



Looking back to move
forward: Drivers of change.

Ideology, Imperialism,
Colonisation, Colonialism,
Capitalism, Industrialisation,
Modernization, Urbanisation

Karakia | MANAWA MAI

Manawa mai te mauri nuku
Manawa mai te mauri rangi
Ko te mauri kai au
He mauri tipua
Ka pakaru mai te po
Tau mai te mauri
Haumi e, hui e, taiki e

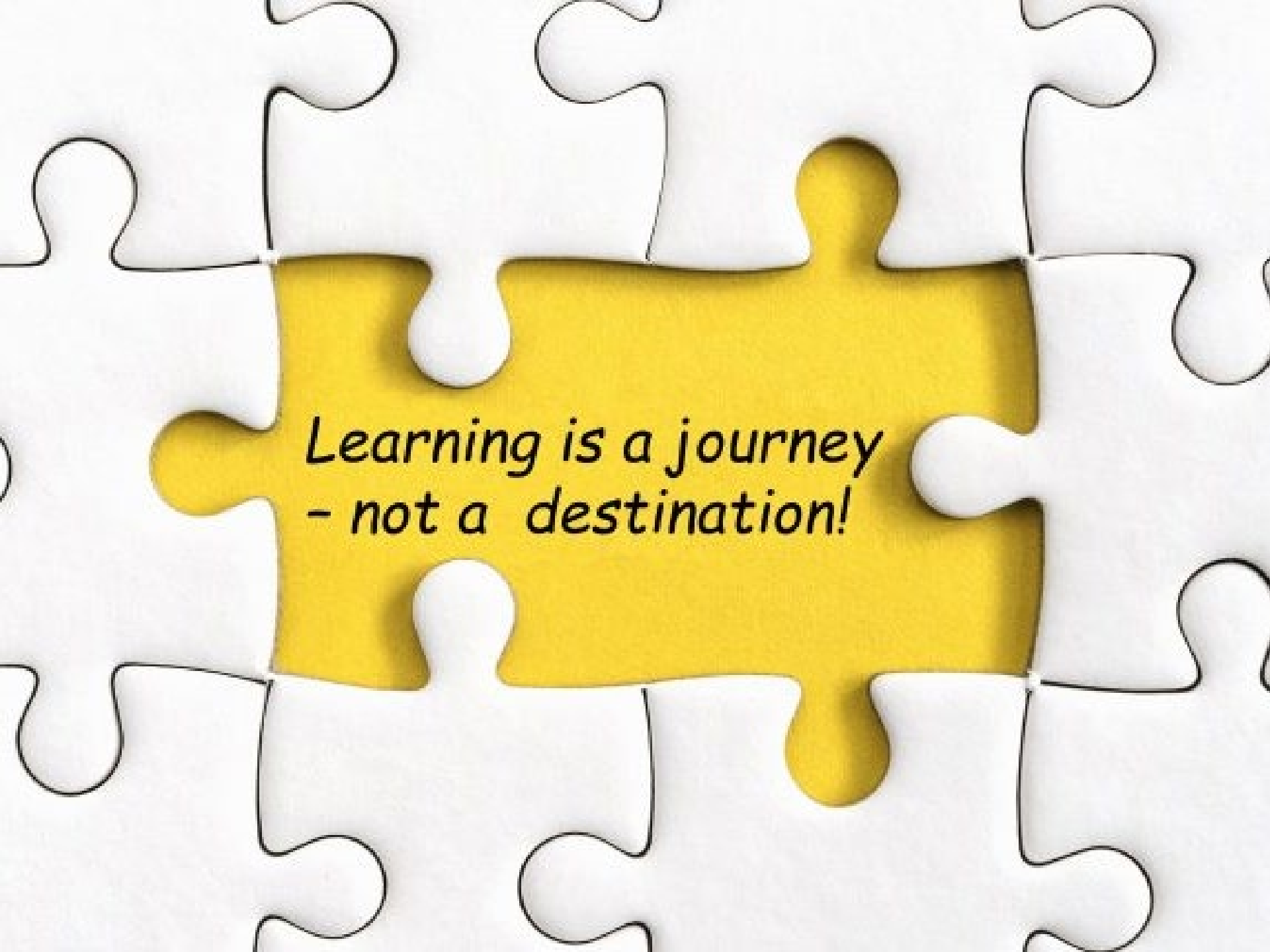
Embrace the life force of the earth, embrace the life force of the sky
The life force I have fathered is powerful, and shatters all darkness
Come great life force,
Join it, gather it, it is done

