

Sociology support materials

UNIT 3: COMMUNITY, CULTURE AND SOCIETY

Area of Study 1: Community and Society



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PREFACE

The Sociology support resources have been commissioned by the Victorian Curriculum Assessment Authority (VCAA) and developed in collaboration with Social Education Victoria (SEV) and practising teachers to support teaching and learning of VCE Sociology Units 3-4.

The resources focus on two areas of the study:
Unit 3: Area of Study 1, Community and Society
Unit 4: Area of Study 1, Citizenship

The organisation of the material is according to key knowledge in the Sociology study design. The resources contain contextual information about the areas of study, suggested teaching and learning activities and possible school assessed coursework (SAC) tasks. The case studies and student activities provide examples of how experienced sociology teachers have approached the teaching of the study design. The resources may be adapted and updated by teachers for use in their own classes.

Because of the contemporary nature of Sociology it is impossible to provide a completely up to date resource which covers the study. During the process of putting these resources together we have witnessed the Federal government's apology to the Stolen Generation, proposals for review of the citizenship test and the signing of the Kyoto protocol. By the time that you read these resources there will be other changes which will be relevant to the concerns of the study.

The VCAA acknowledges the work of Loretta Glass, Executive Officer of Social Education Victoria as well as the work of the writers: Janet Argeres from Sandringham Secondary College and Fiona Gontier from Haileybury College.

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Area of Study 1: Community and Society

INTRODUCTION

This area of study examines the many different ways to define and understand the concept of community. The meaning and experience of community has changed considerably over time. Traditionally, a community was a small, geographically-based and homogeneous group which shared intimate connections and which was self-reliant with regard to meeting the vast majority of its social, political and economic needs. Today, however, the understanding and experience of community has changed. Modern communities are often more inclusive, are interest rather than geographically based, are more likely to be heterogeneous in nature, and are more tolerant toward their members and the broader community.

The most common view of community has been that of a supportive and nurturing experience which allows each member to feel connected to the group and fulfilled as an individual. Unfortunately, this utopian view of community is not always a reality. Factors such as racism, loss of financial support, shifting social values, technology, globalisation and even the changing environment can influence whether or not the experience of community is a positive one. It is also important to consider that the experiences of Australia's Indigenous populations and that of people from non- English speaking backgrounds are unique and in need of particular consideration.

STRUCTURE OF RESOURCE

The following resource will address each of the six key knowledge dot points for Unit 3 Community, culture and society, Area of study 1: Community and society, Outcome 1 from the VCE Sociology Study Design. Student activities provided in this resource support the development of the key skills outlined for the Area of Study and the Outcomes. It is anticipated that 1-2 weeks would be spent addressing each key knowledge dot point. A further 1-2 week period would then be needed to revise and complete a SAC.

The following information is provided:

- A definition of the key concepts
- An exploration of the key knowledge dot points
- Case studies and student Activities
- Sample SACs
- Revision questions
- Useful resources and references.

Disclaimer

Material provided in this resource was current at the time of writing. Aspects of the study of sociology are contemporary in nature and teachers are therefore advised to use up-to-date study materials and examples. This resource aims to assist teachers in developing student knowledge and skills by providing teacher support materials that also demonstrate approaches to teaching Sociology.

KEY CONCEPTS

Community: A group of people who share social relationships through being geographically close to each other and/or being in regular contact with each other, and who share similarities, interests or ideologies.

Economic institutions: The methods and structures that have been put into place by a society that ensures stability through the production, distribution, and consumption of goods and services. For example, financial institutions (banks), the Reserve Bank of Australia, taxation systems, award wages, social welfare organisations, the World Bank, companies (workplaces) and the share market.

Exclusion: Occurs when a group or a person has been left out or prohibited from participating in something. The process of exclusion can be intentional (e.g. preventing a person from joining a community group due to their ethnicity) or unintentional (e.g. a person being denied membership of a swimming club as they are unable to swim).

Gemeinschaft community: A term used by German sociologist Ferdinand Tonnies which refers to relationships that are close and long lasting. Gemeinschaft is often used to describe family relationships and relationships within small geographic communities.

Gesellschaft community: A term used by German sociologist Ferdinand Tonnies which refers to relationships that are individualistic and impersonal. Gesellschaft is used to describe modern-day and urban relationships in which people are more anonymous, private and busy.

Globalisation: Involves the increased mobility of goods, services, labour, capital, communication and technology on a global scale. Globalisation is a powerful factor in influencing the way people live and interact with each other and the ways in which states operate. It has both positive and negative impacts across many areas, including economies, cultures, politics, technology and the environment, and it is sometimes seen to challenge the sovereignty of states. (Scott & Simpson 2007)

Inclusion: Occurs when a group or person is included and integrated into a group and made to feel a part of something. This can be achieved in many ways such as conducting an induction ceremony, allocating someone a formal or informal role, and inviting someone to participate in social activities.

Indigenous peoples: The 'original' residents and owners of a land at the time of colonisation (Holmes, Hughes & Julian 2007).

The Australian Government defines an Aborigine as 'a person of Aboriginal or Torres Strait Islander (ATSI) descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he or she lives.'
(Source: Australian Bureau of Statistics)

Information technology: Equipment and machinery that is used to store and/ or distribute information. This allows for immediacy of information, improves efficiency and is enjoyable for individuals to participate in. Examples include, computers, mobile phones, Internet, electronic documents, networks, iPods, and PDAs.

Multiculturalism: The acknowledgement that society is made up of many different cultures. It involves the acceptance of, and respect for, cultural diversity and equality of opportunity. The Australian Government has identified three dimensions of Australia's multicultural policy:

- **Cultural identity:** The right of all Australians, within carefully defined limits, to express and share their individual cultural heritage, including their language and religion.
- **Social justice:** The right of all Australians to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth.
- **Economic efficiency:** the need to maintain, develop and utilize effectively the skills and talents of all Australians, regardless of background.

(Source: Department of Immigration and Citizenship)

Political institutions: The relatively permanent social systems through which power is distributed and exercised in societies. These structures often formally regulate the behaviour of individuals. For example, the police force, laws and government policies, local council regulations, political parties and the election process.

Sense of community: Focuses on the experience of community rather than its structure, form, or physical features. It involves a feeling that members have of belonging and connection to one another and the group.

Social institution: A set of organised rules and beliefs that establish how a society will attempt to meet its basic social needs. These beliefs help to shape people's behaviour via schools, religious groups, family, the media, and ethnic and cultural groups.

KEY KNOWLEDGE

The sociological concept and history of 'community', including the various meanings attached to the concept.

