their area in search of better opportunities.

ABS Definitions

- Major Urban** Major Urban represents a combination of all Urban Centres with a population of 100,000 or more.
- Other Urban** Other Urban represents a combination of all Urban Centres with a population between 1,000 and 99,999.
- Rural Balance** Rural Balance represents the remainder of state/territory.

Source: <http://www.abs.gov.au/websitedbs/D3310114.nsf/home/Frequently+Asked+Questions#Anchor7>

The ABS collects data on different schooling and employment outcomes for young people in these different locations. From a sociologist's perspective, the social experience of growing up in a rural town compared to a city is also measurable, either through qualitative or quantitative methods. For example, a sociologist might ask how are the leisure activities available to young people different in different parts of a city, or in different parts of Australia and whether young people want access to other types of leisure.



Activity 1.23 – Community provides for youth

Read 'The secret to successful community infrastructure for teenagers' (Domain, *The Age*, 2016):

 <https://www.domain.com.au/news/the-secret-to-successful-community-infrastructure-for-teenagers-20160120-gm8efm/>

1. Discuss which institutions find it important to create outdoor spaces for urban young people, explain your findings with evidence from the report.
2. Explain the importance of creating metropolitan regions that consider not only the needs of children but also youth.
3. Use your sociological imagination to explore answers from other perspectives:
 - **Historical:** Why were youth-specific outdoor areas not considered or not considered as much as in the past?
 - **Cultural:** How has a culture of technology affected the entertainment and amusement choices of young people compared to previous generations?
 - **Structural:** Why do local councils think sporting clubs, parks and fields are considered not enough for today's youth?
 - **Critical:** Why are things as they are? What has influenced society's values, beliefs and choices toward adolescents and youth to change over time?
4. Outline what other needs teenagers require to encourage them into urban outdoor spaces.
 - Are these needs met by current urban outdoor spaces? Discuss.
 - Discuss if the article actually has unlocked the 'secret' to creating outdoor spaces for teenagers.
 - How do community-run spaces designed for teenagers help promote good mental health wellbeing?

Sociologists note that youth growing up in a rural setting are more likely to get a driver's licence as soon as they are able to because of the lack of transport and the distance likely needed to travel to work and visit their friends. Rural teenagers are more limited in their access and choice of formal means of entertainment and amusement and may not be able to express their differences to their peers as readily or as easily because of the lack of diversity within their town. While they use ICT as much as urban teenagers to stay in contact with their friends, they are more likely to meet up in person and have a greater sense of personal freedom. In previous demographic studies, adolescents and youth growing up in regional and rural country towns in Australia cite a lack of acceptance and difference, a culture of intolerance and bullying, particularly toward LGBTIQ+ youth.

Long-term studies conducted by Kids Helpline in Australia identify issues that rural young people face that metropolitan teenagers do not have to deal with. Kids Helpline cites the main factor of risk to the mental health wellbeing of teenagers living in rural or remote locations in Australia is their lack of options within a small



Newport Skate Park; photo: Brooklyn3012

town for academic, economic and entertainment purposes. Another equally important fact is the distance between themselves and friends, or themselves and community hubs, which leads to isolation and loneliness, particularly for teenagers who feel that they do not fit within their community. Rural teenagers also face the threat of bushfire every summer, which is an issue unique to adolescents and teenagers in rural locations around Australia. From 2002 until 2016, Kids Helpline identified that issues of isolation, loneliness, non-acceptance of identity and unemployment had increased steadily each year.

The ABS also cites the difficulty for young people to access educational services, low attendance levels at school and a lack of involvement by young people in their community as other factors that contribute to some of the negative issues faced by adolescents and youth in rural Australia. However, growing up in rural Australia offers a sense of personal freedom that urban youth are not often likely to experience.



Activity 1.24 - Impacts for regional and rural youth

Visit the Heywire Storytelling Competition for Rural and Regional Young Australians (ABC 2017):

 <http://www.abc.net.au/heywire/winners/>

There are several stories from teenagers all around Australia discussing their life in rural and regional areas. Choose one of the stories to study in more detail.

1. Listen to the audio file and read the story from the young Australian you have chosen to study.
2. Provide a brief overview of the young person: which town are they from and what is their story?
3. Explain what struggle or issue this young person has faced.
4. Discuss how living in regional or rural Australia made the issue more or less difficult to cope with compared to how young Australians may have coped living in metropolitan urban areas.
5. Discuss your findings with the class in a group discussion:
 - List the themes and issues raised by young rural and regional Australians.
 - Discuss how these issues are being tackled by their local communities.
 - Explore the reasons social and political institutions are interested in ensuring young Australians in regional and rural areas feel safe and welcome in their community.
 - Compare the list of themes and issues identified by rural and regional young Australians to those raised by metropolitan and urban young Australians. Use the table below to explain why similarities and differences occur.
6. Most frequently recorded concerns of 2016 Kids Helpline contacts aged 5 to 25 years in major cities and outer regional/remote areas are given in the table below:

Concerns identified	Major cities (%)	Outer regional/ remote (%)
Mental health concerns	26	26
Family relationship issues	18	20
Emotional wellbeing	17	17
Suicide-related concerns	14	17

Concerns identified	Major cities (%)	Outer regional/ remote (%)
Dating and partner relationships	10	7
Friend/peer relationships	9	9
Self-injury/self-harm concerns	7	9
Child abuse	8	9
Bullying	4	7
Study and education issues	5	3

Source: 2016 Kids Helpline Insights Report – Statistical Overview

You can investigate other ‘Statistical Overview’ annual reports at the following link and search using term ‘remoteness’

 <https://www.yourtown.com.au/insights/annual-overviews>

7. Make a list of what issues youths face with their families during adolescence, when becoming a teenager.
8. Using the list, add to your understanding of each topic by providing an explanation.
 - You can use your own experiences or experiences that you have read about, such as the experience of Holden Caulfield in *The Catcher in the Rye* or the experience of Harry Potter in *Harry Potter and the Philosopher’s Stone*.
 - What other novels have you read that discuss the teenage experience between parents and their children?
 - Explain why it is important that young adults hear narratives about their life experiences.
9. Discuss your responses to this list with your class or in small groups.
 - Identify the issues between parents and their children that seem to become more prevalent for teenagers and young adults.
 - Discuss why these issues become more prevalent as adolescents move through their teenage years to young adulthood.
 - Identify if the issues you or your friends face with your parents are similar to the issues your parents might have faced with their parents.
 - Identify and explain what the differences are.
 - If your grandparents/uncles and aunties are still alive, have a conversation about what your parents were like as teenagers and see if complaints by parents of teenagers has changed over time.
10. Read ‘Don’t believe the hype, teens are drinking less than they used to’ (*The Conversation*, 2017).

 <https://theconversation.com/dont-believe-the-hype-teens-are-drinking-less-than-they-used-to-41884>
11. Discuss the implications of this news report on the changing habits of teenagers over the last three generations.
 - What hopes, dreams and pressures do young people have that are similar or different to those of past generations?

12. Explore the reasons why tobacco, alcohol and drug consumption of today's teenagers is lower than that of past generations.

- What factors does the report suggest contribute to a lower consumption of these substances?
- What factors does the report suggest for lower rates of sexual activity?
 - Discuss your responses with the class.

Compare this news story, 'Victorian schools swept up in drug epidemic as hundreds of children struggle with addiction' (*Herald Sun*, 2017) to the news story above:

 <http://www.heraldsun.com.au/news/law-order/victorian-schools-swept-up-in-drug-epidemic-as-hundreds-of-children-struggle-with-addiction/news-story/2ffcd11a9e81dbc85e1c15a693336bc7>

13. Outline the views of this news report.

14. Look up the meaning of the words 'moral panic' and create your own definition of this concept.

15. Does this news report fit into the definition of a moral panic?

- Can we understand any of the other issues covered in this unit through the lens of moral panic?

16. Have young people across the generations faced moral panics about their behaviour or lifestyle?

- List other new or old teenage moral panics.
- Discuss your reasoning for why society creates moral panics about young people's behaviour.
- Discuss what purpose moral panic news reports serve and explain the effect on different audiences.
 - Teachers, parents and other authority figures
 - Youth and young adults.



Activity 1.25 - Bachelor and spinster (B&S) balls

1. Read 'Winning Heywire 'start of everything' for regional writer, teacher and B&S ball organiser' (ABC 2106).

 <http://www.abc.net.au/news/2016-11-23/winning-heywire-start-of-everything-for-regional-writer-teacher/8051000>

- Outline the meaning of a B&S ball.
- Explain the significance behind Tiffany Davey's plan to bring back the Yaracka B&S ball.
- Discuss the reasons why these events exist for young adults living in rural and remote regions of Australia but not for metropolitan and urban young adults.
- Explore the significance of the ball's tickets being sold to many adults over 40.
- Discuss the implications of being able to have a relationship for young adults who choose to remain in their rural or regional communities.
- B&S balls are part of a youth subculture that only some teenagers will get to experience based on their geographical location, taste in music and social environment. Explain why youth subcultures are important to youth and young adults.

2. Read '25 things you need to know about Australia's B&S Balls' (*The Daily Advertiser*, 2014) for a clear summary of B&S balls in Victoria.

 <http://www.dailyadvertiser.com.au/story/2707376/25-things-you-need-to-know-about-australias-bs-balls/>

Or watch (optional) 'Outback Aussie Love Hunt. A documentary into the Elmore B&S ball' (VICE, 2013).

 <https://www.youtube.com/watch?v=UUg-8NWRk98>
Warning: nudity, profanity, sexism, risk-taking behaviour.

- After reading the article or watching the documentary, discuss how B&S balls in Australia are promoting a culture of risk-taking, sexism and alcoholism among youth and young adults in rural and regional Australia.
- How do we reconcile this argument for a culture of risk-taking with the evidence in the article in question 10 in Activity 1.24, which showed that young people are taking fewer risks?
- Explain what positive and negative effects B&S balls have on both young people who attend them and their broader social context.
- Discuss if the B&S balls are any different to metropolitan and urban events held in cities or urban centres in Australia, such as The Big Day Out or festivals that attract metropolitan youth to urbanised regional areas or bush venues for entertainment such as Splendour in the Grass and The Falls Music & Arts Festival, Rainbow Serpent Festival, Strawberry Fields and Earthcore.
- Explore the reasons why music and social events such as those listed are an important and popular part of today's youth culture.
- Research the Sunbury Pop Festival and discuss the similarities and differences between this generation and the Baby Boomer's youth and music culture.

 <https://www.onlymelbourne.com.au/sunbury-music-festival-1972-to-1975#.Wc2AVkojE1I>

3. Earlier in this unit you were first introduced to the concept of a youth subculture. Define a distinct style, language, behaviour and interests that differs in some way from the rest of societal expectation or interest.

Some sociologists have seen youth subcultures offering little moral guidance and encouraging unacceptable behaviour in order to maintain social cohesion and identity within the group – a kind of dysfunctional outcome created by modern social institutions separating teenagers from the world of adults. Other sociologists have, however, pointed out that young people join groups out of self-interest, to create connections with their peers, make friendships and feel a sense of belonging that offers moral, social and ethical support to the young person. As we have seen, social scientists have noticed a steady decline in youth risk-taking behaviours in Australia over the last 10 years, which does not support the more negative portrayal of youth subcultures.



Rainbow Serpent Festival; photo: Asher Floyd



Activity 1.26 - Subculture B&S balls

1. Using the youth subculture of B&S balls outline the following hallmarks of belonging to the B&S Baller subculture:
 - Interests
 - Clothing/attire
 - Language/slang
 - Ideology (political and social)
 - Symbolism (possessions or objects that signify connection to the subculture).
2. Read the article 'Raising Children' (Teenagers and Youth Subcultures, 2017) and watch the video interview on youth subculture within Australia from the perspective of adolescents and their parents.

 <http://raisingchildren.net.au/articles/subcultures.html>

3. Read and take notes from the website about youth subculture:

- Describe what youth subculture is according to the Raising Children Network.
- Outline the positive aspects belonging to a youth subculture provide youth.
- Outline the negative aspects that can affect youth that belong to subcultures.
- Describe the strategies the network encourages parents to take with their teenagers and discuss if this strategy works or does not work.
- After watching the video, what concerns do young people and their parents have about belonging to subcultures?
 - Explain your answers in relation to clothing and electronic fashions, music trends, personal grooming and appearance.
 - What are some of the pressures parents identified that their adolescent children were facing when needing to conform?
 - How does belonging to subcultures lead to positive or negative stereotyping?



Activity 1.27 - Extension activity

Investigate and create a poster or PowerPoint presentation about one of the youth subcultures listed below (or study a youth subculture that you know about that is not on this list).

- Bodgies/Widgies
- Sharpies
- Goths (choose a subcategory if necessary)
- Mods
- Punks/Cyberpunks
- Metalheads (choose a subcategory if necessary)
- Rivetheads
- Surfers
- Skaters
- Ravers
- Cosplayers
- Furrries
- Hippies
- Gamers
- Musos.



Surfers at Main Beach, Queensland; photo: Kgbo

1. On your poster, provide a brief overview of the youth subculture. Use the five dot points from question 3 in the previous activity above to help refine your research and provide enough detail for your poster.
2. Include a picture (photograph or illustration) of the youth subculture on your poster or PowerPoint, identified by date and/or source.
3. Include the lyrics of a song or poem that is considered an 'anthem' by this youth subculture and explain why this particular song or poem held significance.



Camp Cope playing concert at Girls Rock! Melbourne

- You may like to ask your parents if they belonged to any of these subcultures as they might have insider-information not found in online research.



Comparative Analysis activity is available as an online resource.

Gender and sexual identity

In Australia today, more teenagers are comfortable with expressing their identity and sexual orientation in a binary or non-binary way.

Adolescents and youth may describe themselves as male, female, heterosexual, lesbian, gay, bisexual, transgender, intersex, queer or questioning. The term 'cis-gender' or 'cis' is used by academics and activists (and increasingly by young people themselves) to describe people who prescribe to the same sex as they present to the world. By that

we mean, if you're biologically female, you act female and you feel female then you are known as being cis-gender. It is a term used to help explain identity and self from the perspective of a transgender or intersex individual.

In today's society, discussing gender dysphoria among adolescents and teenagers is becoming easier thanks to the support of programs run for parents and students through schools or mental health wellbeing support services, such as:



Minus 18: <https://minus18.org.au/>

Reach Out: <https://au.reachout.com/articles/lgbtqi-support-services>

The Royal Children's Hospital: <http://rchfoundation.com.au/event/rchf-gds>

Safe Schools program run by the federal government to teach inclusion and respect for all differences: <http://www.education.vic.gov.au/about/programs/health/Pages/safe-schools-coalition.aspx?Redirect=1>

Gender dysphoria is the distress an individual may feel when their biological sex and the gender they identify with do not align. Gender is identified as male, female and **intersex**. In the past, parents of intersex children were coerced by medical staff present at the babies' birth to register their child as either male or female and raise the child according to the social norms expected of men and women. However, this strict adherence to only two possible biological genders caused great stress and identity crises for adolescents later in life, who did not identify with the assigned gender decided at their birth. In 2016, the ABS undertook a pilot test to understand how many Australians did not identify as either male or female in a bid to understand the shift in social acceptance of non-binary individuals.

Intersex. A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male.



Read more about this survey at: <http://www.news.com.au/lifestyle/relationships/sex/this-question-about-gender-identity-has-33-possible-answers/news-story/66b72adfb566d29453581cc71279d6b> (News.Com, 2016, This question about gender identity has 33 possible answers.)

However, despite Australian society demonstrating more awareness and acceptance of non-binary genders, and relatedly to varied sexual orientations, there are still challenges faced by LGBTIQ+ youth, which indicates their vulnerable status in society as a minority group. In 2017, an ABS Australian youth survey discovered that transgender youth were at much higher risk than their non-transgender peers of



Rainbow flag

suffering from anxiety, depression, suicidal ideation and suicide. On the other hand, Minus 18 has demonstrated positive mental health and wellbeing outcomes for young people who attend their programs and their Queer Formal, as improving the sense of belonging and acceptance within LGBTQ+ youth.



Activity 1.28 - Sexuality and suicide

(Warning: Discussion of youth suicide)

Read 'Young Trans people at higher risk of suicide report finds' (ABC 2017) and summarise the issues faced by transgender youth in Australia.

 <http://www.abc.net.au/news/2017-09-01/young-trans-people-at-higher-risk-of-suicide-report-finds/8861156>

1. Using the sociological imagination discuss the reasons why transgender youth are much more likely to attempt suicide.
2. Explain how peer pressure and gender stereotypes may encourage young people to feel unable to discuss their identity with others.
3. Watch the mini documentary, 'Growing up Gay in rural Australia' (SBS, 2014) and read about the experience of Ivan.

 <http://www.sbs.com.au/news/thefeed/story/growing-gay-rural-australia>

4. Discuss the challenges that adolescents and youth face in rural Australia if their sexuality or gender is identified as opposing societal norms. Is Ivan's experience still felt by LGBTQ+ youth in rural and regional areas?
 - To answer the second part of this question you will need to research current statistics and personal stories from LGBTQ+ youth.
5. Examine the reasons why some LGBTQ+ youth may find it hard to discuss their identity or sexuality with their parents and family. Explore how ethnicity may contribute to LGBTQ+ youth ignoring their identity.
 - To answer this question, you may need to conduct research into Benjamin Law's (an Australian journalist, author, columnist and screen writer) experience growing up Gay in an Asian family in Brisbane during the 1990s.
6. Visit the Australian Human Rights Commission website (Face the Facts: Gender Equality 2014):

 <https://www.humanrights.gov.au/education/face-facts/face-facts-gender-equality>

- In small groups, using poster paper, divide your paper in half, marking the word masculine and feminine on opposite sides of the paper.
- List as many societal expectations as you can for each gender.
- Now list the stereotypes that are perpetuated by society against each gender.
- Discuss how gender stereotypes place pressure on adolescents and youth to conform to societal expectations.
- Outline your reasoning for where you agree or disagree with gender-based stereotypes.
- Discuss whether or not the societal expectations of gender are realistic?
- Outline your reasoning for where you agree or disagree with gender-based social expectations.
- Explain how gender stereotypes enforce the intolerance of difference.
- Discuss the reasons why society encourages young men and women to break out of gender stereotypes and social expectations based around gender.

Youth homelessness

Accurate figures for youth homelessness in Australia are difficult to measure, owing to the transient nature of homelessness (which can include couch-surfing or temporary boarding). In 2013, the ABS acknowledged that there may be a case of under-representation of youth homelessness in Australia, despite the over-representation of youth in overall homeless figures. Homelessness in youth may occur for many reasons such as financial issues, family economic problems, the breakdown of relationships with family, family violence, drug and alcohol use, being kicked out of home, compounding mental health issues and aging out of the foster care system.



Homeless Teen; photo: Robert Scifo



Activity 1.29 - Class discussion

1. Watch the embedded clips at news.com.au (2017) and read 'Youth homelessness is Australia's national disgrace with 44,000 kids sleeping rough right now', then answer the questions below.
 - <http://www.news.com.au/national/youth-homelessness-is-australias-national-disgrace-with-44000-kids-sleeping-rough-right-now/news-story/fe6bbcfa9dd1be01f221e0c00bfed52e>
 - Identify and outline the risks mental health plays in youth homelessness.
 - What other factors increase the likelihood of youth homelessness in Australia?
 - Discuss the rate of youth homelessness in Australia. With this many young people living on the streets is it fair to say that youth homelessness is a public issue that needs to be tackled by local, state and federal governments rather than individuals and their families?
 - Explain your reasoning as to why youth homelessness should be seen as a public issue or a personal trouble (or both).
 - Explore what responsibility institutions (educational, social/religious, economic, political and legal) have to curb the rise of youth homelessness and find a pathway off the streets for young people.

2. Read 'Family break up raises homelessness risk and critical period is longer for boys', (*The Conversation*, 2017).

 <https://theconversation.com/family-break-up-raises-homelessness-risk-and-critical-period-is-longer-for-boys-78176>

- As a class, identify the key ideas presented in this article.
- Discuss what is suggested by linking housing affordability to youth homelessness.
- Discuss what is being suggested about the importance of family relationships toward the mental health and wellbeing of adolescents and youth.
- Explore the role of parents as caregivers of adolescents and youth, using this article to discuss how parents are defined as ultimately setting the path for their children's success or failure in life.
- Visit the Journey's home link in the article and read the fast facts. Are you inclined to agree with the report's assertions once you are aware of the statistical analysis behind the report? Discuss your reasoning.

Extension: The Oasis

Visit *The Oasis* (2008) and conduct a research report into different experiences of youth homelessness in Australia.

 <https://www.theoasismovie.com.au/>

Cultural and ethnic diversity

Australia is a multicultural nation with over 300 different languages spoken in households across the nation. Belonging to such a diverse culture is another factor in the heterogeneous experience of youth. Australia does not have one homogenous (all the same) culture. Young Australians from migrant backgrounds have had a long history of having to struggle with the challenge of fitting into Australian society as both a young person and part of a minority group. Often they also face pressure to bridge the culture of parents (and their own and their parents' expectations that they maintain that culture) and the culture they are part of at school and with their friends.



Harmony Day; photo: DIAC images

Intriguingly, young people can also harbour stereotypes of different ethnic minorities and toward their own ethnicity. Stereotypes can be part of a light-hearted joke: “I told my Greek grandmother I became a vegetarian when I turned 16 and she told me that it was okay, I could have chicken and she still loved me even though a good Greek girl always ate lamb”. Or stereotypes can perpetuate maliciousness and rumour, “Asian teenagers are always good at maths no matter what. I’ve never met an Asian kid who can’t do maths”. Historically, ethnic young people have faced racism and ostracism by other non-ethnic youth who believed ethnic or migrant teenagers did not fit the normal expected standards of Australian youth. Stereotypes can hurt but laughing at the groups you are part of, or laughing at the more powerful groups in society can also help. Making jokes about groups you belong to is not the same as making jokes about groups that face more **discrimination** than you do. This is why sociologists ask about the **power** relationship between different ethnic groups before using the term racism. For sociologists, racism is supported by structural power.

Discrimination. The act of treating or proposing to treat someone unfavourably due to their difference such as their race, age, sex or sexual orientation.

Power. In the social sciences like sociology, the simplest way to think of power is as the ability to influence or outright control the behaviour of someone or even a group of people.



Activity 1.30 - Ethnicity and youth

Read and annotate Alice Pung’s Chinese–Australian experience of youth in ‘The Secret Life of Them’ (The Monthly, 2013).

 <https://www.themonthly.com.au/issue/2013/february/1363325509/alice-pung/secret-life-them>

1. In small groups, discuss the challenges Alice faced that made her feel different to her peers and her sibling. Write your notes down as you speak about her experiences.
 - Discuss the tone of her reflection, how does she sound when she recalls her youth experiences?
 - Explain what Alice’s hopes, fears and dreams are and if they were important to her and her family.
 - Discuss her family’s reaction to her education.
2. Does her experience of growing up share similarities or differences with yours? Explain.
3. How does family put pressure on young people from ethnic backgrounds to not only conform to societal expectations but to exceed them?
4. Explore how Alice was ostracised or included at school.
 - Discuss the methods of her exclusion or inclusion
 - Explain how she feels about being included or excluded at school.



Alice Pung; photo: Ubud Writers and Readers Festival

Indigenous and non-Indigenous Australian youth

Indigenous communities as a whole experience a higher proportion of **prejudice** in Australia compared to the non-Indigenous population. Prejudice can lead to stereotyping a group in society, which can then negatively impact on the health, wellbeing and other opportunities for the people in that group. Prejudices can form around positive or negative attitudes where people develop preconceived points of view or opinions that are not based on reason or experience.

Prejudice. Prejudgment – specifically describes the act of prejudging people on superficial and/or uninformed details.



Activity 1.31 - Small group discussion

The statistics for Indigenous youth differ greatly from data on non-Indigenous youth in many areas. Before investigating the 'Australians Together' website, discuss in small groups what perceptions are commonly held about Indigenous young people today. List these in your notes.

 Australians Together, 2011, Growing up Indigenous
<http://www.australianstogether.org.au/stories/detail/growing-up-indigenous-indigenous-youth>

Institutional impact (the media)

Media representation can influence how members of society conceive another group within society. If media representations are negative, inaccurate or superficial it can lead to stereotyping, prejudice and discrimination of that group.

Often, Indigenous youth are presented or portrayed in the media as coming from remote or regional communities, although the majority of Indigenous young people live in cities. In some cases, negative stereotypes around Indigenous youth culture exist due to media coverage that focuses on and emphasises crime and deviance, rather than on positive stories or outcomes. This has the effect of limiting the way in which non-Indigenous Australia understands Indigenous youth culture.



Practise using the sociological imagination

Use your sociological imagination to explore answers from other perspectives.

- **Historical:** What historical factors have contributed to the differences in Indigenous and non-Indigenous youth outcomes?
- **Cultural:** What are the cultural barriers to developing a broader understanding of Indigenous youth culture?
- **Structural:** What are the structural limitations to narrowing the gap between Indigenous and non-Indigenous youth opportunities?
- **Critical:** Why are things as they are? What has influenced society's values, beliefs and choices towards Indigenous youth?



Activity 1.32 - Class investigative analysis

Split the class up into six small groups. Each group then nominates a section from the above website in Activity 1.31 that they are going to research further, discuss and then share their findings with the rest of the class.

Topics: population, risk factors, health, education, incarceration and parenthood

1. Read and summarise your chosen section of the website and research further to collect more evidence.
 - In your group discuss the similarities and differences between Indigenous and non-Indigenous youth based on these statistics.
 - Create a plus, minus and interesting chart to record your discussion.
2. Share your findings with your class, taking notes when each group shares their information.
 - Discuss with your class if greater awareness of Indigenous youth culture would help decrease prejudice towards them.

3. Listen to the song 'Black and Deadly' by The Last Kinection (lyrics included below).

 <https://www.youtube.com/watch?v=C3x5JKZkeZ4>

- Explain what prejudices The Last Kinection rap about in this song.
- Hint: Break down the song by highlighting individual lines and discuss the meaning of each line individually to understand what societal perceptions about Indigenous youth are being challenged.
- Discuss if 'Black and Deadly' also advances awareness of prejudices held by society against Indigenous Australians.
- Explore the meaning of the word "deadly" for young Indigenous Australians. How does language, song and dance empower young people?

Black and Deadly

(N. Wenitong, J. Wenitong, J. Turier)

Produced by Jaytee for Hazard Productions and Weno for Blackchilli

Lyrics written and performed by Nay and Weno

Scratch's performed by Jaytee

(4x)

(Chorus)

When you see us on the street you don't really wanna speak to us you don't know we're black n deadly

When you see us at a show oh now you wanna know us cause you know we're black n deadly

When you see us in the car you don't know who we are It don't matter cause we black n deadly

When you hear us on the radio now you really wanna know us cause we're

(Verse 1)

You act like you've never seen an Aboriginal before

Like you're not happy for me now I got my foot in the door

They don't wanna see me do it they'd rather hand me a beer

So I can go mess my head up and forget a career

Oh there you go go stutter like the DJ scratches I'm like a jerry can and a box of matches, explosive

It won't take long until you know this

My royalty cheques are the proof I wrote this

You give me dirty looks like you wanna fight me

Now your daughter wants to grow up to be just like me ha ha

I bet you hate me now cause your boys and your brothers wanna date me now I'm black n deadly yeah you know what I mean

If you don't believe me bring your crew bring your team

Cause you think this is a game cut the lights close the curtain

You're trying to shut us down but it's just not working

(Chorus)

I see them Looking down on me like I'm nothing but trouble

So I pull em up attack and give it back on double

and they putting us away like any minority

but if you know the prison system we're the living majority

If survival of the fittest we the cream of the crop

From planting the hard seeds to the time that were lopped

we under standing trees while they choking my knees an invasion of weeds who only want to be trees

Introduced species, mixing up the species

Good way, we say I'm a bunch of mixies

I'm French, German, Nepalese, Kanakan, Kabi Kabi

The French don't recognise me
 The Germans don't know me
 Kanakans recognise me
 and say ay he's a murri
 Can anyone tell me what it is to be an Aussie
 cause all I'm hearing is what an Aussie isn't
 Lucky country for some but for others it isn't
 we died for our country
 we fight for our country
 and now the flag of our country represents another country
 religion, flags, people is only second hand
 and they don't mean shit if there is no land
 we don't own the land cause the land owns us
 we would drown without it, it does fine without us
 The values of this country is the land itself
 and we selling it out for a false sense of wealth.

(Chorus)

You can see it in our walk
 You can hear it in our talk
 You know that we are black n deadly
 You know we are so black n deadly (x2)

We have covered the differences that geographical location and ethnic difference make to young lives. Indigenous young people also tend to have different experiences to non-Indigenous young people, and on many measures, poorer outcomes. Given the history of colonialism in this country and its legacy, the experience of Indigenous young people is unique (though not homogenous). It is also not the same as that of young people who have immigrated to Australia (although most Indigenous people also have some migrant heritage).

 A case study of Indigenous youth in detention is available as an online resource.



Activity 1.33 - Class discussion

Read the following article:

 <http://www.australianstogether.org.au/stories/detail/growing-up-indigenous-indigenous-youth>

1. What is 'Close the Gap'?
2. How do opportunities for urban Indigenous youth differ to those for rural Indigenous youth?
3. What are the challenges of scholarship programs for Indigenous youth to study in urban areas?
4. How does recognition of Indigenous youth culture in mainstream media compare to recognition of non-Indigenous youth culture?
5. What are the Deadlys, and why do they have this name?



Marlestone, Adelaide: Students at Adelaide's Warriappendi School participate in activities to mark National Close the Gap Day 2017; photo: Blue Razoo/OxfamAUS

Diversity and the dangers of homogenous thinking

In this Area of Study, we have developed our sociological imagination to think about the varied experience of youth, to go beyond thinking of youth as a homogenous category. We have covered many differences in the final section of this chapter, but not all. You should now have the skills to apply a sociological imagination to other areas. How, for example, might the differently abled (physically or mentally disabled) youth also experience stereotyping, bias and prejudice. This can lead to discrimination which can negatively impact on the opportunities and experience of youth.

Summary

For many of you, thinking about youth has meant thinking about your own lives, but also you have learned to go beyond your own experiences to see broader structural commonalities and recognise differences. The sociology of youth is one of the major areas where sociologists try to trace the way our society is changing. Young people today have, in general, greater educational opportunities than their parents but also face high unemployment rates and, in particular, much higher underemployment rates than their parents' generation. There is also a growing worry that intergenerational inequity will see future generations of young Australians unable to attain the hopes, dreams and aspirations (such as buying a house, or having secure employment) of their parents and grandparents, thus delaying the transition to adulthood, or requiring this generation to develop new understandings of what it means to be an adult.

Yet young people today are growing up in a society that is diverse and, in some ways, more tolerant and accepting of difference than before. This can create opportunities to develop new cultural practices. There is also more understanding and acceptance of the diverse pathways young people may want to take in their life. They are not necessarily bound to follow the strict linear path of education, marriage, mortgage, children and working until retirement before life can be enjoyed that previous generations were bound by. There is also greater opportunity for young women today, as society has moved away from believing that women should be the primary carers for children and should only participate in some fields of employment. There are more options for young women to participate in paid sporting careers, another option that former generations of women did not have available to them. Unlike past generations, gender identity, gender fluidity and acceptance of different outward appearance have become social topics openly discussed in public and are becoming accepted as part of the social norm.

Young people are diverse not only in their characteristics, but also in their views. Despite many changes towards a more tolerant society, there is also negative backlash, particularly on social media, to these changes among some young men and a few young women. Older people, and some younger people as well, hold negative views of the current young generations. This Area of Study has shown you the consequences of thinking in stereotypes and hopefully helped you move beyond your own experience to imagine how other young people experience their lives.

References and further information

- ABC, Heywire Storytelling Competition for Rural and Regional Young Australians (2017)
- ABS (2016) Population by Age, Sex and Regions of Australia, <http://www.abs.gov.au/ausstats/abs@.nsf/mf/3235.0>
- ABS, accessed 2017, '2016 International Youth Day: A 'selfie' of young people in Australia', <http://www.abs.gov.au/AUSSTATS/abs@.nsf/mediareleasesbyReleaseDate/AC02F0705E320F58CA25817C00016A47?OpenDocument>
- Action needed to stop over-18s leaving foster care to end up homeless, say carers and Anglicare (ABC News, 4 September, 2017), <http://www.abc.net.au/news/2017-09-04/call-for-foster-care-to-extend-beyond-the-age-of-18/8869498>
- Arvanitakis, J. (2016) *Sociologic*, Oxford University Press
- Australia.gov.au (2007) 'Australian Story - Baby Boomers', <http://www.australia.gov.au/about-australia/australian-story/baby-boomers>
- Australian Human Rights Commission (2014) 'Face the Facts: Gender Equality', <https://www.humanrights.gov.au/education/face-facts/face-facts-gender-equality>
- Eating Behaviours from Urban and Rural Children (2008) https://www.deakin.edu.au/__data/assets/pdf_file/0017/307007/book-6.pdf
- Engaging young people in rural and remote Australia (2015) (Accessed 2016) https://docs.education.gov.au/system/files/doc/other/young_people_in_regional_rural_and_remote_australia.pdf
- Giddens, A. (2009) *Sociology*, 6th ed, Polity Press
- Help Line (2008) Regional and Rural Young People <https://kidshelpline.com.au/upload/22818.pdf>
- How young people are faring in the transition from school to work, 2015, <http://www.fya.org.au/wp-content/uploads/2015/08/NVCER-report-FINAL-single-pages.pdf>
- Kids Help Line (2014) Regional and Rural Young People <https://kidshelpline.com.au/upload/22973.pdf>
- Kids Help Line (2014-2015) Insights, <https://kidshelpline.com.au/organisation/research-report/kids-helpline-insights-report-2015/>
- Longitudinal Surveys of Australian Youth, <https://www.isay.edu.au/data>, accessed 2017
- Mills, C.W. (1959) *The Sociological Imagination: Fortieth Anniversary Edition*, Oxford University Press, Melbourne
- McCrimble, M. (2014) *The ABC of XYZ: understanding the global generations*, McCrimble Publication
- Population Growth and Change, Implications for Australia's cities and regions (2011) (accessed 2017) <http://ro.uow.edu.au/cgi/viewcontent.cgi?article=3246&context=sspapers>
- SBS (2014) 'Growing up Gay in rural Australia', <http://www.sbs.com.au/news/thefeed/story/growing-gay-rural-australia>

The Age, Domain (2016) 'The secret to successful community infrastructure for teenagers', <https://www.domain.com.au/news/the-secret-to-successful-community-infrastructure-for-teenagers-20160120-gm8efm/>

The Australian Sociological Association <https://tasa.org.au/about-tasa/ethical-guidelines/>

The Conversation (2016) 'Steady rise in suicides will only drop if social ills are tackled' <https://theconversation.com/steady-rise-in-suicides-will-only-drop-if-social-ills-are-tackled-64899>

The Conversation (2017) 'Australian teens doing well but some are still at risk of suicide and self harm', <https://theconversation.com/australian-teens-doing-well-but-some-still-at-high-risk-of-suicide-and-self-harm-83303>

The Conversation (2017) 'Why are so many Indigenous kids in detention in the NT in the first place', <http://www.abc.net.au/heywire/winners/>

The Conversation (2017) 'Family break up raises homelessness risk and critical period is longer for boys', <https://theconversation.com/family-break-up-raises-homelessness-risk-and-critical-period-is-longer-for-boys-78176>

The Monthly (2013) 'Alice Pung – The Secret Life of Them', <https://www.themonthly.com.au/issue/2013/february/1363325509/alice-pung/secret-life-them> (<https://theconversation.com/why-are-so-many-indigenous-kids-in-detention-in-the-nt-in-the-first-place-63257>)

The Oasis (2008), <https://www.theoasismovie.com.au/>

Wyn, J. and White, R. (1997) *Rethinking youth*, Allen & Unwin

Wyn, J. and Cuervo, H. (2011) *Rethinking Youth Transitions in Australia*, University of Melbourne.

Glossary of terms

Adolescence. The period of life following the beginning of puberty during which a young person develops from a child into an adult.

Arrested adulthood. The view that extended and emerging adulthood has negative impacts on young people, as it takes longer to achieve goals such as job security and home stability.

Correlation. A relationship between two or more factors that can change independently.

Demographic. Characteristics of a society, such as the mix of age, gender, education level, economic status, ethnic backgrounds and places of residence that make up a society.

Discrimination. The act of treating or proposing to treat someone unfavourably due to their difference such as their race, age, sex or sexual orientation.

Emerging adulthood. The phase of the life span between adolescence and full-fledged adulthood, which encompasses late adolescence and early adulthood.

Extended transition. Extended transition is the period when young people enter adulthood, which is taking longer as people get married later in life and move out of home later and take longer to achieve other markers of adulthood.

Generation. A simple way of placing all the people both born and living at about the same time into one category.

Generational units. Small, unified and self-aware social groups.

Heterogeneous. Describes something that is diverse in both experience and characteristics.

Homogenous. The assumption that all members of a group share the same experiences and characteristics.

Industrial revolution. The time between 1760-1840 when new manufacturing processes transformed societies from being dominated by rural commerce to large urban centres.

Informed consent. Advising participants of all the variables and uses so they are making a decision to be included in the research based on being fully informed.

Intersex. A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male.

Personal troubles. The issues individual people face.

Plagiarism. Using someone else's work and claiming it as your own.

Power. In the social sciences like sociology, the simplest way to think of power is as the ability to influence or outright control the behaviour of someone or even a group of people.

Prejudice. Prejudgment – specifically describes the act of prejudging people on superficial and/or uninformed details.

Pseudonym. A false name.

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

Qualitative data. Analysis of quantitative data.

Quantitative data. Any form of data that is collected as or converted into numbers.

Social construction. When something is socially constructed, it is a phenomenon that is constructed (or invented) by members of a particular culture of society. These constructions exist because people agree to follow certain conventions and to behave in certain ways.

Socialisation. The process of transmitting cultural norms and practices from one generation to the next. This is the ongoing social process by which we learn the norms, customs and values of our society.

Socio-economic status. Describes an individual's or family's economic and social position in relation to others, based on income, education and occupation.

Sociological imagination. An approach to thinking sociologically. It means to look at societal issues in a different way, by removing biases, approaching them from a different perspective and making links between personal troubles and public issues.

Statistics. Numbers created to summarise broad patterns in how society is structured.

Stereotypes. The concept of holding a broad but fixed and oversimplified image or idea of a particular group of people.

Teenager. Someone aged between 13 and 19 years.

Themes. Recurring patterns the answers people give and the stories they tell.

Unpack. To analyse and evaluate.

Young adulthood. Essentially another way of describing the extended transition defined above.

Youth subcultures. Describes youth-based groups that have distinct styles, behaviours and interests.

Youth transitions. Refers to the way in which young people experience transition into different stages of life such as adulthood.



1

YOUTH AND FAMILY

Area of Study 2:
The Family

Area of Study 2: The Family

On completion of this unit the student should be able to analyse the institution of family. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 2.

Key knowledge

- the sociological concept of an institution and the place and role of family as a social institution
- definitions of family in its various forms including couples with children (for example, heterosexual or gender and sexuality diverse), couples only, single parent families, grandparents looking after grandchildren, step or blended families, extended families and cohabitation (for example, sibling families)
- the diversity of family types in Australian society over time
- the use of sociological theories and/or perspectives to explain concepts and behaviours
- functionalist and feminist views of family
- comparative perspectives as a methodology in sociology, including the experience of family life and the changing role of family members in Australia compared with family life in different societies
- key developments influencing the experience of contemporary family life such as demographic shifts, as well as cultural, economic, technological and social developments
- issues concerning homogenous thinking about families such as stereotyping
- the impact of government policy and government assistance on the experience of family.

Key skills

- gather and use a variety of relevant source material
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world
- define and apply a range of relevant concepts
- explain the functionalist and feminist views of family
- explain comparative perspectives as a methodology in sociology and apply it to the analysis of family
- analyse how key developments and issues have influenced the experience of family and its role as a social institution
- identify the impact of government policy and government assistance on family experience.