Waiata | PUREA NEI

Purea nei, e te hau
Horoia, e te ua
Whitiwhitia, e te ra
Mahea ake nga, poraruraru
Makere ana, nga here

E rere, wairua, e rere
ki nga ao, o te rangi
Whitiwhitia, e te ra
Mahea ake nga, poraruraru
Makere ana nga here (x2)

<https://youtu.be/wRWwrdRjkDA>

A single yellow puzzle piece is centered on a white background composed of other puzzle pieces. The yellow piece has a slightly irregular shape with several tabs and blanks. The text is written in a black, italicized, sans-serif font on the yellow piece.

*Learning is a journey
- not a destination!*



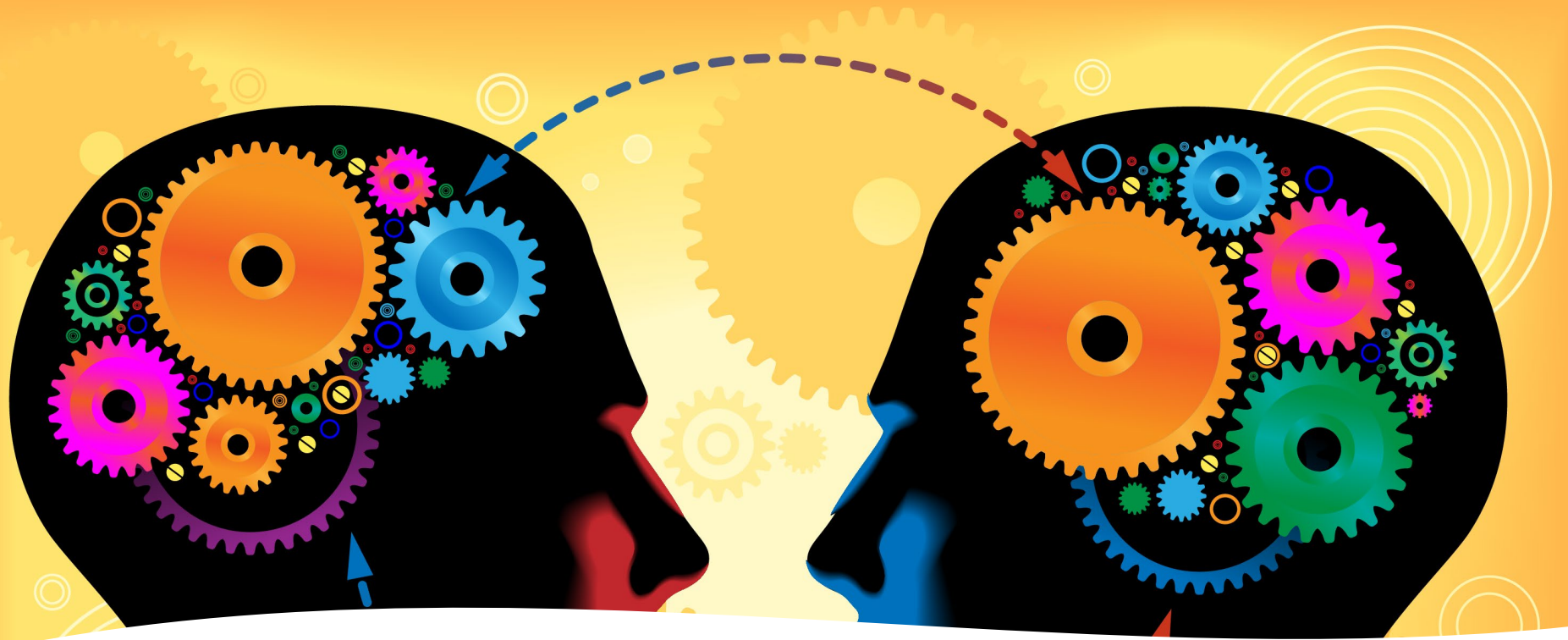
Agenda

- Quick review of last week.
- Highlight some key concepts
- Discuss “what make us ‘Modern’.
- Explore social change (if we are modern, how did we become ‘modern’
- Explore the links between capitalism (a central driver of modern societies) and colonisation
- Continue to not freak you out!