UNDERSTANDING THE KEY KNOWLEDGE

There are a number of ways to understand the concept of community. It is common for communities to be categorised as either modern or traditional. This way of grouping communities has been influenced by the theory of sociologist Ferdinand Tonnies (1855–1936).

Tonnies, Max Weber (1864-1920) and others became interested in communities and their function in a wider society during a time of incredible social change in Europe and America brought about by industrialisation and urbanisation. These changes altered social relationships and people's lives became fundamentally different. There was a change from the close-knit, 'natural' life of the village based on ties centred on the family, the neighbourhood and the church to the fragmented, artificial existence of the city. Thus there was a 'loss of community'. City life was seen to lack depth and warmth, and ties or personal relationships were seen as superficial, impersonal and calculating. People related to each other in terms of their roles within the community, e.g. shopkeeper. Emile Durkheim (1858-1917) described this as the 'mechanical solidarity' of traditional society versus the 'organic solidarity' of modern industrial society.

Traditional society is based on mechanical solidarity. Its unity comes from a shared culture, it is based on tradition and face-to-face relationships. People are united in a social group because they are basically similar. Modern industrial society is held together by organic solidarity. Its parts are different but each is necessary for the functioning of society. Industrial society has a specialised division of labour with each occupational group dependent on the others. People became increasingly different, fewer aspects of culture were shared and life became centred on the individual. While Durkheim and Weber saw this as giving more freedom to the individual it brought with it what Durkheim called 'anomie' or normlessness. Traditional norms (ways of behaving) and social controls were broken down and replaced by new ones. As a result individuals became increasingly rootless, isolated and dissatisfied. Anomie was seen as the cause of the rising rate of suicide, crime and social disorder in urban society.

(Source: Michael Haralambos 1996, Sociology: a new approach, cited in Janet Argeres' Community booklet)

Ferdinand Tonnies used the term *gemeinschaft* to describe a community. Max Weber saw communities forming around common or economic interests which is similar to Tonnies' *gesellschaft*.

Gemeinschaft

Tonnies (1887) treated *gemeinschaft* and *gesellschaft* as contrasting types of social bond. In traditional villages people are bound together by the intimate ties of *gemeinschaft*. These bonds are based on blood (kinship), mind (sense of being a distinct people) and land (enduring ties with a particular place). Traditional community is close knit and culturally homogeneous and it is regulated by the moral laws laid down by church and family. There is little social or geographical mobility. Tonnies admired the way *gemeinschaft* maintains social cohesion and so he was alarmed by its long term decline. Nevertheless, he saw this decline as a necessary precondition for the emergence of industrialism and capitalism (ownership of resources by private individuals). In other words, he reversed the common argument that industrialisation led to the loss of community; for Tonnies, it was the prior loss of community which allowed industrialism and urbanism (living in cities) to develop.

Gesellschaft

Tonnies recognised the social benefits of the expansion of trade and the growth of urban centres. The metropolis, for example, encourages the development of culture and science. But he was less impressed by the *gesellschaft* relationships which prevail in modern society. Instead of being guided by traditional norms, people increasingly follow their own selfish interest. They adopt a 'contractual' attitude, becoming more deliberate, rational and calculating in their social transactions. As social and geographic mobility increase, so the intimate ties of *gemeinschaft* are replaced by social relationships which are impersonal, superficial and fleeting. Yet, in a more complex turn in Tonnies' argument, he states that *gemeinschaft* can also be found alongside *gesellschaft*, even in cities. But *gesellschaft* principles play a dominant role in modern society.

(Extract from: Taylor et al 2004 *Sociology in Focus*, Causeway Press.)

Categorising traditional and modern communities

Traditional

- Geographically based: People lived, worked and socialised in a community that was defined by its location, e.g. a small country town.
- This sort of community often relied upon close family ties (kinship) and was conservative in values and structure.
- This meant that it was vulnerable to changes in social attitudes or technological advances.
- It was also easily affected by government policies (for example, closing schools or hospitals in the region) and urbanisation (the process of people moving from the country and settling in the city).

Modern

- Interest based: Members share a common interest or activity but do not necessarily live in the same area.
- These communities are often loose groups of individuals who are only connected by the activity or interest that they have in common.
- Members may come from different suburbs, different towns or even different countries.
- Examples include sporting clubs, Internet-based groups such as chat rooms or fan clubs, and political or social movements such as Greenpeace or Amnesty International.
- They cope well with change as people can move around and remain connected to the group.
- These communities have been assisted by advances in technology (transport and methods of communication like the Internet) and by urbanisation.

What factors have contributed to the change from traditional to modern communities?

Social factors include: Urbanisation, the aging of the population, falling birth rates, later marriages, single-parent families, higher divorce rates, feminism, individual rights (me-ism) versus community/society, volunteerism, materialism, ethnic tensions, fundamentalism, pluralism (choices), less social hierarchy (class system), growth of social conscience and resulting social movements (e.g. the Greens, the peace movement).

Urbanisation is the process of a population moving from rural (country) to urban (city) locations. It is a key factor that has impacted on both the understanding of community and the way people interact within communities. The major urbanisation movement began in the late 1700s to middle 1800s as people moved out or were forced out of their rural farming settlements (villages) and into cities. This was caused by two 'revolutions': the agrarian and industrial. The *agrarian revolution* changed the way in which agriculture was practised, moving from small, self sufficient agriculture to large-scale, group enterprises. The *industrial revolution* involved a move from small-scale production in cottages and homes to large scale production in factories. Factories needed space and a workforce, and excess agricultural and factory production could be exported. Both of these *economic* elements led to the growth of cities and pushed/pulled people out of their traditional communities. Cities were (and remain) anonymous places. People had lost their traditional ties but sometimes reconnected socially by creating new communities through their interactions within neighbourhoods.

Urbanisation still happens in a modern context as people move from rural locations to take advantage of education, work, entertainment or other opportunities.

So, urbanisation was a factor in changing the meaning of community from close-knit, familiar settlements with social systems (villages) to geographic locations (suburbs or neighbourhoods). The anonymity of cities meant a change in the way people connected within communities, and in many cases resulted in a loss of community spirit.

Related article: Mackay, H 2002 'The generation that beeps and hums - a new way of being a community' *The Age*, 13 July

Economic factors include: Industrialisation, capitalism, specialisation (focus on a skill or area of production), consumerism, economic rationalism (minimal government interference, more individual responsibility and choice), environmental degradation and changes to workplaces (more women in the workforce, more part-time jobs, more unemployment, a greater division between the rich and the poor, the increased power of multi-national corporations).