1

Youth and Family

Area of Study 2: The Family

The Family 63

The sociological concept of an institution 65

The place and role of family as a social institution 66

Definitions of family in its various forms 68

The diversity of family types in Australian society over time 70

Functionalist views of family 73

Conflict theories of the family (feminism) 76

A historical snapshot of the family from a feminist perspective 77

Issues concerning homogenous thinking about families such as stereotyping 86

Key developments influencing the experience of contemporary family life 88

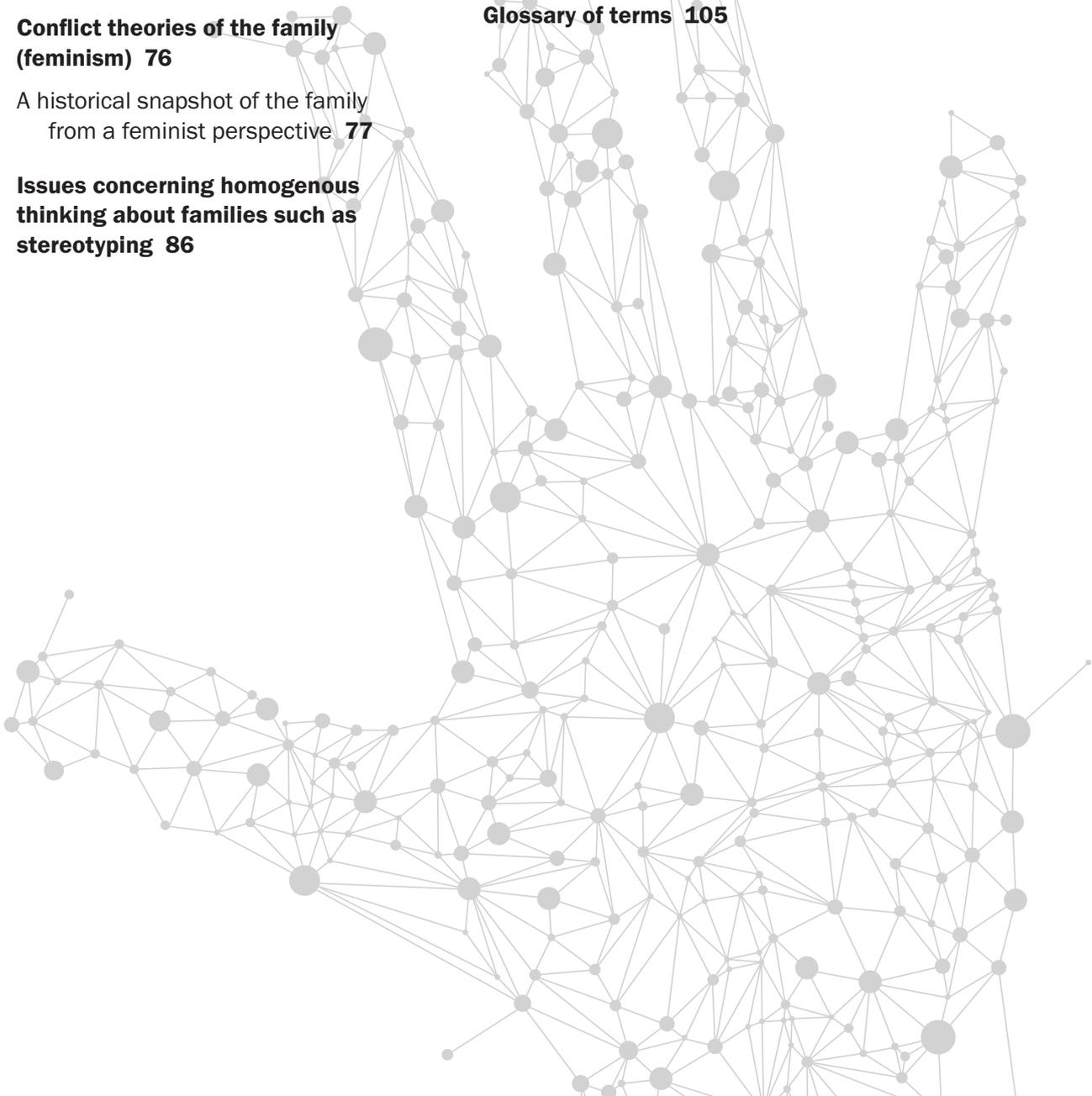
The impact of government policy and government assistance on the experience of family 91

Historical government policy and assistance 94

Major assessment task revision 98

References and further resources 103

Glossary of terms 105



The Family

Before we get started, here are activities that ask you to reflect on what you already know about the family.



Activity 1.34 - What is family?

- In your notes draw a family (stick figures is fine). Now reflect on the assumptions you have made:
 - What did you draw? Who is included? Who is excluded?
 - Why did you depict family in that particular way?
 - What social, historical and political factors influenced your depiction?

Annotate your drawing with some of the answers above.
- Your next task is to describe your own family, specifically:
 - Norms and values (what members of your family believe is important)
 - Living arrangements (who in your family lives together)
 - The nature and closeness of relationships
 - The degree of a sense of obligation and responsibility felt between and towards family members.

Our own experiences of family are so significant in shaping our lives and societies that we often have deeply held views about what a family is and should be. Families matter to us all, and exercises in this Area of Study will begin by exploring our individual experiences of family, but our aim is to use this as a starting point to further inquiry into the family institution.

As you listen to your peers talk about their own families, compare and contrast their experiences with yours. Can you discern any commonalities or trends? What factors may be the cause of major differences?



Activity 1.35 - Different families

- To further explore the experiences of your peers, if you can, write the name of a friend or acquaintance next to each statement that applies to that person:
 - Has a sibling over the age of 21
 - Has a younger sibling
 - Is a twin or has twins in their family
 - Has siblings who are twins
 - Has an older sibling
 - Has a sibling who went to your school
 - Has a parent who is a teacher
 - Has a step-parent
 - Has a mother who is older than their father
 - Has a half brother or sister
 - Has a sibling under the age of ten
 - Has no siblings
 - Lives with only one of their parents
 - Has parents who are both in full-time work

- Does not live with their biological parents
 - Has more than four siblings
 - Has only brothers
 - Has only sisters.
2. How might this impact the way your friends/acquaintances experience their lives?
 3. Next, try to formulate a worded definition of 'family' based on your own experiences and knowledge and that of your classmates.



Remember when talking about someone else's experiences you need to be respectful, sensitive and understanding: if you have any concerns, speak to your teacher.

What challenges did you encounter when you were attempting to do Activity 1.34 above? Families are complex, and social change seems to be making them more complex. This means that defining the family can be tough. Defining a family is also an increasing challenge that governments face when devising policies around family, and for sociologists as they study the family and the new forms of family that are emerging.

To this day, the definitions you will find of the family are often influenced by traditional values that link sexuality, cohabitation and child-rearing to the family institution. Societies tend to be highly invested in the idea of the family. Consequently, notions around family are prone to being romanticised and idealised. Sociologists study social institutions, and family is a central institution, often perceived as having the kind of cohesion and solidarity that people wish could be created in other parts of society.

Ideally, families are the site of affection and care, helping individuals feel they are protected, secure and that they belong, but the family institution faces significant issues and tensions. We may be reluctant to face some darker facts and realities, because they threaten our idealised notions, or those realities may simmer below the surface. It is the sociologists' task to talk about the functions and dysfunctions of an institution, to bring these realities to the surface. This isn't always easy, when we consider that issues related to family often invoke panic and resistance to change because social change can challenge strongly held beliefs and make central institutions in society appear fragile.



Victorian Parliament Building; photo: Alex Proimos

Our overarching purpose in this Area of Study is to challenge idealised assumptions about how families *should* be, and instead explore the complex realities of how families actually *are*. We want to peer behind the curtain of this so-called 'family life' that's so central and valued in our society and see what's really going on. On completion of this unit you should be able to confidently analyse the institution of family and how it is changing.

The sociological concept of an institution

'It is impossible to understand an institution adequately without an understanding of the historical process in which it was produced. Institutions also, by the very fact of their existence, control human conduct by setting up predefined patterns of conduct, which channel it in one direction as against many other directions that would theoretically be possible.' (Berger and Luckmann, 1966: 65)

Family is one of many institutions that make up a society. Institutions are meant to meet the basic human needs in a society and emerge out of repeated interactions and actions over a long period of time. As certain actions are repeated, behaviours become predictable, so social roles are developed and then passed on over time, becoming norms. Consequently, institutions have a strongly entrenched history and play a very important role in society. They are a product of our culture: our **norms, beliefs** and **values**.



For more information on norms, beliefs and values, check out: https://sielearning.tafensw.edu.au/MCS/CHCAOD402A/chcaod402a_csw/knowledge/values/values.htm

Watch this short Khan Academy clip that defines social institutions: <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/institutions>

To find out even more, watch this YouTube clip that gives you a useful overview of the characteristics of institutions: <https://www.youtube.com/watch?v=R75SwYQSK9Q>

Some of the institutions we discussed in the previous Area of Study and some we have added are:

- Marriage
- Religion
- Law
- Politics
- Economics
- Education
- Science
- Medicine
- Military
- The media.

Norms. Standards of expected, typical, acceptable behaviour in a society.

Characteristics of institutions are listed below:

- Institutions order and structure our behaviour, so they have a pervasive, regulating influence.
- Social institutions make our social environment more predictable.
- The two main objectives of any institution are to protect against external threats and uphold the internal social order.
- Institutions are interdependent.
- Institutions are prone to resisting change.
- Institutions are the site of significant social issues and inequalities.
- Institutions are influenced by the same political forces in a society.
- Without social institutions, modern societies could not exist.

Belief. An attitude about something that is believed to be true but isn't necessarily substantiated by evidence. Every society promotes and is underpinned by a set of beliefs that reflect the characteristics and concerns of members and explain the meaning of their social identity. Beliefs can be religious, cultural and moral in a society.

Values. Principles, standards or qualities that members of a society consider important. They are commonly formed by a particular belief that is related to the merit of an idea or behaviour.

You can find brief explanations of the purpose of each institution at this link: <https://quizlet.com/29185329/10-primary-social-institutions-flash-cards/>



Activity 1.36 - Institutions

1. Working in pairs, investigate a particular characteristic of institutions and apply it to an institution of your choice (or one that your teacher has assigned to you).
2. Use the following three inquiry questions as the basis of a five-minute slideshow presentation to the class, focusing on contemporary examples in Australian society:
 - Why is this the case in society?
 - What evidence exists of this?
 - What are the consequences for individuals?
3. For each of the institutions listed in on the previous page, explain:
 - The needs this institution meets.
 - How these needs have changed over time in Australian society.
 - Your view on the extent to which this institution meets the current needs of Australian society.
4. Describe the power exerted by each institution and evaluate the extent to which each institution's power has strengthened or weakened over time. How can we account for these shifts in power?
5. Establish the interrelationships between the listed institutions by constructing a relationship diagram using Draw (see link below) and explain the connections by creating a YouTube instructional video.

 <https://www.draw.io/>

The place and role of family as a social institution

The family is a social institution that performs vital functions for individuals and societies and embodies a set of roles and responsibilities. Historically the family institution has performed the ten roles presented in Table 1.1.



Christening, Broadford, Vic., 1955

Table 1.1 – 10 roles of family

Reproduction	Essential to the survival of human beings
Economic stability	Combined incomes and/or resources, home-ownership and participation in the economy
Provision of food, housing and clothing	Parents have legal obligations to provide basic necessities for their children
Division of labour	Clarifies roles for individuals in society; for example, the 'breadwinner-homemaker' dynamic (men provide economically for their families and women perform housework and take care of children)
Love and affection	Provides a sense of identity or belonging, prevents feelings of isolation and loneliness
Social control	Promotes conformity to dominant social norms and values, i.e. social responsibility and self-discipline
Socialisation	The personality of the individual is moulded through the family's customs, traditions, mores and norms
Impart culture	Passes down cultural knowledge and traditions through the generations
Satisfaction of sexual needs	The natural human instinct for sex is supported
Care of the elderly	Looks after the physical and emotional wellbeing of older generations



Activity 1.37 - Linking institutions

- Justify which institution is most closely connected to the family institution:
 - Religion
 - Marriage
 - Law
 - Politics
 - Economics
 - Education
 - Science
 - Medicine
 - Military
 - The media.
- Make a case, drawing on evidence, for which of the ten roles of the family institution is most important to social functioning.
- Which of the ten roles of the family institution has undergone the most change over time? What has been the cause and impact of this change on society and the individual?
- Are there any groups in contemporary Australian society that are excluded from, or unable to satisfy, the ten roles of the family institution? Read below to get some ideas and make a list.

 <https://culturalatlas.sbs.com.au/australian-culture/australian-culture-family>
- Discuss the extent to which The Simpsons family fulfils the ten roles. Do you think the Simpsons are a realistic representation of a family?
- How realistic do you think the ten roles are as a characterisation of the family institution today? Write up in your notes.

Definitions of family in its various forms

The way we define family has enormous implications for law-making and policy-design. Given the various forms the family can take, however, it can be difficult to arrive at a functioning and fair definition.

Consider the way the Australian Bureau of Statistics (ABS) defines family:

'A group of two or more people that are related by blood, marriage (registered or de facto), adoption, step or fostering, and who usually live together in the same household. This includes newlyweds without children, gay partners, couples with dependants, single mothers or fathers with children, and siblings living together. At least one person in the family has to be 15 years or over. A household may contain more than one family.'
(ABS, 2012)

Compare this to the definition offered by Families Australia:

'...families are what people define them to be. It is helpful for people to reflect about whether "family" refers, for example, to a group of people living under one roof, to people who are related, to people with shared emotional bonds, or to other things.'

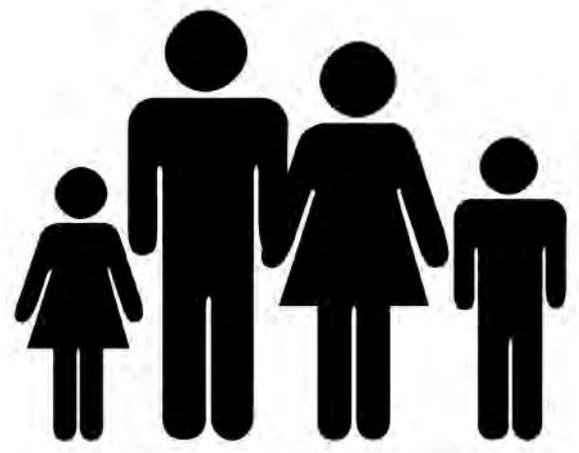
Source: <https://aifs.gov.au/cfca/publications/prevention-and-early-intervention-strengthening-families/family-and-couple-relationship>

Sociologists developed the concept of **families of choice** for family-like intimacies and commitments that are largely chosen rather than given by institutional roles. It was originally developed in the study of the gay rights movement, but is now used broadly for many types of arrangements. You can see this idea in the Families Australia definition above. Despite families increasingly coming in various forms, there still exists among many people a notion of an 'ideal' family in which children grow up with a loving (heterosexual) mother and father in a life-long relationship. Statistically this family form, coined the **nuclear family**, is becoming rare in practice. In fact, this structure of the family has a relatively recent history.

 Read more about this here: 'Family: it's all relative'
<http://www.theage.com.au/articles/2003/02/26/1046064096428.html>

Families of choice. Rather than only maintaining fixed relationships based on biology, the concept of families of choice involves people choosing to treat one another as family in an emotional sense, with all the intimacy, care and support one associates with family.

Nuclear family. The traditional definition of a nuclear family is a family unit consisting of two married parents of opposite genders and their biological or adopted children living in the same place of residence.





Activity 1.38 – Many types of families

- Briefly define in your own words the following family types and create visual representations of each type:
 - Couples with children (for example, heterosexual or gender and sexuality diverse)
 - Couples only
 - Single-parent families
 - Grandparents looking after grandchildren
 - Step or blended families
 - Extended families.
- Explore famous family portraits:
 -  http://www.huffingtonpost.co.uk/2012/10/01/painted-family-portraits_n_1929213.html?slideshow=true#gallery/253819/0
 - Which artwork most closely depicts the 'ideal' type of the nuclear family (couple with children)?
 - Which artwork appears to deviate most from the 'ideal' type?
 - Which artwork most closely resembles your own family?
 - What aspects of family life, structure or roles do the artworks have in common?
- Class discussion: 'You can choose your friends but you can't choose your family'. To what extent is this true in contemporary Australian society?
- Now select a type of family that is different to your own and prepare a report that investigates how it functions. Use the report template below.

Report template

Your report should include the following sections:

Introduction

Your introduction should state the family type you investigated.

Briefly discuss what your audience is likely to already know about the family type. This is to help your reader 'get up to speed'.

Explain why you chose this family type – does it have any personal or broader significance? Are there issues related to the family type's experiences in Australian society?

Provide background information in the form of statistics and facts on the family type (using credible sources that are referenced appropriately).

Methodology

The methodology section should explain what you did in your research so that anyone who reads it can replicate your process. Precision and detail is important. You must describe your methods for choosing subjects, collecting data and/or measurements, and conducting analysis as specifically as possible.

You should aim to generate 6 to 10 interview questions and get in touch with at least three people from three different families with an experience of the family type you're investigating.

Consider all of the following in detail and address any that are appropriate for your research:

- What types of sources did you choose and why?
- Did your research adhere to ethical methodology? How did you do it?

- How did you identify your primary sources? How did you identify your secondary sources?
- What tools did you use to collect data? Why? How did you design them?
- Should your additional data be included in an appendix?
- What qualitative data did you source?
- What quantitative data did you source?
- Were there any problems or limitations with your research methodology?

Findings (results)

These are the findings that your research produced. Well-presented tables, charts and diagrams can make this a very short but effective section.

Specifically, you need to:

- Establish how the family type perceives and identifies itself.
- Describe the norms and values of the family.
- Explain the family's residential status (does everyone live together in one house?).
- Describe the nature and closeness of relationships in the family.
- Reflect on the degree of a sense of obligation and responsibility between and towards family members.
- Reflect on the challenges experienced by the family type in Australian society.

Discussion

Identify similarities and differences between your personal experience of family life and the experiences of the family type you investigated.

Reflect on what you have learned through your investigation about family in its various forms.

References

Use the Harvard system to list all secondary sources used in your research.

Appendix

Include transcripts, photos and other data that formed part of your research.

* Note that in sociological field research the usual practice is to not include such detail in your report but it is important for your assessment.

The diversity of family types in Australian society over time

The social trends that affect family life, listed in Table 1.2 opposite, are taken from both Australian Institute of Family Studies (2016) and 'Family: It's all relative' (2003) where many of the trends started being identified. Consider the cause and effect of each trend.



Australian Institute of Family Studies

<https://aifs.gov.au/publications/modern-australian-family>

'Family: it's all relative'

<http://www.theage.com.au/articles/2003/02/26/1046064096428.html>

Table 1.2 – Social trends that affect the family

Trend	Cause	Effect
About one in five Australian women currently in their reproductive years are likely to never have children.		
The median ages of brides and bridegrooms at first marriage have increased from 21.1 and 23.4 years respectively in 1971 to 26.9 and 28.7 years in 2001.		
Between 1986 and 1999, the proportion of people in their twenties living in the parental home rose from 27 per cent to 31 per cent.		
In 1996, about one in five people aged 34 to 54 did not have a partner.		
In 2001, 17 per cent of couples had divorced within the first five years of marriage, while a further 26 per cent had divorced in the following five years.		
In 2001, 33 per cent each of men and women who remarried had children (aged under 16 years) from previous marriages, double the proportion in 1981, when 16 per cent of grooms and 17 per cent of brides remarrying had children.		
Average household size is projected to decline from 2.6 people in 1996 to between 2.2 and 2.3 people per household in 2021.		
Couples without children are projected to become the most common of family types, comprising 42 per cent of families in 2021.		
Family households are projected to be the predominant household type and to make up between 62 per cent and 71 per cent of all household types in 2021.		

Before the prevalence of the nuclear family, it was more common to see **multi-generational households** with two (or even more) adult generations living together. These extended family forms consisted of grandparents, their children and their children’s children all living together. Interestingly, social change is making older forms of living together more common again. It may surprise you to know that along with **single households** (people living alone), the number of multi-generational households is increasing again in Australia. As you already know from your reading, the nuclear family is a relatively recent family form, becoming common only within the last century and emerging as a result of the following factors:

- Better health and longer lives
- Economic development
- Industrialisation
- Urbanisation
- Geographic mobility
- Migration to the suburbs.

Multi-generational households. Households with two or more generations living under one roof, for example, parents, their children and the children’s grandparents all living together.

Single households. Individuals in a society who live on their own.



Activity 1.39 - Changing the concept of family

1. Explain how each of the factors listed above led to the prevalence of the nuclear family type.
2. Read ‘How diversity and change has made the Australian family stronger than ever’:
 - <https://theconversation.com/how-diversity-and-change-has-made-the-australian-family-stronger-than-ever-58981>
3. Conduct your own research on *The Family Law Act 1975* to find out how it impacted on the divorce rate and consequently family forms. Present your work in a SWOT analysis and start with this source:
 - https://aifs.gov.au/sites/default/files/publication-documents/family_law_and_marriage_breakdown_in_australia.pdf

<p style="text-align: center;">Strengths</p> <p>How can <i>The Family Law Act 1975</i> be seen as strengthening the family institution?</p> <ul style="list-style-type: none"> • • • • • 	<p style="text-align: center;">Weaknesses</p> <p>How can <i>The Family Law Act 1975</i> be seen as weakening the family institution?</p> <ul style="list-style-type: none"> • • • • •
<p style="text-align: center;">Opportunities</p> <p>What opportunities does <i>The Family Law Act 1975</i> create for families and individuals?</p> <ul style="list-style-type: none"> • • • • • 	<p style="text-align: center;">Threats</p> <p>What threats does <i>The Family Law Act 1975</i> create for families and individuals?</p> <ul style="list-style-type: none"> • • • • •

Functionalist views of family

Sociology shows us that individuals are born into a society and become the product of all the social influences around them. As individuals, we are hugely influenced by our family, and the family is in turn influenced by the systems and institutions around it.

One sociological lens we can apply to our study of family is called **functionalism**, which has its foundations in the works of Emile Durkheim and Talcott Parsons. Functionalism is a macro sociological perspective that views society as a system: that is, a set of interconnected parts which together form a whole. The idea that all the parts work together means that society functions like a set of organs giving rise to the concept of the **organic analogy**. Therefore, it is a relationship between all of these parts and they all contribute to the stability and functionality of society as a whole.

Functionalism asks:

- How does each part of society contribute to overall functionality?
- How can society remain functional?

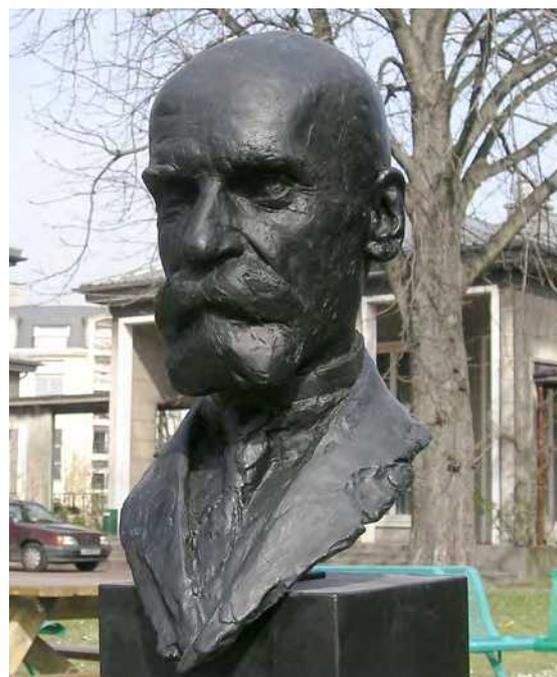
 Find out more about Functionalism by watching this instructional YouTube clip: <https://www.youtube.com/watch?v=5jOZqVnQmdY>

Functionalism. A macro perspective in sociology that analyses society on the basis of its different but related parts, each of which serves a particular purpose or function, and how they depend on each other and enable the society to survive.

Organic analogy. Emerged from sociologist, Talcott Parsons', work. Parsons had a background in biology. He compared the different parts of a society to the organs of a living organism. A living organism is able to live, reproduce and function due to the various parts that make up its system. Like a biological organism, a society is able to maintain its vital processes through the way that the different parts (like institutions such as family) interact together.

Functionalism sees all the parts that make up society as working together and ultimately striving to maintain equilibrium, stability and order by establishing, perpetuating and reinforcing shared norms and values. According to this approach, each institution – including the family – has a function or role to play so that society will run smoothly.

Individuals in society have common goals and a vested interest in conforming because they are supported on a daily basis by the institutions around them, which consequently minimise any conflict and discord that may otherwise emerge. For example, in Australian society, the government provides education for children, while the family in turn pays taxes that the government depends on to fund its work. Sociologists using this framework are frequently conservative in their outlook, arguing that sudden or dramatic changes in the structure or processes of institutions can potentially threaten the stability and order of society.



Bust of Émile Durkheim; photo: Christian Baudelot



Activity 1.40 - Organic analogy

Apply the organic analogy as the basis for your own visual depiction of society, using parts of the human body as metaphors for the following different institutions in society:

- Family
- Marriage
- Religion
- Law
- Politics
- Economics
- Education
- Science
- Medicine
- Military
- The media.

One of the advantages of adopting a functionalist perspective is that it helps you appreciate the relationships and interactions between the major parts of society. It also explains why most people conform to the rules of society.

A functionalist perspective is a useful framework for understanding family, but it's not without its limitations and problems. For example, while it does explain why people generally conform, problematically, it takes for granted and accepts the dominant values of a society rather than seeing values as inflicted by groups with more status and power than others. In its attempt to explain society from a broad perspective, functionalism can underplay or overlook inequalities, the unequal distribution of power and multiple, diverse perspectives and experiences. In the interests of maintaining balance and order, functionalism does not really promote or support social change, even when doing so may benefit the society and specific groups within it.



Wedding party, Queensland, 1917; photo: State Library of Queensland

Case study: Marriage equality

Many people see the family as the cornerstone of society, but the way they define and perceive the family is often based on the 'ideal' family type we have already discussed: the romanticised nuclear family consisting of a heterosexual relationship based on love and commitment and serving the primary function of reproduction. While we know as sociologists that this traditional family type is declining for a number of reasons, many people believe the cause of decline is due to the threats posed to the interrelated institution of marriage.

Any discord or disorganisation in an institution can lead to change because other parts of society must adjust to maintain stability. When one part of the system is not working or is dysfunctional, it affects all other parts and creates social problems, which leads to social change. Resistance to social change often emerges as a way to avoid upsetting the balance and status quo that has held society together. As Perales and Campbell (2017) note:

‘The figures reveal an overwhelming tide of support toward the rights of same-sex couples within Australian society. However, certain population groups are clearly lagging behind in their support. This includes male, older, and religious Australians, and those from non-English-speaking backgrounds.’



Activity - 1.41 - Inquiry task on marriage equality case study

- Investigate one of these inquiry questions and present your findings to the class:
 - Why are males more likely than females to oppose marriage equality?
 - Why are older people more likely than younger people to oppose marriage equality?
 - Why are religious people more likely than non-religious people to oppose marriage equality?
 - Why are people with ethnic (non-English speaking) backgrounds more likely to oppose marriage equality?

We have already learned about the sociological imagination, a lens for understanding how institutions, cultural values and historical change shape our experiences, and how it informs us to be able to investigate ways that things could be different. You can use this framework to guide your investigation.



Investigation framework

- Historical:** How have past events and trends influenced people’s present stance on marriage equality?
- Cultural:** What influence do tradition, values, belief and cultural background have on the experience and understanding of marriage equality?
- Structural:** How do social institutions affect perceptions and beliefs around marriage? Has this influence changed over time?
- Critical:** Do different groups have different amounts of power in this situation? Could the institutions of marriage and family be rearranged for better outcomes?

- Watch Lyle Shelton, a lobbyist on Christian issues, explain the ‘no’ campaign for marriage equality:

 <https://www.youtube.com/watch?v=VjoG065fH6U>

According to Shelton, three things constitute the package deal of the ‘no’ campaign for marriage equality:

- The issue of ‘gender fluidity’ being taught in schools
- The issue of ‘weaponising state-based anti-discrimination laws’
- The issue of ‘what we do to children’.

From a functionalist perspective, which institutions are affected and implicated in the move to amend *The Marriage Act* to allow same-sex couples to marry?

What entrenched, long-established structures and norms are perceived as being under threat by people with views like Lyle Shelton’s if *The Marriage Act* is changed to allow same-sex couples to marry?



Conflict theories of the family (feminism)

'The modern individual family is founded on the open or concealed slavery of the wife.'
(Engels in Sayers, Evans and Redclift, 2009:44)

We finished the previous exercise by applying a critical lens to the debate about same-sex marriage. Applying this critical lens is particularly important within the conflict perspective. If functionalism seeks to understand the importance of current institutional arrangements, the conflict perspective seeks to understand the role of power in the current institutional arrangements. Sociologists working within this perspective ask who wins and who loses in the current arrangements, and how social institutions could be rearranged to be fairer. While functionalism focuses on how the parts of society work in unison, conflict theory pays closer attention to how they do not. Conflict theory asks:

- Why are things the way they are?
- How could things be different?

The conflict perspective is a macro perspective in sociology, consisting of a number of different approaches, including feminism (which itself has several sub-strands). Rather than taking for granted entrenched structures, practices and norms, as one does from a functionalist perspective, feminism is actively critical of what it sees as a problematic system in which (in general) men are given more power than women. For many feminists, the family institution is one of the most significant sites of oppression for women and children (Walby, 1990:66).

According to feminist theory, the idea of **domesticity** intensified in the 19th and 20th centuries. In the institutions we have discussed, there were many gender-based restrictions including employment – wage inequality, accessibility to types of employment and even a bar on women working after marriage in many

instances. Property rights and access to education also faced major inequalities. The first-wave feminists, particularly those in the suffrage movement, brought attention to the ways that women were constrained to the rigid, narrowly defined roles related to marriage and child-rearing, while men participated in the labour force and had more rights and opportunities. These gender-based social roles resulted in the economic dependence of women on male earnings, and heavily limited the quality and scope of life for women within and outside the family.

A system where men (as a social category) hold the ultimate power within the social structure is defined as a **patriarchy**.

Feminists attempt to understand how patriarchal systems function and how the imbalance of power within Australian society can be rectified.

Domesticity. The experience of life in a private household where women are traditionally seen as the primary homemakers and caregivers.

Patriarchy. Refers to a male-dominated social structure in which men are more powerful and influential than women.



Women's Power tattoo

For many feminists, the traditional ‘male breadwinner’ role is dysfunctional, at least for women, putting them in a position of financial dependence on men and defining their proper role as in the **private sphere**. In this model, men engage in the public sphere and the most difficult parenting tasks such as socialisation of children are seen as women’s work.

Private sphere. A part of life in society in which an individual enjoys a degree of authority and freedom unaffected by interventions and influences from governmental or other institutions. Examples of the private sphere are family and home.



Types of feminist theories

There are many types of feminist theories used within sociology, but three major schools of thought tend to emerge:

- **Marxist feminism:** This is a form of feminism extending on the economic ideas of Karl Marx. Marxist feminists argue that women are oppressed due to the capitalist system. It combines the concept of patriarchy with the key concepts of Marxism. It argues that women are not oppressed by men or by sexism, but by capitalism. It is believed that the position of women in the family serves the interests of the economy and the ruling class. It benefits the powerful at the expense of the working class and of women.
- **Radical feminism:** This form of feminism regards gender exploitation as the most important social division in society. Radical feminists believe patriarchy will only end when women are freed from the emotional and physical violence inflicted by men. Many feminists believe that women are also being suppressed by a male-dominated society, both in education and also in later life. Some believe a married woman can’t be a feminist. This is due to the belief that any dependence on men will result in the oppression of women.
- **Liberal feminism:** Feminist theorists taking this approach do not think that society needs to be radically overhauled. Where Marxist and radical feminists often argue that revolutionary change is needed to really improve the lives of women, for liberal feminists current institutions need to reform so that women are given the choices and opportunities that men currently enjoy. Increasing choice, even the choice to follow more traditional gender roles, is often the outcome liberal feminists are seeking, and compared to the other two approaches, they are more likely to argue that important progress towards equality has already been made.



A historical snapshot of the family from a feminist perspective

As we have said, many influences shape family structure, including the way that families were gradually reshaped by developments in agriculture. Here is a discussion on the way the changes happened:

‘...the right to own land and pass it on to heirs meant that women’s childbearing abilities and male domination became more important. Rather than kinship, marriage became the centre of family life and was increasingly based on a formal contractual relationship between men, women and their kinship groups. The property and gender implications of marriage are evident in the exchange of gifts between spouses and families and clearly defined rules about the rights and responsibilities of each marital partner. During the Middle Ages, economic factors influenced marital choices more than affection, even among the poor, and women’s sexuality was treated as a form of property (Coltrane and Adams 2008:54). Wealth and power inequalities meant that marriages among the elite and/or governing classes were based largely on creating political alliances and producing male children (Coontz, 2005). Ensuring paternity

became important in the transfer of property to legitimate heirs, and the rights and sexuality of women were circumscribed. Ideologies of male domination prevailed, and women, especially those who were married to powerful men, were typically treated like chattel and given very few rights' (Hill 2012:7).



Activity 1.42 - Feminism and families

1. The family can actually serve to perpetuate and reinforce stereotypical gender-based social roles. Discuss.
2. Construct a family tree outlining your extended family and list the roles assigned to each family member (e.g. husband, wife, homemaker, breadwinner); analyse the tree to discover recurring and/or reinforced stereotypical gender-based roles that the feminist perspective would see as problematic.
3. You might be surprised to know that the prevailing view in Australian society is still that the primary role of the mother is to look after her children rather than to pursue her employment or career (DeVaus, 2004:310). Women continue to perform three times as much domestic work as men who do similar hours of paid work. A large chunk of this domestic work is child-rearing (Gordon, 2016).

To what extent do you agree with these statements?

Being a mother is more important than having a career.



A working mother can have just as good a relationship with her children as a mother who does not work.



Children do just as well if their mother works and their father looks after the children.



4. 'The majority of people thought that employed mothers could have as warm and close relationships with children as non-employed mothers could. About half said that a pre-schooler is likely to suffer because of mother's employment. Again, about half thought that family life suffers when the mother works full-time. Is it more difficult to raise children successfully if both parents work? Most said it was. Men [are] more likely than women to view a mother's employment as having a negative effect on the family, and especially on children' (Vanden Heuve, 1991).

Describe the challenges the feminist movement faces in contemporary Australian society when it comes to the way a woman's role in the family is perceived.



Policy development

Issue: Women assuming more responsibility for child-rearing than men

You've been appointed as the new Director of the Australian Institute of Family Studies

 (<https://aifs.gov.au/>)

It's a norm among many ethnic groups to raise children with the active support of extended family members, such as grandmothers. In some parts of the world, grandparents and aunts, for example, can be found living in single- and two-parent homes in order to help rear and raise the children. As well as extended family members there's the phenomenon of **fictive kinship** (related to the concept of families of choice), which is when families enlist the help of close friends and neighbours to raise children. The extended family and fictive kinship can be incredible sources of support and strength, especially for women balancing career and family life. However, in Australia the norm is for women to assume the primary carer role and look after the children, while at the same time juggle work demands. More men taking time off to look after their child would rebalance the gendered nature of childcare, ensuring child-rearing is a more equally shared responsibility between parents. Therefore, a cultural shift is needed for fathers to be more involved in their children's care.



Activity 1.43 - Policy development

1. With reference to the policy development issue described in the text box above, your first task is to think of creative solutions to the issue facing families in Australia.

How can you create social change in your role as Director so that norms around child-rearing are redefined? Which institutions would you involve? Present your vision to the class.

2. Watch the clip from *The Brady Bunch* and answer the questions below:

 <https://www.youtube.com/watch?v=IDsAuacVbNo>

- Using evidence from the clip, outline a stereotype of men and a stereotype of women.
- Outline the roles shown of mothers and fathers.
- Which family type best describes *The Brady Bunch*? Explain your response.
- How might we interpret this representation from a feminist perspective?

3. Did you know that currently there is no country in the world where men and women are equal? 'All That Stands in The Way' is a BBC documentary following the lives of four teenage girls in Jordan, Lesotho, Iceland and the UK to understand the roots of gender inequality.

 <https://www.youtube.com/watch?v=ajj9EVc2ZLI>

4. Watch this animation on gender stereotypes and family roles.

 <https://www.youtube.com/watch?v=h-XtWrLmbCA>

The animation depicts a day in the life of a stereotypical family. Your task is to re-imagine it from a feminist perspective by inverting and challenging its depiction of family. In groups, present your vision to the class.

Use Pixton to create your work.

 <https://www.pixton.com/>

5. Read *The Telegraph*, 'Emma Watson changed the way I'm raising my sons – here's how', 20 September 2016:

 <http://www.telegraph.co.uk/women/life/how-emma-watson-she-for-she-speech-made-me-a-feminist-mum/>

- What was the writer's early perception of feminism and how did this change as a result of hearing Emma Watson's speech?
- How did the writer's behaviour change as a result of the shift in her perception about feminism?
- Identify evidence of activities related to the private spheres of family and home.

Fictive kinship.

Relationships that have very close family-like emotional ties but are unrelated by birth or marriage. For example, godparents.

6. Read *The Independent*, 'Egyptian single mother who pretended to be a man for 43 years to provide for her daughter honoured as the ideal mother' 19 March 2015:

 <http://www.independent.co.uk/news/world/africa/egyptian-single-mother-who-spent-43-years-living-as-a-man-to-work-and-provide-for-her-daughter-honoured-as-the-ideal-mother-10118840.html>

Apply a feminist perspective to this representation:

- Describe the relationship between the mother and her society.
- Who has the power in this society and who doesn't? Why?
- What does her situation say about economic or social power in Egyptian society? Who has it and who doesn't?
- Does the story address issues of economic exploitation? What role does money play in this society?
- How do economic conditions determine the direction of the mother's life?
- Can the mother's struggle be seen as symbolic of a larger struggle?
- How does the microcosm (small world) of the mother's story reflect the macrocosm (large world) of the society in which she lives?



Revolutionary Road (2008) film analysis essay

Watch the movie taking notes as you go.

In an 800 to 1,000 word essay, evaluate the experience of family life depicted in the film *Revolutionary Road* from functionalist and feminist perspectives.

Comparative methodology

Comparative methodology is often used in sociology. Most sociologists recognise the value in observing similarities and differences across different countries and cultures, for example comparing the experience of family life and the changing role of family members in Australia with family life in China.

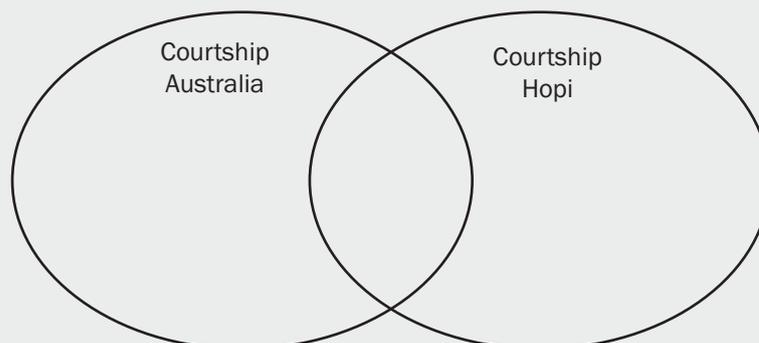
Do you think you can ever fully understand the society you live in without comparing it with other societies? What do you think is the strength and benefit of this type of sociological analysis?

Try a useful exercise in comparative methodology.

First describe the norms around courtship and marriage in contemporary Australian society, then read about 'Courtship and Marriage Among the Hopi':

 <http://www.freemanpublicschools.org/pages/Sandy/Sociology/Chapter%2011/11-1%20reading%20Courtship%20and%20Marriage%20among%20the%20Hopi.docx>.

Then compare and contrast the two societies by drawing up a Venn diagram in your workbooks.