Remember
last week?

- What did we cover?



Remember
“theory” from
last week

- What is theory?
- Sociologists make social theory “in order to understand the world better” (Becker cited in Mathewman and West-Newman, 2013, p. 13)
- Theories draw attention to features of society that would otherwise remain hidden (Mathewman & West-Newman, 2013).
- Theory involves the development of specific concepts that have explanatory value.

A “set of ideas” or a belief structure.

Often used to talk about political (or power) ideas

In critical theory, ideology (or ideologies) refers to the thinking or interests of dominant groups of society

Ideology can therefore be seen as hiding the true motives of those in power.

Marxists may talk of Capitalist Ideology (the ideology that supports Capitalism)

Feminists may talk of Patriarchal Ideology (the ideology that supports men's power over society)

Ideologies may refer/draw from other ideologies (e.g. Capitalism draws from ideologies about individualism).

Hegemony

Gramsci identified the ideological tool called hegemony to explain the ways that oppressing groups continued their domination of oppressed groups.

Institutions, such as religion, schooling and the media, reflect and establish a particular view of the world (the meaning of things); and it is one which favours and reinforces the dominant ideology (Kellner, 2001; Mullay, 1997).

The dominant attitudes become internalised and accepted as “common sense” resulting in a false consciousness in the subordinated classes (Ledwith, 2011).

Hegemony operates through an attempt at the monopolisation (sole control) of meaning by socially dominant groups.

Through control of these institution the socially dominant groups can shape the ways issues are both understood and presented.

Rather than needing to be coerced into an acceptance of the status quo, hegemony results in **DOMINATION BY CONSENT**



Professor Graham Hingangaroa Smith: Hegemony

- “Hegemony is a way of thinking – it occurs when oppressed groups take on dominant group thinking and ideas uncritically and as ‘common-sense’, even though those ideas may in fact be contributing to forming their own oppression. ...
- It is the ultimate way to colonize a people; you have the colonized colonizing themselves!” (Smith, G, 2003).



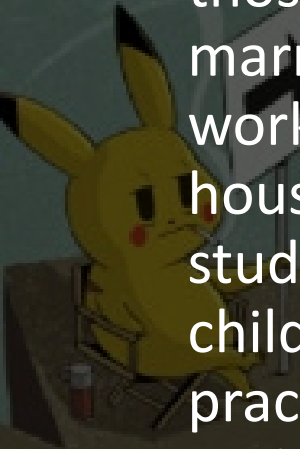
Introduction to the modernity thesis

The modern: modernity

- In popular use modern is thought of anything new.
- In sociology however it has a particular meaning
- Modernity is a time period (from 19th century to the late 20th century, 1800-1960-ish)
 - It is seen as a period of huge social change that fundamentally changed the ways that societies organise themselves
- Some would argue that we have actually left this time period.
 - That we now live in a new type of world (e.g. post industrial, post modern, hyperreality)

Modernity has been about change

- What are some changes that you have seen in your life time?
- Discuss.
- Think about other changes in social life between you and the two generations before you. When they were young, could those people be openly gay or trans? Was same-sex marriage an option for them? Was divorce? Could women work after marriage? If so, in what jobs? Could they afford a house? Did people have the option to undertake tertiary study? What did mental health provision look like? Could children speak Māori at school? Did teachers (and parents) practise corporal punishment? And how did people have a social life before the internet was invented?



A “blip” in time

The modern nation-state is only a couple of centuries old.

With the majority of the world's states (what we call countries) only becoming independent after World War 2)

Industry (or industrialisation/the process of industrialising) has been experienced for less than 300 years.