Specialisation has impacted upon the way in which individuals behave in or connect with their communities. In economics, specialisation means that labour is given specific tasks (division of labour) for which it is paid, income is used to buy the work of others, people have 'professions' and must work with others to achieve a common goal (i.e. a common interest forms around a particular profession or a workplace that involves a range of professions). Specialisation was the key idea involved in large scale production and was an important element of the agrarian and industrial revolutions. In terms of the concept of community specialisation is a key factor in Tonnies' *gesellschaft* model. *Gesellschaft* is Tonnies' description of society but it also describes Weber's definition of community where individuals associate in a *contractual* way (i.e. 'I scratch your back, you scratch mine'). This is in contrast to Tonnies' *gemeinschaft* group thinking and acting.

Political factors include: Democracy, socialism, pressure groups (Greenpeace, Amnesty International), terrorism, less Government intervention in economy and society, government policies conflicting with the policies of global organisations (e.g. the United Nations telling the Australian Government that the detention of child asylum seekers is wrong and damaging), application of concept of mutual obligation (user pays, every right carries a responsibility, e.g. Work for the Dole).

Technological factors include: Medical technology such as in vitro fertilisation, the Internet and global communication, mobile phones, personal computers, video surveillance and transport (cars/planes).

(Extract from: Janet Argeres' *Community* booklet)

Both traditional and modern communities aim to provide the same benefits for their members. These include:

- A sense of belonging: Being a valued member of the group.
- Identity: A way of defining and identifying individual members of that group.
- Security: A sense of safety and support.
- Social interaction and participation: A connection with other people with whom an individual can relate

Types of communities

- Geographic communities, such as local neighborhood, suburb, shire, town or city. These are sometimes referred to as 'communities of location' and are described as a large group living in close proximity.
- Cultural communities, such as a local club, sub-culture, ethnic group, religious, or multicultural group. Examples include Indigenous and Greek-Australian groups.
- Community organisations, including more formal groups such as political associations, work groups, professional associations and charitable organisations. Examples include disability support groups, refugee advocacy groups, Greenpeace and the Lions Club.
- Interest-based communities, which are comprised of people who share a common identity other than location and who often interact regularly. For example, a sporting club or a Land Care environmental group.
- Intentional communities, which are formed with the purpose of providing social and/or practical support for a group. Examples include a retirement village or nursing home, communes, housing cooperatives and a young mothers' group.
- Internet communities, which are groups of people who may have never met, but who share some interest or connection via the Internet. Examples include Second Life, blogs, MySpace/Facebook and political/non-government organisations.

Other ways to understand the concept of community

Roland Warren's Role of Community

The sociologist Roland Warren suggests that for a community to exist, the following five elements must be present:

1. Mutual support: Helping each other with tasks that are too big for one, and achieving common goals.
2. Economic welfare: Providing its members with the means to make a living via wealth creation and sharing resources.
3. Social participation: Meeting the need for human companionship.
4. Social control: Ensuring that members adhere to the groups values (rules).
5. Socialisation: The teaching of morals and values to its members.

Hint: Some students use the acronym 'MESSS' to help them recall the five roles of community.

Warren's idea of the role of community may describe, for example, the wider Australian community. However his is just one suggestion of concept of the role of community.

Many communities may not engage in all five elements as described by Warren but may still describe themselves as a community.

Source: Roland L Warren, *The Community in America*, 1972 Rand McNally & Co, USA.

Identifying a community model

There are four indicators that can be used to identify and describe any type of community. The categories are as follows:

Shared values and beliefs, which are the common morals and belief systems that unite the community. For example, the Christian philosophy (for a church community) or the belief in the importance of education (for a school).

Identifying features, which are any elements that can be seen and which are unique to the community. For example, uniforms, flags, symbols, logos, tattoos, buildings and physical appearance.

Typical behaviours are the activities that members of the community normally engage in. Simply put, this is what the community does, for example, a soccer team attending training sessions and playing in soccer matches, or members of a school community going to lessons, singing school songs and studying.

Shared interests and purposes, i.e. the interests that all members of the community share and enjoy; for example, an Internet-based fan group or a yoga group. This also relates to the common goals that unite the group. For example, a protest cause (Greenpeace, Amnesty International), a support group, or a charity.

Hint: Some students use the acronym 'SITS' to help them recall the identifying a community model.

🕒 Activity

What is *community*?

The word *community* can be difficult to define. It has traditionally been used to describe groups of people who:

- Live in the same geographical area, e.g. the South Eastern suburbs community
- Are connected with an institution, e.g. a church community
- Belong to the same cultural or language group, e.g. the Italian community
- Have similar occupations, e.g. the nursing community
- Share similar experiences, e.g. the refugee community
- Have ideas or values in common, e.g. the conservation community
- Have a similar interest, e.g. a gym community
- Share a lifestyle, e.g. the same-sex attracted community
- Share a government, e.g. the Glen Eira community

When the term *community* is used in connection with any of these practices and activities, it is generally intended to suggest that the group of people have something in common.

These groups or activities and these names of communities have become commonplace expressions that people understand without being precisely defined. To some degree they each contain four characteristics, in that they refer to a group of people who:

- a) Live in the same area
- b) Are interdependent in terms of work
- c) Share social interactions
- d) Share a sense of belonging to that group

Construct your own, more thorough, definition of community.

Identifying a community

➤ Activity

How do we recognise a community?

Communities can be categorised in the following way (SITS). Select a community and then apply the model discussed.

Community group:			
Shared values & beliefs	Identifying features	Typical behaviour	Shared interests & purpose

🕒 **Activity**

Film review: *Higher Learning* (1995)

Briefly describe four different community groups from the film.
Use the following framework to show how to recognise each group.

Community group	Shared values & beliefs	Identifying features	Typical behaviour	Shared interests & purpose

Community group	Shared values & beliefs	Identifying features	Typical behaviour	Shared interests & purpose

Community group	Shared values & beliefs	Identifying features	Typical behaviour	Shared interests & purpose

Community group	Shared values & beliefs	Identifying features	Typical behaviour	Shared interests & purpose

At the end of the film the word "unlearn' is presented. What do you think this means? How does this help our understanding of the concept of community over time?

🕒 Activity

Using the example of feminists below as a model, create a 100 word summary of another community group from the film (e.g. Neo-Nazis, athletes).

Feminists

The identifying features of the feminists were that they were all female and they tended not to follow modern fashions. The shared values and beliefs of the feminists were that they believed in the equality of men and women, they were against discrimination of people based on their sexuality, they believed in equality of different racial groups, the physical safety of women, and the empowerment of women via self defence, education and peer support. The shared interests and purposes of this group included feminist politics (equality), social gatherings (including discussion groups, socialising and same-sex dating relationships). The typical behaviour of the group was reflected in their presence and confidence at protests about social issues, such as the peace rally.