Activity 1.44 - Families in China and Chinese families abroad

1. To begin exploring family life in China (and Chinese families that move abroad), view these photos:

Daily Mail, 'Life in the little Apple: Chinese family reveal tiny apartment life in New York with five crammed into a 350-sq-ft space in search of American dream', 23 April 2016:

 <http://www.dailymail.co.uk/news/article-3554132/Chinese-family-s-life-tiny-apartment-documented-photographs-spanning-decade.html>

2. Depict the following data visually (sourced from 'Doing Better for Families' EOCD, 2011: 19):

 <https://www.oecd.org/els/soc/47701118.pdf>

- In 2000, 20.1 per cent of all family households in China had at least one elderly member aged over 65. According to the latest population projection by the United Nations, under the medium mortality assumption, the percentage of elderly aged 65 and over in China is expected to increase from 7 per cent in 2000 to 15.7 per cent in 2030, and 22.7 per cent in 2050.
- In 2000, there were about 93 million elderly persons aged 65 and over. By 2030 and 2050, there will be 235 million and 334 million elderly people in China, respectively.
- The number of people aged 80+ in China is expected to climb from about 12 million in 2000 to 27 million in 2030 and 100 million in 2050.
- The proportion of people aged 65+ in China will increase from 13 per cent in 2000 to 30 per cent in 2050.
- The proportion of two-generation nuclear family households in 1990 increased slightly as compared to 1982, but dropped substantially, by about 17 per cent, in 2000 as compared to 1990. The nuclear family households of one couple and children, single parent and children, and separated parent and children in 2000 decreased by 16 per cent, 27 per cent, and 17 per cent, respectively, as compared to 1990 (Yi and Wan, 2003, p.98).



Traditional Chinese wedding party; photo: Cormac Heron



Marriage market, Shanghai; photo: Jpbowen



Activity 1.45 - Documentary analysis

Watch the documentary *Faces of China: Family Matters* and respond to these questions in full sentences.

 https://www.youtube.com/watch?time_continue=14&v=gyOuTf6ru6g (25mins)

1. There are over 160 million people aged over 60 in China. What are the implications of a large elderly population for society and the family institution specifically?

2. In China, **filiality** has been a cornerstone for thousands of years and is still highly valued. The concept of filiality includes not only respect for older generations, but also the responsibility of children to take care of their elderly parents. Can the same be said of the way elderly family members are considered and treated in Australian society? What cultural aspects might account for this difference?
3. More and more elderly people in China are choosing to live in retirement homes rather than putting pressure on their children. Traditionally, taking care of one's parents is part of China's tradition. If this trend didn't change, what might the impacts be on modern Chinese families? Consider mobility and employment, among other factors.
4. Why might the Chinese government implement laws that stipulate people must visit their parents?
5. Evaluate the advantages and disadvantages of rapid urbanisation and industrialisation for the family institution.
6. The Chinese family household has experienced great change over time with regard to social attitudes and economic policy. To reduce the country's high birth rate and slow the population growth rate, the Chinese government introduced a one-child policy in the late 1970s, which stipulated that urban couples were limited to one child and most rural couples to two children, if the first child born was a girl. This policy resulted in:
 - Lower birthrate
 - Later marriage
 - Smaller household size.

Filiality. A set of expectations held by parents towards their son or daughter that results in certain duties and attitudes being carried out.

In 2013, China amended its one-child policy, allowing couples to have two children if one of the parents is an only child. Nevertheless, the impacts of the one-child policy are profound. Conduct your own research on China's one-child policy and present your findings on three key areas:

- Problems implementing the policy
- Impacts of the policy
- Long-term implications of the policy.

Use these resources as a starting point:

 BBC. Geography: Managing population change. Case study: China: http://www.bbc.co.uk/schools/gcsebitesize/geography/population/managing_population_rev3.shtml

National Geographic. See How the One-Child Policy Changed China: <http://news.nationalgeographic.com/2015/11/151113-datapoints-china-one-child-policy/>

ABC News. Explained: China's One-Child Policy: <http://www.abc.net.au/news/2015-10-29/what-is-one-child-policy/6897544>

7. Elaboration group activity: As a class, read the article below about marriage rates in China, by the Shanghai based social scientist Xuan Li.

China's marriage rate is plummeting - and it's because of gender inequality

One of the greatest fears of Chinese parents is coming true: China's young people are turning away from marriage. The trend is also worrying the government.

After a whole decade of increases in the national marriage rate, China witnessed its second year of decline in the number of newly registered unions in 2015, with a 6.3% drop from 2014 and 9.1% from 2013. This was accompanied by a rise in the age of marriage, which has increased by about a year and a half in the first ten years of this century.

The decline and delay of marriage in China is part of a global trend. The United States, most OECD nations, and Japan, have all undergone a similar process in recent years,

as have other major Chinese societies. Hong Kong and Taiwan, for instance, both have much higher ages of first marriage than mainland China.

But in a culture that puts great value on family, parents are alarmed by even the tiniest likelihood that their offspring will remain unmarried and childless. They fear the breaking of family lineage, or that there will be no one to look after their unmarried children when they're gone.

Causing worry

While the traditional practice of arranged marriage has been illegal in China since the 1950s, parents remain heavily involved in their children's marital decisions. Many Chinese parents relentlessly try to persuade their children to enter wedlock through much-dreaded interrogations during festive family gatherings.

Some go to "matchmaking corners" where parents gather to exchange information about their single children and arrange blind dates – often without the knowledge or against the will of children themselves.

The Chinese government hasn't sat idly by either. In 2007, the Ministry of Education publicly shamed women who were 27 years or older as "leftover women", urging them to lower "unrealistic" standards during their search for a partner. While still alive and well in the public discourse to refer to both genders, the term "leftover" has been criticised by scholars and resisted by young women.

In 2016, the government cancelled the extra seven-day honeymoon leave that had been granted to couples who married "late" (older than 25 years for men, and 23 years for women). The hope was that this would spur young people to marry (and eventually, bear children) as soon as possible.

The state is especially worried about the millions of surplus men in China, who were born after the 1970s as a result of gender-selective abortion and are now looking for brides.

The number of these "leftover" men varies depending on the age group and whether one talks about the current situation or the future. According to state media, it may be 24 million or 33 million.



Modern Chinese wedding, Temple of Heaven, Beijing; photo: Daniel Case

Typically rural and impoverished, these unwed men – upset “bare branches” who are not able to add offshoots to their family tree – are considered a threat to social stability because of the financial, social and sexual frustration they face.

People’s Daily recently stressed that “leftover” men constitute a more pressing crisis than women in a similar situation, quoting a survey on unmarried, rural men that found some of them engage in criminal activities such as gambling, prostitution and human trafficking.

A different path

But young people follow their own mind. And while romance and coupledom are much endorsed by both men and women in their 20s and 30s, marriage as a legal institution is no longer a must.

Growing up with more diverse values than previous generations, Chinese youth born in the 1980s and 1990s see options beyond the linear life path leading up to the baby carriage. Many prioritise work over partnership – either willingly or with reluctance.

Government statistics also suggest that more than 85% of both male and female migrant workers – a third of whom are at marrying age – work more than 44 hours a week, which leaves them little time and energy to build relationships.

Others are simply exploring alternative lifestyles – with or without a romantic partner. Cohabitation is increasingly commonplace. And thanks to affordable technology, casual sex is also easier to access than ever.

Then, there’s the sea of books, films and television series that portray other ways to live. For young, professional Chinese urbanites, who have access to modern entertainment, a cool and enriched life can well be spouse-free.

Gender disparity

Young Chinese women are particularly vocal about the institution of marriage. An advertisement by cosmetic company SK-II, showing young women voicing their protest against parental and social pressure, for instance, went viral in China.

It’s not that single women are uninterested in having a love life – many are actually keen to get married – but too much is at stake. In a country where gender equality has been stalling, if not deteriorating, over the past decade, women face enduring discrimination in education and the workplace.

The Chinese government relaxed its one-child policy in October 2015, allowing all couples to have a second child. But the state didn’t take account of the change in welfare policies for families or employers. So the majority of career women said no to the offer out of fear of being further devalued on the job market.

Unlike their counterparts in the developed world, Chinese women receive no effective protection from the law in case their marriage dissolves. Knowing that bleak career prospects and a non-existent safety net await them, these women have every reason not to trade their career or personal freedom for a wedding.

Empowered urban Chinese women have a tough choice to make between intimacy and autonomy – but at least they still have a choice. Behind them are their rural sisters, who have much less control over their own fates.

Deprived of educational and social resources by patriarchal tradition and a capitalist economy, rural women have little bargaining power compared to their urban counterparts against unwanted marriages, inequality between spouses, or even violence within or for the sake of marriage.

Chinese state media are certainly aware of marriage decline as a potential social problem, although most of their sympathetic attention has been channelled towards bachelors who cannot exercise their “right” to acquire a wife. Their struggles are vividly depicted, and are often attributed to women’s rising demands for bride wealth (money

that the groom's family pays the bride's family); the rise in economic disparity; and sometimes to the nation's skewed gender ratio.

Poverty relief programs or allowing women to have more than one husband (polyandry) have been suggested as possible solutions to their difficulties.

But there's no discussion of what could be done for the urban women who might face the glass ceiling at work, or for rural ones who are married but suffering as the result of patriarchal traditions.

A better way to enhance the lure of marriage could start with the underprivileged in Chinese society. That means giving the decision to marry or not back to young people; promoting family-friendly workplace policies; and finally, securing women's rights.

Article by Xuan Li, NYU Shanghai. From The Conversation – <https://theconversation.com/chinas-marriage-rate-is-plummeting-and-its-because-of-gender-inequality-66027>



Activity 1.46 - Investigating Chinese families

Working in pairs or threes, further explore an issue of interest to you that was briefly touched on in the article by consulting one or more of the sources listed below. Deliver a presentation to the class in which you:

- Provide a summary of the issue
- Describe the impacts on the family institution in China
- Compare the issue in China with Australia. Is the issue evident in both contexts? Why or why not?

 *South China Morning Post*, 'Deadly demographics: Women face grim odds in male-heavy societies like China, India', 29 January 2013: <http://www.scmp.com/news/china/article/1138110/deadly-demographics-women-face-grim-odds-male-heavy-societies-china-india>

People's Daily Online, 'China's bachelors to face marriage crisis after 2020', 1 October 2015: <http://en.people.cn/n/2015/1001/c90882-8957640.html>

South China Morning Post, 'Pressure is on young mainlanders to marry', 10 November 2014: <http://www.scmp.com/lifestyle/article/1636650/pressure-young-mainlanders-marry>

BBC News, 'Emotional advert about China's 'leftover women' goes viral', 8 April 2016: <http://www.bbc.com/news/world-asia-china-35994366>

China File, 'No Women Need Apply', 6 November 2015: <https://www.chinafile.com/reporting-opinion/features/no-women-need-apply>

China Daily, '60% of career women say no to second child, report finds', 5 September 2016: http://www.chinadaily.com.cn/china/2016-05/09/content_25144103.htm

China Daily, 'Study: Gender Inequality Serious in Rural Areas', 8 September 2015: <http://www.china.org.cn/english/China/141286.htm>

New York Times, 'Not Enough Women in China? Let Men Share a Wife, an Economist Suggests', 25 October 2016: <https://sinosphere.blogs.nytimes.com/2015/10/26/china-polyandry-gender-ratio-bachelors/>



Tibetan mother and child; photo: Christopher Michel

Issues concerning homogenous thinking about families such as stereotyping

As we have learned already, stereotypes are generalised assumptions we make about an individual, group or thing. They are often shaped by unconscious bias. Stereotypes tend to emerge as a result of homogenous thinking, which is a form of thinking that categorises a group in a one-dimensional and often simplistic way. Despite the significant changes to the family over time in Australia, stereotypes are still prevalent. According to the Australian Institute of Family Studies, 43 per cent of children under the age of 13 live in complex households that do not reflect the stereotypical mum, dad and children structure we've already explored (the nuclear family). Such households could involve a single parent, a non-biological parent figure, step or half-siblings or a grandparent.

The opposite of homogenous thinking is heterogenous thinking, which is a form of thinking that requires a more complex and diverse understanding of the group being studied. Heterogenous thinking is the viewpoint that sociologists favour, although homogenous thinking or categorising can have significant positive and negative impacts on family life. It can be helpful in terms of service provision (for example, it helps governments create policies based on general trends and observations about family, which we will look at a little later) but can also have negative impacts, for example prejudice towards same-sex couple parenting families or the lack of services in certain areas (such as public housing for single parent fathers).

When exploring the stereotyping of families, it's helpful to look at the demographic patterns in Australia. The ABS used data from the 2016 census of all Australians to show that what we might think of as the 'ordinary' Australian is becoming far less common. Before challenging the stereotype with data from the census, the ABS set out how the 'ordinary' Australian is imagined as follows:

The ordinary Australian

- You speak only English at home
- You were born in Australia
- Your parents were born in Australia
- You're Christian
- Your family has English ancestry
- You're in a registered marriage
- You live with your spouse and two children
- Your home is a free-standing, three-bedroom house, which you own with a mortgage
- You have two cars
- Your family income is \$2,000–\$2,999 a week (or \$104,000–\$129,999 a year)

(<http://www.abc.net.au/news/2017-08-03/census-2016-ordinary-australia-probably-isnt-where-you-think/8680052>)



Activity 1.47 - Review of the ordinary Australian

1. How many of the characteristics in the list above apply to you and your family? What about the other people in your class? What types of families are not included as ordinary in this definition? Look at the article linked above, just how common is it for Australians to fit this stereotype?
2. Now try to put aside your sociological imagination. How would someone using a stereotyping mindset and homogenous thinking complete these sentences:
 - All families are...
 - Fathers should...
 - Fathers shouldn't...
 - Mothers should...
 - Mothers shouldn't...
 - Children should...
 - Marriage is between...
 - The role of grandparents is to...
 - It's the role of the family institution to...
 - Single-parent households are...
 - Parents must...
 - The most important thing about family life is that it is...
3. Now, it is time to become a trainee sociologist again. Adopt a sociological imagination and complete the sentences again. How are your thought processes different?

Some news sources appear to promote homogenous thinking, working to support cultural beliefs that maintain the nuclear family as the norm. The film and television industries, and particularly the commercial advertising industry, often reinforce a homogenous view of the family (an opposite sex couple and two or three children, all happy and good-looking, of course). However, not all media do this and slowly there seems to be some increase in the diversity of families portrayed in popular culture. To explore these issues, complete a representation analysis of different depictions of family in the media in Australia:



Representation analysis template

- What is being represented? (the issue or focus)
- Who is the intended audience?
- Whose beliefs or values are being promoted?
- What assumptions about family underpin the representation?
- How is the representation likely to influence perceptions (views, opinions) of the audience?
- How is the representation likely to influence awareness (knowledge) among the audience?
- Is there evidence of homogenous thinking about families within the representation?
- Is the impact of the representation on perceptions and awareness negative or positive overall?

Representations:

Gayby Baby (Trailer): <https://youtu.be/sp00mKq3vhc>

ABC News, 'Modern family' challenging stereotypes in regional Victoria with same-sex parenting', 18 Feb 2016: <http://www.abc.net.au/news/2016-02-18/modern-family-challenging-stereotypes-victoria-same-sex-parents/7178976?pfmredir=sm>

The Guardian, 'Children from poorer families perceived by teachers as less able', says study', 10 June 2015: <https://www.theguardian.com/education/2015/jun/09/teachers-poorer-children-education-primary-school>

AdNews Live: Reframing Australia, 'Reframing Australia: Is your audience who you think it is?' https://www.youtube.com/watch?v=b_zF2_BuFIO

Quadrant Online, 'The Destruction of the Family', 25 October, 2015: <https://quadrant.org.au/magazine/2015/10/destruction-family/>

ABC, 'Australian families, warts and all 1960s', 13 July 2010: <http://splash.abc.net.au/home#!/media/29070/family-life-in-the-1960s>

'Heart Family Commercial': <https://www.youtube.com/watch?v=S1JV7UPNOmA>

'Health cover for every kind of family and individual – Medibank': https://www.youtube.com/watch?v=waUO_988kMQ



Two mums; photo: Emily Walker

Key developments influencing the experience of contemporary family life

The family institution responds to and reflects social change in society. Families experience change through events which mark transitions in the lives of family members – birth, coupling, divorce, death and so on – while less predictable events such as migration, wars and political conflict also cause shifts in the structure and experience of family life. In Australia, contemporary family life has been affected most noticeably by these trends: increased divorce rates, declining marriage rates, and increased female labour market participation, increased cohabitation rates, more egalitarian values around sharing parenting and household responsibilities, individualism and technology.

Marriages were once at the heart of Australian families, but over the past few decades Australian families have experienced significant change. Marriage rates are declining, cohabitation rates are rising, and it is now the norm for couples to live together before a possible pathway to marriage. A generation ago you would likely have faced **social sanctions** for living with your partner before marriage. In other words, it was a major social risk and very few people did so. Now it is a norm. Your friends, and even your parents, might now judge you for not trying out living together with your partner before you marry.

Social sanctions. The various ways a society ensures compliance and conformity with social norms. When an individual conforms or does not conform to social norms, he or she receives sanctions, or consequences, for their behaviour. The sanctions can be positive or negative.

The divorce rate went up rapidly when 'no fault' divorce laws were passed but has now stabilised, we have seen a decline in fertility rates and people are postponing having children. While the change has not been as large as the move towards cohabitation before (or instead of) marriage, it is now much more common for people to have children before getting married. These sorts of changes are influenced by changing social values, individual ideals and the feminist movement that liberated women beyond the limits of marriage and motherhood (Barnes, 2001:1).

However, it's important to bear in mind that Australia was not always so culturally heterogenous. Until the large-scale immigration programs following World War II, Australia was, to a large extent, socially and culturally homogeneous as most people came from Anglo-Celtic backgrounds (from England, Wales, Scotland and Ireland). The values, beliefs and experiences that people brought with them when they migrated to Australia all shaped the structures, functions and experiences of family life in Australia over time.



Activity 1.48 - Historical developments and their impacts

1. Conduct your own research into one of the historical developments in Australia listed below and present your findings in the form of a piktochart. A piktochart helps you create infographics using themed templates. You can add interactive maps, charts, videos and hyperlinks.

 Check it out here: <https://piktochart.com/>

- The invention of the contraceptive pill
- The entry of married women into the paid workforce
- The increase of sole parents' benefits
- The introduction of no-fault divorce legislation.

2. Extension task:

'No longer are kinship and its obligations taken for granted; instead relations are negotiated on an individual basis' (Pryor and Rodgers, 2001: 258).

Explore the rise of individualism by reading 'Late modern perspectives on the family', 10 February, 2014:

 <https://revisesociology.com/2014/02/10/late-modern-perspectives-family/>

In a 500-word extended response, and using evidence from the source, evaluate the impact of individualism on the experiences of family.

3. Based on the projections described in '2020 Looking to the Future' p.9 describe likely future experiences of family in Australia.

 <http://www.hornsby.nsw.gov.au/media/documents/our-community/community-atlas/2020-Looking-to-the-Future-trends-impacting-Aust-and-Hornsby-LGA.pdf>

Group inquiry task on the family

Your group will be assigned one of the five inquiry questions listed below. You are to present your findings to the class in a 6 to 8 minute slideshow or Prezi presentation following these steps:

1. Present your question to the class and gauge their response through a quick YES/NO or short-answer survey (using Kahootz, Socrative, Survey Monkey, Google forms, etc).
2. Provide an overview of your topic – what has changed in relation to the family institution in Australia and why? (include statistics, facts, etc.).
3. Outline the present impacts of the change on family and society, i.e. cause and effect.
4. Predict future impacts of the change on family and society.
5. Explain what the change means for Australian culture (views and values),
6. Apply at least one sociological perspective to the issue – functionalism and/or feminism.
7. To conclude, present possible answer/s to your question.

In addition to the links provided, this website might give you some more ideas and facts for your presentation:

 <https://aifs.gov.au/publications/family-structure-child-outcomes-and-environmental-mediators/changing-patterns-family>

Inquiry questions

1. Is technology harming the family?
 -  Technology harming family life? Blame the parents: <http://www.smh.com.au/comment/technology-harming-family-life-blame-the-parents-20130709-2pndz.html>
Is the internet really killing family life?: <http://www.smh.com.au/comment/technology-harming-family-life-blame-the-parents-20130709-2pndz.html>
2. What happens to a society going through a baby drought?
 -  Baby drought: Australia's fertility rates fall: <http://www.smh.com.au/national/baby-drought-australias-fertility-rate-falls-to-10year-low-20151029-gklmvc.html>
Migrant birth-rates are changing Australia: <http://www.dailytelegraph.com.au/news/nsw/migrant-birthrates-are-changing-australia-average-birthrate-below-replacement-level/news-story/d338b796906263715686d6771fae90be>
Demographic changes: http://demographics.treasury.gov.au/content/_download/australias_demographic_challenges/html/adc-04.asp
3. Are changing gender roles in the family a good thing?
 -  More women in work key to productivity: <http://www.clareoneil.com/articles/more-women-in-work-key-to-productivity/>
More women than ever in the workforce but progress has been glacial: <https://theconversation.com/more-women-than-ever-are-in-the-workforce-but-progress-has-been-glacial-54893>
Where are the dads? Parental leave remains low: <http://www.smh.com.au/business/workplace-relations/where-are-the-dads-parental-leave-for-men-remains-low-20160303-gn9hg0.html>
Economic changes: <http://www.rba.gov.au/publications/bulletin/2010/sep/1.html>
4. Is the institution of marriage still relevant or necessary for families in Australia?
 -  Fewer Australians living together before marriage as multicultural morals hold sway: <http://www.news.com.au/lifestyle/relationships/marriage/fewer-australians-living-together-before-marriage-as-multicultural-morals-hold-sway/news-story/c2dede2bae87a991b3b956aeab23141b>

Are de facto relationships more unstable than marriages?: <http://www.abc.net.au/news/2014-10-30/de-facto-separation-and-divorce-rates-fact-check/5844998>

Social changes: <http://www.aifs.gov.au/institute/pubs/factsheets/2011/fw2011/fw2011a.html>

5. What's the real cost of starting a family?

 The real cost of starting a family: <http://www.smh.com.au/business/the-economy/the-real-cost-of-starting-a-family-20160719-gq8pxf.html>

Money woes are wrecking family life, say three in four parents: <http://www.dailymail.co.uk/news/article-2049381/Money-woes-wrecking-family-life-say-parents.html#ixzz4g9qa1gQa>

Economic changes: <http://www.rba.gov.au/publications/bulletin/2010/sep/1.html>



Family Court Building, Melbourne

The impact of government policy and government assistance on the experience of family

While we may like to think that we enjoy a high degree of personal autonomy in Australia, in reality it is difficult to think of an area of government legislation or regulation that does not affect families and family life. We may believe that certain things related to family life should not be subject to state control or intervention (for example, who can or should get married, the rights and responsibilities of parents and children and sexuality are recent hotly debated issues) but as we know, the family is a central institution in society and as such is purposefully targeted by government policy and assistance.

Government policy is sometimes based on a one-size-fits-all model – on homogenous thinking as we have discussed previously – which becomes less viable the more heterogenous family life becomes. As Philip Cohen (2014:500) notes:

‘Different families have different child-rearing challenges and needs, which means we are no longer well-served by policies that assume most children will be raised by married-couple families, especially ones where the mother stays home throughout the children’s early years.’

This points to the need for those who make government policy to adopt heterogeneous thinking when devising policies and assistance measures. Historically we have seen policy-developers and planners thinking mainly in terms of the needs and preferences of families with children, whereas now they are required to consider the needs and preferences of different types of family structures.



To understand the interaction between government policy and family life, sociologist C. Wright Mills’ work on the sociological imagination is very useful and relevant. As we noted in the introduction, Mills made a distinction between private troubles and public issues. A private trouble is an individual’s personal problem that “has to do with his self and with those limited areas of social life of which he is directly and personally aware.” A public issue, however, “transcends these local environments of the individual and the range of his inner life” and has to do with the “organisation of many such milieux [which] overlap and interpenetrate to form the larger structure of social and historical life” (Mills, 1959). This sentence from Mills (1959) is particularly relevant to our studies:

‘Consider marriage. Inside a marriage, a man and a woman may experience personal troubles [a ‘private trouble’], but when the divorce rate ... is 250 out of every 1,000 ... this is an indication of a structural issue having to do with the institutions of marriage and the family and other institutions that bear upon them [a ‘public issue’]’



Activity 1.49 - Domestic violence: policy shift

The recent shift in the Victorian government’s policy focus on domestic violence in families (specifically male violence against women and children) is an example of something that was once understood as a personal trouble being redefined as a public issue (in part thanks to the research of sociologists).

1. Read more about this initiative here: Domestic Violence Ad Campaign Asks Australians To ‘Stop it at the Start’, 20 April 2016:

 http://www.huffingtonpost.com.au/2016/04/20/domestic-violence-ad-stop_n_9734192.html

2. Watch the government TV ads:

 Stop it at the Start: https://www.youtube.com/watch?v=Y_WcalkWYuk
Family Violence has no Good Days: <https://www.youtube.com/watch?v=gF4bgQicQ2Y>

- What expectations and responsibilities are being projected onto the family institution through this government campaign?
- What is the likely impact on awareness and perceptions of domestic violence after the ad campaign?
- How effective is this campaign in encouraging social change?

Out of the shadows: the rise of domestic violence in Australia

Once a hidden crime, domestic violence has in recent years emerged as a mainstream criminal justice issue in Australia.

The evolution of 'domestic violence'

Since its recognition in Australia in the 1980s, the concept of domestic violence and its associated harms has evolved into a complex criminal justice issue. From its basic origin of being physical violence between married couples, the definition of relationships covered is now wide and varied.

In Queensland, for example, domestic violence legislation covers intimate personal relationships. This includes couples of the opposite or same gender, people who are engaged, in a de facto relationship, are married, and any who were in the type of relationships noted above.

Domestic violence also extends to family relationships between two people and also informal care relationships, characterised by one person being dependent on another for help with essential daily tasks.

The types of harm identified as being caused by domestic violence have also developed into more mature impacts. Physical violence, sexual, social, verbal and spiritual abuse, in addition to psychological and economic harms, are now recognised.

In the aftermath of the Baden-Clay case, much has been made in the media of the non-violent abuse that Gerard inflicted on his wife Allison. The traditional view that physical violence must be present in cases of domestic violence is clearly inaccurate. Harms can be inflicted by much more subtle, non-violent, coercive behaviour.

Future challenges

Under-reporting of domestic violence remains high and often sits above 50 per cent. One recent New South Wales study found that only half of the victims interviewed had reported the matter.

There is still room for improvement in the (commendable) legal and social service responses to the challenges of domestic violence in Australia.

The ABS identified six areas that can be used as an evidence base to improve service delivery. These are the context of the incident, the risks involved, how victims experience violence, responses, impacts, and research and evaluation.

These important pieces of information will provide valuable insight and allow further development of policies to reduce violence against women and children.

Article by Terry Goldsworthy, Bond University. From The Conversation – <https://theconversation.com/out-of-the-shadows-the-rise-of-domestic-violence-in-australia-29280>

In devising policies and assistance measures, governments rely on and refer to qualitative and quantitative data to inform and justify the approach they take. The ABS performed a major role in informing the government campaign against domestic violence.

- Refer to the information in ABS, 'Defining the data challenge for family, domestic and sexual violence', 27 January 2016: <http://www.abs.gov.au/ausstats/abs@.nsf/Latestproducts/4529.0.00.001Main%20Features12013?opendocument&tabname=Summary&prodno=4529.0.00.001&issue=2013&num=&view=>



Domestic Violence Awareness Purple Ribbon; Image: MesserWoland



Activity 1.50 - Group discussion

Referring to evidence from this source, explain how the ABS influenced the Victorian government campaign against domestic violence.

Historical government policy and assistance

Government policy can have a detrimental impact on family life. One example is Australia's history of forced adoption. In the years following the end of World War II to the mid-1970s, infant adoption in Australia was very high. An estimated 100,000 to 150,000 infants were forcibly or coercively removed from mothers, mostly young unmarried women, in these years, due to **stigma** around single parenthood. As you can read in this article by the social work academic Susan Gair, the legacy of pain and loss for many of these mothers and their children has persisted for decades.

Stigma. In Erving Goffman's theory of social stigma, a stigma is a trait or behaviour, which is deemed socially unacceptable and causes an individual to be classified and labelled by others as undesirable and consequently rejected by society.

Re-writing Australia's history of forced adoption

The victims of forced adoption want an apology from the Commonwealth government.

A long-awaited Senate Committee report will tomorrow reveal whether the Commonwealth's policies and practices played a role in coercing young, unwed Australian women to give up their newborn babies for adoption.

The practice, known more recently as forced adoption, was reportedly common in Australia between the 1950s and 1980s, with authorities failing to gain free and informed consent from thousands of young, unwed mothers before their newborns were removed.

The Senate Inquiry received hundreds of submissions, including many personal accounts of coercion, trauma and ongoing mental health problems associated with forced adoption.

Long and painful history

Legally, adoption was a confidential, irrevocable process where "unwanted" babies were placed predominantly with childless couples, relieving the state of the burden of their care. Close to 200,000 children have been adopted since the first Australian legislation facilitating adoption was enacted in 1896.

By the mid-20th century, adoption was increasingly seen as western society's answer to several emerging social problems – illegitimate children, single motherhood and infertility.

From the 1950s, babies of unmarried women were labelled illegitimate and, as such, the women were deemed "unfit" to mother. These young women could best serve society and themselves, they were told, if they relinquished their child for adoption. Then they could "get on" with their lives.

It seems that religious and welfare bodies agreed that the solution to illegitimate babies was adoption by a married woman who was "fit" to mother. From the 1950s to the 1970s, these organisations established homes across Australia to support and protect young, single, pregnant women. But many of these women now have revealed the suffering they experienced at the hands of these institutions.

In many cases, the signed legal paperwork appears to show the birth mother's consent for adoption. However, it's common for women whose children were lost to them

through closed adoptions between the 1940s and 1980s to recount traumatic stories of immense emotional pressure and coercion to sign.

Birth mothers were silenced when it came to speaking out about their hidden pregnancies, their treatment during the birth – which was frightening and traumatic – and their grief after losing their child. Their pain was seen as punishment for their immorality because of falling pregnant.

“Illegitimate” children were adopted by wedded or widowed women who were deemed “fit” to mother.

Many of the women were young, vulnerable and experiencing personal crises. They were not informed of any legal rights to keep the child, and were made to feel inadequate, immoral and undeserving when it came to raising their own babies. Birth fathers were generally disregarded and blamed for corrupting innocent girls.

In some cases, single mothers may have been deliberately denied access to counselling services prior to giving consent. Adoption was upheld as the only option for these women because of a lack of financial and other support, and the stigma associated with illegitimacy and motherhood out of wedlock.

Adoptive parents were encouraged to raise the child as if it was born to them. The family was legally complete when the adoptive parents were named on birth certificates as the parents to whom the child was born.

Many adoptees say they experienced positive family relationships with their adoptive families. But many others have reported severe emotional disturbances and significant feelings of loss.

For adopted people, the grief associated with “not knowing who they are” is common and relates to the loss of identity, the loss of information about their origins, the loss of both birth parents, and for many, including Indigenous children, a loss of their culture of origin.

Research shows a high incidence of grief among birth mothers after the loss of their baby to adoption, and these feelings often intensify over time. Some of the women who experienced this grief following forced adoption practices in Australia told their stories in the Four Corner’s documentary, ‘Given or Taken’, which screened last night on ABC1.

The Commonwealth’s role

Submissions to the Inquiry suggest the Commonwealth government has a case to answer in supporting forced adoption. This is based on the denial of the same financial support to unwed mothers that was available to other women who were widows, deserted wives and divorcees.

This was the case until the early days of the Labor Whitlam Government, when a universal single mothers’ benefit was introduced to support all mothers in need, including unmarried women.

By withholding financial support until the 1970s, the submissions argue, the Commonwealth can be seen as condoning forced adoptions and contributing to the coercive policies and practices of state welfare, church and charity organisations.

Equally, up until the 1970s, reliable birth control was difficult to access and was disallowed by some religious groups. Termination of pregnancy was illegal under Commonwealth and state legislation. So while state legislation governed adoptions, some submissions to the Inquiry argued that the Commonwealth’s public and social policies endorsed a moral stance that enforced marriage or adoption to secure care for children.

Time for an apology?

Many submissions to the Inquiry argue the Commonwealth should play a leadership role in helping to heal the wounds of past wrongs in forced adoption. This would include publicly acknowledging the many stories of distress, trauma and violations

of mother-child relationships as a result of forced, coerced or unethical adoptions. Compensation could then be sought for the resulting trauma.

Evidence has been submitted to the Inquiry that some professionals involved in past adoptions might have acted unprofessionally, inappropriately, unethically and without informed consent to facilitate the adoption of children. While not wanting to find scapegoats for past wrongs, these actions should be acknowledged in an apology.

But not all those involved want an apology. Many just want the truth to be heard, acknowledged and accepted.

More practically, the Inquiry is likely to recommend a nationally funded framework of counselling, specifically tailored to support the wellbeing of those affected by forced adoption. This would be developed in consultation with the key stakeholders – birth parents, their extended families and adopted people – to provide ongoing emotional support.

Article by Susan Gair, James Cook University. From The Conversation – <https://theconversation.com/re-writing-australias-history-of-forced-adoption-5142>



Activity 1.51 - Forced adoption

1. Watch the Four Corners documentary 'Given or Taken?':
 <http://www.abc.net.au/4corners/given-or-taken/3860552>
2. Listen to Senator Siewert speak to the Senate when commemorating the first anniversary of the National Apology for Forced Adoptions:
 <https://www.youtube.com/watch?v=8e2N7zW0w7w>
3. a) Summarise the main findings of the Senate Inquiry Report (Commonwealth Contribution to Former Forced Adoption Policies and Practices, 2012) by referring to the Australian Government National Archives, 'Overview of forced adoption practices in Australia', 2017:
 <http://forcedadoptions.naa.gov.au/content/overview-forced-adoption-practices-australia>
- b) Write one extended response

In a 500-word extended response, apply a functionalist perspective to critically evaluate the intentions and impacts of the policy.

OR

In a 500-word extended response, apply a feminist perspective to critically evaluate the intentions and impacts of the policy.

OR

In a 500-word extended response, discuss how views and values have changed about marriage and the role of family members such as the mother.

OR

In a 500-word extended response, evaluate the impacts of forced adoption in Australia. Read the following article and explain the writer's contention.

Lessons from the past - adoption isn't the answer to child protection

The release last Wednesday of the Senate's Community Affairs Committee report on forced adoption resulted in almost unanimous condemnation of past adoption practices, which saw young, unmarried women forced to give their newborns up for

adoption. The question on everybody's lips was how such cruelty could have been allowed.

One day earlier, an unrelated Victorian report was released that provides a very different take on adoption. The Protecting Victoria's Vulnerable Children report recommends, among other things, the removal of barriers to adoption. This would allow more children to be placed for adoption, rather than being sent back to troubled families.

It's ironic that two reports are released within a day of each other – one looking back critically at practices that promoted adoption and one looking forward that wants to increase rates of adoption. So, is there a risk that the mistakes of the past could be repeated?

Parenting potential

The Victorian Inquiry argues adoption provides a child with a certainty foster care lacks. Therefore, in situations where there is no suitable family member to care for the child, he or she should be freed more easily for adoption.

If the adoption process was easier, the report suggests, more carers would be brought into the system to fill the shortfall of foster parents.

But these recommendations assume that child protection workers can judge future parenting potential. And history shows this isn't the case.

When legal adoption was first debated in the 1920s, politicians were well aware of the seriousness of the step they were taking. They conceded that circumstances could quickly change in the birth family or adopted family. The birth parents may come into an inheritance, or dramatically turn their lives around and be able to parent. On the other hand, the adoptive parents may fall on hard times.

These doubts disappeared over time. Social workers grew increasingly confident that they could predict who would make the best parent. By the 1950s, it was their view that young, single mothers were not in a position to support their children. It was therefore better to immediately separate the mother and child so the "girl" could "get on with her life". And the child would find a home with a respectable married couple.

The Senate Committee heard convincing evidence that such confidence was sadly misplaced. What social workers saw as professional expertise, mothers condemned as injustice. People who were taken from an untested mother and placed in a family that turned out to be neglectful or abusive asked how adoption could have been in their best interests.

Apologising for past errors

The Committee was careful not to imply that such experiences were universal. Nevertheless, it recommended Commonwealth and state governments, church and community organisations apologise to those whose lives were harmed by adoption.

Counselling, memorialisation services, programs to improve records access and financial redress should be jointly funded by all those involved. These recommendations parallel services offered in the wake of previous apologies, although the government rejected financial redress.

The Committee's report puts this alternative story of adoption onto the public record but argues that this history should not be confined to the past: "All those involved in current adoption practices ... [should] take the findings ... into account."

The Inquiry notes that inter-country adoption (adopting children from abroad) is creating "supply chains" in some countries that are similar to those that operated in Australia. Adoption agencies have established maternity homes where single mothers have no choice but to relinquish their children. The Victorian recommendations, if implemented, have the potential to do the same.

Future risks

The Victorian Inquiry found no legislative barriers to increasing the number of children who adopted out, and could not understand why adoption was not more widely used. Perhaps the answer lies in an institutional memory of the practices condemned by the Senate report.

Our society produces very few children with no parents or extended family, even if their care is manifestly inadequate. What it does produce are families with multi-generational histories of poverty, neglect and abuse which leaves a legacy of the mental illness and substance abuse, which lies at the base of most of the intransigent child protection cases.

And although these parents struggle with multiple problems, and are judged as a risk to their children, they don't want to relinquish their parental rights.

A second danger is that freeing children for adoption would generate a demand, pressuring child protection workers to increase the supply.

Many of the problems of post-war, new baby adoption arose from its very success. As more potential parents lined up at adoption agencies, social workers, consciously or unconsciously, increased the pressure on single mothers to consent to adoption. When mothers resisted, this pressure often moved towards coercion or even illegality.

We know that there is greater demand among adoptive parents for younger children. So what guarantees do we have that social workers will not succumb to similar pressure today? As the list of potential adoptive parents grows, it will not be easy to defend the right of a woman, whose other children are already in care, to have the chance to mother her new baby.

There's no doubt that both children who cannot safely remain with their own families – and the substitute families who are prepared to offer them a home – need greater security than the child protection system is currently able to offer.

But does this justify the absolute break that adoption involves? Do social workers now possess the skills to decide unequivocally who will be the best parent for a child?

They certainly believed they did in the past, but the findings of the Senate report have shown conclusively that in too many cases they were wrong.

Article by Shurlee Swain, Australian Catholic University. From The Conversation – <https://theconversation.com/lessons-from-the-past-adoption-isnt-the-answer-to-child-protection-5655>

Major assessment task revision

To succeed in your sociology studies you will need to:

- Demonstrate a good understanding of key concepts and theories.
- Be clear, precise and specific. That means inverted commas are used to quote sources, dates are accurate and attention is paid to detail when it comes to case studies.
- Include definitions. Check that you have defined all the key or unfamiliar terms you use.
- Provide a range of detailed evidence. Always use examples and evidence to illustrate and support the points you make. Refer to the views of thinkers, case studies, theories, etc. This makes your answers credible and high-scoring.
- Respond to all parts of complex questions (some questions have up to three parts!).

*Sample short-answer questions***1. Discuss an issue facing the family institution in contemporary Australian society. (5 marks)**

You could choose to focus on any of the following (or other issues):

- Economic pressure
- Impact of technology on relationships
- Changing gender roles
- Low fertility rate
- Declining marriage rate.

Define key concepts and parts of the question, e.g. 'institution'.

Use evidence/examples to support your discussion.

2. Discuss an issue facing the family institution in the society in Revolutionary Road or another society you studied this year. (5 marks)

You could choose to focus on any of the following (or other issues):

- Economic pressure
- Impact of technology on relationships
- Gender roles
- Homogenous thinking about families
- Expected rites of passage such as marriage, having children, etc., and their impact on the freedom of the individual.

Define key concepts and parts of the question, i.e. 'institution'.

Use evidence/examples from the film or another society (like China) to support your discussion.