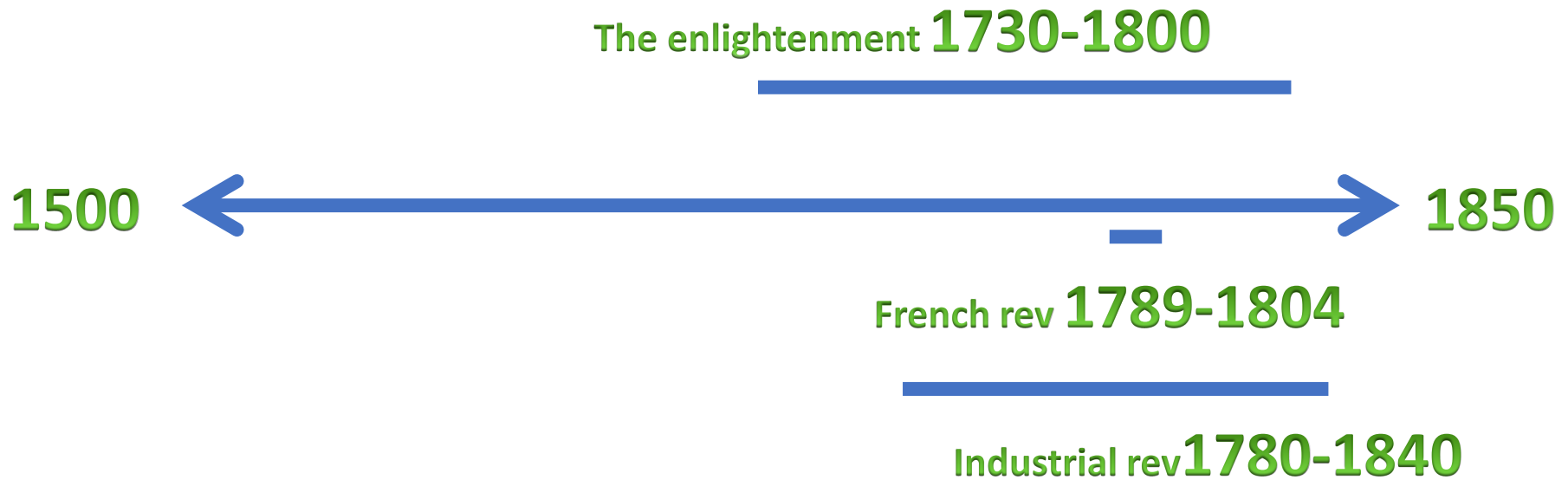
In this 300 years, and particularly over the last 100 or so years, most of the planet has been impacted either directly or indirectly by industrialization.



What were the central changes/
influences that led to modernity?

- Sociologists love the term revolution
- They identify 3 revolutions
- The Enlightenment 1730s- 1840
 - An ideological revolution
- The French revolution 1789-180
 - A political revolution
- The industrial revolution 1780- 1840
 - A socio-economic revolution

Timeline (not to scale!)





The Enlightenment: an ideological change

- C17th & C18th liberal intellectual movement
- The enlightenment was centrally an “idealist” phenomenon
- It was believed that the right sort of ideas would produce a more “rational” and free society
- Ideas included
 - Rationalism and Reason
 - Prejudices can be corrected under the application of pure reason (we can be objective)
- Science
 - Empiricism (observation, measurement, facts)
- And progress

A vertical strip of a chalkboard with handwritten mathematical notes. At the top, $g(x)$ is written. Below it, the word "cant" is partially visible. Further down, "ines" is written. The main part of the strip shows $f(x)$ written twice, followed by $f(x) =$. Below that, $= \lim_{h \rightarrow}$ is written. At the bottom, $f(h) - g(x)$ is written, followed by $= \lim_{h \rightarrow}$.

The Enlightenment: an ideological change

- Other ideas included human's domination of nature
- Individualism as a dominant ideology
- Commitment to science, critique/rejection of superstition, and religious dogma
- Universalism
- Reason science and progress were applicable to all of humanity
- The west and the rest
 - The west (from a western perspective) was seen as being more "advanced" than other cultures.
- Colonisation brought these ideas to, so called "primitive" societies.
 - Eurocentrism, Racism, ideologies of supremacy, ideologies of "civilisation".