Community group stereotypes roleplay

Steps

1. Each student is allocated a headband (or pin a label to each student's back).
2. Each person can see the other students' headband/label but not their own.
3. All the students are required to interact with each other.
4. The other class members provide clues to the labeled students by giving verbal and non-verbal clues.
5. It is expected that the students will be able to guess what identity they have been allocated.

Roles

- Wealthy banker
- Unemployed biker
- The 'other woman'
- Pregnant mum on welfare, four kids
- Drug addict
- AIDS patient
- Convict on parole
- Gang member
- Alcoholic
- Physically disabled person
- Elderly person
- Person with a mental illness
- Deaf person
- School Principal
- Asylum seeker

On completion of this activity, discuss the following:

1. How each student felt after the activity, i.e. sensitivity to the stereotypes.

2. How would they feel if the role was permanent?
3. Why do we create such stereotypes?
4. What stereotypes are we likely to encounter during our community research?
5. What do we need to be cautious of as we complete our research?

KEY KNOWLEDGE

The way changes in economic, social and political institutions have affected the experience and representations of community.

UNDERSTANDING THE KEY KNOWLEDGE

The following institutions have had a profound impact upon the structure and experience of community over time:

- **Economic institutions:** The methods and structures that have been put into place by a society that ensures stability through the production, distribution, and consumption of goods and services. For example, financial institutions (banks), the Australian reserve bank, taxation systems, award wages, social welfare organisations, the World bank, companies (workplaces) and the share market.
- **Political institutions:** The relatively permanent social systems through which power is distributed and exercised in societies. The structures often formally regulate the behaviour of individuals, for example, the police force, laws and government policies, local council regulations, political parties and the election process.
- **Social institutions:** Sets of organised rules and beliefs that establish how societies attempt to meet their basic social needs.

Understanding the impact of change on community

The impact of change from the various institutions can range from a minor inconvenience to the abolition or extinction of a community. When considering the impact of change it is important to be able to provide a sense of what was occurring within the group 'before' and 'after' the event.

The following are examples of the impact of change on community:

Economic factors

- Gain or loss of funding
- Decrease/ increase in membership fees
- Increase in rent, licensing fees or other costs
- The need for sponsorship
- The need for fundraising
- Loss of industry
- Unemployment

Political factors

- Changing government policy
- Laws and legislation (e.g. anti-discrimination laws)
- Government grants
- Council bylaws and restrictions (e.g. building permits)
- Removal of services

Social factors

- Changing social attitudes
- Changing gender roles
- Social trends and fashions
- Popular opinion
- Attitudes of people inside and outside a community

🕒 Activity

Case study: Blue Wedges

Blue Wedges is a community group that is opposed to the Victorian Governments policy to deepen shipping channels in Port Phillip Bay. Blue Wedges is also against large scale development in Western Port.

Shared values and beliefs

- Blue Wedges believes that Port Phillip Bay and Western Port belong to the broader Victorian community.
- They consider the waterways to be an invaluable community asset which need to be protected, conserved and managed by the Government for the people.

Identifying features

- The community is comprised of over 60 environmental and bay user groups including angling groups, peak bodies, professional fishing associations, diving and charter operators, coastal protection groups and representatives from bayside industry sectors.
- Members of the community vary significantly in age, gender, profession, socioeconomic status and cultural background.

Typical behaviours

- Educating the broader community about the potential damage to Port Phillip Bay and Western Port as a result of dredging. This is achieved by maintaining a website, protest rallies, newspaper articles and television interviews
- Taking Federal Court action and seeking legal advice as part of their ongoing desire to halt channel deepening
- The group encourages individuals to display banners and stickers, to read their newsletter, make donations, write letter to newspapers, and to contact the Minister for the Environment, Water, Heritage and the Arts, the Prime Minister, the Treasurer, and the Minister for Climate Change.

Shared interest and purpose

- The Blue Wedges community believes that action should be taken to preserve the ecosystems of the Bays and the interface between land and sea, the catchments and estuaries.
- The group draws an analogy between the current Victorian channel deepening project and the Franklin River in Tasmania.

Overview of the impact of change upon Blue Wedges

Economic factors

- In order to compete globally, the Port of Melbourne Corporation has gone about deepening sections of the main shipping channels in Port Phillip Bay so that they are able to accommodate the trend towards the use of larger and deeper container ships which carry more cargo at less cost.
- The Port of Melbourne estimates the direct financial benefits of the project at almost \$2 billion, including more than \$1.1 billion in savings for Victorian and interstate exporters and importers. The project is expected to create 2300 jobs during the construction period.
- Blue Wedges argues that the economic benefits claimed by the Port of Melbourne Corporation are not supported. They also claim that bay-related tourism provides approximately \$1 billion benefits per annum. They have expressed concern that the

channel deepening could have a negative impact on sustainable recreational and commercial diving, fishing and tourism.

Social factors

- The Port of Melbourne reports that on average \$90 million worth of exports leave through the port on a daily basis. This results in everyday goods such as food, clothing, automotive parts, furniture and electronics being provided to the broader Victorian community at a reasonable cost.
- Blue Wedges expresses concern for human health. They suggest that inadequate data has been provided by the Port of Melbourne Corporation on potential toxicant risk from heavy metals such as cadmium, mercury, zinc, lead, arsenic and ammonia as a result of dumping in the Bay. They are consequently concerned about the impact of swimming and consuming fish from the bay.

Political factors

- Both the Victorian and Australian governments currently support this project. Both governments agree with the benefits claimed by the Port of Melbourne Corporation, and they believe that adequate checks are in place to ensure the safety of Victorian community members and the long term environmental health of Port Phillip Bay and Western Port.
- Blue Wedges disagrees with these claims and continues to exercise its democratic right to protest in order create awareness about the issues and to lobby for change.

References/further reading

The Blue Wedges website:

<http://www.bluewedges.org/>

The Port of Melbourne Corporation website:

<http://www.channelproject.com/global/faqs/index.asp>

The Age articles:

'Protesters fined as dredging begins' 2008, *The Age* 9 February

<http://www.theage.com.au/news/national/protesters-fined-as-dredging-begins/2008/02/08/1202234169444.html>

'Sea of red, but out to sea the dredge scours on' 2008, *The Age* 18 February

<http://www.theage.com.au/news/national/sea-of-red-but-out-to-sea-the-dredge-scours-on/2008/02/17/1203190653097.html>

'Study rejects Port's claims of dredging benefits' 2008, *The Age* 18 February

<http://www.theage.com.au/news/national/study-rejects-ports-claims-of-dredging-benefits/2008/02/17/1203190653127.html>

Other community groups/issues to consider using this model

- St Kilda Triangle redevelopment, Victoria
- Your Water, Your Say (Anti-desalination plant group, Wonthaggi, Victoria)
- Goulburn River pipeline, Victoria
- Gunns pulp mill, Tamar Valley, Tasmania

KEY KNOWLEDGE

Factors that help both maintain and weaken a sense of community.