3. Describe the functions of the family institution according to the functionalist perspective and provide evidence from Revolutionary Road (or another society you have studied this year) of each function. (5 marks)

Define functionalism: a theory that interprets the social actions of people in terms of their contributions to the essential tasks or 'functions' that maintain a stable society.

Identify and define the functions:

- **Socialisation** – through socialisation, people develop values, morals and identity. They learn respect for self, authority and others. Without socialisation there would be chaos (e.g. theft, rioting, violence).
- **Emotional stability** – children are normally given love and affection when they are young. Without this nurturing, people may become emotionally and socially unwell.
- **Economic support** – families assist in providing members with all the goods they need (e.g. food, housing and internet). Without families, many shops and factories would go out of business.
- **Reproduction** – society can only exist if there are people. Most sexual reproduction occurs within the family, so without the family, many of us may never have been born.

Use evidence/examples from the film to support your discussion.



4. Explain the limitations of the functionalist perspective when it comes to understanding the family in society. Provide an example from the film, Australian society or another society you have studied this year for which functionalist theory may not account. (5 marks)

Functionalists have been accused of idealising the family and ignoring conflict and abuse within families, ignoring gender inequality within families and the rising divorce rates. They have also been criticised for ignoring the increasing range of family types.

Provide an example from the film, Australian society or another society that a functionalist perspective wouldn't take into account or analyse.



5. Evaluate an aspect of the family institution in Revolutionary Road or contemporary Australian society from a feminist perspective. (10 marks)

Define feminism: a theoretical perspective that advocates for gender equality by opposing sexism and patriarchy.

Explain its stance on the family: Feminist theory argues that the 'family' is not beneficial for women. It believes that families reflect and maintain patriarchy and gender inequality. Feminists have noted that women tend to carry an unequal burden in completing household work and caring for children and extended family.

Define patriarchy: a social structure with males holding power over women, and males placed at the head of the family.

Explain the three major schools of thought within feminism, i.e.

- **Marxist feminism** – a form of feminism, based on the idea of Karl Marx. Marxist feminists argue that women are oppressed due to the capitalist system. It combines the concept of patriarchy with the key concepts of Marxism. It argues that women are not oppressed by men or by sexism, but by capitalism. It is believed that the position of women in the family serves the interests of the economy and the ruling class. It benefits the powerful at the expense of the working class and of women.
- **Radical feminism** – regards gender exploitation as the most important social division in society. Radical feminists believe patriarchy will only end when women are freed from the emotional and physical violence inflicted by men. Many feminists believe that women are also being suppressed by a male-dominated society both in education and also in later life. Some believe a married woman can't be a feminist. This is due to the belief that any 'dependence' on men will result in the oppression of women.
- **Liberal feminism** – Feminist theorists taking this approach do not think that society needs to be radically overhauled. Where Marxist and radical feminists often argue that revolutionary change is needed to really improve the lives of women, for liberal feminism current institutions need reform so that women are given the choices and opportunities that men currently enjoy. Increasing choice, even the choice to follow more traditional gender roles, is often the most outcome liberal feminists are seeking, and compared to the other two approaches, they are more likely to argue that important progress towards equality has already been made.

Analyse an example from Revolutionary Road or contemporary Australian society from one of these feminist perspectives, citing evidence.

6. Explain how the influence of demographic, sociocultural, technological or economic factors have impacted on the institution of family in Revolutionary Road. Also provide a contemporary Australian example of the same factor and describe its impact. (10 marks)

Choose to focus on ONE of the factors: demographic OR sociocultural OR technological OR economic.

Provide some historical context to the factor. For example, if you're talking about the technological factor you could provide an overview of the major technological developments that have impacted the family institution over time, i.e. industrialisation (and the emergence of factory work), the rise of the motorcar (and suburbia), or the digital revolution (the Internet, mobile data, social networking sites, gaming, etc.).

Evaluate the impacts, both positive and negative, on the family institution in contemporary Australian society.

Apply both a functionalist and feminist perspective to evaluate the impacts, both positive and negative, on the family institution in Revolutionary Road.

7. According to the film and material studied this year, what possible issues arise concerning homogenous thinking about families? (10 marks)

Define homogenous thinking: a form of thinking that categorises a group in a one-dimensional and often simplistic way.

Contrast this with heterogenous thinking – a form of thinking that requires a more complex and diverse understanding of the group being studied – and explain the benefits of this type of thinking about the family institution.

Discuss homogenous thinking and consequent issues in Australian society, i.e. it is clear that fewer people in Australia are living within a nuclear family arrangement. However, several influential social institutions, including the media and government, continue to promote homogenous thinking supporting the nuclear family as the norm. The commercial advertising industry concentrates on the nuclear family as it has the greatest disposable income compared to that of the other family arrangements. Films, television programs and advertisements continue to present an idealised family. Despite the nuclear family being a statistical minority, it's still a social norm, with those not conforming to this norm often feeling marginalised and excluded. Parents from non-nuclear families often feel their life circumstances are failing their children and that society looks down on them.

Discuss homogenous thinking and consequent issues in the society of Revolutionary Road, i.e. April Wheeler wants to break out of the constraints imposed by strict gender roles but encounters shock and sanction from those around her, leading to her suffering. Other characters in the film devote themselves to cultivating their identities along the lines of existing gender roles.

Critical-thinking task

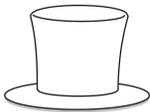
In your notes, draw the Australian 'family' of the future.

What did you draw? Who is included? Who is excluded? Why did you depict family in that particular way? What social, historical and political forces influenced your depiction? How does your depiction compare with the drawing you did at the very start of this study?

Claim interrogation task

Discuss the strength of the following claims:

- What is happening in other parts of the world doesn't really have an impact on family life in Australia.
- The family institution is vital in society but detrimental to women.
- The institution of family is breaking down – and hence society along with it.
- Government policies that emerge from homogenising, stereotypical and often outdated definitions of families can create significant social problems in society.
- Despite the assertions of some feminists, women are still better equipped to care for children than men.
- Families should rise above the chaos and tension that exists in the rest of society.
- Despite undergoing changes, some things about family remain constant and universal.



White Hat

The factual, informative perspective (what can we know for sure about the claim?).



Red Hat

The emotional perspective (what does your gut or intuition say?).



Black Hat

The 'devil's advocate' perspective (what are the weaknesses and flaws in the claim?).



Yellow Hat

The positive, idealistic perspective (what is valid and insightful about the claim?).



Green Hat

The creative perspective (what possibilities, alternatives and new ideas emerge in response to the claim?).



Blue Hat

The logical, structured perspective (how should we think about or approach this claim?).

 http://www.parade.vic.edu.au/md/teacher_research_guide0/defining/defining_debono.htm

References and further resources

- Barnes, A. (2001) 'Low Fertility: a discussion paper', Occasional Paper No. 2 Department of Family and Community Services, Commonwealth of Australia, Canberra. https://www.dss.gov.au/sites/default/files/documents/05_2012/op2.pdf
- Baxter, J. (2016) 'The Modern Australian Family', *Australian Institute of Family Studies*. Accessed at: <https://aifs.gov.au/sites/default/files/families-week2016-final-20160517.pdf>
- Berger, P. L. and Luckmann, T. (1966) *The Social Construction of Reality, A Treatise in the Sociology of Knowledge*, Penguin. Accessed at: <http://perflensburg.se/Berger%20social-construction-of-reality.pdf>
- Cohen, P. (2014) *The Family: Diversity, Inequality, and Social Change*, W. W. Norton & Company
- DeVaus, D. (2004) *Diversity and change in Australian families*. Australian Institute of Family Studies
- Gordon, L. (2016) Fathers need to join the conversation on paid parental leave, *Sydney Morning Herald*. Accessed at: <http://www.smh.com.au/comment/fathers-need-to-join-the-conversation-on-paid-parental-leave-20161102-gsgtcb.html>
- Hamilton, A. (2017) *Children's flourishing inside and outside the nuclear family*, Accessed at: <https://www.eurekastreet.com.au/article.aspx?aeid=52330#>. WaeKbdMjEWo
- Hill, S. (2012) The Evolution of Families and Marriages, *Families: A Social Class Perspective*, SAGE. Accessed at: https://www.sagepub.com/sites/default/files/upm-binaries/41374_1.pdf
- McDonald, P. *Institutional support for Australian families*. Paper presented to the Centenary of Federation Seminar Series, The Theatre, Parliament House, Canberra, 4 October, 2000.
- Mills, Wright, C. (1959) *The Sociological Imagination*. Accessed at: <http://sites.middlebury.edu/utopias/files/2013/02/The-Promise.pdf>
- OECD Future Families Programme, *The Future of Families to 2030: A synthesis report*, 2011: <https://www.oecd.org/futures/49093502.pdf>
- OECD, *Doing Better for Families*, 2011. Accessed at: <https://www.oecd.org/els/soc/47701118.pdf>
- Perales, F. and Campbell, A. *Who supports same-sex marriage in Australia? And who doesn't?*, *The Conversation*, 31 August 2017. Accessed at: <http://www.abc.net.au/news/2017-08-31/same-sex-marriage-who-supports-it-and-who-doesnt-hilda-data/8856884>
- Pryor, J. and Rodgers, B. (2001) *Children in changing families: Life after parental separation*, Blackwell Publishers
- Sayers, J., Evans, M., Redclift, N. (2009) *Engels Revisited: Feminist Essays*, Routledge
- Thornton, A., Axinn, W. G., and Xie, Y. (2007) *Marriage and cohabitation*. University of Chicago Press

Vanden Heuve, A. *The most important person in the world: A look at contemporary family values*, Family Matters No. 29 – August, 1991

Walby, S. (1990) *Theorising Patriarchy*, Basil Blackwell. Accessed at: <https://libcom.org/files/Theorizing%20Patriarchy%20-%20Sylvia%20Walby.pdf>

Wilkins, R. (2017) *The Household, Income and Labour Dynamics in Australia (HILDA) Survey: Selected Findings from Waves 1 to 15*, Melbourne Institute: Applied Economic & Social Research The University of Melbourne. Accessed at: http://melbourneinstitute.unimelb.edu.au/__data/assets/pdf_file/0010/2437426/HILDA-SR-med-res.pdf

Yi, Z. Z. and Wan, Z. *Dynamics of Family and Elderly Living Arrangements in China: New Lessons Learned from the 2000 Census*, *The China Review*, Vol. 3, No. 2, 2003. Accessed at: http://www.chineseupress.com/chineseupress/promotion/China%20Review/vol3_2_files/6.%20Y-Zeng.pdf

Glossary of terms

Belief. An attitude about something that is believed to be true but isn't necessarily substantiated by evidence. Every society promotes and is underpinned by a set of beliefs that reflect the characteristics and concerns of members and explain the meaning of their social identity. Beliefs can be religious, cultural and moral in a society.

Domesticity. The experience of life in a private household where women are traditionally seen as the primary homemakers and caregivers.

Families of choice. Rather than only maintaining fixed relationships based on biology, the concept of families of choice involves people choosing to treat one another as family in an emotional sense, with all the intimacy, care and support one associates with family.

Fictive kinship. Relationships that have very close family-like emotional ties but are unrelated by birth or marriage. For example, godparents.

Filiality. A set of expectations held by parents towards their son or daughter that results in certain duties and attitudes being carried out.

Functionalism. A macro perspective in sociology that analyses society on the basis of its different but related parts, each of which serves a particular purpose or function, and how they depend on each other and enable the society to survive.

Multi-generational household. Households with two or more generations living under one roof, for example, parents, their children and the children's grandparents all living together.

Norms. Standards of expected, typical, acceptable behaviour in a society.

Nuclear family. The traditional definition of a nuclear family is a family unit consisting of two married parents of opposite genders and their biological or adopted children living in the same place of residence.

Organic analogy. Emerged from sociologist, Talcott Parsons', work. Parsons had a background in biology. He compared the different parts of a society to the organs of a living organism. A living organism is able to live, reproduce and function due to the various parts that make up its system. Like a biological organism, a society is able to maintain its vital processes through the way that the different parts (like institutions such as family) interact together.

Patriarchy. Refers to a male-dominated social structure in which men are more powerful and influential than women.

Private sphere. A part of life in society in which an individual enjoys a degree of authority and freedom unaffected by interventions and influences from governmental or other institutions. Examples of the private sphere are family and home.

Single households. Individuals in a society who live on their own.

Social sanctions. The various ways a society ensures compliance and conformity with social norms. When an individual conforms or does not conform to social norms, he or she receives sanctions, or consequences, for their behaviour. The sanctions can be positive or negative.

Stigma. In Erving Goffman's theory of social stigma, a stigma is a trait or behaviour which is deemed socially unacceptable and causes an individual to be classified and labelled by other as undesirable and consequently rejected by society.

Values. Principles, standards or qualities that members of a society consider important. They are commonly formed by a particular belief that is related to the merit of an idea or behaviour.



2

SOCIAL NORMS: BREAKING THE CODE

Area of Study 1:
Deviance

Area of Study 1: Deviance

On completion of this unit the student should be able to analyse a range of sociological theories explaining deviant behaviour and the impact of moral panic on those considered deviant. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 1.

Key knowledge

- deviance as a relative concept and the relationship between norms (social codes) and deviance
- Emile Durkheim's functionalist theory of deviance and its four roles of deviance:
 - affirming society's cultural norms and values
 - clarification of a society's moral boundaries
 - the unification of others in society
 - encouraging social change
- the social control theory of deviance:
 - the meaning of the concepts of norms and social control
 - Travis Hirschi's (1990) four factors that contribute to the likelihood of deviance: attachment, commitment, involvement and belief
- Howard S. Becker's interactionist theory of deviance involving the meaning and process of labelling
- the theory of positive deviance:
 - the meaning and purpose of positive deviance
 - Druann Heckert's types of positive deviance: altruism, charisma, innovation, supraconformity and innate characteristics
- the meaning of the phenomenon of moral panic and its impact on individuals and groups considered deviant.

Key skills

- gather and use a variety of relevant source materials
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world
- define key sociological concepts and use them appropriately
- explain and apply the functionalist, social control, interactionist and positive theories of deviance
- analyse the impact of moral panic on individuals and groups considered deviant.

2

Social Norms: Breaking the Code

Area of Study 1: Deviance

Deviance 111

Studying the sociology of deviance – our focus 111

What is deviance? 112

Deviant behaviour is not always

‘wrong’ 113

How society defines deviance 115

Sociological concept of deviance 117

Deviance as a relative concept 119

The relationship between norms and deviance 121

Consumer deviance – representation analysis 122

Reverse deviance 123

Smoking – from social acceptance to social leprosy 123

Investigating case studies 125

Theories of deviance 128

Functionalism – Emile Durkheim 129

Social control theory – Travis

Hirschi 130

Interactionist theory and process of

labelling – Howard S. Becker 132

Observations of positive deviance 135

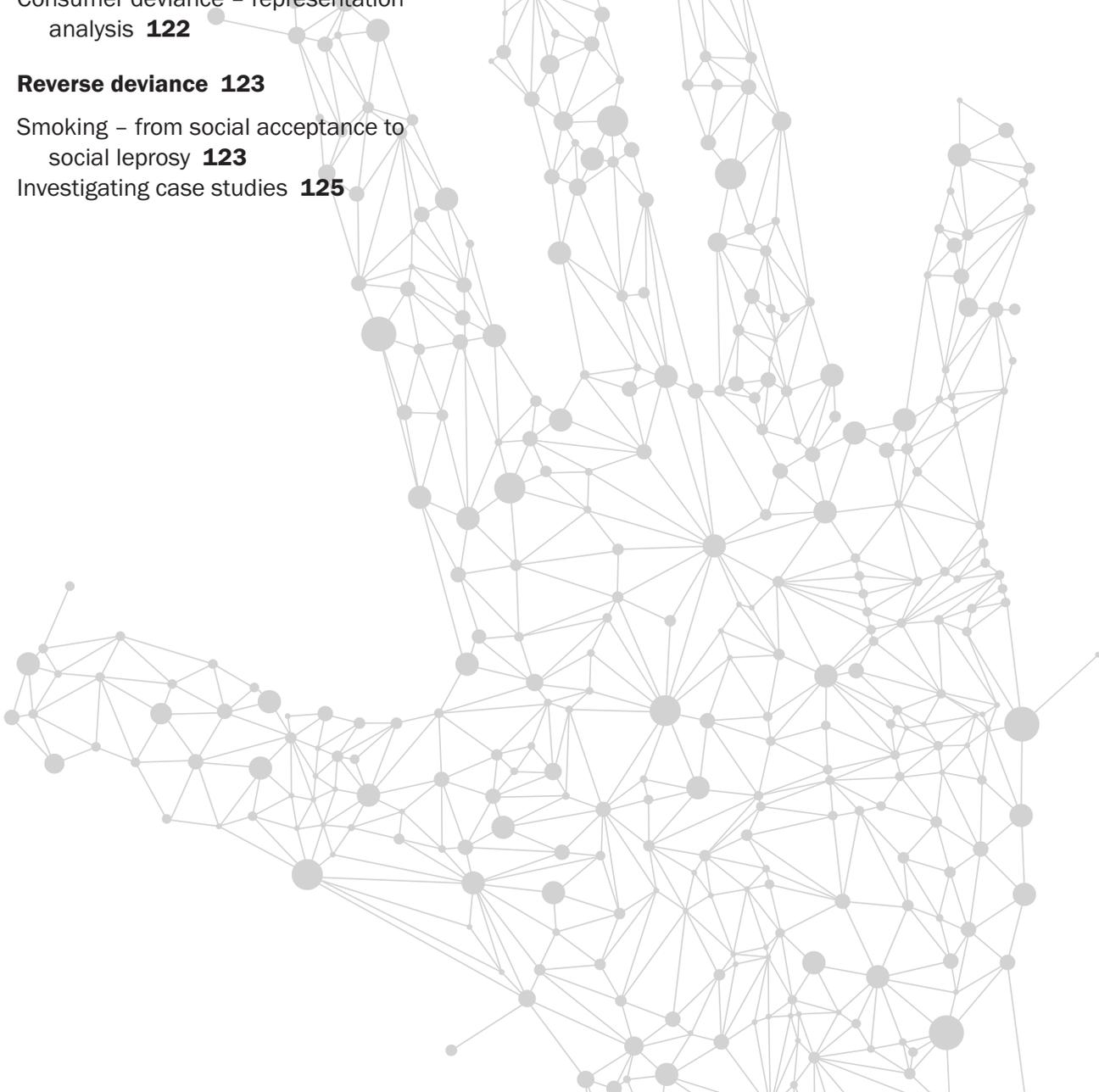
Representation 137

Moral panic 139

Revision questions 147

References and further resources 148

Glossary of key terms 149



Deviance

'Normal is an illusion. What is normal for the spider is chaos for the fly.'
Charles Addams (creator of *The Addams Family*)

You have been introduced to the study of sociology by investigating the experience of youth and the institution of family. Here in Unit 2 your journey into this discipline continues. In Unit 1 you were introduced to the sociological imagination, you will need to keep using this skill, as you will be asked to use your imagination further.



You were also introduced to theories and perspectives. They are important in sociology as, firstly, they provide a particular way of approaching a social issue, aiming to understand and explain why something may or may not occur. Secondly, theories and perspectives provide us with tools to critique society and emerging social issues; as well as providing clarification and necessary information and offering alternatives or solutions.

We will be revisiting the functionalist perspective and the ways that it views the place and phenomenon of **deviance** in our society, as well as looking at other theories and perspectives on deviance and crime.

Deviance. Describes a person or an action that deviates from a society's understood and accepted standards of behaviour.

It is important to note that while theories and perspectives are helpful in framing the ways that we might approach a social issue, it is also worth considering that no single view is absolute. Often, it may help to employ the use of more than one theory and perspective to explain a social phenomenon, such as why deviance and crime occur in a society.

Homogenous. The assumption that all members of a group share the same experiences and characteristics.

In Unit 1 you learnt that society frames experiences through socialisation, law and policy, and that coverage in the media often leads to groups, like youth and family, being treated in a **homogenous** way.

Homogenous thinking often has negative or restrictive effects on a group and leads to discounting or ignoring the diversity of experiences and realities among one social category. These diverse experiences tell us that society, while having visible patterns, does not necessarily function (e.g. nuclear family as the norm) or dysfunction (e.g. all teens are disrespectful and rebellious) as some, like the media and policy-makers, want us to believe.

Studying the sociology of deviance - our focus

The sociology of deviance seeks to examine the social forces that contribute to deviance in society and to understand and explain the process of deviance. The questions we should ask are:

- Who sets the rules?
- How are they constructed?



- Why are some people motivated to deviate from social norms?
- Why are some people motivated to define, designate and sanction some behaviour or activity as deviant?

To assist us in answering these questions, we will frame the study of deviance by considering the use of several sociological perspectives and theories.

We will look at four theories and perspectives: functionalism, social control theory, interactionism/labelling theory and positive deviance. Then we will move on to explore the concept of ‘moral panics’; what they are, and how they occur, as informed by Stan Cohen’s theory.

Social norms. Layout the expectations for our daily lives, informing us about the ways that we are expected to behave in particular situations and contexts.



Activity 2.1 - What we already know and understand

1. What is deviance?

In pairs/small groups, write this question in the middle of a page and answer the question and provide examples. Report back to the class and compile your responses.

2. Class discussion

“Normal is an illusion. What is normal for the spider is chaos for the fly.”

Discuss this quote from the beginning of the chapter. What does it mean in relation to deviance?

Core values. Common ideas and beliefs held by a group. These underpin what is important; thus informing us about the ways that we should behave. Core values include equality, freedom of speech, the importance of family. These may vary depending on context, time and space.

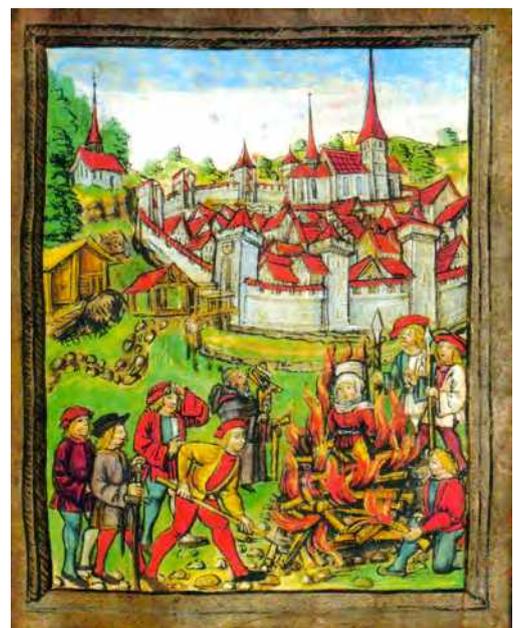
What is deviance?

Deviance is defined as “a collection of conditions, persons, or acts that society disvalues, finds offensive or condemns” (Clinard and Meiner, 2011)

Deviance is a term used to describe a person or an action that deviates from a society’s understood and accepted standards of behaviour. Engaging in deviant behaviour means that **social norms** have been violated, resulting in reactions that attempt to contain and control. Social norms are important because they lay out the expectations for our daily lives.

These are underpinned and informed by **core values**.

Deviance can also be understood as describing those who don’t conform to a society’s standards and as a result are looked upon unfavourably or with suspicion by the wider society. In this case, they are **non-conformists**.



Early moral panic – witch burning, Switzerland, 1447

When social norms are broken, society reacts, imposing **sanctions**. This process is referred to as **social control**. It is important to note that deviant acts and sanctions can be categorised as either being informal (non-legal) or formal (legal).

Deviant behaviour is not always 'wrong'

It is important to note that not all deviant behaviour is necessarily wrong, immoral, criminal or harmful. At its core, deviance refers to any behaviour that deviates or strays from a society's established norms. This means that deviant behaviour can range from harmless acts and behaviours to more harmful actions.

Let's consider small infractions like talking with your mouthful, opening a birthday gift and then not thanking the person who gave it to you, not giving up your seat on public transport to an elderly person or pregnant woman, or jaywalking. Then consider more serious infractions such as theft and murder. You can see here that these escalate in seriousness and in harm done; they also escalate in the punishments likely to be applied in each case – from a sideways glance to life imprisonment.

These examples exclude other forms of deviance such as the ways that one may dress, act or speak. For example, there are accepted ways to dress for particular contexts: school, work, a wedding, a funeral or a nightclub. Expected norms on how to dress also apply to one's age, gender and profession. This then extends to the ways in which people are expected to behave in particular contexts: for example, young couples who show affection in public are seen as cute, in love and romantic. However, if an elderly couple engages in the same behaviour it is often seen as being inappropriate or embarrassing.

Let's think about our normal day – from the moment we wake until bedtime – our day requires us to negotiate our way through different situations and contexts.

In the morning, in our homes, we negotiate space and time; for example, who gets to use the bathroom first, and how long it can be used for. Whether we drive to work or take public transport, there are a number of informal and formal rules that we are expected to abide by. When we arrive at our place of work or study, we are bound by particular expectations: from the way we dress, to the way that we speak to those around us, to the things that are expected of us in the way we work. Then, there is the broader context in our lives: from supermarkets and shopping centres, restaurants and cafes, other people's homes, gyms and sports clubs and so on.

We are regularly made aware of the behaviour that is expected of us – informal expectations, signs, cursory glances, contracts and agreements; mostly this comes from the people around us. Norms are everywhere, and are upheld or made clear to us by others.

In many ways, norms (both formal and informal) help us to live together. They are part of managing everything from small groups – families, friends and community groups – all the way up to big groups, such as nations.

Non-conformists. People who do not comply with the general norms set out by society.

Sanction. Society's reaction to deviant behaviours; they can be positive or negative. Positive reactions reward behaviours that adhere to social norms, while negative reactions aim to discourage behaviours by punishing them.

Social control. Society's way of ensuring conformity by employing methods that focus on regulating or changing behaviour.



Activity 2.2 - Norms and deviance

1. Norms of behaviour

Look at the photos below and:

- Identify the behaviour that is prohibited, according to each sign.
- Identify the norm (legal or non-legal) that each sign is enforcing.
- List the possible reasons for the prohibition of the behaviour and the value that the prohibition is upholding.



Four signs; photos: author

2. How I understand what is deviant

Answer the following questions:

- What is deviant?
- How do you know what is deviant? Consider the ways that you have been taught by others and society in general.

3. My daily ritual

Think about the norms, informal or formal, that you observe (or don't) in your daily ritual from the time you wake up to bedtime.

Draw up the table below in your notes and fill it in:

Context	Norm	Formal or informal	Sanction	Formal or informal	Value
Home					
Public transport/car					
Work/school					
Public spaces					
Private spaces					
Other					

- Make notes on the contexts provided, offering an example of norms for each, and mark whether it's informal or formal.
- What kinds of sanctions exist to either ensure conformity, or punish if it's broken?
- What is the core value?

4. What is deviant and how deviant is it?

- Make a list of acts, jobs and behaviours that could be considered deviant.
- Grade them from most deviant (5) to least deviant (1).
- As a class, discuss the reasons for your decisions, identifying the values that inform them.

5. The do's and do not's of my normal day

Take photos of signs that you are exposed to everyday that outline or discourage expected behaviours: on public transport, in public spaces, at the workplace, school, and any other place you engage with. Include the ways that these are controlled.

Create a visual presentation (PowerPoint or poster) of your day.

How society defines deviance

Defining deviance: four steps in constructing a threat to security

In matters of national security, who is deviant and poses a threat to our safety depends on the claims made by those in positions of power and the sociopolitical climate. The news media are crucial in this process. Often, a particular social problem goes through four stages of claims-making before it is successfully constructed as a 'legitimate' problem that requires punitive responses.

In Stage One, groups claim that there is an offensive and undesirable condition, and demand change. When governments respond to these claims, the problem moves to Stage Two. Government responses are crucial because without them a claim will be just that. Official recognition and response legitimates the claim.

In Stage Three, new claims and demands emerge because there is dissatisfaction with the official responses to the first claim. In Stage Four, alternative solutions are suggested or established.

Throughout this process, interested groups are the primary claims-makers while the media are the secondary. It is crucial to examine the media's claims-making activity in the construction of 'threats to national security' because it is through the media that messages are transmitted to larger audiences.

Importantly, the public's sense of concern regarding a social problem often comes from the media rather than the primary claimants. This has implications in the policy-making process.

Stage One: boat people

In constructing social problems relating to 'security', the persistent undesirable condition has been that of the 'boat people'.

The dominant frames when reporting on this group are often of 'deviance' and 'threats to security'. When asylum seekers arrive on Australian shores, they are not just considered a problem, but a 'deviant' problem. Normality is what this group is not because they are considered to transgress many boundaries and established orders.

Themes emphasising threats to security have persisted since the late 1990s and early 2000s. In 1999, the *Courier-Mail* newspaper reported a:

"Record Arrest of Boat People – Swoop Nets 350 Illegal Boat People.

The incident, the largest single attempted incursion on record, follows the most sustained assault on Australia's shores since the refugee tide following the Vietnam War."

More recently, *Herald Sun* columnist Andrew Bolt opined that:

“The head of ASIO last month confirmed 58 boat people had since been judged to pose a threat to national security. But with so many boat people now arriving ... the danger goes beyond a few terrorists.”

These narratives often lead to punitive measures for ‘our’ safety and protection from illegal immigrants.

Stage Two: officials respond

Media claims-making, which endorsed claims and ideologies by specific primary claim-makers, has inspired government response.

By 2001, there were seven privatised detention centres for mandatory detention of unauthorised arrivals by boat. In 2009, then-prime minister Kevin Rudd claimed Labor’s policies on asylum seekers were “tough but humane”. He abolished temporary protection visas but mandatory detention of unauthorised asylum seekers remained to ‘stop the boats’.

Recently, the current prime minister, Tony Abbott, declared that he will be accountable to the Australian people because:

“... they expect us to stop the boats and that’s what we are doing.”

Abbott later commented that six months without seeing boat arrivals is a “very satisfactory milestone” for Australia. This victory was endorsed by the press, placing it in context with Labor’s policies:

“According to historical figures, the previous Labor government in the same six-month period in 2012-13 saw 190 boats with 12,773 asylum seekers illegally landing on Australian shores.”

Stage Three: dissatisfaction with official response

Despite this social problem finally being ‘addressed’ by turning around the boats and responding to the initial claims, the responses were deemed inadequate for ‘our’ safety because now we faced a new problem: ‘plane people’.

Fairfax Media recently reported that:

“Rampant visa fraud and migration crime involving people flying into Australia are going unchecked while the government focuses on stopping boats.

“Australia’s national security is being compromised by wide-scale visa-rorting and migration rackets operating with impunity, including some with links to terrorism or organised crime.”

In the following months, domestic terrorists were the new threat.

“Security agencies prepare to lift the national terror warning to high from its medium level... a terrorist attack in Australia is now likely.” – Fairfax Media, September 10

“Australians [are] continuing to join extremist groups such as the Islamic State either as fighters or supporters.” – Fairfax Media, October 27

Stage Four: new solution to the new problems

The ‘national security’ social problem has shifted from inspiring calls to ‘stop the boats’ to identifying those who are ‘flying’ to Australia ‘unchecked’ to now being about Australians joining foreign fighters.

The current problem has led to the implementation of new offences that carry severe punishment, new powers for national security agencies and new terror laws without adequate legal scrutiny. According to terror law expert George Williams, these laws:

“... target free speech, movement and association.”

Why analyse the construction of a social problem? The concern in doing so is not the validity of the claims, but how the problem was constructed and kept alive. It is this that will have implications for the implementation of restrictive and punitive laws.

Article by Meron Wondemaghen, University of New England. From The Conversation – <https://theconversation.com/defining-deviance-four-steps-in-constructing-a-threat-to-security-33950>



Activity 2.3 – Representation analysis

After reading the article, discuss the following questions:

1. Which group of people has been identified and deemed to be deviant?
2. How has this been done? In your response, outline and describe the four stages that are required for the 'construction of a legitimate problem'.
3. Why would sociologists be interested in studying the ways that social problems and/or deviance is constructed? Provide an explanation for your response.

Sociological concept of deviance

Before the 1950s, deviance was framed by religious beliefs and notions of good and bad. Since then, understandings of deviance have moved away from these to more science-based theories – biological and psychological – though religious expectations and understandings of behaviour still play a role. While religion and science may differ in focus, what they have in common is that they attribute deviant behaviour to a 'fault' in the individual who is often seen as being 'not normal'. This abnormality or fault is due to defects in either their biological or psychological make-up, causing them to be more likely to engage in deviant behaviour.

Sociologists, however, see deviance very differently, and are not so concerned with seeing deviance as good versus bad, or as a predisposition. Rather, our focus as sociologists is more on the social context in which deviance occurs, and on the exploration of the interaction between society, its norms and the ways in which people relate, or do not relate to these.

Social factors are seen as significant in explaining and accounting for a person engaging in deviant acts or behaviours. The factors considered include inequality, socio-economic status, biases and prejudices in the various legal institutions, stereotyping and many others.

Deviance is a neutral concept in sociology. What this means is that sociologists do not make judgments about deviant behaviour; they observe that a societal norm has been violated and investigate this. The focus and concern are not only on the behaviour, but also on the response to the behaviour.

In our everyday language and discussion, deviance is generally thought about, described and positioned as being negative and bad. However, it is not always necessarily this way; it can be positive and constructive.



Should I get another tattoo?

Not long ago, I was at a café and near me was a table where a group of women was sitting. One of the women, who looked to be in her late thirties, asked the rest of the women “Should I get another tattoo? I’ve been thinking about it for over a year and have started to design it in my head. I’m trying not to draw it or put the design on paper because I know once I do, I’ll go to a tattooist and get it done.”

And so, the responses to her question began:

“Yes, do it, what are you waiting for?”

“Another one? Why would you want another one?”

“You already have two, that’s enough.”

“Should you? What about work? I suppose that’ll depend on where you have it done. So where will you put it?”

“Wow! That sounds great. What’s the design?”

“Do what you want, why are you even asking?”

The conversation continued for quite some time and all the women got into an interesting discussion about tattoos and the consequences that another tattoo would have for her, as a professional and as a woman. This extended to what defines a *lady* and a *woman*, her age, and how it would look for a woman her age.

For a sociologist, their discussion was very interesting because each response may have correlated to the generation that each female at the table belonged to. One’s generation may influence values held and, more specifically, attitudes towards tattoos. The question itself says something about the woman’s concern about her age, profession and gender.

The should I/shouldn’t I questions that emerged reflect that the woman needed to acknowledge that there are norms within multiple different contexts that need to be considered.



Maud Stevens Wagner, 1907



Activity 2.4 - Should I get another tattoo?

With reference to the article and in your class:

1. Discuss what these different contexts may be.
2. There are other factors that this conversation brings up. Can you identify them?
3. What does this tell us about the nature of deviance?



Activity 2.5 - Sociology and deviance

Answer the following questions:

1. How do sociologists define deviant behaviour?
2. Provide an example of deviant behaviour.
3. Why is this behaviour deviant?
4. Provide an example of behaviour that may be accepted in one context but not in another. Explain why.
5. Provide an example of behaviour that may be accepted in one culture but not in another. Explain why.

Deviance as a relative concept

What is also interesting to sociologists about deviance is that it is not a stagnant concept. Rather, like society itself, it is always changing and being redefined, as our values and norms are negotiated and renegotiated.

What all societies have in common is that deviance exists as individuals struggle to conform to social norms. What is seen as deviant is socially constructed, because this will change – depending on the particular values and norms that are predominant at a particular time and space.

In this way, we should understand deviance as being specific to time and space. Time refers to ‘when’; that is, what was deviant in the 1900s may not be deviant now. Similarly, what is deviant now may not be in 2057. And in some cases, what is deviant now may not have been deviant 100 years ago. In 1942, for example, Tasmania passed a law to raise the minimum age of marriage from 12 for women and 14 for men to 16 and 18 respectively: this may have been acceptable in the 1940s, but marriage at this age would be seen as deviant now. Space refers to place; so what is considered deviant in one context, society or culture may not be considered deviant in another.

An example of a behaviour, the deviant status of which is an issue of both time and space, is homosexuality. From the 1900s, until not so long ago, it was a criminal act in most societies. In many societies where homosexuality is no longer a crime, there are still sections of the population that consider it deviant. In other societies, it remains a deviant and criminal act. In addition to homosexuality becoming legal and socially acceptable in many places, since 2001 more than 20 countries have legalised marriage equality.

Euthanasia. The practice of killing someone who is terminally ill in order to end their suffering and usually, but not always, done at their request.



Example of the relativity of deviance

Think about the many changes in our society that show us the relativity of deviance:

- It was not so long ago that women would be considered deviant if they wore pants. Now we see that not only do women wear pants, but also that slowly the rules that state a girl must wear a dress or skirt as part of her school uniform are being relaxed.
- Over the past few years, there has been a consistent push for the legalisation of marijuana for medicinal use. This campaign has been met with much resistance due to marijuana’s status as a ‘deviant drug’. More generally, the history of drugs and drug use is quite interesting: at different times, we have seen drug addiction move from a criminal act and part of the globally declared ‘war on drugs’, to being seen as a medical condition, framed within addiction.
- Another issue that has gained support over the years is the push for the legalisation of **euthanasia**. As our understandings of illness and its relationship to dignity and rights have shifted, so have our attitudes towards assisted dying. This challenges our understandings and definitions of manslaughter, suicide and murder, raising many moral and legal issues and concerns.
- In the past, unions and workers were respected and even decorated for defending workers’ rights: the Eureka Stockade is one example in which miners revolted against the authoritarian rule of colonial authorities. Now, workers are often demonised for the very same actions – strikes and protests are seen as

a disturbance and an inconvenience to productivity instead of a defence or protection of rights.

- A final example is technology and how it has led to 'new' behaviours like cyberbullying, trolling, and corporate crime; it has been necessary to address all these both formally (crimes and laws), and informally (behavioural guidelines and rules).

Summary

The above examples confirm to us that deviance is a relative concept and reliant on space and time. The list of behaviours considered to be deviant is forever developing, moving and changing. So, what was deviant in the past may not be deviant now, and what is deviant in one society or culture may not be deviant in another.

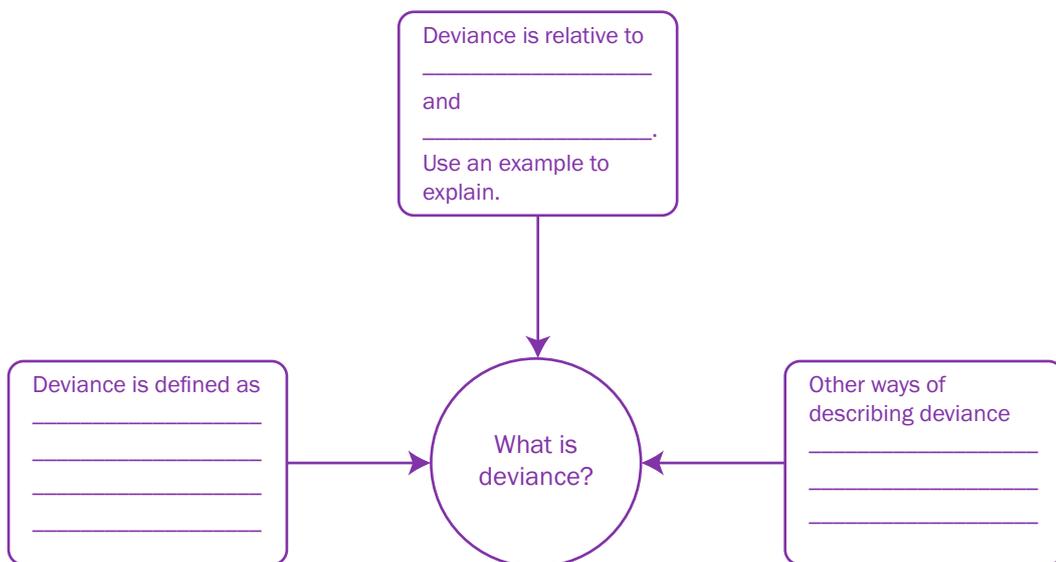
There are other factors that can influence the interpretation of deviance, norms and sanctions in addition to time and space, these include:

- Age – one's age often has expected behaviours attached, remember the example mentioned earlier about public displays of affection?
- Social status refers to socio-economic status and this can influence how one is expected to behave – we sometimes expect those from a higher socio-economic status to not use slang or swear words but, for those of lower socio-economic status, it is considered normal, or even expected.
- Context refers to the place, like private or public spaces. Think about how mobile phones are used in public spaces: we are now exposed to a person's private life because we hear about a stranger's family or relationship issues through their conversations on the mobile phone.