The Enlightenment: an ideological change

- According Habermas (1987) “the enlightenment sets the project of modernity’ in motion”
- A culture of rationalism and individualism with a belief in ever better (never ending?) progress
- Enlightenment was seen as a journey to individual and human freedom

The French Revolution: A Political change

- 1789
- Described as the “invention of modern political life”
- Opposed the Absolutism of the monarchy
- Democratic government
- Active individual citizenship
- Liberal democratic ideologies
 - Liberty (Freedom), Equality.
- The first modern nation-state
- Significant effects on the thinking of other parts of Europe
- It was violent and bloody.



The French Revolution: A Political change

- Freedom dreams
- Revolutions
- Rights (for some)
- Citizenship
- Democracy

A stylized map of Europe is shown in white against a light blue background. Overlaid on the map is a 3D cityscape of various skyscrapers and buildings in shades of blue and grey, representing industrial or urban development.

The Industrial Revolution a technological and a Socio- economic change

- Late C18th, early C19th – beginning in Britain
- Invention of modern economic life
 - Industrial Capitalism
- Rise of the factory system
 - Watch:
<https://youtu.be/3EfqaNBkvc>

An aerial, high-angle view of a dense city skyline, likely New York City, with numerous skyscrapers and buildings. A white silhouette of the United Kingdom is overlaid on the left side of the image, partially obscuring the city view. The text 'The Industrial Revolution a technological and a Socio-economic change' is positioned in the upper right area of the image.

The Industrial Revolution a technological and a Socio- economic change

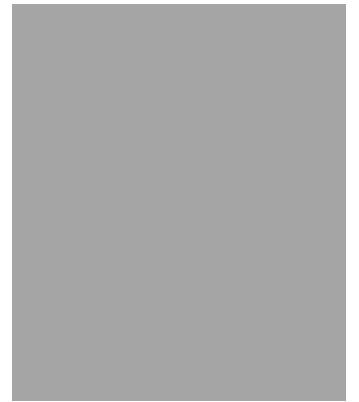
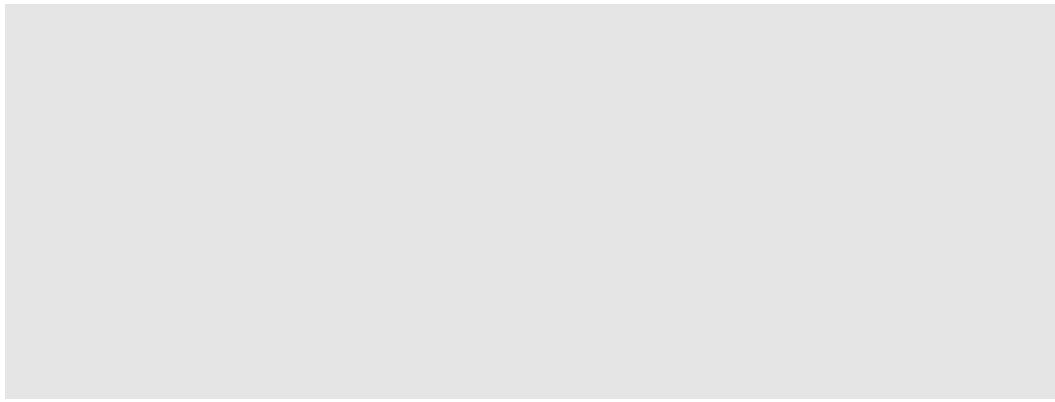
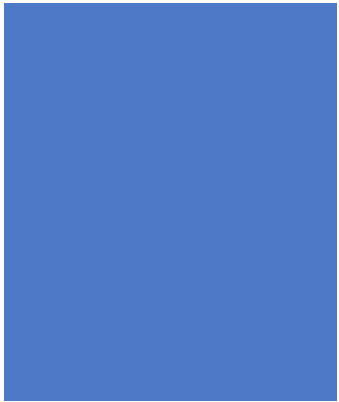
- Division of labour (specialisation)
- Massive increase in economic output
- Massive increase in wealth & living standards (though unevenly distributed)
- Changes in ways of living
 - Cities/urbanisation
 - Transport
 - Communication mediums
 - Mass communication mediums



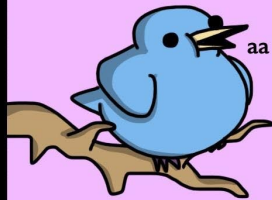
The Industrial Revolution a technological and a Socio- economic shift