UNDERSTANDING THE KEY KNOWLEDGE

What is a sense of community?

Sense of community as a concept focuses on the experience of community rather than its structure or other features. It involves a feeling that members belong, are connected to each other, and believe that their needs will be met through their involvement in the group.

How to build a sense of community

This feeling of connection to a group can be achieved in many ways, including:

- Participating in festivals celebrating the community
- Working toward a common goal or purpose (e.g. winning a sporting premiership)
- Promotion of the community among its members
- Social nights or organised activities

A sense of community can also be instilled in individuals through the following categories.

- **Family:** Throughout our lives our family will often determine which communities we interact with, and how often this occurs.
- **Ethnic origin:** Provides us with friendship links and cultural connections to communities while also exposing us to racism and prejudice which may make us stick with 'people like us'.
- **Work:** Determines our status and power within a community and the role that we play within it. Our access to work and the opportunities for promotion also determine how we feel about a community, as does our importance to the community. For example, a teacher who has worked in a school for a long time and is in a position of authority may have a greater sense of belonging to that school than someone who has just started working there.

How can a sense of community be weakened?

There are various ways in which a group's sense of community can be undermined. Examples include:

- Change in government policy, such as the closure of a school in a small country town.
- The loss of financial support/funding, for example, rural football and cricket clubs needing to merge instead of closing.
- 'isms' such as sexism, racism, ageism. Examples include the prior exclusion of women from some professional business associations; places of worship being vandalised/burnt down; and discrimination toward older male employees in some work communities.

Activity

Case study: Summary of the Cronulla race riots (2005)

- On 11 December 2005 there was a series of ethnically motivated mob confrontations in Cronulla, a suburb of Sydney.
- The rationale of those who gathered was to 'reclaim' Cronulla beach in response to various assaults and intimidating behaviours that had allegedly taken place by youths of a Middle Eastern background from Sydney's western suburbs.
- One of the widely reported attacks was against three lifesavers.
- This incident was seen as a trigger after years of female beachgoers feeling targeted.
- Word was spread of the gathering via email and text messages.
- The incident started as a non-violent gathering until a few men of Anglo-Saxon background chased a man whom they thought was of Middle Eastern background into a hotel.
- A melee ensued, one that was additionally fuelled by alcohol.
- Many people of Middle Eastern appearance were assaulted, including ambulance and police officers.
- Following nights saw retaliatory violence and vandalism from Middle Eastern groups, protests in the Western suburbs, and the closure of Sydney beaches.
- A number of the demonstrators wore clothing bearing racially divisive slogans such as 'We Grew Here, You Flew Here', 'Wog Free Zone', 'Aussie Pride', 'Fuck Allah, Save 'Nulla', and 'Ethnic Cleansing Unit'. Chants such as 'Lebsout', 'Lebs go home' and other discriminatory expressions were continuously shouted out by many of the demonstrators, including some families with young children. (Source: Wikipedia)
- The 2006 ABC TV *Four Corners* Program entitled 'Riot and Revenge' highlights that the victims were not Middle Eastern. One was Afghan and two were Sri Lankan.
- A man was stabbed and many others were injured in the violence.
- Vandalism to cars, homes and businesses occurred.
- The media played a significant role in the events that took place. Some talkback radio personalities were accused of inciting hatred and violence.
- The Australian Government's response was that the behaviour was 'un-Australian'.

Activity

Class investigation

1. When were the Cronulla riots and what happened at them?
2. Which groups were involved?
3. Whose community was involved?
4. Analyse the likely community impact in relation to:
 - a. Reduced local trade
 - b. Property damage
 - c. People not feeling safe
 - d. Tourism down turn
 - e. Increased security/police presence
 - f. Cultural tensions
5. Analyse whether the Cronulla race riots strengthened, maintained or weakened the local geographic community.

Research the Cronulla riots

Download and complete the following student learning activity researching and analyzing the Cronulla riots:

<http://www.civicsandcitizenship.edu.au/cce/search.asp?q=Cronulla+riots&x=14&y=12>

Related articles/resources

'Riot and Revenge' 2006, (television broadcast), *Four Corners*, 13 March, ABC TV '
<http://www.abc.net.au/4corners/content/2006/s1588360.htm>

'Mob violence envelops Cronulla' 2005, *The Sydney Morning Herald*, 11 December
<http://www.smh.com.au/news/national/mob-violence-envelops-cronulla/2005/12/11/1134235936223.html>

'Racist furore as mobs riot' 2005, *The Age*, 12 December
<http://www.theage.com.au/news/national/racist-furore-as-mobs-riot/2005/12/11/1134235948497.html>

Homework questions

1. What was the impact of the riots on the broader Australian community?
2. Could this type of event occur again? Why/Why not?
3. Can you think of another example of racism in Australia?
4. How did this event strengthen community?
5. How did this event weaken community?

KEY KNOWLEDGE

The dual or ambiguous nature of community as supportive and inclusive, and as obstructive and exclusionary.

UNDERSTANDING THE KEY KNOWLEDGE

Inclusion

- Involves being made welcome (included) in a community, and it provides members with a sense of belonging.
- It generates a feeling of being 'a part of something'.
- It also provides individuals with security, identity, support and access to skills and information possessed by the community.

Exclusion

- Isolates and alienates individuals from a community.
- It also helps define a community by identifying who is not included.
- Exclusion can result in individuals feeling angry, resentful, frustrated and powerless.
- It can also lead to conflict or violence between different community groups.

The concepts of inclusion and exclusion are interrelated. A group can exclude an individual intentionally (i.e. being racist) or unintentionally (i.e. excluding a non-swimmer from a swimming club).

➤ Activity

Brainstorm possible case studies that allow examination of inclusion and exclusion. An example you may like to begin with is the anti-whaling community. How are they inclusive and exclusive?

Activity

Case study: Documentary film on the Australian Nationalist Movement (ANM)

The documentary *Nazi Supergrass* explores the violent world of Neo-Nazis in contemporary Australia. There are interviews with Jack van Tongeren, the Neo-Nazi 'Australian Nationalist Movement' leader, and the man who betrayed him, police informer Russell Dean Willy. Russell Willy candidly discusses his years of crime, including firebombing Asian restaurants and stealing from warehouses to finance a campaign of racial terror in Perth.