Activity 2.6 - Summary chart

Summarise your understanding of deviance thus far in your studies by completing the graphic below.





Activity 2.7 - Relative deviance

1. Think, pair, share

Talk to the person next to you about the factors that can influence the interpretation of deviance and note down some examples for age, social status and context.

2. Deviance and time

Answer the following questions:

- What was considered deviant in the past?
- What kinds of factors do you think influenced these things being seen as deviant?
- What do you think will be deviant in the future – 20, 40 or 60 years from now?
- What kinds of factors do you think will influence what will be seen as deviant in the future?



Photo: ŠJü

3. One day makes a difference

- Think about the day when a young person turns 18.
- What will they be able to do (that they weren't able to do before)? Do these new rights have consequences? What kind?
- Before that day, at 17, their life was different, how so?

The relationship between norms and deviance

It is clear that norms, whether they are adhered to or violated, are closely linked to deviance. Let's look at how we use male and female only public toilets in Australia and how norms are established and known by users.



Activity 2.8 - Public toilets and norms

1. In groups, brainstorm and then list, the rules that you must adhere to in traditional male and/or female only public toilets.

Think about:

- Queuing
 - Speaking to others
 - Eye contact
 - Hygiene.
2. Explain why each rule exists? Why is this rule needed?
 3. Are there consequences if any of the rules are broken? What are they? How is breaking a particular rule deviant? Explain.
 4. Now do the same for the opposite sex than the one discussed above (you can ask someone you know by interviewing them).
 5. Compare the two and see what the similarities and differences are.
 6. Discussion – What observations could be made about the way toilets are used by males and females in Australian society?

Consumer deviance - representation analysis

From fare evasion to illegal downloads: the cost of defiance

Australian households currently pay the second highest “honesty tax” in the world, at \$290 per household per year, levied by retailers to offset the \$AU1.86 billion in losses they incur from customer theft.

Theft is only one type of consumer deviance, which can include behaviours that are against the law, an organisation’s policy, or behaviours that violate normally accepted conduct. An individual’s “deviant behaviour” can vary from one person to the next.

My research exploring consumer definitions of right and wrong has found a number of things can inform what an individual thinks is “deviant behaviour”, beyond what the law or organisational policy states as right or wrong. Consumers then use their own justifications to excuse their actions.

Individuals could look at how prevalent the behaviour is (“everyone else is doing it”), the risk associated with doing it (“I won’t get caught”), what the outcomes will be (“no one is getting hurt”), and if they think it is fair (“the organisation isn’t giving me what I want, they’re making me do this”). Consumers use justifications to let them perform deviant behaviours, without feeling too bad about it. Behavioural economist Dan Ariely calls that the “fudge factor”, in his research on irrational behaviour.

With everyone having different ideas of what is right and wrong, it can lead to disagreements at a societal level. A study examining the extent of these disagreements found that, as a society, we can agree on the polar acceptable and unacceptable behaviours, but everything in between is very grey. Here’s a list of behaviours ranked from most acceptable to least acceptable:

- Using the 4 cents fuel voucher from the grocery store to buy petrol (benchmark acceptable behaviour).
- Creating a fake US iTunes account to access and pay for content not available in Australia.
- Returning merchandise to a store by claiming it was a gift when it was not.
- Saying there are only two people staying in a holiday apartment when there are really four.
- Illegally downloading TV shows from the internet for free, for personal consumption.
- Lying about a child’s age in order to get a lower price.
- Not saying anything when the waitress miscalculates the bill in your favour.
- Evading a fare on public transport.
- Reporting a lost item as “stolen” to an insurance company to collect the money.
- Using stolen credit cards to order goods over the internet.

Behaviours were likely to be deemed “acceptable” if the individual did not think anyone was being harmed. This can explain why “not saying anything to the waitress when she miscalculates the bill”, is closer to the unacceptable end of the ranking, because the victim (the waitress) is visible. Most consumers empathise with the waitress, and assume she will have to pay the difference out of her own pocket. Whereas in the scenarios “lying about a child’s age”, or “lying about how many people are in the hotel room”, the victim is the organisation – a big, faceless entity, which it is difficult to empathise with.

When people disagree on whether a behaviour is right or wrong, that makes it very difficult for organisations to police. Using an “it’s wrong, don’t do it” approach to deterring deviant behaviour becomes ineffective, because the consumer can respond

with: “actually I don’t think it is wrong,” or “I know it is wrong, but here is a justification for why I’m going to do it”.

Disagreements about what a “deviant behaviour” is means consumers will look to others to guide their actions – “what is everyone else doing?” and “are they being rewarded or punished for doing it?” If the consumer is likely to achieve a goal through deviant behaviour, like riding the train for free, or being able to watch a TV show, without getting punished, they are more likely to go ahead with it.

What isn’t helpful in predicting deviant consumer behaviour is the perception of risk. Most consumer deviance goes undetected. Either the organisation doesn’t have the resources to detect and punish it, or it is very hard to detect (e.g. lying). The low perceptions of risk make deterrence strategies that appeal to the severity of the punishment (“you’ll be fined \$500 if you do X”) ineffective if the consumer doesn’t think they will get caught.

These insights suggest organisations should take a tailored approach to deterrence. Deterrence strategies need to move away from appealing to individuals to uphold the law, or stressing the severity of the punishment, and instead work to challenge the justifications commonly used to excuse consumer deviance.

Article by Paula Dootson, Queensland University of Technology. From The Conversation – <https://theconversation.com/from-fare-evasion-to-illegal-downloads-the-cost-of-defiance-27978>



Activity 2.9 - Representation analysis

1. What is consumer deviance? Explain and provide examples from the article.
2. Why is it an important issue in Australia?
3. What informs notions of what an individual thinks may be deviant behaviour? Provide examples.
4. Identify behaviour that may be seen as more acceptable compared to others. Why?
5. What basic norms and values are being transgressed by those involved in consumer deviance?
6. What role do social control measures and strategies play in shaping consumer deviance?
7. Have they been successful? Why/why not?

Reverse deviance

In the same way that a type of behaviour can go from deviant to non-deviant (for example homosexuality), we have also seen that some things that were accepted as part of the social norm become deviant (the minimum legal age for marriage).

Let’s explore this some more: is smoking a deviant behaviour?

Smoking - from social acceptance to social leprosy

Thirty or so years ago, smoking and smokers were everywhere. On TV, people



Photo: Tomasz Sienicki

smoked on shows and in films, and there were advertisements by different tobacco companies promoting their product. Each brand sold ‘an image’ and ‘a lifestyle’ – smoking their cigarette brand would mean you had a particular ‘life experience’. In films, movie stars made smoking look ‘cool’ and rebellious’ (like James Dean), or ‘sexy’, and ‘elegant’ (think of Audrey Hepburn) – depending on the context.

 Look at this short video that highlights the many different movies that made smoking look like something desirable:

<https://www.youtube.com/watch?v=oMnuLAWMjb0>

This was supported in other mediums – advertisements in magazines and newspapers, on billboards, and advertisements at the cinemas. Tobacco companies were also major sponsors for big sporting events – tennis, cricket and football.

One could smoke anywhere, including indoors. Yes, that included in workplaces like banks (both employees and customers), in school staffrooms, in restaurants, on aeroplanes, public transport, cinemas and in hospitals. It is hard to imagine now, but people could smoke at their desks while they were working and in restaurants while people around them ate dinner.

There were no age restrictions on how old you had to be to smoke, that was more of a social convention than a legal requirement – like it is now. Cigarettes were very cheap and some milk bars sold them individually.

Doctors even recommended smoking to patients as a way to deal with stress and anxiety. Can you imagine that this was ever a reality?

Smoking is now very different. The changes have been informed by health and medical research, and by professionals who exposed the harms that smoking has had on people’s health and lives. Their advocacy led to a big overhaul of not only our conventions, norms and values, but also on our laws and social controls.

So much so, that for people who continue smoking (or decide to take it up), it often leads to exclusion and judgment: some say it is like social leprosy. So from looking cool, people now can be considered social outcasts if they smoke.

Next time you walk past an office building, observe those who are smoking – what do you notice?



NO SMOKING



Activity 2.10 - Explore and research - Smoking

Investigate how norms and behaviours in relation to smoking were challenged and reset:

- 1964 campaign to stop Australians smoking
 <https://www.youtube.com/watch?v=txX-0sBQIW0>
- Timeline of efforts made to stop Australians smoking
 <http://www.abc.net.au/news/2014-01-10/timeline3a-smoking-report-marks-50th-anniversary/5192838>

Look up the relevant laws that regulate smoking: in venues, restaurants, selling of cigarettes, etc.

Creating a habit – Tobacco and advertising

 <https://www.youtube.com/watch?v=IOUPSj9yzKs>

 <https://www.youtube.com/watch?v=Df32RijORLo>

Investigating case studies

Deviance and graffiti

Graffiti is common in Melbourne’s CBD and surrounding suburbs. It is also now referred to as ‘street art’, and those who create this art are known as street artists. It was not always like this. Graffiti was seen as a deviant act and those who practised it were seen as vandals. Historically, graffiti dates back to ancient Mediterranean times, where it was used in cities to document what was going on at the time, politically and socially, by placing works (images and words) in public spaces.

Graffiti as we have come to know it today came out of the United States (US) in the late 1960s. Gangs living in cities marked and defined their territory within their neighbourhoods through the use of ‘tags’ and ‘tagging’ to signal “affiliation, identity, enmity or alliance with other individuals” (Beattie, 2017: 5).

Alix Beattie, street art researcher, notes that graffiti developed from tags and tagging into much more sophisticated and complex art pieces. It was illegal, and was closely associated with African–American gangs and neighbourhoods (often referred to as ghettos) in the US. It arose at about the same time as hip-hop/rap music. The combination of the graffiti, music, fashion and race became a subculture and with it came a significant deviant status and stigma.

 Further information on the development of graffiti in the US:
<https://www.youtube.com/watch?v=GEbYFrWUGTQ>

Graffiti as a deviant act also carried with it much stigma in Australia, however not in the same ways as it did in the US.



Melbourne graffiti; photo: CogDogBlog

It is interesting to observe that within the last 10 to 20 years, graffiti has moved from a highly stigmatised and regulated act to being an art form that is in demand. These days, artists like Banksy are known internationally for their street art – commanding much attention and a high price-tag, and often becoming collectors' items.

It is also used by big business and institutions to decorate spaces, as a way to draw a crowd, and to instil a sense of 'coolness' or 'edginess'.

There are many books that detail graffiti/street art in particular cities around the world. Melbourne's CBD has become renowned nationally and internationally for its laneways that are full of street art, and for the City of Melbourne and Victorian State Government graffiti is part of what Melbourne is – part of its identity.

However, despite this, there are elements of graffiti that are still seen as deviant and that are regulated.



Graffiti in Richmond, Victoria



Activity 2.11 - Graffiti or street art? - An investigation

Using the digital resources online and your own research, investigate graffiti/street art in Melbourne.

1. What is the history and development of graffiti in Australia generally, or in Melbourne?
2. Graffiti – art or crime? Investigate the state and/or local council laws relating to graffiti.
3. What are the current debates about graffiti, street art and tagging?
4. What are the debates about what constitutes public art (use of public spaces) and private art (use of private buildings/homes)?
5. Is allowing graffiti a form of social control?
6. What is the role of graffiti as a form of social protest? What values/norms are being challenged or maintained?



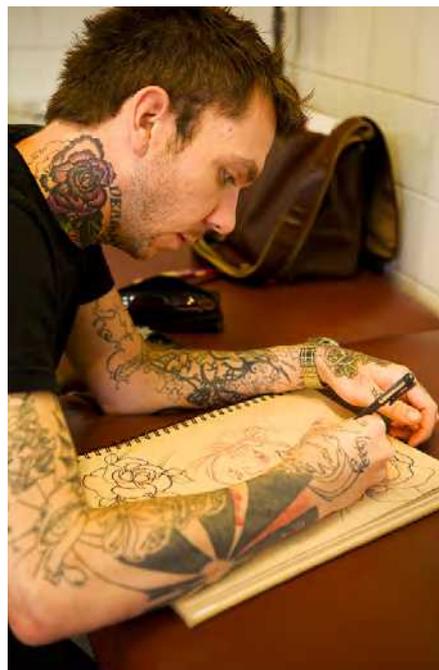
A list of links to resources to get you started is available online.

Deviance and tattoos

Like graffiti, tattoos have become more common and are also referred to as 'body art'. There are more people of all ages, especially the younger generation, who have hidden and/or visible tattoos. There are tattoo parlours in almost every suburb and a growing number of TV shows about tattoos (such as *Ink Master* and *NY Ink*). Tattooists are seen as artists, and art galleries showcase tattoos in exhibitions.

In some cultures, tattoos have been a rite of passage, identity markers, or they have been seen as beautiful. In others, like Japan, they were seen as deviant because they were associated with criminals such as the Yakuza.

Let's explore the relationship between deviance and tattoos. Investigate the links and complete the activity below.



Tattooed man; photo: Braindrops San Francisco

 From punishment to protest: a French history of tattoos
<https://theconversation.com/from-punishment-to-protest-a-french-history-of-tattoos-62838>

More than a fashion choice: the everyday aesthetics of tattooing
<https://theconversation.com/more-than-a-fashion-choice-the-everyday-aesthetics-of-tattooing-39798>

Should anti-tattoo discrimination be illegal?
<http://www.bbc.com/news/magazine-28758900>

Tattoos still reduce your chances of getting hired, study finds
http://www.huffingtonpost.com.au/entry/tattoos-hired-job-chances-study_n_3873425



Activity 2.12 - Research and explore: tattoos

Answer the following questions:

1. How have tattoos been used over time in different cultures?
2. How were tattoos/people who had tattoos viewed as being deviant over time in different cultures?
3. What social norms were seen to be broken/violated in each case?
4. Provide three examples that illustrate that the ways tattoos are used and viewed has changed in contemporary society – either in Australia or overseas.
5. What do the examples you chose tell you about the way that cultural values and social norms about tattoos have shifted?
6. Are people with tattoos still seen as deviant? In what ways? In what contexts?
7. According to Dr Andrew Timming's research, how do employers view someone with a tattoo?



Yakuza Shrine in Asakusa, Tokyo;
 photo: apes_abroad

8. Should people with tattoos be banned from the workplace? Justify your answer.
9. 'Anti-discrimination legislation should be introduced to protect the rights of people with tattoos.' Do you agree? Justify your response.
10. How do people with tattoos see themselves? Identify at least three different ways.

Real-life vampires

If deviance is relative (one culture's deviance is another culture's norm) and deviance can change over time (for example, what is acceptable now was not acceptable in the past) can you foresee a time when real-life vampires will become an accepted social norm?

Most of us get our information about vampires from old black and white horror movies, modern takes on vampires by Hollywood, and television shows – some might have read the original Bram Stokers *Dracula*. If these are the sources for information, then what is it that defines a vampire? Is it how they recognise and define themselves, is it how they dress or match up to a preconceived stereotype?



Activity 2.13 - Investigate the real-life vampire community

Your task is to investigate the real-life vampire community. For your research you must use the following resources:

1. 'Interview with a real-life vampire: why drinking blood isn't like in Hollywood' article:
 -  <https://www.theguardian.com/society/2015/aug/15/real-life-vampires-interview>
2. Real-life vampire website:
 -  <http://www.atlantavampirealliance.com/main.html>
3. Sociology textbook and notes to refer to theories, concepts and definitions. Your report must address the following:
 - Identify and list the stereotypes associated with vampires
 - Overview of this community, include:
 - a brief history
 - a description of the community
 - the ways that they define themselves
 - a description of their lifestyle.
 - What elements of this behaviour/lifestyle would be seen as deviant?
 - What norms are being broken?
 - What kind of social control processes/methods are used by the group to manage:
 - their community
 - their relationship with the wider community?
 - haematomania?

Theories of deviance

There are two types of explanations of deviance – *processual* and *structural*. Processual explanations describe the process by which individuals come to engage in deviant acts. Structural explanations emphasise the relationship of deviance to the structural conditions within society.

Functionalism - Emile Durkheim

As discussed earlier in the textbook, one sociological theory is called functionalism, and it has its origins in the works of Emile Durkheim and Talcott Parsons. Functionalism is a macro-sociological perspective that views society as a system; that is, a set of interconnected parts which together form a whole. The idea here is that all the parts work together, meaning that society functions like a set of organs – giving rise to the concept of the ‘organic analogy’. Therefore, there is a relationship between all these parts, and they all contribute to the stability and functionality of society as a whole.

Functionalism asks:

- How does each part of society contribute to overall functionality?
- How can things remain functional?

For functionalists, institutions play a very important role in maintaining law and order, which limit deviant acts and behaviours.

Therefore, to some extent, functionalism understands that deviance may be necessary. It sees deviance as being functional to the way a society lays out acceptable and unacceptable actions and behaviours.

For example, the way the human body functions is similar to the way that society functions. In the same way that the organs in a body work interdependently to keep the body alive, social structures and institutions in society work together to maintain social order. In this way, deviance contributes to the social order.



Roles of deviance that are functional to social stability

There are four roles of deviance that are functional to stability in society:

1. Deviance affirms the cultural norms and values in society by demonstrating their benefits.
2. Deviance helps to clarify moral boundaries in society that outline acceptable forms of behaviour.
3. Deviance unifies society by emphasising shared norms among people.
4. Deviance encourages social change by breaking and replacing norms that are no longer shared by the majority of society.

Functionalism then offers a structural explanation for the reasons deviance occurs in a society, as it focuses on the structural conditions of society, and the ways that these affect an individual's potential to engage in and commit deviant acts.



Activity 2.14 - Durkheim

1. Crime

Follow this link to read the resource and then complete the online activity at the end:

 <http://sociologyinfocus.com/2017/05/crime-morality-and-el-chapo/>

2. Tattoos

- How could Durkheim's four roles of deviance be used to explain tattoos and tattooing?
- Over the last two generations, people have been embracing tattoos, leading to a proliferation of people with visible tattoos, from all walks of life. Discuss.
- Discuss/outline the ways that these acts of deviance have challenged and changed social norms? Refer to Durkheim's theory.

Social control theory - Travis Hirschi

Social control theory, like functionalism, provides a structural explanation for the reasons that deviance occurs and builds further on functionalism. It focuses more on delinquency and crime than on other more general forms of deviance.



This perspective argues that deviance occurs when a lack of restraint and social control exists. This leads to an individual becoming disengaged, and thus enhancing the potential to engage/participate in and commit deviant acts. It argues that behaviour can be regulated via the use of positive and negative sanctions through effective socialisation: for example discipline through parents and enforcement of school rules are ways to outline norms and to support social control of these norms through sanction.



Social control and restraints come in two forms

- **Inner** – relate to a person's interpersonal relationships, like their family, school and community.
- **Outer** – relate to a person's environment, like their community and political and legal structures.

Essentially, social control theory looks at the things that bind people to society and the influence this bond has on a person's behaviour. The stronger the bond is, due to an investment in their personal relationships and general environment, the less likely it is that a person will engage in deviant behaviour. It is this investment in the bonds forged that keep a person committed to conforming to the norms of their inner and outer spheres of influence.



Travis Hirschi's four core principles of social control theory

1. **Attachment** – Individuals who care about the opinions of influential people will avoid deviancy.
2. **Commitment** – Individuals with goals and commitments will avoid sacrificing these through acts of deviance.
3. **Involvement** – Individuals engaged in socially approved activities would be less likely to encounter opportunities to deviate.
4. **Belief** – Strong convictions about what is right or wrong are influential when someone is presented with opportunities to deviate.

The more effective these bonds are, the less likely it is that an individual will engage in deviant behaviour. As Clinard and Meiner (2011) note: “A strong relationship or bond prevents deviance; a weak or broken bond permits and ensures deviance.”

Chris: a case study

Chris is a 17-year-old from the Newcastle region. Chris is not his real name. His juvenile justice officer referred him to the Noffs Foundation. The purpose of the referral was to treat his problematic drug use – methamphetamine and cannabis. Chris has been in juvenile detention for four months prior to being released into the Program for Adolescent Life Management (PALM), our residential treatment program. He had been charged with break and enters and assault while under the influence of ice.

Chris presented as a motivated young man and demonstrated an insight into his drug use. He identified his current concerns to be his problematic use of stimulant drugs (specifically ice) and his low moods.

Chris first tried illegal substances at age 13 and thought his drug use became problematic at age 15. Drugs, he said, had an impact on his education and on his social life – they’d had a negative impact on his relationships. He reported experiencing cravings and had a strong desire to stop using ice but felt unable to. Chris had not used drugs or alcohol since being in custody. He reported that this was the longest period he had maintained abstinence since the age of 13.

Chris reported experiencing low moods often. He also reported feelings of hopelessness and helplessness. He identified experiencing sleep difficulties, agitation and feelings of worthlessness for the past four months. Chris reported that he had attempted suicide at age 15. He tried to hang himself, which did not result in hospitalisation. Chris was carefully monitored throughout his time with Noffs, as he had experienced suicidal thoughts.

Chris’s strengths include his high intelligence and motivation to change his behaviour. His motivation and intelligence help him develop insights and understanding into his drug use and low mood. Furthermore, Chris identified several interests and strengths in sporting and cultural activities that do not involve drug use. These give him the opportunity to develop social networks with peers outside of the culture of drug use.

Prior to being held in juvenile detention, Chris lived with his father and stepmother. He reported both his biological parents and stepmother used opium-based drugs, cannabis, prescription medication, methamphetamine and alcohol. Chris disclosed he was exposed to his parents’ drug use. He reported that from a young age he experienced childhood neglect and physical abuse. The NSW Department of Family and Community Services removed him from the care of his parents at age 14. And then at age 15, Chris chose to return to his parents’ care.

Subsequently, Chris reported he left the family home more often and began to socialise with older peers who abused drugs and committed crimes. These new social networks may have contributed to the onset of severe drug use.

Chris had a clear idea of what he wanted from his time at Noffs. He had four goals, which were:

1. to stay off ice;
2. to improve his mood;
3. to manage his suicidal thoughts; and
4. to prevent himself harming others.

Chris successfully completed the Noffs PALM residential program.

He learned stress-management strategies and utilised relapse-prevention techniques. Cognitive behavioural therapy (CBT) helped Chris to build insight into the triggers that set off his desire to use ice and to implement strategies to manage them. Additionally, CBT was used to treat Chris's negative self-talk and pessimistic thinking. This therapy involved him learning to identify his negative thoughts. Over time he was able to challenge these and replace them with positive ones.

Motivational interviewing, a technique used to increase a person's internal motivation and change their behavioural patterns, was used to gauge Chris's motivation, establish what stage of change he was in and explore Chris's ambivalence regarding ceasing his use of cannabis. Suicidal thoughts were monitored throughout Chris's treatment. He reported passive thoughts of suicide at the beginning of treatment. These thoughts were reduced by the new skills in positive self-talk he learned through the CBT process.

After the first few weeks in the program, Chris did not report any further suicidal thoughts. As he developed skills in relapse prevention and stress management, he was approved leave to go out into the community. In these circumstances, his homework was to reflect on his triggers and to implement learned strategies to manage the triggers.

Chris also participated in a minimum of five therapeutic groups per week, focusing on relapse prevention, development of living skills, improving communication and a range of therapies including meditation and relaxation.

With assistance from the Noffs aftercare program – Continuing Adolescent Life Management (CALM) – Chris was successful in getting accepted into a supported housing program that provided transitional housing for him. He found accommodation for up to two years and had the goal of moving into permanent independent accommodation. Chris attended TAFE, gaining certificates that have enabled him to get part-time work on a building site as a labourer. Chris is hoping to find an apprenticeship within the building industry. Chris now describes himself as a 'gym junkie', going three to four times a week.

Chris keeps in contact with the CALM team. He reports his goal is to remain abstinent from ice and has said he 'hasn't touched the stuff' since leaving PALM. He is still using cannabis occasionally, 'but only at the weekends when I don't have to get up for work or TAFE'.

Noffs, M. *Breaking the Ice* Harper Collins Publishers, 2016, Australia. Excerpt provided courtesy of The Noffs Foundation



Activity 2.15 - Class discussion

1. What do you think may be some of the reasons why Chris became involved in, and engaged in, deviant behaviour?
2. How would Hirschi explain Chris's deviance? Apply his theory to the case study.

Interactionist theory and the process of labelling - Howard S. Becker

Unlike the functionalism and social control theories that try to explain the reasons a person or group decides to engage in deviance, interactionist theory (and the process of labelling) provides a processual explanation for the occurrence of deviance.

It examines the process that brings about deviant acts – the relationship between mainstream society and the deviant. It especially looks at those who are in charge of setting the norms and social control, how they interact with 'deviants', and the consequences of this interaction.

The focus then is on how a deviant comes to be identified, defined and labelled by society, and how this is dealt with through sanctions and social control. This means that deviance is a result of the ways that society positions the individual: that is, the ways that the individual is seen as a result of a deviant act or behaviour. Thus, it is society's reaction that is at the centre, not the deviant act itself.

Howard Becker developed this idea further through his 'labelling theory' and describes deviance as:

"a consequence of the application by others of rules and sanctions to an 'offender'. The deviant is one to whom the label has successfully been applied, deviant behaviour is behaviour that people so label" (Clinard and Meiner, 2011: 89).

The consequences of labelling on an individual or group can be quite serious as these labels can lead to further deviance. For example, a person who has been labelled as a criminal or addict may not be able to shake off this perception and even begin to further embody the expectations – which lead to further deviance. This can lead to a **self-fulfilling prophecy**.

Self-fulfilling prophecy

refers to a person deciding to further engage in a deviant behaviour that reinforces and fulfils the label given to them.

Consequently, something that began as a small deviation, and that may have been temporary, can escalate into something more serious and long-lasting, due to the process of labelling and the stigma caused by it.



Activity 2.16 - Masculinity and stereotypes

Read the online article below and do some further research.

'I played up to masculine stereotypes as a way to fit in. That can be dangerous':

 <https://www.theguardian.com/commentisfree/2016/oct/17/i-played-up-to-masculine-stereotypes-as-a-way-to-fit-in-that-can-be-dangerous>

Respond to the following questions using evidence:

1. Describe the process of labelling.
2. Identify the label given to Ahmed Yussuf.
3. How did this labelling become a self-fulfilling prophecy?



Activity 2.17 - Song analysis

Listen to the song and/or read lyrics in the links below to discuss/answer the questions:

 <http://www.sbs.com.au/topics/life/culture/article/2016/07/07/remi-im-reminded-constantly-i-am-black-im-not-ashamed-anymore>

<https://genius.com/Remi-lose-sleep-lyrics>

https://www.youtube.com/watch?v=oPqh_nJSafc

1. What experiences does Remi talk about having in this song?
2. Why does he believe he is being labelled?
3. How would Becker explain Remi's experience? Apply this theory to the song analysis.



Activity 2.18 - Revisit the real-life vampires section



Apply Howard Becker's interactionist theory of labelling to this community – define the theory and link it to the example.

Theory of positive deviance

Positive deviance takes a new approach to the study of deviance. It is a controversial theoretical approach, and it is often contested in sociology. Some sociologists see no value or relevance in this theory to the study of deviance. Others acknowledge it, but are not convinced of its relevance in the study of deviance. Despite this, there are many supporters who see that this approach allows us to explore deviance in another form.

As with labelling, positive deviance is a processual explanation for the occurrence of deviance in society.

Positive deviance theory argues that traditionally deviance focuses on negative acts – crime and criminals – and ignores positive acts, which can also be seen as deviant. In doing so, it has paid little attention to those in society who “are positive types of human beings” (Heckert, 1998: 23). It was argued that a better understanding of these types would broaden the category and study of deviance.

Positive acts of deviance occur when an individual or a group behaves or performs above the expected norms set out by a society or culture. There are six ways that positive deviant acts can be categorised: altruism, charisma, innovation, supra-conformity, innate characteristics, and a potential for a new type – the ex-deviant.



Six categories of positive deviant acts

Altruism

Altruism refers to an action that is performed to help a person or a group. This is done voluntarily, without need for reward and acknowledgment. It is purely for the benefit of others, not the person or group carrying out the act. These acts are different to what is known as normal altruism, like making a donation or helping someone lift a pram off public transport. Examples include saints and self-sacrificing heroes such as Fred Hollows.

Charisma

A person who is charismatic is described as having unique personal characteristics that set them apart from the ‘everyday’ person. They are natural leaders, who are highly regarded by their supporters/followers. For a charismatic relationship like this to exist, it has to have a group that wants to be led and a leader who is able to capture this sentiment and who has the ability to lead and realise the objectives desired by the group. Examples include Martin Luther King and Malcolm, who were both leaders of the civil rights movement in the US, and Steve Biko, who led the Black Consciousness movement in South Africa during the Apartheid era.

Innovation

Innovation refers to ideas and/or creations that alter society in some way – either modifying or producing something new. These innovations can occur in any area: for instance, science, the arts, food or technology. Think about the ways that people like Steve Jobs influenced technology, specifically the iPhone and iPad, or how Freud

founded the practice of psychoanalysis, or how famous chef Heston Blumenthal has merged cooking and chemistry to create new dishes, flavours and methods.

Note: innovators, like people with charisma, can initially be seen as agitators. The changes they champion can at first be contrary to the norms of the society or the culture at the time. For example, innovative artists may seem odd or too radical in their use of materials, their subject matter or their way of composing a piece. It is not until years later, or even until after their deaths, that some artists are celebrated for their genius and new contributions to art. Vincent van Gogh and Impressionism were not accepted at first; now he, along with the movement, are among the most notable in art history.

Supra-conformity

Refers to the situation where a person performs beyond the normal expectations set by a society and culture, to the point of an idealised level. Most of us perform at a normal level; very few perform at the idealised level. Examples of individuals performing at the idealised level include elite sports people like Lionel Messi in soccer, Donald Bradman in cricket and Usain Bolt in athletics.

Innate characteristics

Refers to possessing natural traits such as intelligence, beauty or talent. It is important to note here that these characteristics are assessed by society and culture, which set out who is intelligent, beautiful or talented. In applying this, make sure you do not claim that it is universal, but that you understand it is agreed upon by a society and culture. An example of this is when Australian model Megan Gale began her career, she found it difficult to break into the industry. However, she was embraced in Italy, and her career flourished there. She became an internationally recognised model after that.

“Italians, though, know all about beauty; they have lived with it for centuries, in the buildings, the art, the women, the culture. Voluptuous is sexy, and they went crazy for the curves that were so unappreciated at home.” (Megan Gale; Source: <http://www.smh.com.au/lifestyle/celebrity/gale-force-20090817-en4t.html>)

Potential for a new type - the ex-deviant

This approach also views the list and the types of positive deviance as evolving. This last category is a more recent addition. It sees those who have transcended a criminal deviant identity and label, and have replaced it with a new role that is no longer criminal and deviant (in a negative way), as an ex-deviant. This process is referred to as a **destigmatisation**. An example of this is Frank Abagnale, a con man who then worked for, and with, the FBI to help them detect fraud.

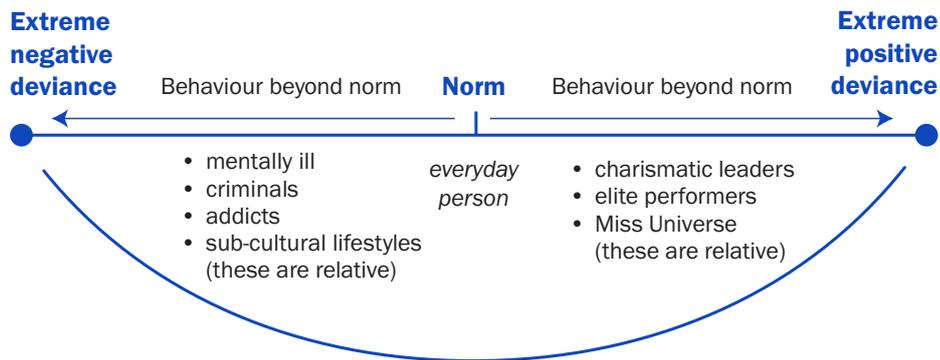
Observations on positive deviance

A person can possess one or more of these traits listed above. For example, a charismatic leader may also be innovative and altruistic.

Destigmatisation. The removal of the stigma, shame and disgrace.

Theories focusing on negative and positive deviance have some things in common. They go beyond both accepted norms and expected behaviour, and those who deviate in this way, often suffer like those who transgress social norms. Those who outperform can also be singled out, labelled and ostracised negatively. For example, an exceptionally gifted student may be labelled a nerd. For some, this is a negative deviant, for others it may be a positive.

Figure 2.1 – Positive deviance in the spectrum of deviance



When both are at the extremes, stigma, labelling and/or exclusion are commonly experienced by deviants



Activity 2.19 – Steve Jobs

Why Steve Jobs is considered an innovator

 <https://www.quora.com/Why-Steve-Jobs-is-considered-as-innovator>

1. After reading the article, list the ways that Steve Jobs can be described as a positive deviant–innovator.
2. Do you think he could possess other types of positive deviance? If so, list them and explain why.



Activity 2.20 – Film analysis

1. Watch a film or documentary – for instance Malcolm X, Cry Freedom, Ghandi, Elizabeth, Mandela: The Long Walk to Freedom, The Motorcycle Diaries.
2. Answer the following questions:
 - Identify the types of positive deviance shown in the main character.
 - Explain how these manifest themselves in, and influence how, the character performs above the expected norms.



Activity 2.21 – Applying the four theories

Film analysis – The Combination (2009) (or similar film).

Watch the film The Combination.

After viewing the film, complete the following questions.

1. Provide two detailed examples of social norms that are breached in the film. Your responses should address the following:
 - Define the social norm.
 - How is it broken?
 - By whom?
2. Identify two examples of labelling that occurred in the film. Your responses should address the following:
 - Define labelling.
 - What is the label given?

- To whom, and by whom?
 - Consequences of the labelling.
3. Choose a character, and/or overall situation, and see how that character/situation develops during the film. What theory, or theories, of deviance can explain his/her/their behaviour or choices?
 - Labelling theory
 - Functionalist theory
 - Social control theory
 - Positive deviance.
 4. Apply Hirschi's core principles to the life experiences of a character of your choice from *The Combination*, showing how your chosen character displays each.

Factor	Example
Attachment	
Commitment	
Involvement	
Belief	

5. Can you identify any examples of positive deviance? Provide a brief description of who displays this positive deviance and what type they display. Use evidence to support your response.

Representation

In society, we are constantly surrounded by representations. Representations are produced in many forms particularly newspaper articles, photographs, films and television programs. Just about everything you see is a representation of something. These representations affect and contribute to how we interpret and understand people, groups of people, events and ideas. Sociologists evaluate the representations and critically reflect on them. They don't accept them at face value without understanding where they fit in society.

Read the article 'Australian Muslim role models could be the missing link in countering 'radicalisation'' and answer the questions in Activity 2.22 in your notes.

Australian Muslim role models could be the missing link in countering 'radicalisation'

The SBS series *Once Upon a Time in Punchbowl* traced, in part, early community responses to Lebanese-Muslim settlement in Australia.

The considerable attention given recently to the process of radicalisation is crying out for a social analysis, rather than the conservative media's predictable campaign to tag it with a religious label, or mobilise a heightened moral panic.

At its heart this is not an issue of 'radicalisation', which means an increasingly fervent engagement with the roots of an issue. Rather, it is about comprehending the conditions under which an individual decides to engage in murder and suicide. What do we know about why some youth choose this course, and what can be done to head it off?

Amplifying deviance

Young people often express anomic behaviour when they find aspirational pathways blocked. They turn to criminal activity to generate the money and subcultural status

they seek. Racism, poverty, prejudice, eroded self-esteem and marginalisation can add to this.

The behaviour becomes alienation when they abandon accepted social goals and choose alternative goals and pathways. That shift is what takes a young criminal or anguished adolescent and turns them into a young potential terrorist.

The trick for the jihadist recruiter is to find the anomic child and transform them into someone whose alienation will run the gamut to murder, usually by providing an affirmative role model that speaks to their unease.

For jihadist recruiters, often hardened criminals, the psychological grooming of teenagers is part of their skill-set. And every action by the state, the media and the wider social milieu that screams moral panic reinforces the alternative persona of hero for the cause.

In researching the SBS series *Once Upon a Time in Punchbowl*, we traced the “natural history” of the youth gangs that blossomed in Punchbowl’s Telopea Street in the late 1990s. This was the first generation after the refugee arrivals of the 1970s.

Public denigration of Muslims had begun early, institutionalised in Sydney in the Tempe “picnic riot” in 1993, when police with dogs and horses harassed hundreds of people at an Arab community festival. Arab and Muslim self-esteem was under constant attack.

There were few, if any, popular culture heroes in wider society who encapsulated either an Arab history or an Islamic cultural frame of reference. Critical, though, was the role that the second generation of the ‘crime families’ played as the role models for anomic youth.

The parents’ generation and the mosques were not attractive. They were often seen as subservient to white racist power in the case of the fathers, and as foreign, condescending and out of touch in the imams’ case. No wonder a minority of youth succumbed.

So, what’s missing?

When our team at University of Technology Sydney undertook research on the social ecology of young Muslims in Sydney and Melbourne in 2009, we wanted to know what ‘voices’ they listened to. Who were their role models? What were their social values?

Most interviewees were from Muslim schools, so they came from a structured environment with sustained religious education and a systematic reinforcement of the values of Australian civic culture. They were conservative, anxious and assertive.

The kids who move into the anomic and then the alienated psychological space often come from environments where the messages are far less logically articulated. The government school system, with all its class, ethnic, racial and cultural cross-messages, seems to be one locale.

Unlike Punchbowl High, which was recomposed around a systematic moral economy of respect and civic honour, a number of the schools are still chaotic. The messages are anything but positive for the kids who are in danger of anomie.

There are no alternative Muslim moral heroes allowed on the pages of the *Herald Sun* or the *Daily Telegraph*, no Muslim newsreaders on Channel 9 and no hijabs outside SBS. The only ‘strong’ Muslims permitted in the media are jihadists, defined by their willingness to take lives for the cause and sacrifice their own.

Yet many Australian Muslims are extraordinary achievers, successes and potential role models.

Our 2009 study showed the overwhelming role model for young Sydney Muslim men was rugby league player Hazem El Masri, who was seen to embody the best of both Australian and Muslim values of strength and masculinity. He refused to drink alcohol; he demonstrated a commitment to guidance for teens, and so on. He was a good Muslim and a good Australian.

So, a conversation between government and community leaders is doubtless important. Every time former prime minister Tony Abbott spoke on the issue he created another swath of potential jihadis while also alienating community leaders and wrecking police and security strategies.

However, research suggests a critical part of the story has to be Australian Muslim role models, male and female, who have the respect and admiration of Muslims and non-Muslims. We have had 40 years of the Australian media trying to ensure that doesn't happen. No wonder there's a problem.

Article by Andrew Jakubowicz, University of Technology Sydney. From The Conversation – <https://theconversation.com/australian-muslim-role-models-could-be-the-missing-link-in-countering-radicalisation-48984>



Hazem El Masri; photo: NAPARAZZI



Activity 2.22 – Questions relating to the article

1. What is radicalisation?
2. Why does radicalisation concern us?
3. How is the process of engaging in radicalisation explained in this article?
4. Do any of the four theories that explain the occurrence of deviance, apply to radicalisation? Identify which ones, and explain the ways that they may apply/account for the process of radicalisation.
5. How can radicalisation be countered? Consider the place of positive deviance in your response?

Moral panic



The meaning of moral panic and its impact on individuals and groups considered deviant

In the late 1960s, two groups of young people at a beach town in England were involved in a scuffle, mainly out of boredom and a reaction to some previous tensions.

This event escalated in the media.

It was this event and its further escalation that led Stan Cohen to investigate what had occurred in his PhD thesis. This investigation led to the emergence of the concept of moral panics and to the study of sociology and deviance.