Group description indicators

Typical behaviour

- Attending meetings
- Production of literature (available at <http://home.alphalink.com.au/~radnat/rallyingpoint.html>)
- The marking of culturally offensive graffiti e.g. on Perth's Asian restaurants and on synagogues
- Setting fire to certain cultural locations

Shared interests and purpose

- They are opposed to multiculturalism
- They want to revert to Australia's former White Australia Policy
- They want to communicate their message of white supremacy
- They want to recruit new members

Identifying features

- Nazi swastika
- T-shirts with slogans such as 'Australian and proud of it'
- Racist slogans
- Party motto: 'He who saves his nation does not break the law'

Shared values and beliefs

- Being proudly racist: 'Racist means you only like your own kind'
- Further central beliefs and values are available at
- <http://members.ozemail.com.au/~natinfo@ozemail.com.au/handbook.htm>

Methods used by the ANM to achieve a sense of community

- Ideology: Feeling free to express their views. Members would only be confident to do this in this forum, hence creating a strong sense of community.
- Family: Often there are multiple members from a family.
- Ethnic origin: Generally all of Anglo saxon origin, although ANM leader Jack van Tongeren had a Indonesian grandmother.
- Security: Members feel safe to communicate their opinions without judgement.
- Whilst they wish to recruit they do not make too many things about their organisation or activities public.
- Mutual support: They support and protect all members, physically and financially.

- Participation: The group promotes participation in events and meetings.
- Inclusion: All members are included and invited to participate in the community. They also have a youth division for young members to join in order to learn and participate in the community.
- Exclusion: Members must be white and have the same values and beliefs as the community. Anyone who does not is excluded and in the case of non Anglo-Saxon cultures can be targeted.

Experience of Community

Political factors

- The Australian Racial Discrimination Act 1975 directly affects the ANM.
- In the ANM's opinion, these laws have been put in place "to crush public opposition to the Establishment's policies of multiculturalism and Asianisation".
- Free speech is an Australian value, and therefore the group claims that it should be able to exercise this right: "Those who support the "Stop the Asian Invasion" groups are as equally entitled to disseminate their views as those who support multiculturalism and mass immigration".
- The ANM has also believe these laws are in place to "scare ordinary Australians"

Economic factors

- The group receives funding from membership fees, donations and the sale of literature.
- The AMN also engages in criminal activities to help raise funds.

Social factors

- A majority of the Australian population accepts and respects multiculturalism as part of the national identity. Most Australians disapprove of what the ANM stands for and what they do.
- Government policy and media attention have made it harder for the ANM to recruit members and carry out racist actions.
- The Internet has allowed ANM to spread their message to the whole country (the ANM is mainly based in Perth). Their handbook, for example, can be found online.
- Very little monitoring of content occurs online - see the article 'Google "harbouring racists"' at
- <http://www.theage.com.au/news/web/google-accused-of-harbouring-racists/2006/10/25/1161749182901.html>

🕒 Activity

Nazi Supergrass *film study*

Answer the following questions:

1. Who is the 'Nazi Supergrass' and what is the name of the organisation?
2. Who does this organisation 'hate'?
3. Describe some of the actions of the Neo-Nazi members in the film.
4. What is the name of the leader of the ANM?
5. Describe Russel Willy's background.
6. Describe the ANM's first 'bombing mission'.
7. Describe the two types of abuse experienced by Perth's Asian community during the active period of the ANM.
8. What was the perpetrator's rationale for the violent death of an Asian taxi driver?
9. What were some of the social consequences of the racism towards Perth's Asian community?
10. List some of the features of the ANM's 'training camp'.
11. What were names that Russel Willy used to describe the young people (skinheads) who attended the training camps?
12. What were some of the justifications used to explain the racism toward Perth's Asian community?
13. Why was Perth an appealing destination for some white South Africans in the late 1980s and early 1990s?
14. What interesting comment did Russel Willy make about the White Australia Policy?
15. List the three main points that Gordon Hill (WA Minister of Police 1986–1988) made about his years in the Western Australian police force?
16. What types of community members were described as supporting the ANM?
17. What is your opinion of the comments made by John Ang (martial arts Instructor) that the "police [were not] interested in petty problems' and that '[we had to] 'fight for social justice'?
18. What are your thoughts on Jack Van Tongeren's belief that the ANM membership was being "victimised for their political beliefs'?
19. Russel Willy stated that he was different to the others because he was "just a criminal', while they were 'political soldiers". What is your opinion?
20. What are your thoughts on Jack Van Tongeren's view that they were "innocent men, and patriotic Australians'?

KEY KNOWLEDGE

The role of government agencies in promoting or eroding community, and the place of community in the development or government policies affecting people of non-English speaking backgrounds or Aboriginal and Torres Strait Islander peoples.

UNDERSTANDING THE KEY KNOWLEDGE

At this stage of the study, the investigation into the experience of Australia's Indigenous and non-English speaking background communities is that of an introduction. The focus is specifically on how government agencies have enhanced or disadvantaged the experience of community. Examples are as follows

Indigenous Communities	
Promote	Erode
<ul style="list-style-type: none"> - 2008: 'Sorry' speech by Prime Minister Kevin Rudd - 2007: Northern Territory National Emergency Response (in terms of addressing the education & health needs of indigenous children) 	<ul style="list-style-type: none"> - 2007: Northern Territory National Emergency Response (in terms of the lack of consultation with Indigenous community groups) - 2005: abolition of the Aboriginal and Torres Strait Islander Commission – in term of the loss of voices for some indigenous communities

Non English-speaking background communities	
Promote	Erode
<ul style="list-style-type: none"> - The existence of the Human Rights and Equal Opportunity Commission to ensure the rights of community groups via the Racial Discrimination Act 1975 - Australia's multiculturalism policy (1978) 	<ul style="list-style-type: none"> - Former One Nation Party leader Pauline Hanson's comments in the mid 1990s about the 'Asian Invasion' and more recent victimisation of Australia's African immigrants - Former Immigration Minister Kevin Andrews singling out of Sudanese and Darfur migrants for not assimilating into the broader national culture, and suggesting that the number of African migrants be reduced in favour of other ethnic groups (2007)

It is important to be able to articulate the impact of the Government's action/inaction. For instance, the community membership increasing, the group having formed a stronger bond in the face of adversity, or a sporting club closing as a result of water restrictions.

☛ Activity

View the 'Sorry' speech given by the Prime Minister Kevin Rudd in February 2008. Discuss the reaction to it by Indigenous Australians.