Influenced by the labelling theory and its simplicity, he went on to study the events at the beach-side town and asked questions about what was occurring – ‘the clash between Mods and Rockers at Margate’. Importantly, he was more interested in the reaction than the event itself.

He found that the media had exaggerated the ‘newness’ (Mods vs Rockers) of the clash, the violence that took place, and the drama of the clash and event. The media had created a narrative, telling the public a story that exaggerated what had happened, casting people into good and bad, and essentially creating a problem that wasn't significant until it was played up in the media. This led to the creation of a division that did not exist previously.

The groups identified are then regarded as a threat to the values of a society. These groups are presented as a threat to society due to being misrepresented in an exaggerated way, which often leads to the creation (and in some cases maintenance) of labels and/or stereotypes.

Another interesting point that Stan Cohen noticed in his research of the Mods and Rockers was that the groups of young people who were identified and labelled then began to act in accordance to how they had been portrayed in the media – much like the consequences of the labelling theory’s self-fulfilling prophecy.

This labelling has the power to impose a total identity on a person or a group of people.

Let’s consider 9/11 – the flow-on from this event has had repercussions on many aspects of our lives. The way a person from a Middle Eastern background is viewed on an international and national level has dramatically shifted, the way we discuss and view how one should dress, especially women, has been debated and challenged (use of or banning hijabs, burqas or burkinis), how we frame and look at religious observance (halal food and certification), how this event informed government policies on refugees, asylum seekers and detention, anti-terror legislation and police powers and airport security.

Moral panics can focus on ‘new’ behaviours (such as sexting) and/or groups that are seen to threaten societal values. A whole group of people have been labelled and as a consequence values and norms have been renegotiated both formally and informally since 9/11.

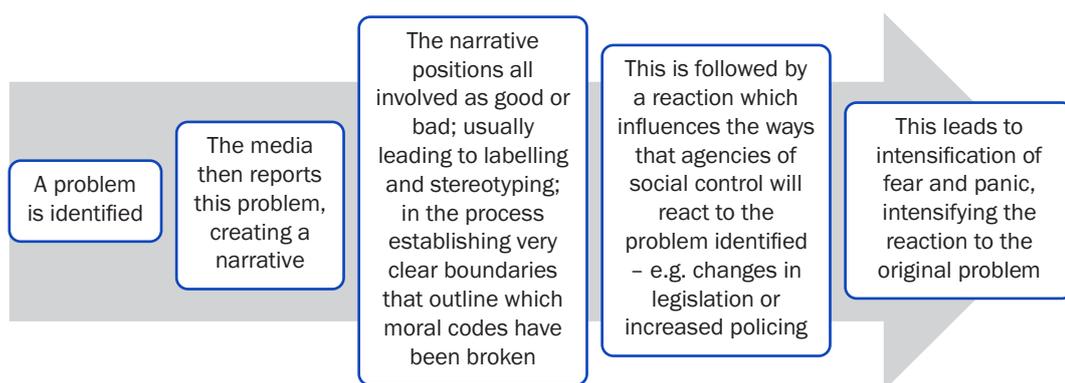
Moral panics can also focus on behaviours/groups that have historically been seen as deviant and thus marginalised.

Source: Arvanitakis, J (2016) *Sociologic: Analysing everyday life and culture*, p. 254.

Investigate further: watch this short YouTube clip on Mods and Rockers and note the different ways people tell/relate the same story: <https://www.youtube.com/watch?v=r61ks18Bd7I>

To see how a moral panic is generally defined, see Figure 2.2

Figure 2.2 – Defining a moral panic



Activity 2.23 – Moral panic and key terms

Watch the YouTube clip provided to define the terms listed below:

https://www.youtube.com/watch?v=ZZd6nPc_xLw

- Moral panic
- Moral entrepreneur

- Folk devils
- Deviance amplification.

Moral panics show the complexities of social reactions and can shine a light on things that are going on in society at a specific time. Seeing something as a moral panic also does not mean that:

- the event, issue or phenomenon does not exist
- that as a society we should not be concerned about it
- that the reaction is not real.

What it does mean is that instead of being carried away in the drama, the occurrence should be considered with reliable and factual evidence.



Activity 2.24 - Class discussion

Discuss examples of moral panics in society now, and why they should be considered as such.



Activity 2.25 - Moral panics

1. Cronulla Riots

- Watch the documentary
 -  <https://www.youtube.com/watch?v=SpPxdxSfXT8>
 - <http://www.sbs.com.au/cronullariots/>
- After viewing accounts of the Cronulla riots, consider whether this was a moral panic or not?
- Use Stan Cohen's theory of moral panics, and apply the following terms developed in the earlier activity on terms, in your response:
 - moral panic
 - folk devil
 - moral entrepreneurs
 - deviance amplification.

2. Ice

- Complete a type of visual representation collating images, words and headlines and any other forms to show the ways that moral entrepreneurs (e.g. media and government) may have portrayed the use of ice as a moral panic.
- Is there a moral panic about the issue of ice use in Australia? Conduct some independent research to explore the answer to this question.

Music has the power to rock the state, but youth movements will find the state always bites back

Ravers party hard even when surrounded by police – but the law is not on their side.

Among records recently released to the National Archives is a file from the 1980s entitled 'Acid house parties' which details the government's disquiet over the growing phenomenon of raves, the large, open-air dance events in which thousands of young people, guided by organisers using new technologies such as pagers and mobile phones, descended upon fields to party.

The response was a series of laws imposing strict conditions and harsh penalties, with the *Criminal Justice Act 1994* infamously outlawing music "characterised by a series of

repetitive beats". While many at the time may have felt immediate action was required to prevent the collapse of civilisation as we knew it, in fact this was merely the latest in a long line of moral panics over popular music through the 20th century.

The cultural mixing pot of jazz, and even traditional music and ballads or bawdy songs in music halls had at some point caused anxiety among the powers that be. But it was during the rock 'n' roll era that this process of music putting the fear into the state was turned up to 11.

Slash the seats

Even before the arrival of Elvis Presley's gyrating pelvis, fears about rock 'n' roll were brewing from the transgressive collision of Afro-American rhythm and blues, white youths and sex – all during the fraught racial politics of 1950s America. Crossing cultural boundaries and national borders, rock 'n' roll became a global phenomenon, with fears for the youth of the day gripping almost every nation. The United Nations even convened a special conference in London in 1960 to discuss the problem of juvenile delinquency.

In Britain, the arrival of rock 'n' roll in 1955 collided with a pre-existing panic over the Teddy Boy youth movement, sparked by a notorious gang-related murder in Clapham in 1953. The Teds embraced the new music and the press was filled with reports of Teds slashing cinema seats while dancing to Bill Haley and the Comets' 'Rock Around the Clock' from the closing credits of *Blackboard Jungle* – an American movie about, ironically, juvenile delinquents.

But rock 'n' roll cleaned up – Elvis joined the army, and squeaky-clean crooners and apostate rockers like Cliff Richard took the edge off pop music. The next moral panic came with the British Beat boom in 1964, when running battles broke out between Mods and Rockers in seaside towns. Rockers were the descendants of the Teds, who had abandoned Edwardian frock coats for leather jackets. The Mods were associated with bands like The Who, The Yardbirds and the Small Faces, with a sharp dress sense favouring suits, a clear collective identity, and an often undeserved reputation for misbehaviour.

The out-of-touch Conservative government under Alec Douglas-Home passed in 1964 *The Malicious Damages Act* and *The Misuse of Drugs Act*, banning the amphetamines that it was claimed fuelled the mod scene. This was the first time an explicit association was made between narcotics and pop music subcultures. From now on, the two would regularly be grouped together.

Busted

Fifty years ago this year, police raided the home of Rolling Stones guitarist Keith Richards and arrested him, singer Mick Jagger and gallery owner Robert "Groovy Bob" Fraser. The trial was a global media event, not least for the behaviour of the judge at the trial who constantly chided and condemned the "petty morals" of the band before jailing them.

The response to the convictions was extraordinary. As well as the expected vocal protests of Rolling Stones fans, the editor of *The Times* – an "establishment" newspaper – published an incendiary editorial, 'Who breaks a butterfly on a wheel?', attacking the judge for seeking to make examples of the two bandmates. Ultimately Jagger and Richards successfully appealed against their sentences, although clearing his name was a Pyrrhic victory for Richards, in the light of his subsequent life dogged by heroin addiction and many brushes with the law.

A cascade of music celebrity raids followed, and by 1967 a backlash had emerged against youth counter-cultures on both sides of the Atlantic, with the likes of Mary Whitehouse campaigning for a return to "traditional values". Medical and psychiatric professionals added their voices to those of the reactionaries, as there were legitimate concerns about the proliferation of drugs: 1967 was the first "Summer of Love", when

the music and art of the era was laced with LSD. Although not all favoured prohibition there was clear evidence of harm that had to be addressed.

Questions linger over the establishment's targeting of groups such as The Beatles and the Stones, and others such as Jimi Hendrix. The press almost certainly tipped off the police over drug use at Richards' home, and there is evidence of police collusion with the media. And the establishment itself was not innocent: the Metropolitan Police's drugs squad later had to be gutted of corrupt policemen after it was discovered that senior officers had committed perjury to defend a known drugs dealer. Were pop stars targeted to deflect attention from serious criminals who had the police in their back pocket?

The moral minority

Sometimes the problem was not drugs but obscenity. Even if it seems absurd today, The Beatles song 'I am the Walrus' was struck from BBC playlists due to the lyric: "Boy you have been a naughty girl and let your knickers down", while The Sex Pistols were forced to argue the precise meaning of the word "bollocks" in court. Elsewhere, anarcho-punks The Anti-Nowhere League and Crass also found themselves in the dock for the use of obscene language.

The most notorious attack on popular music on grounds of obscenity was undoubtedly the Parents Music Resource Centre in the US during the 1980s, who demanded warnings on record sleeves alerting parents to explicit lyrical content. Their list of what they regarded as the most egregious examples of obscenity, known as the "filthy fifteen", contains both heavy rockers and comparatively tame pop acts.

The result of a congressional enquiry was an agreement by the Recording Industry Association of America and manufacturers to add the now iconic "Parental Discretion Advised" sticker on certain records. Not only did this often act as an incentive to adolescent purchasers rather than a warning, but there is significant evidence that the industry agreed, not as a sop to the moral lobby but in return for a levy on blank cassette tapes, ensuring the industry could profit from the practice of home-taping records.



St Kilda Festival rave, mid 1990s

Folk devils

Sometimes it was not the musicians but their fans that worried the authorities. The skinhead, punk, Rasta and raver scenes have all been viewed as, in the words of the sociologist Stanley Cohen, “folk devils”: those who seemed to champion disorder. Authorities struggled with the question of whether bands are responsible for the actions of their fans.

Two famous cases from the 1980s saw heavy metal legends Ozzy Osbourne and Judas Priest blamed for the suicides of several fans. It was claimed that Judas Priest had inserted a subliminal message into the track ‘Better you than me’, and that Ozzy’s track ‘Suicide solution’ was an incitement to suicide – something Osbourne denied. Both court cases failed, but raised important questions about the relationship between fans and bands. Even after the end of the conservative-dominated 1980s, the 1997 Columbine High School massacre in Colorado was blamed on Marilyn Manson’s music in much the same way.

The last decades of the 20th century were the high tide of moral panics over popular music, with almost every development in musical subcultures generating unease and outright hostility from the authorities, morality campaigners and opportunistic newspaper editors looking for the next trend to decry and sensationalise.

In recent years the potential for music to shock or generate controversy seems to have lessened. Even members of boy band One Direction escaped largely unscathed from tabloid exposure about recreational drug use, which a generation earlier had ended the careers of the likes of East 17.

Certainly, there is greater tolerance or acceptance of the harder edges of musical cultures. But the passing of the *Psychoactive Substances Act 2016* shows that anxieties about youth culture and behaviour are still part of the political landscape. And it takes only a fraught atmosphere, the search for a scapegoat, and ill-judged responses from popstars to turn a headline into the next moral panic.

Article by Clifford Williamson, Bath Spa University. From *The Conversation* – <https://theconversation.com/music-has-the-power-to-rock-the-state-but-youth-movements-will-find-the-state-always-bites-back-70917>



Activity 2.26- Music and moral panics

Create a timeline of artists/bands showing transgressive actions, reactions to these transgressions, and reasons provided for the ‘upset’.

Research

- Pick one of the artists/bands mentioned in the article.
- Go to YouTube and browse songs and clips from your chosen artist/group.
- Identify the ways that this song/clip could be seen as deviant. In your response refer to:
 - the definition of deviance (formal/informal)
 - the definition of norms and values and state which one/s are being challenged.
- Do you think the reactions from groups and government fit with Stan Cohen’s theory of moral panic? Explain your answer using his theory. In your explanation make sure to include:
 - moral panic
 - moral entrepreneur
 - folk devil.

Extension

You can choose from the following categories to investigate:

- music – genre, artist
- fashion – clothes, accessories
- dance style
- youth subcultures.

Pick one and provide:

- a brief overview
- why it is seen as deviant – refer to norms, mores and values
- responses – who objects and why?
- explain the reasons that it is a moral panic
- include lyrics, pictures and images.



Activity 2.27 - The construction of a moral panic - The Apex Gang

There is a link to an online article and a printed article below that you can use as resources for this activity. Read them both to complete the questions. You may also refer to the article 'I played up to masculine stereotypes as a way to fit in. That can be dangerous' referred to on page 133.



In defence of the Apex gang

<http://www.kieransreview.com/2016/11/07/in-defense-of-the-apex-gang/>

For gangs with a social media presence like Apex, there's no such thing as bad publicity

Media-fuelled moral panics can increase the law-breaking behaviour of targeted groups. This phenomenon was originally thought to arise through further isolation of these groups. But in the age of social media and online self-promotion, where lawbreakers can upload footage of their illicit exploits for kudos, being the subject of a moral panic may be a source of pride and an inducement to offend.

As American criminologist Ray Surette notes:

"When the news media sensationalise crimes and make celebrities of criminals, people seeking notoriety imitate those crimes, sometimes posting movies of them for all to watch".

This is seen clearly in the rise of Apex in Victoria. A loose collective of youths has come to be associated with a much-reported rise of car-jackings and home invasions in the state.

When gangs become brands

Throughout 2016, Apex was the subject of intense media scrutiny in Victoria. Tabloid news articles regularly attributed the state's rise in crime to the group. In several publications it seemed the term Apex became a catch-all for youth crime in Victoria.

However, Apex isn't an organised crime gang. As both police officers and group members have noted, Apex is less a gang than a loose network of youths connected by social media. Websites like Tumblr represent a platform for Apex to co-ordinate activity and promote crimes that its members have committed.

While the tabloid media certainly didn't create Apex, it has helped transform the group into a brand. Such sensationalised news coverage has fostered several crimes committed under the group's name by individuals only loosely, if at all, connected with the collective.

Like the "scratchitti" tags etched into cars by individuals claiming to be Apex members, the name suggests affinity with a particular identity more than affiliation with a formal organisation. In this sense, Apex is now not so much a gang as a hashtag – a rallying cry or scapegoat for law-breaking youths who otherwise have little connection with one another.

Describing Apex as "notorious" or "infamous" and sensationalising its members' exploits acts as free publicity and a recruitment drive for the group.

Throughout 2016, as the tabloid media ramped up its coverage of the group, the number of individuals affiliated with Apex grew. It had fewer than 200 members at the beginning of 2016, but is now estimated to have grown to upwards of 400 members. Members attribute Apex's growth to it becoming better known.

Performance crime and antisocial media

Apex primarily uses social media to coordinate activities, legal and illegal. But an increasing number of organised crime gangs and lawbreakers use these sites as platforms to promote their crimes.

Many of these acts are performance crimes staged for the camera and a social media audience. Such crimes are undertaken to build fame, reputation and notoriety.

Giving the individuals and groups who undertake these crimes additional media attention is, therefore, exactly what they want. Perpetrators commit such acts with the hope they will receive media coverage, which many tabloid publications eagerly provide.

One example of this social-media-facilitated phenomenon that has attracted significant media attention is Facebook pages dedicated to hosting footage of street fights and bare-knuckle brawls. These are "antisocial" media: video aggregators that host and sympathetically curate footage of criminalised acts.

As with Apex, sensationalised news reports on fight pages and other forms of antisocial media can increase the number of individuals connected with these groups. Many fight pages wear such reports like a badge of honour, and post screenshots of headlines they feature into great applause from their followers.

This isn't to say that news media shouldn't report on performance crimes, antisocial media, or gangs with a social media presence. Nor is it to place the blame for these primarily at the media's feet.

While social media and media-fuelled moral panic do play a part in the rise of these phenomena, each is the product of many social, economic, cultural and technological factors. Focusing on only one of these factors, rather than drawing the connections between them, will not help produce an accurate picture of these phenomena.

However, as Apex's increased profile and membership demonstrates, giving such groups sustained media attention and sensationalising their crimes can have negative consequences.

It remains important that news media recognise their potential to amplify criminal behaviour through sensationalised reporting that eschews analysis in favour of graphically describing lawbreaking collectives. Sensationalised reports not only promote ineffective "lock 'em up"-style criminal justice policies, but represent free promotion for individuals and groups in search of infamy and notoriety.

Article by Mark Wood, University of Melbourne. From The Conversation – <https://theconversation.com/for-gangs-with-a-social-media-presence-like-apex-theres-no-such-thing-as-bad-publicity-70730>



Activity 2.28 - Questions

1. Explain the ways that the media and other moral entrepreneurs can 'fuel a moral panic'.
2. Who are the folk devils? How have they been portrayed?
3. Does Becker's theory of labelling play a role in fuelling the way the Apex gang, its members and their threats are perceived by the general public?
4. How might a moral panic, and the process of labelling, lead to 'performance crime'? Use evidence to support your response.
5. Is the Apex gang an example of a moral panic? Discuss your response in relation to the articles and Stan Cohen's theory.

Revision questions

1. Define the following terms providing an example of each:
 - Deviance
 - Norm
 - Social control
 - Sanction.
2. How do sociologists view the concept of deviance?
3. 'Deviance is a universal phenomenon'. Discuss.
4. How do norms and social values inform us as to what a society considers deviant? Discuss using examples from work you have done in class.
5. According to Durkheim, deviance is necessary for society to run smoothly. Explain what he meant by this.
6. How does Hirschi's theory explain the reasons that people decide not to engage in acts of deviance?
7. Give an overview of Becker's labelling theory.
8. How might the labelling of a group, or a behaviour, impact on a person's identity and daily life?
9. Give an overview of the theory of positive deviance. In your response include the five types.
10. How might positive deviants experience exclusion and/or labelling?
11. Outline the process of a moral panic. In your response refer to each of the steps.
12. Provide a detailed example of a moral panic that you have studied in class. Use evidence to support your investigation.

References and further resources

Arvanitakis, J. (ed) (2016), *Sociologic: Analysing everyday life and culture*, Oxford University Press

Beattie, A. (2017) *Women on Walls*, Master of Research Thesis, Western Sydney University

Clinard, M.B. and Meiner, R.F. (2011) *Sociology of Deviant Behaviour*, Wadsworth Cengage Learning

Goode, E. (2015) *The Handbook of Deviance*, Wiley-Blackwell

Heckert, D.M. (1998) 'Positive Deviance: A classificatory model', *Free Inquiry in Creative Sociology*, Volume 26 No. 1, May (pages 23-30)

Macionis, J. and Plummer, K. (2008), *Sociology: A Global Introduction*, 4th Edition, Person Education

Noffs, M. (2016) *Breaking the Ice*, Harper Collins Publishers

Habbis, D., Hitchins, B., van Krieken, R. et al. (2017), *Sociology* 6th Edition, Pearson

Willis, E. (2011) *The Sociological Quest – an introduction to the study of social life* 5th Edition, Allen & Unwin

http://www.personal.psu.edu/users/e/x/exs44/406/becker_outsiders_from_weitzer.pdf

<http://www.sociology.org.uk/notes/pcfcri95.pdf>

<http://pgil.pk/wp-content/uploads/2014/04/KEY-IDEAHIRSCHI%E2%80%99S-SOCIAL.pdf>

<http://ojs.library.okstate.edu/osu/index.php/FICS/article/view/1399/1247>

<http://www.heraldsun.com.au/news/opinion/safety-first-ours-over-boat-people-policy/news-story/bac4d2a86334572021928e5184f46cb7>

Glossary of terms

Core values refers to the common ideas and beliefs held by a group. These underpin what is important; thus informing us about the ways that one should behave. Core values include equality, freedom of speech, the importance of family. These may vary depending on context, time and space.

Deviance describes a person or an action that deviates from a society's understood and accepted standards of behaviour.

Non-conformists refers to people who do not comply with the general norms set out by society.

Sanction is society's reaction to deviant behaviours, and can be positive or negative. Positive reactions reward behaviours that adhere to social norms whilst negative reactions aim to discourage behaviours by punishing them.

Self-fulfilling prophecy refers to a person deciding to further engage in a deviant behaviour that reinforces and fulfils the label given to them.

Social control is society's way of ensuring conformity by employing methods that focus on regulating or changing behaviour.

Social norms layout the expectations for our daily lives, informing us about the ways that we are expected to behave in particular situations and contexts.



2

SOCIAL NORMS: BREAKING THE CODE

Area of Study 2:
Crime

Area of Study 2: Crime

On completion of this unit the student should be able to discuss crime in Australia and evaluate the effectiveness of methods of punishment in the judicial system for shaping human behaviour. To achieve this outcome the student will draw on key knowledge and key skills outlined in Area of Study 2.

Key knowledge

- the sociological concept of crime, including crimes against the person, crimes against property, victimless crime, white-collar crime and corporate crime and the relationship between norms (social codes), law and crime
- Australian data related to crime rates, including age, gender, socioeconomic status and ethnicity
- the international nature of some types of crime, such as the illegal drug trade, people-trafficking and terrorism
- a range of factors that lead people to commit crimes, including poverty, addiction, abuse and rebellion
- the sociological concept of punishment, including the rationale and aims of punishment: retribution, deterrence, rehabilitation and societal protection
- John Braithwaite's (1989) theory of reintegrative shaming
- the various ways that other nations deal with crime
- the nature and rationale of sentencing and restorative justice as methods of punishment
- the effectiveness of sentencing and restorative justice in achieving the aims of punishment and, through these, the shaping of human behaviour.

Key skills

- define the concepts of crime, punishment and reintegrative shaming
- describe a range of factors that lead people to commit crimes
- analyse crime data in Australian society and identify differences according to age, gender, socioeconomic status and ethnicity
- examine the various ways that other nations deal with crime
- evaluate the effectiveness of sentencing and restorative justice in achieving the aims of punishment and, through these, the shaping of human behaviour
- gather and use a range of quantitative and qualitative source material
- evaluate sources and critically reflect on their own and others' approaches to understanding the social world.

2

Social Norms: Breaking the Code

Area of Study 2: Crime

Crime 155

The sociological concept of crime 156

Australian data related to crime rates 158

The international nature of some types of crime 160

The 'ice' epidemic 162

Ice use is criminal and destroys lives:

The response from Australia 164

Moral panic revisited 166

Ice use must be treated as a health issue first and foremost:

The response from New Zealand 168

Decriminalise small possession of drugs:

The response from Portugal 168

Factors that lead people to commit crimes 169

The sociological concept of punishment 171

The rationale and aims of punishment: retribution, deterrence, rehabilitation and societal protection 172

Retribution 172

Deterrence 172

Rehabilitation 173

Societal protection 173

John Braithwaite's (1989) theory of reintegrative shaming 174

The various ways that other nations deal with crime 176

The nature and rationale of sentencing 180

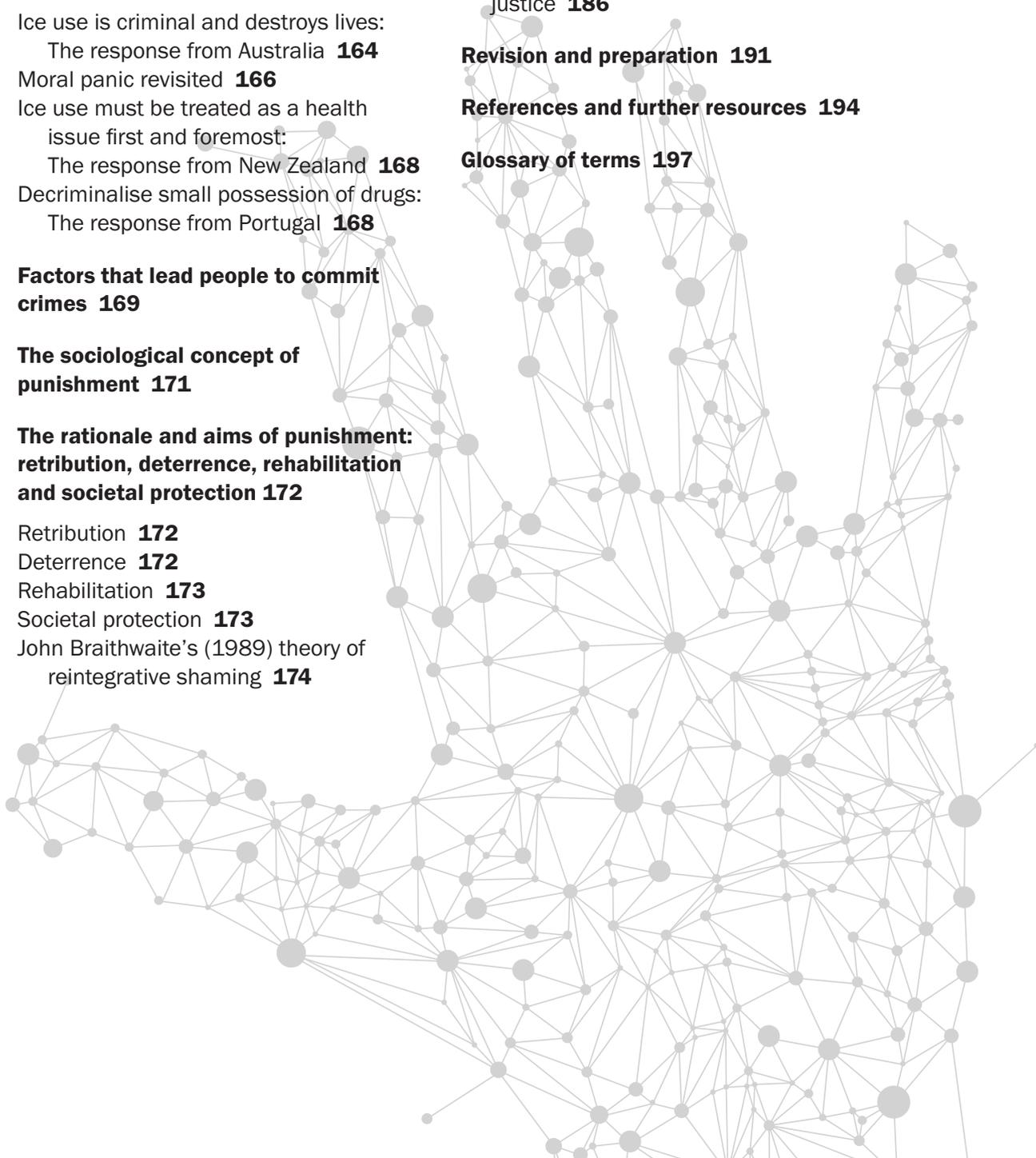
The nature and rationale of restorative justice 183

Evaluating the effectiveness of sentencing and restorative justice 186

Revision and preparation 191

References and further resources 194

Glossary of terms 197



Crime

People are fascinated by crimes and criminals. Crime is disturbing, shocking and unsettling for citizens because it poses a threat to their safety and the stability of the society in which they live. It can affect the psychological well-being of people and influence their everyday lives. Consequently when a person has broken the law and caused harm to others, society expects that something will be done to address the crime.

Australia has a violent history of crime and dished out some of the harshest **punishments** you could imagine.



To find out more about flogging, the treadmill and leg irons you can see this brutal history: <http://www.convictcreations.com/history/punishments.html>.

It was believed that harsh punishments would deter individuals from offending as well as re-offending. As you'll explore in this Area of Study, however, it is not as simple or straightforward as that. The sociology of crime (criminology) is the study of the making, breaking and enforcing of criminal laws. Sociologists ask these kinds of questions, among many others:

- How is it possible for us to live together harmoniously?
- Why do people commit crimes?
- How do societies try to control crime?
- What are the effects of society's attempts to control crime?
- Where does the law come from?
- Whose interests do the laws serve?

The prevention of crime is a central issue for societies around the world. Societies need to be able to understand not only why people commit crimes but also what prevents them from committing criminal acts in the first place. Societies arrive at divergent answers to these questions.

Likewise, when it comes to how society should respond to crime, opinions vary greatly. Some people believe that a society should punish offenders and inflict vengeance for their wrongdoing. As is also noted above, there is a belief that severe punishments act as an effective **deterrent**. Alongside this, the need to be lenient in some cases and to **rehabilitate** offenders is also increasingly becoming recognised as a possible approach to crime, but this is seen by some as too lenient on offenders. Your study of crime will ultimately lead you to evaluate the effectiveness of sentencing

Punishments. The process whereby someone faces a penalty as retribution for an offence they have committed: it could be physical (such as being withheld in prison) or financial (such as a fine).

Deterrent. An aim to discourage someone from doing something. It could be the threat of a fine or some other punishment.

Rehabilitate. In terms of crime and deviance, refers to the idea that we can restore someone to a normal life (such as being away from crime or other deviant behaviour) by offering therapy, support and training as part of or after imprisonment or addiction treatment.



Supreme Court of Victoria; photo: Nickbenanh

and restorative justice in achieving the aims of punishment and, through these, the shaping of human behaviour.

The sociological concept of crime

It is important for us to note that crime, like deviance, is not intrinsic but a product of social processes. Social norms are continually defined and redefined, so an act that may appear to be deviant or criminal cannot be labelled as such until it has received a response from society. Crime can be defined as an act that violates the written laws of society, which are enacted by local, state or territory or federal governments and enforced through sanctions.



Crime against property; photo: Rama

As you already know, Emile Durkheim's functionalist theory argues that a limited amount of crime is necessary for society. He believed that society remains stable, based upon a set of shared values and norms that guide and control behaviour. Crime is necessary because it leads to punishment when values are transgressed so that boundaries can be clarified and reinforced in order to restore social cohesion and stability.

Conversely, conflict theory looks to various factors that underpin an individual's propensity or inclination towards criminal behaviour. Unlike functionalists, conflict theorists don't see these factors as necessary functions of society, but as evidence of inequality and social issues that need to be addressed in order to prevent crime from occurring in the first place.



The five types of crime

1. **Crimes against the person.** Crimes against the person involve acts including threatening, harassing or injuring another person or depriving them of their freedom. Crimes against the person can be classified in terms of whether they are fatal or non-fatal.
2. **Crimes against property.** The Australian Institute of Criminology describes property crime as one of the most common crimes in Australia. Crimes against property include damage or destruction of homes, businesses and land, as well as burglary and theft of vehicles.
3. **Victimless crime.** Victimless crime refers to crimes whereby all parties consent to the criminal activity and no one appears harmed in the process. For example, the exchange of services between a sex worker and a paying client is considered victimless.
4. **White-collar crime.** Edwin Hardin Sutherland introduced the term white-collar crime in 1939 to refer to crime carried out by the privileged social classes, often against the companies they worked for. He described it as "crime committed by a person of respectability and high social status in the course of (their) occupation." White collar crime is now a general term that includes an increasing range of

non-violent crime, including tax fraud, illegal sales practices, securities and land frauds and embezzlement.

5. Corporate crime. Crimes that are committed by large corporations are classified as corporate crime. These crimes can impact individuals, groups, other corporations and society as a whole.

There are six types of violations linked to large corporations:

- Administrative (paperwork or non-compliance)
- Environmental (pollution, permit violations)
- Financial (tax violations, illegal payments)
- Labour (working conditions, hiring practices)
- Manufacturing (product safety, labelling)
- Unfair trade practices (anti-competition, false advertising).



Activity 2.29 - Ranking crimes

1. Rank the crimes listed below from 1 to 18 (where 1 signifies the most extreme crime and 18 the least) and justify your choices in a class discussion.

- Arson
- Assault
- Cyberbullying
- Domestic violence
- Downloading and uploading child abuse images
- Embezzlement
- Graffiti and vandalism
- Homicide
- Household burglary
- Identity fraud
- Money laundering
- Possessing narcotics
- Public urination (indecent exposure)
- Robbery
- Sexual assault
- Tax fraud
- Vehicle theft
- Video piracy.



Burnt out cars; photo: Senseiich

2. You will be assigned one of the crimes listed above. Gather the relevant information and complete the following tasks:

- Provide a brief definition of the crime.
- Give an example (a recent example if possible).
- Explain why it is considered a crime in Australia by referring to norms and values in society.
- List the possible consequences of committing this crime.
- Reflect on reasons why the crime might be perpetrated and by whom.
- Reflect on whether there are other parts of the world where this would not be a crime OR where sentencing would be harsher or more lenient.
- Consider the crime from a conflict theory perspective. What factors might underpin an individual's likelihood of committing this type of crime?

- To explore specific ways a society responds to crime, read: 'Victoria's crime rate on the rise again'.

 <http://www.theage.com.au/victoria/victorias-crime-rate-on-the-rise-again-20140826-108vaj>
(The Age, 27 August 2014)

List all the actions and measures taken in response to the issue of a rising crime rate in Victoria, then put them in order of least to most effective in minimising the crime rate. Explain your choice of order in a full paragraph.

Australian data related to crime rates

"Research shows that Australians' perceptions of crime and justice aren't always in line with what crime statistics show. But rather than basing judgments about crime trends on a particular incident or spate of incidents, or on how crime is portrayed in the news, it's important to look at the trends for all crime – or, at the very least, all reported crime." (Weatherburn, 2016)

While sociologists have access to a lot of useful and revealing data relating to crime rates, crime as a social phenomenon is often hidden, unreported and undetected.



Activity 2.30 - Investigating crime data

- To gain an appreciation of crime data related to the age of the perpetrator, research 'Australian Crime: Facts and figures report shows teen(s) are the most violent Australians':

 <http://www.news.com.au/national/australian-crime-facts-figures-report-shows-teen-are-the-most-violent-australians/story-fncynjr2-1226645615303>

- What type of crime is highest among teenagers?
- How much bigger is the rate of assault among this group compared to the rate of offenders aged 55 to 59?
- What factors are attributed to this high rate of crime among teenagers?
- Do you agree that video games are a credible factor that contributes to the high crime rate among teenagers?
- The federal government has invested \$40 million in 'putting teenagers on the right path'. What do you think this measure actually involves? What *should* it involve? List possible actions and policies that could be put in place to address the high crime rate among teenagers.

- To gain an appreciation of crime data related to gender, read 'Alarming statistics show that violent crime in Australia is a man's game':

 <http://www.smh.com.au/comment/alarming-statistics-show-that-violent-crime-in-australia-is-a-mans-game-20150926-gjvhbt.html>

- How much more likely are men to commit crimes than women?
- What percentage of murders, robberies and unlawful entries are committed by men?
- What percentage of sexual assaults are committed by men?
- According to the writer, why do men commit crime so much more than women? What is your opinion on this?
- What solutions are offered in the article to address the high rate of criminal offending among men? Can you think of others?

- Discussions of men and crimes like murder and manslaughter usually centre on men as perpetrators, rather than victims. However, even though males represent around half the population, they account for about two-thirds of Australian homicide victims (McPhedran, 2017). Consider this crime data from the Australian Institute of Criminology. How can we account for the over-representation of male victims of crime? List various factors that may place men at risk of homicide.

 <http://www.aic.gov.au/dataTools/facts/vicGenderCrime.html>.

3. To gain an appreciation of crime data related to socio-economic status, explore these resources:

-  TED Talk: 'How economic inequality harms societies' <https://youtu.be/cZ7LzE3u7Bw>
- 'Life in Victoria's 'Bronx': Braybrook, where 'every second house was dealing drugs'
<http://www.abc.net.au/news/2015-07-20/life-in-braybrook-victoria-heffernan-family/6634044>
- 'Financial stress linked to violence against women'
<http://www.abc.net.au/news/2010-08-10/financial-stress-linked-to-violence-against-women/938286>
- 'Two Australias: A report on poverty in the land of plenty'
https://www.vinnies.org.au/page/Publications/National/Articles_Reports__Speeches/Poverty-in-Australia/

Write a 500-word speech using the resources above in which you:

- Identify the causes of low socio-economic status.
 - Describe the possible consequences of low socio-economic status for individuals and society.
 - Suggest possible solutions to the issues raised in relation to low socio-economic status.
4. To gain an appreciation of crime data related to ethnicity, investigate the following resources and answer the following questions.

-  'Aboriginal people '20 times' more likely to commit violence'
<http://www.abc.net.au/news/2010-04-08/aboriginal-people-20-times-more-likely-to-commit/2602494>
- <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4517.0~2016~Main%20Features~Aboriginal%20and%20Torres%20Strait%20Islander%20prisoner%20characteristics~5>
- <https://www.creativespirits.info/aboriginalculture/law/aboriginal-prison-rates>

- By what percentage did imprisonment rates increase for Aboriginal women between 2000 and 2010?
- Since 2004, by what percentage did the number of Aboriginal Australians in custody increase? How does this compare with non-Aboriginal Australians?
- What factors are believed to be linked to the high rate of criminal offending among Indigenous people?

5. Investigate the following resources and answer the following questions.

-  'Tell truth on ethnic crime'
<http://www.heraldsun.com.au/news/opinion/tell-truth-on-ethnic-crime/story-e6frfhqf-1225842538542>
- 'The myth of ethnic crime'
<https://www.greenleft.org.au/content/myth-ethnic-crime> (Stephen, *Green Left Weekly*, 2004)
- 'Refugee crime wave nothing but hogwash'
<http://www.abc.net.au/news/2011-05-26/davidsonrefugee/2732220>

- What is Bolt's contention in relation to the link between crime and ethnicity?
- How do Bolt's views on crime compare with those of Stephen and Davidson?
- What are some challenges and ethical concerns that emerge from social research on factors influencing crime?
- What are the potential dangers – for society and individuals – of drawing causal relationships between ethnicity and crime?
- What other factors might be a stronger influence on crime than ethnicity?

The international nature of some types of crime

“Despite the ambiguities of international law in general and international criminal law in particular, serious crimes committed, organised, or tolerated by representatives of different kinds of power structures are now of concern to the world community. These crimes may occur in the context of war or form part of a larger pattern of aggressive behaviour by powerful actors within a society. They are often directly linked to abuse of political or military systems or to an absence of effective state institutions. Such ‘international crimes’, which might also be referred to as ‘universal crimes’ because of their inherent gravity and violation of universal values and interests, are also attacks on the rule of law. They typically constitute transgressions of various social and moral norms, including human rights.” (Einarsen, 2012: Preface)

United Nations (UN) Guidelines for the Prevention of Crime

The 2002 UN Guidelines for the Prevention of Crime outline eight principles on which prevention should be based:

1. Government leadership: at all levels to create and maintain an institutional framework for effective crime prevention.
2. Socio-economic development and inclusion: integration of crime prevention into relevant social and economic policies focus on integration of at-risk communities, children, families and youth.
3. Cooperation and partnerships: between government organisations, civil society, the business sector.
4. Sustainability and accountability: adequate funding to establish and sustain programs and evaluation and clear accountability for funding.
5. Use of a knowledge base: using evidence of proven practices as the basis for policies and programs.
6. Human rights/rule of law/culture of lawfulness: respect for human rights and promotion of a culture of lawfulness.
7. Interdependency: take account of links between local crime problems and international organised crime.
8. Differentiation: respecting different needs of men and women and vulnerable members of society.

Source: UN Economic and Social Council Resolution 2002/13; via Australian Institute of Criminology – <http://www.aic.gov.au>

Group research project: international crimes

Working in a group of three to four, pick one of the three global crimes introduced below (or decide on a different crime of your choice in consultation with your teacher) and create a multimedia presentation in which you:

- Outline the crime.
- Describe the factors that lead people to commit the crime.
- Outline punishments, including any differences in approach by various nations.
- Explain how the United Nations Guidelines for the Prevention of Crime have been applied by nations in attempting to address the crime.