The speech is available on DVD from the ABC.

☛ Activity

'The Cape Crusade' 2002, (television broadcast), Australian Story, 11 November, ABC TV

Transcript at <http://www.abc.net.au/austory/transcripts/s723570.htm>

Can be ordered from <http://www.abc.net.au/programsales/s1123200.htm>

Watch the documentary and ask students to respond to the following.

1. How does Gerhardt Pearson describe his upbringing?
2. Describe the serious social problems in Cape York.

'Alcohol and substance abuse are killing our people.'

"Aboriginal people [are viewed] as hopeless, marginalised victims.'

'The surplus of the wider society is able to sustain people out in the margins
... drip feed.'

3. What comments are made in relation to racism?
4. What other community group does Noel Pearson draw a comparison to as a source of inspiration for the people of the Cape York indigenous community?
5. What is the Indigenous Enterprise Partnership? Why is Noel Pearson keen to move forward with this partnership prior to addressing the social problems in his community?

'It's about time that we hung out with people who know how to climb ladders.'

6. What is Ann Sherry's (Westpac Corporation) role in the Indigenous Enterprise Partnership?
7. What key features does Gerhardt Pearson describe in relation to his parents upbringing?
8. What forms of payment did Gerhardt's parents and elders receive for their labour?
9. Why does Noel Pearson believe that he has received a privileged upbringing? How did this compare to his peers?
10. In 1967, Indigenous people received citizenship rights. What positives and negatives were described?
11. Describe some of the social problems that occurred as a result of an abundance of time, money and alcohol.

'The problems are so overwhelming that they paralyse us.'

12. What current social problems does Noel Pearson describe?

13. Noel Pearson describes a method currently being used to rebuild social standards. What is it? What are the advantages for the participants?

'Work is a necessity, a cultural principle and value for 40,000 years.'

14. What difference has the Indigenous Enterprise Partnership secondee program made to the Cape York community?
15. What is the Boys from the Bush program? What criticisms have been directed against the program? Are these criticisms justified?

Some Boys from the Bush information is available at <http://www.aic.gov.au/conferences/regional/james.html>

'The Boys from the Bush program is a behaviour modification program for young Indigenous offenders using the distillation and direct selling of eucalyptus and tea tree oils.'

A transcript of an episode of the program *Message Stick* about the program is available at <http://www.abc.net.au/message/tv/ms/s1765778.htm>

KEY KNOWLEDGE

Changes to communities and identities due to globalisation and access to new information technology.

UNDERSTANDING THE KEY KNOWLEDGE

There have been a range of consequences for Australian communities as a result of the process of globalisation and the ongoing development of information technology.

Possible consequences include:

- A decrease in social isolation because of access to technology such as the Internet: especially for those living in isolated (rural) areas; people with disabilities; or those who have experienced social stigma or trauma (e.g. same-sex attracted people, victims of sexual assault).
- An increase in the range of interest based communities: due to the ease of communication and exposure to other cultures/ideas.
- A decrease in the population of some communities: for example, rural football clubs due to the competition for membership of a larger range of communities (e.g. soccer, hockey and touch football).
- The exclusion of members from certain communities: for example, those who don't have access to information technology due to cost; or who are unfamiliar with technology (e.g. the elderly or their remote location restricts access to telecommunications).
- The process of globalisation has resulted in greater cultural diversity. This has resulted in benefits such as there being more interesting groups for people to engage with. However, it is also cited as a cause of racial tensions (e.g. Neo-Nazi's in Perth, Cronulla race riots in Sydney).

(Source: Delanty, Gerard 2003, Community, Routledge, New York.)

When reflecting on this key knowledge area it is important to understand how globalisation and information technology impact upon community. For example, some groups can become bigger or smaller, new work communities are created while others are removed or changed, new activities for people to participate in are created new cultural groups are encouraged; this can be a positive experience for some but may threaten others. It is also important to remember when discussing online/virtual communities that they are varied and most often very meaningful to their members.

Examples of online communities

Second Life

Second Life is an Internet based virtual world that was launched in 2003. The program enables its members to interact with each other through motional avatars (an icon or representation of the community member). The members can explore the Second Life world, meet other residents, socialise, participate in individual and group activities, create and trade items (e.g. virtual property), and receive services from one another. There are millions of community members throughout the world.

Racist blogs

Unfortunately, not all online community groups are positive in their nature. Racist groups such as Hitler Youth are able to use the anonymity of the Internet to interact in a destructive way.

Political groups

There are literally thousands of political organisations and blogs that allow those believing in the same philosophy to connect. Listed below are some Australian examples:

<http://greensblog.org/>

<http://www.younglabor.com.au/>

<http://ww.younglibs.com/blog>

MySpace/Facebook

MySpace and Facebook are social networking websites that provide interactive, community-directed networks. Users create personal profiles that can include blogs, photos, music and videos, and are able to communicate with each other and join groups.

Internet research questions

1. a. Find three definitions of 'online/virtual community'.
b. Write your own definition.
2. Locate and then list three blogs.
3. Locate and then list three social websites.
4. How can technology be used to protest?
5. What are some of the dangers of online/virtual communities?
6. Describe the advantages and disadvantages of Second Life.

Sociology Unit 3: Community and Culture Area of Study 1

SAMPLE SCHOOL-ASSESSED COURSEWORK TASK

In developing a school-assessed coursework task, teachers should refer to the advice provided in the **VCE Sociology Assessment Handbook, 2006 – 2011** pages 3-5. In particular in developing assessment rubrics for SAC tasks, teachers should refer to the Descriptors on pages 4 – 5. Available:

<http://www.vcaa.vic.edu.au/vce/studies/sociology/sociologyindex.html>

Sociology Unit 3 SAC 1

Community case study

Instructions:

1. This case study requires you to investigate a community of your choice using a variety of social science techniques including interviews, questionnaires, surveys and participant observation.
2. The case study should include:
 - a. A description of the community and its members.
 - b. An outline of the factors which bond community members together and gives them a sense of identity.
 - c. How the community promotes itself among its members.
 - d. The attitudes and behaviour of non – members in the wider society to this community.
 - e. How the group is funded.
 - f. An overview of laws and government policies that have impacted upon the group.
3. You must present this case study in a multimedia format using a program such as PowerPoint.
4. Your total presentation should not exceed 10 minutes and should be accompanied by an overview consisting of 200–300 words of written documentation.
5. You need to think carefully, because of the limited time available, about how to make your presentation as concise, interesting and entertaining as possible. Concentrate on some of the key aspects which identify the group you have investigated as a community and how it promotes itself in order to attract and retain members.
6. You are required to do the research out of class, but class time will be available for planning the final presentation.

Mark Allocation:	
Evidence	10 marks
Presentation skills	5 marks
Inclusion of required content and application of theory	10 marks
Total = 25 marks	

Sample SAC with sample answers

Answer *all* of the following questions in the workbook provided. The marks for each question are indicated and should be used as a guide when deciding the length and detail required in the response.

Read ALL questions VERY CAREFULLY and answer ALL parts of each question.

1. Outline the difference between traditional and modern concepts of community (providing clear examples of each). Offer at least three reasons why there has been a shift away from one toward the other. **(5 marks)**

- Traditional communities are formal; modern communities are less structured.
- Traditional communities are geographically based; modern communities are interest based.
- Why: Globalisation, changing social values, changing social interests, and movement from rural to urban locations.

2. Identify and explain two of the five roles of community. **(2 marks)**

Roland Warren:

- Socialisation: By which the community instils its values in its members.
- Economic welfare: By which the community provides its members with the means to make a living.
- Social participation: Fulfilment of the universal need for companionship.
- Social control: Enforcement of adherence to the community's values.
- Mutual support: The process by which community members accomplish tasks too large, or too urgent, to be handled by a single person.

3. Explain how the forces of inclusion and exclusion affect how different individuals may experience a community. Provide an example to support what you say. **(2 marks)**

- Inclusion provides: a sense of belonging, "feeling" a part of something, the knowledge or skills associated with the community, safety/security, identity
- Exclusion results in feelings of: anger, frustration, can cause conflict/violence

4. Name two of the indicators that can be used to identify a community and provide examples for each. **(2 marks)**

- Identifying features
- Shared values and beliefs
- Shared interests and purposes
- Typical behaviour

5. Using your community case study as an example, explain three of the ways that groups can create or maintain a strong sense of community.

(6 marks)

OFEW:

- Other interests: sport, sexuality, level of participation, political views
 - Family: Role, expectations, values
 - Ethnic origin: Racism, religion, friendships/relationships, inclusion-exclusion
 - Work: Status, income, power, role, opportunity/or lack, networks, value
6. Again, using your community case study as the example, outline the impact that one of the following factors has had on your community: economic forces, government policy, or social attitudes.

(3 marks)

- Economic forces: loss of funding and membership, improved sporting performance due to funding for new equipment.
- Government policy: impact of anti-terror laws on the Muslim community, or the removal of ATSIC on Indigenous communities.
- Social attitudes: benefits of changes such as women in sport or racism in Perth (Neo-Nazis)/Sydney (race riots).

7. Modern technology has created new styles of communities while contributing to the erosion of traditional concepts of community. Has technology been a positive or negative force? Justify your response with examples.

(3 marks)

- Positive: Decrease in social isolation, increase in the range of interest based communities.
- Negative: Decrease in some communities (i.e. loss of some football clubs in the country), exclusion due to inability to access/use/afford the technology.

8. Identify and explain one way in which government agencies have strengthened or weakened a community of non-English speaking people or an indigenous community.

(2 marks)

- Cape York: Welfare dependency, removal of ATSIC, stolen generations
- NESB: Racial tensions amongst Muslim communities, culturally diverse communities as a result of multiculturalism

Total 25 marks

REVISION QUESTIONS

1. What are the four ways to describe a community? Use a case study to help explain.
2. Define *community*.
3. Explain how a political factor has impacted upon a specific community.
4. Explain how a social factor has impacted upon a specific community.
5. Explain how an economic factor has impacted upon a specific community.
6. Define *globalisation* and explain how it has impacted upon a community.
7. What is a sense of community? Explain how a specific community creates a sense of community.
8. Give a detailed example of how a group includes and excludes people.

RESOURCES

DVDs

***Changing Communities 2005*, documentary, Video Education Australasia, Bendigo, Victoria.**

'Every community experiences change, whether it be the result of cultural, economic or social forces. Korumburra used to be a coal-mining town; now it balances a healthy dairy industry with developing tourist and arts industries. In this program, we examine what changes have occurred and the reasons for them, getting to know some of the major players who are leading the community into the future.'

***Higher Learning 1995*, film, Singleton, John (director), Columbia Pictures Corporation, Los Angeles, California, USA.**

This drama examines the personal, political, and racial dilemmas facing a group of college freshmen as they begin their first semester at the fictional Columbus University.

***Nazi Supergrass 1993*, documentary, Bradbury, David (director), Film Australia Pty Ltd. Available from Frontline Films.**

'The chilling story of terrorism in suburbia explores the dark underworld of Neo-Nazis in Australia today. There are exclusive, riveting interviews with Jack van Tongeren, Neo-Nazi Australian Nationalist Movement, and the man who betrayed him, police informer Russell Dean Willy. Returning to Australia in disguise, he met the film crew at a secret rendezvous and spoke frankly about his years of crime, firebombing Asian restaurants and looting warehouses to finance a campaign of racial terror in Perth.'

Books

Mackay, Hugh 2007, *Advance Australia Where?*, Hachette Australia, Sydney.

There is a particularly good chapter, *A dream of the 'community'*, which explores the different experience of community across generations.

Delanty, Gerard 2003, *Community*, Routledge, New York, New York, USA.

A sociological review of the concept of community. Contemporary community,' argues Delanty, 'is essentially a communication community based on new kinds of belonging. No longer bound by place, we are able to belong to multiple communities based on religion, nationalism, ethnicity, life styles and gender.'

Useful websites

Australian Bureau of Statistics

<http://www.abs.gov.au/>

Community builders

<http://www.communitybuilders.nsw.gov.au/>

Australian Government resource

<http://www.community.gov.au/>

Non-government resource

<http://www.ourcommunity.com.au/>

Indigenous resource – Cape York Partnerships (based on the work of Noel Pearson)

<http://www.capeyorkpartnerships.com/>

Australian Government Department of Families, Housing, Community Services and Indigenous Affairs

<http://www.facs.gov.au/>

Victorian Government community support resource

<http://www.vicnet.net.au/>

Australian Human Rights and Equal Opportunity Commission

<http://www.hreoc.gov.au/>

Australian Government Department for Immigration and Citizenship

<http://www.immi.gov.au/>

Victorian Human Rights and Equal Opportunity Commission

<http://www.humanrightscommission.vic.gov.au/Home.asp>

Victorian Government Department of Planning and Community Development

<http://www.dvc.vic.gov.au/web14/dvc/dvcmain.nsf>

Spinney Press (publisher); contains useful resources and links

http://www.spinneypress.com.au/further_links.html

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