- Evaluate the effectiveness of global and national responses to the crime in the shaping of human behaviour.

1. Illegal drug trade

The illegal drug trade is a global black market dedicated to the cultivation, manufacture, distribution and sale of drugs that are subject to drug prohibition laws. It is a complex network and the reasons it continues to exist, despite the 'war on drugs', is complex. The following resources will explain some of this complexity:

- 'The Golden Age of Drug Trafficking: How Meth, Cocaine, and Heroin Move Around the World'
<https://news.vice.com/article/drug-trafficking-meth-cocaine-heroin-global-drug-smuggling>
- 'The war on drugs has failed, and Australia must change its policies'
<http://www.theage.com.au/comment/the-age-editorial/the-war-on-drugs-has-failed-and-australia-must-change-its-policies-20161129-gszwmj.html>
- 'The war on drugs is failing – decriminalisation is the only way forward'
<https://www.theguardian.com/commentisfree/2016/jun/23/war-on-drugs-failing-decriminalisation-prohibition>

2. People-trafficking

People-trafficking continues to be one of the most horrendous crimes that confront global, national and local authorities. There are many crimes under this category that range from the sex-trafficking of young people to modern-day slavery.

Broadly speaking, people-trafficking is defined as the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud and of deception. It includes the abuse of power of those in positions of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (UNODC). The following resources provide us with insights:

- 'Human trafficking: lives bought and sold'
<https://www.youtube.com/watch?v=JpsxAjuye7I>
- 'Human Trafficking: Australia's Modern-Day Slave Trade'
<https://www.youtube.com/watch?v=mKchNSUNVhw>
- 'How to spot the signs of human trafficking'
<http://www.sbs.com.au/news/article/2017/05/19/how-to-spot-signs-human-trafficking>



Photo: Lembaga KITA

3. Terrorism

A third international crime we should be aware of is terrorism. Terrorism has been widely described as consisting of the use of violence with the goal of making people afraid for the purpose of creating political, social, economic and/or cultural change.

In other words, it changes the way we live our lives becoming fearful of strangers – particularly those who seem ‘different to us’. This is why terrorism is described as an ‘insidious’ crime: it changes the societies we live in by undermining the trust we have in each other.

 ‘The geography of terrorism’
<https://www.theatlantic.com/international/archive/2014/11/the-geography-of-terrorism/382915/>

‘War and Terrorism’
<http://open.lib.umn.edu/sociology/chapter/14-5-war-and-terrorism/>

Fairness and trust make all the difference in countering terrorism’
<https://theconversation.com/fairness-and-trust-make-all-the-difference-in-countering-terrorism-32319>

Also read, *From Despair to Hope* (Arvanitakis, 2016).



Transparent garbage bins at Central Station, Sydney; photo: Maksym Kozlenko



Activity 2.31 - Illegal drugs

1. Are illegal drugs a problem? For whom? Why?
2. What is the impact on families and the community?

Respond to these two questions in full sentences on Verso <https://versolearning.com/> *. You will only see your peers’ responses once you have posted your own. You must also post at least two comments starting with ‘Yes, but...’ in response to the posts made by your peers. The idea is that you reflect on their stance critically and offer your own counterargument.

*Note: Teachers will need to set this up. Set up is quick and easy. Using Verso is an effective way of ensuring 100 per cent participation and engagement in discussion.

The ‘ice epidemic’

Methamphetamine use is a global issue that nations have tackled in different ways over time. It presents an enormous challenge for criminal justice systems and affects many institutions in society. The Australian media tend to present opinions in two broad camps: those who promote harsher punishments and mandatory minimum sentences and those who argue that Australia should decriminalise or legalise drugs. But like any other aspect of society we may study, the issue of how to respond to methamphetamine use is a complex one.

Before we delve deeper into some of the concerns expressed by experts about the politicisation of the issue and associated negative rhetoric, moral panic and stigma, let’s first understand what is happening in Australia with regard to methamphetamine use over time. Have a look at this data at the link below to start with, ‘How Many People Use Ice?’, then read the article.

 <https://cracksintheice.org.au/how-many-people-use-ice>

Are we in the midst of an ice epidemic? A snapshot of meth use in Australia

8 April 2015, 7.54pm AEST

Prime Minister Tony Abbott today launched a taskforce to tackle the growing problem of ice. “As a citizen and as a parent I am appalled at what is happening on our streets and in our homes,” he said, adding that the taskforce will canvass the problems and report back with a strategy by mid-year.

But while Australia certainly has a problem with ice, it’s hardly an epidemic. Let’s consider the data on use and harms. But first, what is it?

Methamphetamine is a potent stimulant drug that comes in several forms: a powder, speed; a crystalline form, crystal meth or ice; and a base form, resulting from poor conversion of methamphetamine oil to crystalline form.

While the chemical composition of these three forms is the same, the potency varies, with ice being the strongest.

Illicit methamphetamine use is relatively high around the world, but Southeast Asia in particular is a major hub for production. This impacts on Australia, which has one of the highest rates of use in the world.

Yet, the prevalence of methamphetamine use in Australia has remained stable since 2001, at around 2% of the population. That is, the number of people who use methamphetamine has not changed in at least the last ten years.

However, there have been significant shifts recently in the way methamphetamine is used that have created significant issues for users and the community.

Changing use

First, the number of methamphetamine users who prefer ice over other types of methamphetamine has doubled, from 27 in 2007 and 22% in 2010, to 50% in 2013. The proportion of people using it at least weekly has grown, from 9.3% in 2010 to 15.5% in 2013.

There has also been a significant increase in smoking as the main route of administration, from around 20% of regular users to 4%.

Other data show an increasing purity of ice, from an annual average of 21% in 2009, to 64% in 2013. The purity of traditionally lower-grade speed has also been increasing, from 12% to 37% between 2009 and 2013.

The price of both crystal and powder methamphetamine, based on purity, is now more similar than in previous years, making ice a more economical purchase for users.

Growing harms

There has been a corresponding increase in people seeking treatment at drug and alcohol clinics. The proportion of treatment “episodes” where methamphetamine was the principal drug of concern doubled from 7% in 2009-10, to 14% in 2012-13.

There has been an 88% increase in ambulance call-outs in metropolitan Victoria and a 198% increase in call outs for methamphetamine-related incidents in some regional areas. People in regional areas are twice as likely to use methamphetamine as those in major cities (and are more likely to drink at risky levels and smoke cigarettes).

Hospital presentations for methamphetamine-related problems are the second-highest among the four major illicit drug types, with 182 “separations” per million people in 2010-11.

Finally, arrests for methamphetamine-related crimes have increased by 30% between 2010-11 and 2011-12. And a review of more than 80,000 Queensland roadside drug-tests between 2007 and 2012 found methamphetamine to be present in 41% of positive results.

Getting help

Data we are currently analysing from the government's National Drug Strategy Household Survey suggest these changes are driven primarily by those who use more than once a month. This group is more likely to experience harms from regular use, such as dependence, mental health problems and sleeping troubles, and would benefit from early treatment.

Irregular users are not at high risk of dependence but may experience acute harms, such as overdose, and require harm-reduction strategies.

Both of these groups are, in some ways, hidden populations. They may not disclose their use of methamphetamine to their GP or other health professionals unless asked, and may not present to tertiary treatment services until their problems are severe. There is a time lag of around five years between early methamphetamine-related problems and treatment.

While investment in policing and prevention is important, the bulk of the changes in use and the resulting harms are due to the small proportion who use more regularly and are at risk of dependence.

We know that for every dollar spent on drug treatment we save A\$7 to the community, compared with A\$2 for stronger policing. We need to ensure that treatment is a significant part of the solution to the problems created by changes in methamphetamine use.

Article by Nicole Lee, Flinders University. From The Conversation – <https://theconversation.com/are-we-in-the-midst-of-an-ice-epidemic-a-snapshot-of-meth-use-in-australia-39697>



Activity 2.32 - Methamphetamine use

Use evidence in the article to respond to these short-answer questions:

1. While the number of people who use methamphetamine in Australia did not change between 2001 and 2011 (the rate of use remained steady at 2 per cent) some other things did. Outline what changed in Australia in relation to methamphetamine use.
2. When considering data on methamphetamine use, what is important to bear in mind with regard to the rate/frequency of use?
3. Compare the increase in ambulance call-outs in metropolitan Victoria to regional areas.
4. Describe the increase in arrests for methamphetamine-related crimes between 2010 and 2011 and 2011 and 2012.
5. Evaluate the implications of a five-year time lag between early methamphetamine-related problems and treatment.
6. Explain why treatment is a significant part of the solution to the problems created by changes in methamphetamine use.

Ice use is criminal and destroys lives: The response from Australia

In responding to the issue of illegal drug use, historically Australia has placed a heavy emphasis on law enforcement, treating it as a criminal justice issue. Arrests, prosecutions, custodial sentences and fines have been prominent measures employed. The extent of the problem in Australia, commonly referred to as the 'ice epidemic' (a contested term we will unpack later) led the Australian government to establish the National Ice Taskforce in April 2015.



Activity 2.33 – Australia’s response

1. Consider what the former Prime Minister had to say about the ‘war on drugs’ his government waged:

‘The war on drugs is a war you are going to lose. You may not ever win it, but you’ve always got to fight it.’ Prime Minister Tony Abbott, April 2014:

 www.heraldsun.com.au/news/law-order/australiawarned-its-ice-problem-is-reaching-pandemic-proportions/story-fni0fee2-1226898535547

What does this reveal about the Australian government’s views and values when it comes to illegal drugs? What are the implicit challenges/issues of this stance?

2. In 2015 the Australian government launched a 6-week, \$9-million media campaign called ‘Ice Destroys Lives’, targeting crystal methamphetamine use. Watch an example of an advertisement under Australia’s ‘Ice Destroys Lives’ media campaign:

 <http://www.drugs.health.gov.au/internet/drugs/publishingcp.nsf/content/home#!lightbox-uid-3>

- Who is the target audience?
- What impact is this representation likely to have on perceptions and knowledge of methamphetamine use?
- What alternative approaches could the Australian government have taken in this campaign?



Despite record seizures by law enforcement agencies, the price of ice remains stable and economical for users, and the drug continues to spread from capital cities to regional towns. In fact, there’s no evidence that Australia’s strategies towards methamphetamine use are decreasing the demand, supply or harm from the drug (White and Coyne, 2015).

“Fines represent a very significant proportion of the sentences imposed for lower-level drug-related offending. The imposition of a financial penalty on a drug offender is, in theory, supposed to deter the offender from committing further offences. But the reality is that thinking rationally about penalties is probably the last thing a person in the grip of a severe drug addiction is likely to do before committing an offence. If we continue to impose fines on people who are drug dependent, we will continue to fail in our efforts to deter or rehabilitate them. We should acknowledge this reality and stop pretending that fines have any useful purpose in sentencing people with severe drug addiction.” (Steffanoni, 2013)

Prime Minister Malcolm Turnbull echoed this sentiment when he said that “the responsibility for tackling this very complex problem can’t be left to the police alone, we cannot... arrest our way to success, we need to do a lot more” (Fogerty, 2015).

Associate Professor John Fitzgerald is a drug and alcohol expert at Melbourne University’s School of Social and Political Sciences. He says that:

“since 2011, the increase in amphetamine arrests has been highest among the drug’s users. Dealers only represent one in four arrests. This is not treating the amphetamine problem from a health perspective. It is simply criminalising amphetamine users. It might be a good outcome for the police, but I am not convinced this is helpful for families or communities” (Fitzgerald, 2015).

Matt Noffs from the New South Wales-based Ted Noffs Foundation says we need early intervention strategies such as residential programs and day programs, as well as tackling youth unemployment and education opportunities (Kozaki, 2016). Other suggested strategies include motivational interviewing, cognitive behaviour therapy, acceptance and commitment therapy and mindfulness therapy. Outreach, follow-up support and low-intensity intervention are also measures that are promoted by health experts (Lee, 2015).

Moral panic revisited

In your study of deviance, you explored the nature and impacts of moral panic. Moral panic theory is equally relevant and useful to the study of crime. In the case of the ‘war on drugs’, which has been waged for years in Australia, “there is a hidden moral debate driving the war on drugs that we never seem to bring out in the open. ... Although experts have told us time and time again that things would be better without the drug war, politicians have ignored the expert advice because voters do not want drug laws to be loosened. And voters feel this way not because they think they know better than the experts, but because they have moral objections to drug use” (Savulescu and Foddy, 2012).

Remember, moral panic involves the following process:

- A problem is identified (methamphetamine use).
- The media reports this problem by creating a narrative (i.e. methamphetamine use is an epidemic).
- The narrative positions all involved as good or bad; usually leading to labelling and stereotyping establishing very clear boundaries that outline which moral codes have been broken (i.e. all methamphetamine users are crazy, sick individuals who threaten the safety of others).
- This is followed by a reaction which influences how agencies of social control will react to the problem identified – e.g. changes in legislation or increased policing (i.e. we need to impose harsher punishments for methamphetamine users if we’re going to protect society).
- This leads to the escalation of fear and panic, intensifying the reaction to the original problem, (i.e. I’m not safe, methamphetamine is destroying our society).

Stigma can result from moral panic. Severe social disapproval of individuals and behaviours that transgress cultural norms can act as a barrier to seeking help and recovery. Consider the moral panic articles like these create:



Government campaign advertisement for ice addiction treatment

-  'Crazy behaviour of ice addicts: Woman chewed off toes, young boy gouged out eyes', *The Daily Telegraph*, 2015: <http://www.dailytelegraph.com.au/news/nsw/crazy-behaviour-of-ice-addicts-woman-chewed-off-toes-young-boy-goughed-out-eyes/news-story/258ee68a0f09403b1c1b993f37ceb3f3>
- Squires, Wendy. 'The zombie apocalypse is here and none of us are safe', *The Age*, 21 March, 2017: <http://www.theage.com.au/comment/the-zombie-apocalypse-is-here-and-none-of-us-are-safe-20170330-gvaki1.html>



Activity 2.34 - Media and moral panic

"It's how our leaders speak in the media that frames the issue." (Noff, 2016)

Provide evidence from both articles in the links above of how the issue of methamphetamine use is framed, and explain the effect this may have on public perceptions of methamphetamine users.

Moral panic is closely related to fear. Nicole Lee, associate professor at Curtin University's National Drug Research Institute, says that "Fear messages don't work and the people at the highest risk of using just switch off when we show them scary things. Sometimes those scare tactics and media campaigns can actually increase young people's interest in using."

"Drug statistics need careful interpretation, not alarmist treatment. ...We need to challenge the use of half-truths. Half-truths are often used to create fear. And just as we shouldn't decide on something when we're angry, we also don't make good decisions when we are scared. Politicians and governments certainly don't make good decisions when they are scared. That is why we need to have a rational appraisal of the amphetamine issue, rather than panic about the Australian Crime Commission's so-called ice pandemic." (Fitzgerald, 2015)

"To be effective, drug policies have to be based on evidence, rather than intuition about what should or shouldn't work or public opinion. But while it is a terrible policy for society and public health – it lands masses of people in jail for minor crimes, for instance... – the war on drugs is often good political strategy. It helps political candidates win elections on a law-and-order platform, providing a disincentive for ending the hardline approach." (Wodak, 2014)



Activity 2.35 - Representation analysis

Read this article 'Ice ads are too scary, study says' to find out about the impacts of shock tactics and appeals to fear in anti-drug campaigns, then complete an analysis on one of these Australian government print advertisements:

-  <http://www.smh.com.au/news/national/ice-ads-too-scary-to-be-effective/2008/12/11/1228585025684.html>
- 'Ice will ruin his career then his life'
<http://www.alamy.com/stock-photo-ice-will-ruin-his-career-then-his-life-print-advert-part-of-the-australian-71803806.html>
- 'Ice tears your life apart'
<http://www.alamy.com/stock-photo-ice-tears-your-life-apart-print-advert-part-of-the-australian-dont-71803900.html>

1. What is being represented (the issue or focus)?

2. Who is the intended audience?
3. Whose beliefs or values are being promoted? How do you know?
4. What's in the foreground and background? Are there any notable absences (things not shown)?
5. What does the representation mean to you? What does the representation mean to others?
6. Is there evidence of stereotyping, bias, appeals to fear and/or moral panic? How might this shape or influence views and values?

 Australia is recently shifting its position to a stronger focus on prevention and treatment. See 'Taking Action to Combat Ice': [http://www.health.gov.au/internet/main/publishing.nsf/content/396377B005C71DD0CA257F100005FD5C/\\$File/combat%20ICE%20glossy.pdf](http://www.health.gov.au/internet/main/publishing.nsf/content/396377B005C71DD0CA257F100005FD5C/$File/combat%20ICE%20glossy.pdf)

***Ice use must be treated as a health issue first and foremost:
The response from New Zealand***

One country that adopted the approach of treating drug use as a health issue several years ago, and saw a remarkable decrease in methamphetamine use, is New Zealand.

The New Zealand government has treated alcohol and other drug problems as health issues first and foremost, rather than primarily as criminal justice issues. This “health response” to drugs saw “every dollar of... new money [go] into treatment. ...The treatment sector was able to set up social detox facilities, residential treatment, long-term residential treatment. We got some money around a communications project to destigmatise methamphetamine” (Noff, 2016: 239).

“The Prime Minister’s Methamphetamine Action Plan has helped to more than halve the reported rates of amphetamine use. The combined focus on restricting the supply of methamphetamine and its precursors, with treatment and community-based initiatives, has contributed to this reduction” (Inter-Agency Committee on Drugs, Ministry of Health NZ, 2015).



Activity 3.36 - Extended response (500 words)

‘The harms we are trying to prevent can come from our approach to drugs as much as from their use.’ (Inter-Agency Committee on Drugs, 2015).

Discuss this statement with reference to Australia’s and New Zealand’s approaches to the methamphetamine issue.

Decriminalise small possession of drugs: The response from Portugal

Now let’s consider another nation’s approach to the issue of methamphetamine use: that of Portugal.

Though many countries around the world have introduced some form of decriminalisation of drug use, Portugal’s model is unique in the way it integrates various treatment measures.

“Drug deaths in Portugal have declined from 80 in a million to three in a million since the policy was introduced in 2001, when about 1 per cent of the country was addicted to heroin. Drug-related deaths in Portugal are now 29 times lower than Australia and the second lowest in Europe.” (Brown, 2017)

In this approach the possession of small amounts of drugs for personal use is no longer considered a crime, but the dealing, production or growing of drugs remains a criminal offence.

“Under the Portuguese plan, penalties for people caught dealing and trafficking drugs are unchanged; dealers are still jailed and subjected to fines depending on the crime. But people caught using or possessing small amounts – defined as the amount needed for 10 days of personal use – are brought before what’s known as a ‘Dissuasion Commission,’ an administrative body created by the 2001 law. Each three-person commission includes at least one lawyer or judge and one healthcare or social services worker. The panel has the option of recommending treatment, a small fine, or no sanction” (Vastag, 2009) When the Portuguese government decriminalised drug possession it also made significant investments in social and health programs such as addiction treatment.



Activity 2.37 - Class discussions

In contrast with decriminalisation, drug legalisation removes all criminal penalties for producing, selling and using drugs, but no country as yet has tried legalising it (Vastag, 2009).

1. What are some of the reasons no country has yet tried legalisation as an approach to the issue of drug use?

“In a society where drugs are less stigmatised, drug users are more likely to seek out support” (Oakford, 2016).

2. Discuss how methamphetamine users are likely to react to Portugal’s decriminalisation measures and compare this to Australia’s criminal justice approach.
3. As a class, evaluate these possible responses to the issue of methamphetamine use in Australia:

- Mandatory sentencing and fines
- Forced rehabilitation
- Grassroots treatment services
- Decriminalisation
- Legalisation.

Each person in your class will be assigned a specific role from which to evaluate each response. Roles include:

- Psychiatrists
- Police officers
- Prison officers
- Drug addicts or former drug addicts
- Social service providers
- Government experts
- Family members of drug addicts.

Factors that lead people to commit crimes

Sociologists identify a range of factors that correlate with an individual’s potential to commit crime. However, it is important to note that the factors, which sociologists regard as potentially *contributing* to criminal behaviour, do not necessarily *cause* crime, they only increase the risk of individuals committing it. As such, the more risk factors an individual has, the greater the risk of their involvement in crime: in other words, there is a cumulative effect.

If we're applying a sociological imagination to the study of crime, we are fully conscious of the need to refrain from making judgments about who or what is to blame. It is also important to avoid looking at simple and straightforward causal factors: sociologists warn against this.

Judgments of blameworthiness are moral in nature. Instead, we're focused on understanding the factors and conditions that shape or predispose criminal behaviour. For example, crime data suggests that the following factors underpin the potential for an individual to commit crime (we have already explored four in depth: age, gender, socio-economic conditions and ethnicity):

- Low or under-education
- Lack of employment opportunities
- Mental health issues
- Lack of appropriate housing
- The increasing availability and use of alcohol and drugs
- The increase and diversity of the population and the challenges this presents
- Social exclusion
- Systemic discrimination.



Northern Territory Intervention sign; photo: Owen65



Activity 3.38 - Factors contributing to crime

For each of the factors listed above, explain how and why it may make an individual predisposed or vulnerable to committing and/or being a victim of crime. Refer to crime data in the representation below to substantiate your explanations.

The bulk of crimes are committed by a small population which are densely located within a small number of poorer socio-economic localities.

The Victorian Alcohol and Drug Association stated that various research findings supported this association including that:

- 75 per cent of offenders have completed only up to year 10 of schooling (Australian Institute of Health and Welfare, 2010);
- between 7 and 8 per cent of males and 11 per cent of women were homeless prior to their imprisonment (Willis, 2004);
- Aboriginal and Torres Strait Islander peoples are significantly overrepresented in prisons and generally experience more exacerbated adverse social determinants than other prisoners;
- 37 per cent report that they have had a mental health disorder at some stage in their lives and 18 per cent are currently on medication for mental health related conditions (Australian Institute of Health and Welfare, 2010);

- 41 per cent are infected with Hepatitis C and 20 per cent infected with Hepatitis B (Victorian Ombudsman, 2011);
- prisoners are heavy consumers of both licit and illicit drugs, with 81 per cent being current smokers (compared with 16.6 per cent of the general population) (Ministerial Council on Drug Strategy, 2010);
- 52 per cent of prisoners reported that they drink alcohol at harmful levels compared with 20.4 per cent of the general population (Preventative Health Taskforce, 2009); and
- 71 per cent of prisoners had used illicit drugs in the past 12 months, compared with 13 per cent in the general community (Australian Institute of Health and Welfare, 2010).

https://www.aph.gov.au/parliamentary_business/committees/senate/legal_and_constitutional_affairs/completed_inquiries/2010-13/justicereinvestment/report/c02

The sociological concept of punishment

One famous French philosopher (and sociologist), Michel Foucault, spent a great deal of time reflecting on power and punishment in our modern world. One important reflection on punishment was as follows:

“A punishment like forced labour or even imprisonment – mere loss of liberty – has never functioned without a certain additional element of punishment that certainly concerns the body itself: rationing of food, sexual deprivation, corporal punishment, solitary confinement... There remains, therefore, a trace of ‘torture’ in the modern mechanisms of criminal justice...” (Foucault, 1977)

Punishment usually means imposing a sentence that inflicts some kind of pain or loss on the offender. The sociological concept of punishment is relative in nature, just as the perception of what constitutes criminal behaviour is relative to time, place and circumstance. Contemporary Australian society does not use forms of punishment that inflict pain (corporal punishment) or death (capital punishment), except in warfare or self-defence, but this was certainly not always the case.

In 1967, Ronald Ryan was the last man hanged in Australia. After his hanging, capital punishment was abolished in Australia.

 Read ‘Ronald Ryan hanged over guard’s slaying during desperate prison escape’ (Robinson, *Herald Sun*, 2012) <http://www.heraldsun.com.au/news/law-order/ronald-ryan-hanged-over-guard-slaying-during-despera4-prison-escape/story-fnat7dag-1226359281388>.

To find out more details about this case, watch this hour-long documentary film: ‘The Last Man Hanged’ at <https://www.youtube.com/watch?v=HG8Lrdz9reg>

Today we consider hanging a very extreme response to crime, and the vast majority of Australians oppose both the death penalty and other brutal punishments. In other parts of the world, however, such responses to crime are not uncommon.

Find out about ‘the most horrific punishments in the world’ at:

 <http://www.news.com.au/world/the-most-horrific-punishments-in-the-world/news-story/cae6dc7c7206dc2eed0a28a1b96af685>



Activity 2.39 – Ronald Ryan, Australia’s last man hanged

1. What were the social and political views of capital punishment when Ronald Ryan was hanged in 1967?
2. Provide a brief summary of the events that led to Ronald Ryan being sentenced to death.
3. How do the aims of punishment relate to this case?
4. Why was the Ryan case considered to be controversial?
5. What are the social and political views on capital punishment in Australian society today?

The rationale and aims of punishment: retribution, deterrence, rehabilitation and societal protection

Retribution

Retribution is the oldest justification for punishment. It meets people’s desire for a sense of revenge when someone has performed a moral wrong. The concept is that the punishment should be equal in severity to the crime itself. As such, the aim of retribution as a form of punishment is centred on the offender ‘getting what they deserve’ and restoring the moral balance between the victim and offender.

In the Middle Ages, most Europeans viewed crime as a sin against God that required harsh punishment. In modern societies, despite critics noting that retribution does little to change the offender’s behaviour, many people continue to believe revenge is an adequate reason for punishment.

Deterrence

A second reason for punishment is deterrence. This view is based on the belief that crime is a social disruption, which society acts to control. Commencing in the 18th century era of enlightenment, it is believed that humans as rational beings would not break the law if they thought that the pain of punishment would outweigh the pleasure of crime.

The success of crime prevention programs varies. The Scared Straight crime prevention program in America involves young people visiting a convicted criminal in prison for first-hand experience of the consequences of criminal behaviour. The exposure to prison life and inmates as negative role models is intended to frighten young offenders into avoiding criminal activity. However, evaluations of the program reveal that prison visits and interaction with criminals could possibly attract young people towards crime, and that it often did not lower the likelihood of offending or reoffending.



Two types of deterrence – specific or general?

Deterrence can be specific or general.

1. Specific deterrence refers to discouraging the particular offender from committing more crimes.
2. General deterrence refers to the idea that potential offenders in the community will be discouraged from committing a particular crime when they see the penalty imposed for that kind of offence.

Rehabilitation

A third and more modern rationale on addressing crime is the method of rehabilitation. Crime is seen as a result of social problems (such as poverty) or personal problems (such as mental illness). It is believed that as social conditions improve, so too will an offender's behaviour. Similar to deterrence, rehabilitation motivates the offender to conform to socially acceptable behaviours. Rehabilitation means promoting the restoration of relations between the community, the offender and the victim.

Societal protection

The final social justification for punishment is societal protection. It involves making an offender incapable of further offences through imprisonment for a set period of time or, in extreme cases, permanently through execution. In modern Australia, society is considered to be 'safer' when offenders are made incapable of reoffending by being incapacitated. Incapacitation can be physical or geographic.

Physical incapacitation includes punishment involving taking away a driver's licence and seizure of stolen goods. Geographic incapacitation usually involves incarceration such as imprisonment or home detention. Each of these categories is intended to prevent the ability or opportunity of convicted offenders to reoffend. Societal protection means both protecting the community from the offender and from crime generally.



Activity 2.40 - Rationales for punishment

- Do you deem any of these rationales more valid than the others? Why?
- Is one of these rationales achieved more effectively than others in Australia? Why/why not?
- Explain how the rationale/s for punishment apply to the crimes committed in these cases:
 - ⊗ 'Taxi drivers fined for refusing short fares from Melbourne Airport' at <http://www.theage.com.au/victoria/taxi-drivers-fined-for-refusing-short-fares-from-melbourne-airport-20171008-gywry0.html>
 - 'Cancer fraud Belle Gibson deserved far harsher punishment' <http://www.theage.com.au/lifestyle/news-and-views/opinion/cancer-fraud-belle-gibson-deserved-far-harsher-punishment-20171004-gyumaq.html>
 - 'Bikie sorry for Melbourne strip club blaze' at <http://www.theage.com.au/victoria/bikie-sorry-for-melbourne-strip-club-blaze-20171006-gyw3jc.html>
- Add your own ideas about the detriments and benefits of each rationale/aim of punishment to this chart:

Negatives/detriments	Positives/benefits	Who is the focus? Offender/victim/society
Retribution		
<p>Hypocritical – if you disagree morally with an action then you shouldn't commit it yourself.</p> <p>Paints society in a negative light, as just as morally questionable as offenders.</p> <p>Doesn't teach the offender what is the right way to behave.</p>	<p>Fulfils our emotional desire for revenge.</p> <p>Deters the offender and others from committing the crime.</p> <p>Provides perspective on the impacts of offenders' actions on others.</p> <p>Holds the offender accountable.</p>	Offender.

Negatives/detriments	Positives/benefits	Who is the focus? Offender/victim/society
Deterrence		
<p>Exposure to criminals could still make crime look appealing or glamorous – mixed results.</p> <p>Could be ineffective for reducing reoffending as the offender might perceive the punishment as unjust or too harsh and therefore commit the crime.</p>	<p>It could potentially discourage people from committing crimes if they see the consequences for someone else.</p> <p>The punishment could be perceived as too harsh for the crime therefore it amplifies the reason not to do it.</p>	<p>Society – potential offenders.</p>
Rehabilitation		
<p>Might not be effective for all offenders. Requires case by case consideration.</p> <p>The offenders need to want to change – they must be able to understand what they've done is wrong and why it needs to be addressed.</p> <p>It doesn't feed our need for revenge.</p> <p>Doesn't act as a good deterrent because it could be seen as a lighter consequence.</p>	<p>More likely to deter reoffending if the rehabilitation is effective and the underlying social problems are addressed.</p> <p>Depicts society as capable of forgiveness and kindness.</p> <p>Case by case basis so decisions are based on the individual's unique set of circumstances.</p> <p>Focuses on all people involved.</p>	<p>Offender, society, victim.</p>
Societal protection		
<p>Being around other offenders could amplify criminal behaviour.</p> <p>Limited interaction with society could result in social ostracism (the offender is prevented from reintegrating effectively).</p> <p>Likely to reoffend if social ties are weak.</p> <p>Discrimination/labelling/stigma.</p> <p>Emotional impact of the jail system is detrimental and could cause further harm.</p>	<p>Makes the offenders value what rights and resources they had prior to committing the crime, therefore they are perhaps less likely to reoffend.</p> <p>Keeps society safe – minimises harm to society. Maintains order and balance.</p> <p>The consequence is related to the crime, i.e. driver's licence revoked for driving offence.</p>	<p>Offender, society.</p>



John Braithwaite's (1989) theory of reintegrative shaming

Australian criminologist, John Braithwaite, offers an insightful theory that explains why some societies have higher crime rates, why certain people are more likely to commit crime, and how communities can deal effectively with crime for the purposes of prevention. In Braithwaite's own words:

“My theory is that it is exposure early in our lives to the idea of the shameful of murder that puts it off the deliberative agenda of responsible citizens. This is why it makes no difference to most people whether the punishment for murder is the electric chair or prison. What matters, according to the theory, is moral clarity in a culture about the evil of killing other people.” (Braithwaite, 2000: 7)

Braithwaite contends that the methods of punishment used in current social justice systems rarely fulfil the aims of rehabilitation. The reality is that, more often than not, they result in further marginalisation and stigma, which means that offenders are not able to absorb moral values and readjust their behaviour. He puts forward that reintegrative shaming would be a more effective approach towards rehabilitation.

According to reintegrative shaming theory, societies have lower crime rates if they can effectively communicate shame in response to crime.

Shaming is defined by Braithwaite as “all social processes of expressing disapproval that have the intention or the effect of involving remorse in the person being shamed or condemnation by others,” (Braithwaite, 1995: 191). Shaming communicates a moral message about what behaviour and actions a society considers to be wrong. While shame is an internal, psychological feeling, our focus as sociologists is on how societies or groups communicate shame in response to criminal behaviour.

Reintegrative shaming is when offenders are made to come face to face with the effects of their crime on the victims. It is a form of ‘public shaming’ that not only holds an offender accountable, but also aims to facilitate their inclusion back into the community.



Braithwaite’s two types of shaming

Braithwaite makes a distinction between two types of shaming: stigmatising and reintegrative shaming.

Stigmatisation

Stigmatisation is the powerful disapproval and rejection of an individual based on traits that are perceived to negatively distinguish them from other members of a society. The stigmatised individual is marked as an outcast in society and fails to receive any recognition of their adherence to social norms in other ways, beyond and despite the crime they have committed. Braithwaite contends that stigmatising shame is a detrimental and ineffective measure because it centres more around humiliation and labels both the person and their actions as bad, which hinders their reintegration back into society. It is shaming in a degrading way and poses a threat to identity, which can actually lead to further crime because the individual may feel justified in rebelling against a society that has rejected him or her:

“Disrespect begets disrespect. Because you don’t respect me, I won’t respect you... I have no hope of seeking out a respected identity under your values; delinquent subcultures look more promising to me as a basis for respect.” (Braithwaite, 2000: 8)

In fact, even Ned Kelly expressed a similar sentiment about harsh punishment: “If my lips teach the public that men are made mad by bad treatment, and if the police are taught that they may exasperate to madness men they persecute and ill treat, my life will not be entirely thrown away.” (Peterson, 2017)

Reintegrative shaming

Reintegrative shaming, on the other hand, communicates respectful disapproval, labelling the person as good but the action as bad and offering acceptance and forgiveness in order for the individual to be reintegrated back into society. According to Braithwaite shame is the ultimate deterrent:

“When we do something wrong, the people who are in the best position to communicate the shamefulness of what we have done are those we love. A judge waving his finger at us from on high is in a rather poor position to be able to do this. We do not care so much about his opinion of us because we have been given no reason to respect him as a human being and we will probably never meet him again. It is family we love, friends we respect who have most influence over us. Precisely because their relationships with us are based on love and respect, when they shame us they will do so reintegratively (respectfully)” (Braithwaite, 2000: 7).



Activity 2.41 - Reintegrative shaming

1. Complete this table to solidify your understanding of Braithwaite's theory:

Reintegrative shaming:	
Aims to:	
Works when:	Doesn't work if:
Results in/achieves:	Results in/doesn't achieve:

2. When you studied the Deviance Area of Study you considered how Travis Hirschi's social control theory accounts for the reasons why people do not deviate from the norms of a society. Explain how Hirschi's theory relates to Braithwaite's reintegrative shaming theory.
3. In light of his theory, how is Braithwaite likely to perceive prison sentences?

The various ways that other nations deal with crime

According to the article below, what factors influence the justice system?

While you are reading the article highlight and take notes in point form.

The global picture of crime and imprisonment

The use of imprisonment around the world varies enormously.

For instance, the US famously imprisons more of its population than almost any other country (698 prisoners per 100,000 population). Scandinavian countries use prisons at about one-tenth of that rate (e.g. Denmark 67/100,000, Sweden 57/100,000), with the UK at 144/100,000. The latest ABS data puts Australia's imprisonment rate at 190/100,000 but rising fast.

At the same time, we see that crime rates vary around the world – but not really in a way that correlates with imprisonment rates. For example, crime rates increased significantly throughout the developed world from about the 1970s to the 1990s. But, in that period, Michael Tonry shows imprisonment rates increased significantly in the US and the Netherlands, remained stable in Canada and Norway, zigzagged in France and fell sharply in Finland and Japan.

In fact, there is no obvious relationship between imprisonment rates and crime rates. Research by Tapio Lappi-Seppala shows, for example, that for some countries imprisonment rates move in line with crime rates (such as the US, Denmark, Germany and Japan), while in other countries they move in opposite directions (such as in the UK, Italy, the Netherlands and New Zealand).

Looking just at Scandinavian countries, much can be learnt about the politics of imprisonment from Finland's experience. In the 1960s, the government decided to reduce the use of imprisonment to bring Finland more into line with the other Scandinavian countries.

Between 1960 and 1990, the Finnish imprisonment rate fell from 165/100,000 to 60/100,000. This was achieved by, for instance, reducing the offences for which imprisonment was an available sentence, shortening sentences, increasing early release schemes, introducing community service sentences and severely restricting the availability of prison terms for young offenders.

A Finnish commentator argues that this was possible because of the political will to change. This was itself made possible by a social and political consensus in a political system not driven by short electoral cycles and in which governments look for and accept expert independent advice on alternative forms of punishments.

But it was also achievable because at that time Finland had no tabloid press; crime was not a "hot button" issue used to sell newspapers.

While Finland was cutting its prison rates enormously, compared to the rest of Scandinavia, the trends and rates of recorded crime were similar across all these countries. From 1950 to 2010, crime rates in Sweden, Denmark, Norway and Finland rose uniformly and in parallel up to about 1990 and then levelled off or declined. Prison rates in Sweden, Denmark and Norway, however, were similar and stable, while the Finnish prison rates dropped dramatically.

Article by Bronwyn Naylor, Monash University. From The Conversation – <https://theconversation.com/the-evidence-is-in-you-cant-link-imprisonment-to-crime-rates-40074>



Prison Yard, New Orleans; photo: Bart Everson



Larvik Prison, Norway; photo: Sean Hayford Oleary

Nordic prisons less crowded, less punitive, better staffed

Prisons in Sweden, Norway and Finland have a smaller average inmate population, bigger cells and broader access to social services than jails in English-speaking countries, a 10-year study has found.

The authors of the study, who have published their findings in a book called *Contrasts in Punishment: An explanation of Anglophone excess and Nordic exceptionalism*, studied a vast amount of data on prisons in Sweden, Norway, Finland, New South Wales, New Zealand and England.

The researchers analysed annual reports from correctional services dating back to 1850, government legislation, penal codes, white papers, academic articles on prisons, media coverage and conducted interviews in about 60 prisons.

“In the Nordic countries, the punishment is deprivation of liberty and you don’t need to impose extra punishment. That was not the case with the Anglophone countries,” said Dr Anna Eriksson, Senior Lecturer in Criminology at Monash University, who co-authored the book with Professor John Pratt from the Victoria School of Wellington.

Based on 2010 data, England’s average prison population is 608, New Zealand’s is 458, then New South Wales’ is 324. By contrast, the average prison population is 92 in Finland, 87 in Sweden and just 73 in Norway.

In Oslo, Norway, a typical cell is 8 x 8 metres for a single prisoner, whereas in Wellington, New Zealand, two prisoners share a cell measuring 4 x 2 metres, the study found. Every cell in the recently-opened high-security Halden Prison in Norway features a television, en suite bathrooms, unbarred windows and designer furniture.

“Guards are unarmed and prisoners complete questionnaires asking how their prison experience can be improved,” Dr Eriksson said.

Scandinavian prison guards have longer and more rigorous training than those in Anglophone countries and often mix with prisoners in the same canteen area. Scandinavian countries have a male to female guard ratio of about 3:2 in their male prisons, compared to as much as 4:1 in male prisons in English-speaking countries.

Inmates in Nordic countries access the same social services as the broader population, including free education through to university and free medical treatment.

“The research shows the current cultures that exist have very long historical roots. It has a lot to do with class relationships, the value and function of education, the roles of

religion in the late 19th and the early 20th century, and the role of the central state in everyday governance,” said Dr Eriksson.

“Whereas Nordic cultures have very flat class structures, they have a strong hierarchical class structure in England that spread to the other English-speaking countries and that’s reflected in the attitudes to prisons.”

Dr Eriksson said “the role of experts (as opposed to politicians and lobby groups), and the role of the media, have played a major role in maintaining the focus on humane and inclusive approaches to punishment.”

“No government in the Nordic countries has been elected on a law and order platform, calling for harsher sentences – it doesn’t resonate well. But here in Australia, it’s a real political football.”

There are no private prisons in Nordic countries, she said, which enjoy some of the lowest incarceration rates in the Organisation for Economic Co-operation and Development (OECD).

Dr Hilde Tubex from the University of Western Australia’s Crime Research Centre said Scandinavia was well known within criminology circles for its progressive approach to punishment.

“They have managed for many years now to keep their imprisonment rate low with no repercussions for the crime rates or recidivism rates. In fact, they are doing better than we do,” she said.

Smaller institutions where conditions – apart from the deprivation of liberty – mirror the outside world as much as possible help prepare inmates for release, she said.

“John and Anna have been criticised by some Scandinavian prison researchers, who have said ‘Maybe you are painting this picture a bit too rosy and that some conditions, like for remand prisons are not so great’,” said Dr Tubex.

“But John and Anna have made the point, and I think they are right, we are not ignoring the fact that imprisonment is still a very unpleasant experience but the way prison centres are run in Scandinavian countries, they are a lot less unpleasant than they are in the Anglo Saxon world.”

Dr Tubex said a lot of research into prisons focused on the US and the UK.

“US and UK researchers tend to assume that what happens in the US and the UK is what is normal and it’s a matter of time before it happens everywhere. That’s obviously not the case.”

Dr Tubex described the decade-long study as “a very interesting piece of research.”

“It’s based on very in-depth research on contemporary and historical sources. I think their analysis is very reliable and of a high standard. It’s of great value to us to understand how Scandinavian people run their prisons and maybe learn some lessons.”

Article by Sunanda Creagh, Head of Digital Storytelling, The Conversation. From The Conversation – <https://theconversation.com/nordic-prisons-less-crowded-less-punitive-better-staffed-12885>



Activity 2.42 – Punishment in Norway, Australia and the US

1. Compare Australia’s incarceration rate in 2014 with that of Norway’s.
2. Compare Australia’s recidivism rate in 2014 with that of Norway’s.
3. “Every inmate in Norwegian prison [is] going back to the society. Do you want people who are angry – or people who are rehabilitated?”
Explain how this stance aligns with Braithwaite’s reintegrative shaming theory.
4. Norway is considered to have one of the world’s most humane prison systems. Watch the short documentary ‘The Norden: Nordic Prisons’ for a tour of four different prisons in Norway.

 <https://www.youtube.com/watch?v=HfEsz812Q1I>



Halden Prison, Norway; photo: Norwegian Ministry of Justice and Public Security

5. 'In 1996, Martin Bryant received 35 life sentences, all without parole, for the murders of 35 people in one of the world's worst mass shootings, the Port Arthur massacre. He was also sentenced to a further 21 years in each case of an additional 37 counts, ranging from attempted murder to arson. All up, this means Bryant is facing a possible term of 1,652 years. It ranks as the longest known cumulative sentence to be handed down in Australia's recent history' (SBS News, 2013).

Compare Martin Bryant's sentence to the sentence received by Anders Behring Breivik for his crime of killing 77 people in a bombing and shooting attack in Norway. What are the major differences between Australia's handling of crime compared to Norway's?

 <http://www.nytimes.com/2012/08/25/world/europe/anders-behring-breivik-murder-trial.html?pagewanted=all>

6. The US has a very different approach to crime compared to Norway. To find out more, watch Crash Course Sociology #20 (link below) to get an idea of the amount and kinds of crime committed in the US. The 11-minute clip also discusses America's response to crime and how that response has resulted in mass incarceration.

 <https://www.youtube.com/watch?v=zBodqwAIW3A>

7. Compare the US government's approach to crime with that of former Prime Minister John Howard's, who cites the introduction of gun control legislation in the aftermath of the Port Arthur massacre as one of the defining achievements of his time in office.

 John Howard on 20 years of gun control
<http://www.abc.net.au/radionational/programs/conversations/john-howard-gun-control-20-years-on-from-port-arthur/7133042> (*The Conversation*, 2016)

The nature and rationale of sentencing

The sentencing process is at the very heart of the criminal justice system. As noted above, every society has its own unique justice system that continues to evolve and develop in response to the way criminal activity changes over time. As you already know, social norms and values are relative; attitudes shift and new approaches to dealing with crime emerge. As noted by the Judicial Conference of Australia:



“... sentencing is not a purely logical exercise, and the troublesome nature of the sentencing discretion arises in large measure from unavoidable difficulty in giving weight to each of the purposes of punishment. The purposes of criminal punishment are various: protection of society, deterrence of the offender and of others who might be tempted to offend, retribution and reform. The purposes overlap and none of them can be considered in isolation from the others when determining what is an appropriate sentence in a particular case. They are guideposts to the appropriate sentence but sometimes they point in different directions.”

In Australia, each state has its own laws, which determine the sentencing of offenders. Victoria adheres to the *Sentencing Act 1991*.

Sentencing principles, purposes, factors

Sentencing principles

Sentencing principles have developed through legislation and court decisions (common law). They form the basis of sentencing decisions. These principles include:

- Parsimony – the sentence must be no more severe than is necessary to meet the purposes of sentencing.
- Proportionality – the overall punishment must be proportionate to the gravity of the offending behaviour.
- Parity – similar sentences should be imposed for similar offences committed by offenders in similar circumstances.
- Totality – where an offender is to serve more than one sentence, the overall sentence must be just and appropriate in light of the overall offending behaviour.

Sentencing purposes

Section 5(1) of the *Sentencing Act 1991* sets out the only purposes of sentencing an adult in Victoria. These purposes are:

- Just punishment – to punish the offender to an extent and in a way that is just in all the circumstances.
- Deterrence – to deter the offender (specific deterrence) or other people (general deterrence) from committing offences of the same or a similar character.
- Rehabilitation – to establish conditions that the court considers will enable the offender’s rehabilitation.
- Denunciation – to denounce, condemn, or censure the type of conduct engaged in by the offender.
- Community protection – to protect the community from the offender.
- A combination of two or more of these purposes.

For young offenders, rehabilitation is the principal consideration in sentencing. Section 362(1) of the *Children, Youth and Families Act 2005* outlines the considerations that must be taken into account when sentencing a young offender:

- The need to strengthen and preserve the relationship between the child and the child’s family.
- The desirability of allowing the child to live at home.
- The desirability of allowing the education, training, or employment of the child to continue without interruption or disturbance.
- The need to minimise the stigma to the child resulting from a court determination.
- The suitability of the sentence to the child.
- If appropriate, ensuring the child is aware of the need to take responsibility for any action that is against the law.
- If appropriate, the need to protect the community, or any person, from the violent or other wrongful acts of the child.

Sentencing factors

Section 5(2) of the *Sentencing Act 1991* sets out the factors that must be taken into account when sentencing an adult in Victoria. These factors include:

- The maximum penalty for the offence.
- Current sentencing practices.
- The nature and gravity of the offence.
- The offender's culpability (blameworthiness), that is, the degree to which they should be held responsible for the offence.
- Whether the crime was motivated by hatred or prejudice.
- The impact of the offence on any victim of the offence.
- The personal circumstances of any victim of the offence.
- Any injury, loss, or damage resulting directly from the offence.
- Whether the offender pleaded guilty to the offence.
- The offender's previous character.
- The presence of any aggravating or mitigating factors.

When weighing up the nature and gravity of the offence, the considerations a judge or magistrate might take into account include:

- The offender's intention.
- The consequences of the offence.
- The use of weapons.
- Any breach of trust.
- The offender's history of offending.
- The offender's response to previous court orders.
- Alcohol or drug addiction.

Aggravating factors increase the seriousness of the offence or the offender's culpability.

Mitigating factors reduce the seriousness of the offence or the offender's culpability.

The law allows courts to reduce a sentence if a person pleads guilty. If the court gives a discount for a plea of guilty, the judge or magistrate must state what the sentence would have been without the guilty plea.

Sentencing Advisory Council, State of Victoria, Australia, 2017, Accessed at:

<https://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-process/sentencing-principles-purposes-factors>



Activity 2.43 - The Sentencing Act

1. The *Sentencing Act 1991* outlines a range of sentence types for adults convicted of offences in Victoria. Read about each type and then explain how the aims and rationales for punishment – retribution, deterrence, rehabilitation and societal protection – may apply to each (note that not all four will necessarily apply to all sentence types):



Imprisonment: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/imprisonment>

Suspended sentence of imprisonment: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/suspended-sentence>

Drug treatment order: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/drug-treatment-order>

Community correction order: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/community-correction-order>

Fine: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/fine>

Adjourned undertaking: <http://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/dismissal-discharge-adjournment>

Dismissal or discharge: <https://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-options-for-adults/dismissal-discharge-adjournment>

2. Go to *Virtual You be the Judge* to participate in various aspects of a sentencing hearing, receiving information from victims, offenders, prosecutors, defence lawyers and the judge.

 <http://www.sentencingcouncil.vic.gov.au/virtualjudge>

Learn as you move through the experience about all of the factors involved in the sentencing process. Then you will be able to sentence each offender yourself and compare your sentence with that of the actual judge.

Virtual You be the Judge includes four cases:

- Richard, convicted of culpable driving causing death;
- Dane, convicted of causing injury;
- Terri, convicted of trafficking in a drug of dependence;
- Peter, convicted of burglary by the Magistrates' Court.

3. Write a report about one of the cases. In your report, address these questions:

- Was the information from the defendant, defence lawyer, prosecutor and victim impact statements or pre-sentence report sufficient?
- What would you have liked to know that wasn't presented?
- What sentence did you choose and why?
- How accurate was your sentence compared with the one actually served?
- What have you learnt about sentencing that you didn't already know?

4. Read 'Outrage as courts go soft on Queensland criminals' (*The Courier Mail* 2016) and outline the criticisms about the nature of sentencing expressed by members of the public.

 <http://www.couriermail.com.au/news/queensland/crime-and-justice/outrage-as-courts-go-soft-on-queensland-criminals/news-story/cea0eb1d411249b274562c2a59b507a8>

5. Read 'Probe launched into wrongful conviction of Sudanese refugee jailed over Edward Spowart murder'.

 <http://www.abc.net.au/news/2016-08-18/probe-into-sudanese-teen-conviction-over-edward-spowart-murder/7762258>

What issues about the criminal justice system does this case highlight? Write a half-page response that considers this question and provide possible solutions to the issues raised.

The nature and rationale of restorative justice

"We need new approaches to crime and justice. Criminal justice relies on the threat of punishment to deter crime; punishment means imprisonment – probation and other less severe sanctions are meaningful because their alternative is imprisonment. Yet, the current use of prisons around the world is both counterproductive and destructive." (Van Ness, 2006: 5)

Restorative justice is a more recent approach to crime that focuses on repairing the harm caused by criminal behaviour by including all stakeholders in the process. This is different to more punitive, retributive methods of punishment adopted traditionally, which proponents of restorative justice claim "fail to adequately respond to the problem of crime, as demonstrated by its high failure rate and in its inability to meet the multiple needs of crime victims and their communities" (Van Ness, 2006: 5). So, rather than punishment, restorative justice emphasises *reparation*, which is the act of repairing damage caused and making amends for doing the wrong thing. The intention is for all stakeholders to '...collectively resolve how to deal with the aftermath of the offence and its implications for the future' (Marshall, 1999: 5).

Restorative justice is a shift away from the traditional view that prison sentences effectively deter individuals from reoffending. The national average recidivism rate at

which released prisoners return to prison within two years in Australia was 44.3 per cent between 2012 and 2013 (Australian Productivity Commission, 2016), which points to the need to consider alternative methods of dealing with crime, such as restorative justice.

Restorative justice emphasises and promotes active roles by all stakeholders rather than the passive roles assumed by victims and offenders in the traditional criminal justice system. In particular, it recognises the rights of victims of crime, especially of serious and/or violent crimes, rather than victims of minor offences (Richards, 2009: 303).



Restorative justice practices employed globally

- **Sentencing circles.** A circle of representatives sit together to decide a sentence, which does not include a jail term. In Australia, this restorative justice practice emerged in response to the very high number of Indigenous people in Australian jails. “In 2006 (and still in 2008) 80 per cent of the Northern Territory prison population was Indigenous. In addition, Aboriginal people in custody are often dying from treatable diseases like diabetes and heart disease” (Korff, 2017). Representatives are mainly Aboriginal Elders, but also members of the prosecution or police and a magistrate. The circle discusses the background of the offender and effects of the offence, can involve meeting the victim and usually involves some sort of community work.
- **Victim–offender mediation.** A meeting takes place between the victim and offender, facilitated by a trained mediator. Both stakeholders express how they feel about and perceive the criminal offence in order to reach an agreement on the steps the offender will need to take to repair the harm suffered by the victim.
- **Conferencing.** Conferencing is similar to victim–offender mediation but more stakeholders are included, such as families, community support groups, police, social welfare officials and lawyers.



Activity 2.44 - Restorative justice

1. Choose a case study from the list below that interests you and provide an overview with this information:

- The needs of the victim: How did they want the criminal behaviour addressed?
 - The perceptions of the victim: How do they describe their experience of restorative justice?
 - The benefits of restorative justice: What was achieved through the process?
 - The impacts on the perpetrator: How did restorative justice practices affect them?
- Case study 1: The case that got me hooked on restorative justice: <http://restorativejustice.org/about-us/stories/the-case-that-got-me-hooked-on-restorative-justice/10/>
- Case study 2: Restorative justice helped me hang on: <http://restorativejustice.org/about-us/stories/restorative-justice-helped-me-hang-on/9/>
- Case study 3: How I got an apology from my abuser: <http://restorativejustice.org/about-us/stories/how-i-got-an-apology-from-my-abuser/8/>
- Case study 4: Today I see an offender who wants to change: <http://restorativejustice.org/about-us/stories/today-i-see-an-offender-that-wants-to-change/6/>
- Case study 5: Listening to these people has made me stop and think: <http://restorativejustice.org/about-us/stories/listening-to-these-people-has-made-me-stop-and-think/5/>

Case study 6: Crime victim finds a voice in prison: <http://restorativejustice.org/about-us/stories/crime-victim-finds-a-voice-in-prison/4/>

Case study 7: I wanted revenge but found compassion: <http://restorativejustice.org/about-us/stories/i-wanted-revenge-but-found-compassion/7/>

2. Reflection and class discussion questions:

- What sorts of crimes do you believe would be well suited to these forms of restorative justice practices?
- What sorts of crimes may not be effectively addressed using restorative justice practices? Explain your answer.
- Do you think that victims of less serious crimes would want to be as actively involved in the criminal justice system as restorative justice calls for?
- Do you believe that any one approach – such as restorative justice – could ever fully address the concerns of all victims of crime? Justify your answer.

3. Documentary analysis – Facing the Demons

Facing the Demons was released in 1999, eight years after restorative justice was introduced in Australia. It depicts the emotional and practical difficulties involved in bringing perpetrators and victims of crime, face to face. The clip depicts one of the perpetrators of a serious crime prior to a restorative justice meeting. Karl Kramer was one of four men, who in 1994 held up a Pizza Hut in Jannali, NSW. The intended robbery went wrong and one of the employees, Michael Marslew, was shot dead. The four men were jailed for periods of up to 18 years. Karl Kramer is one of two of the men involved in the crime who agreed to take part in the restorative justice conference. Candidates for conferencing must admit responsibility for the crime and express remorse. The parents of the dead man, Joan Griffiths and Ken Marslew, also agreed to attend the conference.

Watch the documentary in three parts:

 <http://aso.gov.au/titles/documentaries/facing-demons/clip1/>

- Who do you think were the most courageous members of the conference? Explain why.
- What challenges did Senior Sergeant Terry O’Connell face in setting up the conference?
- Contrast how Ken Marslew and his ex-wife Joan Griffiths reacted to their son’s death.
- How did the conference help Michael’s closest friends, Sarah and Brendon?
- How did Michael’s family and friends react to the offenders? Provide two detailed examples.
- Why was the film called ‘Facing the Demons’?
- What are the pros and cons of this form of punishment?

4. Read ‘Victims face their molester in Victoria’s world-first restorative justice program’ (*The Guardian*, 2015) and ‘Circle sentencing, helping to keep our mob out of jail’ (NITV, 2016).

 https://www.theguardian.com/australia-news/2015/jun/17/victims-face-their-molester-in-victorias-world-first-restorative-justice-program?CMP=soc_567

<http://www.sbs.com.au/nitv/article/2016/03/08/circle-sentencing-helping-keep-our-mob-out-jail>

5. Extended-response tasks (500 words)

- Outline the process, intended outcome and values associated with restorative justice.
- Do you think conferencing is an effective response to crime? What might be the benefits for society if conferencing were used to respond to most crimes? Consider the aims of punishment and alternative forms of punishment in your response.
- Braithwaite argues that conferencing is more effective than victim–offender mediation because it incorporates both shame and reintegration. Evaluate the merits and issues of victim–offender mediation and conferencing.

Evaluating the effectiveness of sentencing and restorative justice

Crime and punishment and rehabilitation: a smarter approach

Although criminal justice agencies in Australia have, in recent years, adopted an increasingly 'get tough' approach, responses to crime that rely on punishment alone have failed to make our communities safer. Instead, they have produced an expanding prison system. This has the potential to do more harm than good and places considerable strain on government budgets.

Increasing prison sentences does little to deter criminal behaviour. Longer sentences are associated with higher rates of reoffending. When prisoners return to their communities, as the vast majority inevitably do, the problems multiply.

Exposing the limitations of punishment

In this context, it becomes important to think carefully about public policy responses that aim to punish and deter offenders. Psychologists have been studying punishment under well-controlled laboratory conditions with both animals and humans for nearly 100 years. Its effectiveness in promoting short-term behavioural change, or even in suppressing negative behaviour, depends on rather specific conditions being in place.

For punishment to work it has to be predictable. Punishment also has to be applied at maximum intensity to work, or else tolerance and temporary effects result. Yet applying very intense levels of punishment for many offences goes against our sense of justice and fairness.

The threat of punishment, no matter how severe, will not deter anyone who believes they can get away with it. It will also not deter those who are too overcome by emotion or disordered thinking to care about the consequences of their behaviour.

Punishment also has to be immediate. Delayed punishment provides opportunities for other behaviours to be reinforced. In reality, it often takes months – if not years – for someone to be apprehended, appear in court and be sentenced.

Working towards more effective rehabilitation

Many of the conditions required for punishment to be effective will not exist in any justice system. It follows that policies and programmes that focus on rehabilitating offenders will have a greater chance of success in preventing crime and improving community safety.

The origins of offender rehabilitation in Australia can be traced back to the early penal colonies and, in particular, to the work of Alexander Maconochie, a prison governor on Norfolk Island in 1840. Maconochie introduced the idea of indeterminate rather than fixed sentences, implemented a system of rehabilitation in which good behaviour counted towards prisoners' early release, and advocated a system of aftercare and community resettlement.

Much more is known about punishment and rehabilitation than when John Howard first gave evidence to a House of Commons committee in 1774.

Maconochie's ideas built on those of the great social reformers of 18th-century Britain, notably Quakers such as John Howard and Elizabeth Fry. They were among the first to try to change prisons from what they called "institutions of deep despair and cruel punishment" to places that were more humane and had the potential to reform prisoners' lives.

These days, though, offender rehabilitation is often thought about in terms of psychological treatment. We can chart the rise of current programmes according to the broad traditions of psychodynamic psychotherapy, behaviour modification and behaviour therapy and, more recently, the cognitive-behavioural and cognitive approaches that characterise contemporary practice.

The earliest therapeutic work in the psychoanalytic tradition saw delinquent behaviour as the product of a failure in psychological development. It was thought this could be addressed through gaining insight into the causes of offending. A wide range of group and milieu therapies were developed for use with offenders, including group counselling and psychodrama.

In the 1980s, more behavioural methods – such as token economies, contingency management programmes and “time out” – replaced psychotherapy.

There are good grounds to develop standardised incentive models in Australia’s prisons. Community-style therapeutic programmes for prisoners with substance use problems in Victoria, NSW and the ACT represent substantial advances in practice.

These programmes take advantage of the significant therapeutic opportunities that arise by looking closely at prisoners’ social functioning and day-to-day interactions. They actively encourage offenders to assume responsibility not only for their own behaviour, but for that of others.

However, rehabilitation today is almost always associated with cognitive-behavioural therapy. This targets a relatively narrow range of crime-producing (or “criminogenic”) needs, including pro-criminal attitudes – those thoughts, values and sentiments that support criminal conduct. Programmes also dedicate a lot of time to trying to change personality traits, such as low self-control, hostility, pleasure- or thrill-seeking and lack of empathy.

Not everyone can be successfully treated. Substantial evidence now exists, though, to suggest that this type of approach does produce socially significant reductions in re-offending.

Essential steps in making corrections policy work

The challenges lie in ensuring that the right programmes are delivered to the right people at the right time.

First, it is important that low-risk offenders have minimal contact with higher-risk offenders. Extended contact is only likely to increase their risk of recidivism. This has implications for prisoner case management, prison design and for the courts.

Courts have the power to divert low-risk offenders from prison and thus minimise contact with more entrenched offenders. Related to this is the need to develop effective systems of community-based rehabilitation, leaving prisons for the most dangerous and highest-risk offenders.

Second, concerted efforts are required to develop innovative programmes for those who identify with Aboriginal or Torres Strait Islander cultural backgrounds. They are grossly over-represented across all levels of the criminal justice system.

Third, staff need to be properly selected, trained, supervised and resourced to deliver the highest-quality rehabilitation services to the most complex and challenging people.

Finally, it is important to demonstrate that programmes actually make offenders better, not worse. The types of evaluation that are needed to attribute positive change to programme completion are complex, require large numbers of participants and cross-jurisdictional collaboration. A national approach to programme evaluation is sorely needed.

This is not to suggest that criminal behaviour shouldn’t be punished – only that we should not rely on punishment by itself to change behaviour. We need to create a true system of rehabilitation that can enhance the corrective impact of punishment-based approaches.

It also doesn’t mean that punishment never works. It may work reasonably well with some people – perhaps those who are future-oriented, have good self-monitoring and regulation skills, and who can make the connection between their behaviour and negative consequences months later.

Unfortunately, many people in prison simply aren't like this. The challenge, then, is two-fold: to find ways to make punishment more effective and to tackle the causes of offending through high-quality rehabilitation.

Correctional services often get little credit for their efforts. They are widely criticised when things go wrong. However, their efforts to rehabilitate offenders are not only sensible, but also cost-efficient and practical.

We need to support efforts to create a true system of rehabilitation. Such a system will be comprehensive, coherent and internally consistent in applying evidence-based practice at all levels.

Article by Andrew Day, Deakin University. From The Conversation – <https://theconversation.com/crime-and-punishment-and-rehabilitation-a-smarter-approach-41960>



Activity 2.45 – Crime and punishment and rehabilitation

1. Outline the recommendations made in the article with regard to more effective measures to address crime in Australia.
2. Find out what key stakeholders think about prisons by reading 'What Are Prisons For Anyway?'
 https://www.vice.com/en_au/article/5gj5ma/what-are-prisons-for-anyway-v22n9a
3. Use the information in the article to outline the purpose and function of prisons in society. Write a 400-word evaluation of the benefits and detriments of prisons in addressing the issue of crime.

Evaluate your school

Evaluate aspects of your school's discipline policies – such as detention, suspension, expulsion and restorative justice – and the effectiveness of consequences of undesirable behaviour.

You will consider the consequences from the point of view of:

- the person performing the undesirable behaviour
- the victims of their behaviour
- the effect on the wider school community.

Your evaluation must include:

- A statement about the purpose of your school discipline policies in general.
- An overview of at least three specific school discipline policies (your choice of focus).
- Analysis of the effectiveness of each discipline policy from the point of view of the person performing the undesirable behaviour, with consideration given to the aims and rationale of punishment (retribution, deterrence, rehabilitation and societal protection).
- Analysis of the effectiveness of each school discipline policy from the point of view of the victims of undesirable behaviour, with consideration given to the aims and rationale of punishment (retribution, deterrence, rehabilitation and societal protection).
- Recommendations for how to improve your school's discipline policies, with consideration given to the theory of reintegrative shaming and/or restorative justice practices.

- References to various sources/data in support of your recommendations.
- Present your evaluation as a multimedia presentation or an essay.

Sample response:

Example of offences	Expectations	Consequences
Lateness to class without a note.	Students are expected to: <ul style="list-style-type: none"> • Arrive at school and to their classes on time, in appropriate uniform; • Attend classes regularly, with all required equipment. 	<ul style="list-style-type: none"> • Remind student of school expectation. • Class teacher keeps records and time lost is made up. • Persistent lateness to class – tutorial teacher and parent informed, detention held by class teacher.

Evaluation of an aspect of a Victorian secondary college's discipline policy

• **Overview of the discipline policy**

'Lateness to class without a note' is considered a 'Level 1' offence in this school's discipline policy. It is related to two expectations: Students are expected to 'arrive at school and to their classes on time, in appropriate uniform' and 'attend classes regularly, with all required equipment.' The initial response to the offence is to remind students of these two expectations, while also maintaining a record of lateness and getting the student to make up the time that has been lost. With regard to persistent lateness to class, the tutorial teacher and parents are informed, after which a detention is held by the class teacher.

• **Analysis of the effectiveness of the policy from the point of view of:**

The person performing the undesirable behaviour

From the point of view of the student who arrives late to class on one occasion, having to make up lost time is likely to be perceived as a rational and fair response that restores the disruption caused to their learning.

A student who is regularly late to class, and consequently penalised with a 'detention', and whose parents are notified, may perceive that the offence is not worth the likely dual punishment incurred both at school and at home. It also puts a strain on their relationship with their teacher and parents, which is an added deterrent. However, if these social bonds weren't strong to begin with, the detention may appear a slight consequence, especially if the time it takes up is less than the combined lateness time. Another issue to consider is the extent to which the student actually understands and appreciates why it is important to arrive at class on time. Neither the reminder of expectations nor the detention necessarily communicate this to the student.

The victims of undesirable behaviour

The 'victims' of a student's lateness to class are the teacher and, to a lesser extent the peers whose learning is disrupted. The student could also be perceived as a victim of their own behaviour, as the consequences of lateness are detrimental to their own learning. The teacher is likely to perceive regular lateness to class as disrespectful and disregarding of the value of the lesson they have prepared. The teacher is likely to believe that the student's actions indicate that they do not value their education generally. For one-off lateness offences, the reminder of school expectations and making up lost time is likely to address any harm caused and restore the relationship between the teacher and student, but only if the offence isn't committed again. If it is, the obligation to notify parents

and issue a detention may be perceived by the teacher as a punitive response that could potentially strain the relationship with the student further as it could be met with resentment or ambivalence (depending on the strength of student's social bonds).

- **Recommendations for how to improve the school discipline policies**

The aim of retribution states that punishment should be equal in severity to the crime itself. In this case, having to make lost time up appears to be a fair response. The offender 'gets what they deserve' rather than being allowed to miss class time without consequence. This consequence also works well as a deterrent, as other students may avoid being late themselves if they saw that students were being held back in their spare time to make the time up. In this case the pain of punishment would outweigh the pleasure of crime. The issuing of a detention is also likely to be perceived in the same way by other students, which means this school policy is justified through a combination of retribution and deterrence.

However, what would be more beneficial and effective as a response to lateness to class is the recognition that this offence could be a result of social or personal problems and not necessarily willfully perpetrated by students who have no regard or respect for their own learning. As such, there could be a greater emphasis on the importance of the teacher having a conversation with the student in which the cause/s of the offence are reflected upon. This would also be an opportunity to discuss the impacts of the student's lateness to class not just on their own learning but on the pace and flow of the lesson, as well as the impacts on their relationship with the teacher. Through these sorts of measures, restorative justice aims to compel the offender to conform to socially-acceptable behaviours, which is more likely to occur than if the student just received a detention and no restorative conversation took place.

Revision and preparation

Exam question breakdown

Questions in Sociology (SACs and the exam) typically require you to do several things without explicitly asking you to do them! Take a look at these breakdowns and pay close attention to the instructional terms:

Short-answer questions

- a) Identify and define the type of crime to which the perpetrator pleaded guilty. (1 mark)
- Identify and define the type of crime.
- b) Explain the potential benefits of using restorative justice for both the victim and perpetrator. Give reasons why restorative justice was not used in this case. (3 marks)
- Identify one benefit of restorative justice for the victim.
 - Identify one benefit of restorative justice for the perpetrator.
 - Provide one reason why restorative justice was not used in this case.
- c) What factors would have been taken into account when sentencing the perpetrator of this crime? (2 marks)
- Identify two different factors that pertain to the perpetrator of the crime.
- d) Evaluate how effective the method of punishment referred to in the article is likely to be. (4 marks)
- Outline the method of punishment decided upon in the sentencing of this case.
 - Offer a critical viewpoint about the suitability of the punishment and explain with reference to at least a couple of factors/principles that underpin sentencing.
 - Provide evidence from the article.

Extended response

'Harsher punishments are the best way to reduce crime rates.'

Critically evaluate this statement in relation to other methods of punishment.

- Show an awareness that perceptions of effective methods of punishment change over time (are relative).
- Outline several possible methods of punishment.
- Refer to crime data on recidivism rates.
- Relate the reference to 'harsher punishments' to relevant sentencing principles.
- Discuss the merits of restorative justice as an alternative method of punishment.

Instructional terms in Sociology

<p>Identify</p> <p>Refer to evidence from the representation and/or beyond it. (Usually worth 2 marks)</p>	<p>Describe</p> <p>Refer to specific details of a policy or event – 5Ws (who, what, when, where, why) and how.</p> <p>Define key concepts and parts of the question.</p> <p>Use evidence/examples to support your discussion. (Usually worth 3 marks)</p>	<p>Outline</p> <p>Define key concepts and parts of the question.</p> <p>Refer to specific details of a policy or event – 5Ws (who, what, when, where, why) and how.</p> <p>Use evidence/examples from and/or beyond the representation to support your discussion and make links between them. (Usually worth 10 marks)</p>	<p>Explain</p> <p>Refer to evidence from the representation and/or beyond it.</p> <p>Elaborate on the meaning and implications of evidence. (Usually worth 2 marks)</p>
<p>Evaluate</p> <p>Present a judgment of an issue by stressing both strengths and advantages, and weaknesses and limitations. The emphasis is on assessing the value, worth or relevance of the matter under scrutiny.</p> <p>Define key concepts and parts of the question.</p> <p>Use evidence/examples to support your discussion. (Usually worth up to 20 marks)</p>	<p>Discuss</p> <p>If there's a quote, work it into your response.</p> <p>Define key concepts and parts of the question.</p> <p>Use evidence/examples from and/or beyond the representation to support your discussion and make links between them. (Usually worth up to 6 marks)</p>	<p>Compare and contrast</p> <p>Define key concepts and parts of the question.</p> <p>Discuss similarities.</p> <p>Discuss differences.</p> <p>Use evidence/examples to support your discussion. (Usually worth up to 20 marks)</p>	<p>Analyse</p> <p>Define key concepts and parts of the question.</p> <p>Describe each part.</p> <p>Explain the relationship between the parts.</p> <p>Discuss related problems/issues. (Usually worth up to 10 marks)</p>

Essay topics

Write an essay of 800 words in response to one of the topics:

- “Punishment has lost its moral legitimacy and its practical efficacy” (Barnett, 1977: 285). Evaluate this claim with reference to sociological theories studied.
- ‘People act rationally. When the benefits to violating the laws outweigh the cost then they are likely to choose to violate those laws. Crime doesn’t pay.’ Evaluate this claim with reference to sociological theories studied.
- ‘Punishment can never fully prevent crime.’ Discuss with reference to factors underpinning crime and theories studied.
- ‘Societies that see offenders as needing re-socialisation, which is perceived as the responsibility of the society as a whole, tend to have lower crime rates.’ Evaluate this claim with reference to sociological theories studied.
- ‘We should not rely on punishment by itself to change behaviour.’ Discuss with reference to sociological theories studied.

References and further resources

- Arvanitakis, J. (2016) *From Despair to Hope*, Penguin
- Australian Productivity Commission, Steering Committee for the Review of Government Service Provision, Report on Government Services (2016). Accessed at: <http://www.pc.gov.au/research/ongoing/report-on-government-services/2016/justice>
- Barnett, R. (1977). 'Restitution: A New Paradigm of Criminal Justice.' *Ethics* 87
- Braithwaite, J. (1995) 'Reintegrative Shaming, Republicanism, and Policy', *Crime and Public Policy: Putting Theory to Work*, Westview Press
- Braithwaite, J. (2000) 'Reintegrative Shaming', *Low Crime Societies*, Australian National University. Accessed at: http://johnbraithwaite.com/wp-content/uploads/2016/05/2000_Reintegrative-Shaming.pdf
- Brown, G. (2017) 'MPs urge drug decriminalisation after trip to Portugal', *The Australian*. Accessed at: <http://www.theaustralian.com.au/national-affairs/mps-urge-drug-decriminalisation-after-trip-to-portugal/news-story/c12b5c425370c69b5e8d7544a7509d2b>
- Daly, K. (2011) 'Reparation and Restoration', School of Criminology and Criminal Justice, Griffith University, Australia. Accessed at: https://www.griffith.edu.au/__data/assets/pdf_file/0003/364224/reparation-restoration-1-feb-2011.pdf
- Einarsen, T. (2012) 'The Concept of Universal Crimes in International Law', Torkel Opsahl Academic ePublisher, Oslo. Accessed at: <http://www.toaep.org/ps-pdf/14-einarsen>
- Fitzgerald, J. (2015) 'Don't panic: the 'ice pandemic' is a myth', *Sydney Morning Herald*, Accessed at: <http://www.smh.com.au/comment/dont-panic-the-ice-pandemic-is-a-myth-20150515-gh2plm.html>
- Fogarty, S. (2015) 'Prime Minister announces \$300m strategy to tackle ice addiction', ABC News. Accessed at: <http://www.abc.net.au/news/2015-12-06/malcolm-turnbull-ice-addiction-strategy/7005246>
- Foucault, M. (1977) 'Discipline and Punish', *The Birth of the Prison*, Random House. Accessed at: https://monoskop.org/images/4/43/Foucault_Michel_Discipline_and_Punish_The_Birth_of_the_Prison_1977_1995.pdf <https://pdfs.semanticscholar.org/961c/6435e84a73a5894eb108c274e28ff56fa7d0.pdf>
- Inter-Agency Committee on Drugs, (2015) 'National Drug Policy 2015 to 2020', Ministry of Health, New Zealand. Accessed at: <http://www.health.govt.nz/system/files/documents/publications/national-drug-policy-2015-2020-aug15.pdf>
- Jabour, B. (2015) 'Australian government ice campaign stigmatising users, inquiry told', *The Guardian*. Accessed at: <https://www.theguardian.com/society/2015/jun/17/australian-government-ice-campaign-stigmatising-users-inquiry-told>
- Judicial Conference of Australia, 'Purposes of Sentencing'. Accessed at: https://www.judcom.nsw.gov.au/publications/benchbks/sentencing/purposes_of_sentencing.html
- Korff, J. (2000-2017), *Creative Spirits*. Accessed at: <https://www.creativespirits.info/aboriginalculture/law/circle-sentencing>
- Kozaki, D. (2016) 'Methamphetamine use in Australia tripled in past five years, research shows', ABC News, 29 Feb 2016. Accessed at: <http://www.abc.net.au/news/2016-02-29/tripling-in-methamphetamine-use-australia-five-years/7207012>

- Lee, N. (2015) 'Political fear-mongering just magnifies the harm ice can do', *The Conversation*. Accessed at: <https://theconversation.com/political-fear-mongering-just-magnifies-the-harm-ice-can-do-39992>
- Lee, N. (2015) 'Ice report marks a welcome shift in thinking towards prevention and treatment', *The Conversation*. Accessed at: <https://theconversation.com/ice-report-marks-a-welcome-shift-in-thinking-towards-prevention-and-treatment-51723>
- Marshall T. (1999) *Restorative Justice: An Overview*, Home Office. Research Development and Statistics Directorate. London, UK.
- McPhedran, S. (2017) 'Men are killed at a greater rate than women in Australia – what can we do to reduce their risk?', *The Conversation*. Accessed at: <https://theconversation.com/men-are-killed-at-a-greater-rate-than-women-in-australia-what-can-we-do-to-reduce-their-risk-78251>
- Moor, K. 'Australia warned its ice problem is reaching pandemic proportions', *Herald Sun* [website], 30 April 2014, available at: www.heraldsun.com.au/news/law-order/australiawarned-its-ice-problem-is-reaching-pandemic-proportions/story-fni0fee2-1226898535547
- Noffs, M. (2016) *Breaking the Ice: How We Will Get Through Australia's Methamphetamine Crisis*, HarperCollins
- Oakford, S. (2016) 'Portugal's Example: What Happened After It Decriminalized All Drugs, From Weed to Heroin', VICE News. Accessed at: <https://news.vice.com/article/ungass-portugal-what-happened-after-decriminalization-drugs-weed-to-heroin>
- Peterson, J. (2017) *An Introduction to Ned Kelly: A Pictorial History of an Australian Outlaw*, Author Solutions Incorporated
- Richards, K. (2009) 'Taking Victims Seriously? The Role of Victims' Rights Movements in the Emergence of Restorative Justice', Role of victim's rights movements in restorative justice. Accessed at: <https://eprints.qut.edu.au/65083/1/2013005734.pdf>
- Sakiyama, M. (2011) 'Reintegrative Shaming and Juvenile Delinquency in Japan', Criminal Justice University of Nevada, Las Vegas. Accessed at: <http://digitalscholarship.unlv.edu/thesesdissertations/995/>
- Savulescu, J. and Foddy, B. (2012) 'A moral argument against the war on drugs', *The Conversation*. Accessed at: <https://theconversation.com/a-moral-argument-against-the-war-on-drugs-6304>
- SBS News (2013) 'Snapshot: Australia's longest sentences'. Accessed at: <http://www.sbs.com.au/news/article/2013/08/01/snapshot-australias-longest-sentences>
- Sentencing Advisory Council, State of Victoria, Australia, 2017. Accessed at: <https://www.sentencingcouncil.vic.gov.au/about-sentencing/sentencing-process/sentencing-principles-purposes-factors>
- Steffanoni, J. (2013) 'You can't fine an ice user out of their addiction', The Drum, ABC News. Accessed at: <http://www.abc.net.au/news/2013-10-29/steffanoni-ice-and-the-law/5051448>
- Turnbull, M. 'Joint doorstep interview with Minister Keenan and Minister Nash, Sydney', Malcolm Turnbull [website], 2015. Accessed at: <http://www.malcolmturnbull.com.au/media/joint>

UNODC: <https://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html>

Van Ness, D. W. (2006) 'RJ City: Phase 1 Final Report', Centre for Justice & Reconciliation Prison Fellowship International, Washington, US. Accessed at: <http://restorativejustice.org/am-site/media/rj-city-final-report.pdf>

Vastag, B. (2009) '5 Years After: Portugal's Drug Decriminalization Policy Shows Positive Results', *Scientific American*. Accessed at: <https://www.scientificamerican.com/article/portugal-drug-decriminalization/>

Weatherburn, D. (2001) 'Contemporary Issues in Crime and Justice', Number 54, NSW Bureau of Crime Statistics and Research February. Accessed at: <http://www.austlii.edu.au/au/journals/NSWCrimJustB/2001/2.pdf>

Weatherburn, D. (2016) 'Election FactCheck: is crime getting worse in Australia?', *The Conversation*, June 7. Accessed at: <https://theconversation.com/election-factcheck-is-crime-getting-worse-in-australia-60119>

White, V. and Coyne, J. (2015) 'It's time to change: a new national ice strategy', Australian Strategic Policy Institute. Accessed at: <https://www.aspistrategist.org.au/its-time-to-change-a-new-national-ice-strategy/>

Wodak, A. (2014) 'What works best in the war on drugs', *The Conversation*. Accessed at: <https://theconversation.com/what-works-best-in-the-war-on-drugs-31015>

Glossary of terms

Deterrent. An aim to discourage someone from doing something. It could be the threat of a fine or some other punishment.

Punishment. The process whereby someone faces a penalty as retribution for an offence they have committed: it could be physical (such as being withheld in prison) or financial (such as a fine).

Rehabilitate. In terms of crime and deviance, refers to the idea that we can restore someone to a normal life (such as being away from crime or other deviant behaviour) by offering therapy, support and training as part of or after imprisonment or addiction treatment.

ISBN 978-0-9953545-4-8



9 780995 354548



Social Education Victoria

Suite 2, 490 Spencer Street,
West Melbourne VIC 3003
www.sev.asn.au

VCE Sociology Units 1 & 2,
1st Edition

Authors: Maria Babelja, Despina Rentos,
Analia Solis and James Arvantakis (ed.)