- The industrial revolution was not a single event, but many interrelated developments
- Large numbers of people left the land to work in new factories
 - The factories, in turn, were transformed by other technological developments
- Rise of large economic bureaucracies to provide services to industry and the emerging capitalist economic system
- A belief in the need of a free market
- The beginning of labour movements

Break



**i don't want to do
anything right now**

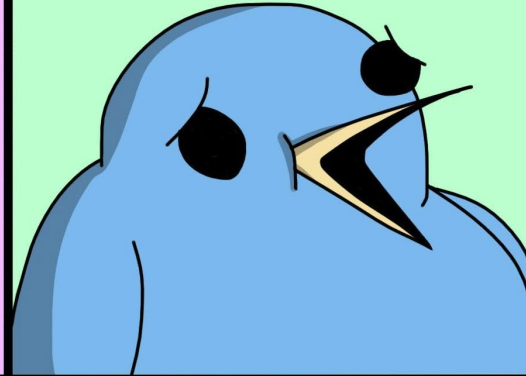


Alex 26

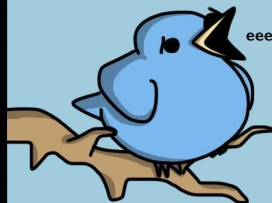
tinysnekcomics

this is a problem

in modern society, unproductivity
is equated with worthlessness



**let me be useless and
feel good about it**



i'm not even
gonna finish
this comic
take that, society



Toward a theory of modernity

- Sociology began as an attempt to understand the world (as it was) and how it was changing.
- It was a response to the rapid social, political and cultural change(s) that were effecting Europe
- Some cautions!
- Sociology has created a story (a discourse) of modernity (in doing so it may silence other stories).
 - Power is obviously an issue here
- It has come from a particular intellectual tradition: Eurocentric (from a “western” view) and androcentric (from a masculine point of view).
 - Contemporary sociology has sought to address these limitations and biases

From traditional to modern

- Modernity is often contrasted with pre-modern, or pre-industrial or “traditional” society.
- There is no one kind of traditional society!





Traditional societies

- Sociology has often contrasted modernity with traditional or pre-modern society.
- Crone (2015, cited in McLennan, McManus, Matthewman, Brickell & Spoonley, 2019, p.29-30) summarises traditional societies as being defined by the following features. They:
 - Are rural and agricultural
 - Have subsistence economies defined by scarcity
 - Are on a small scale (typically based on households and regions)
 - simple divisions of labour
 - Are based on ascribed status/lineage: you are who you are born to
 - Assert the importance of the group (social roles) over individuals (self-actualisation)
 - Have politics as an elite only activity
 - Change slowly: traditional societies are stable and coherent

Modern societies



- Secular rather than religious
- Capitalist, rather than feudal/ slave based or socialist in economic structure
- Industrial rather than pre- or post industrial
- Dynamically mobile
 - Transport, Railway and Trains, roads and automobiles, sea-travel airtravel
 - communications
- Individualism as a powerful ideology
- Urban rather than rural
- Democratic in political ideology
- A mass society, in terms of access to basic goods and rights
 - (McLennan, Ryan,& Spoonley, 2000).

Capitalism

- Capitalism is an economic system based on the private ownership of the means of production (the stuff and the things that make the things) and their operation for profit.
- “A system of wage labour and commodity production for sale, exchange, and profit, rather than the immediate need of the producers” (Scott & Marshall, 2009, p.59).
- Capitalism has been around for a long time, but modernity (particularly industrialisation) allowed it to be more productive (destructive?) than ever before.





Colonisation and Imperialism

- Colonisation is a process whose primary purpose is the forced transfer of power, resources and status from one group to another (Billig, 1995; Smith, 1999 cited in Borell, Moewaka Barnes & McCreanor, 2018).
- At its heart it involves historical acts of dispossession for indigenous people: dispossession of their lives through acts of war and violent destruction of people and property, and the dispossession of lands and other material resources often resulting in starvation and material poverty (Borell, Moewaka Barnes & McCreanor, 2018).

Colonisation, Imperialism, Colonialism

- Colonialism refers to the attitudes and ideology that accompanies colonisation (Said, 1993).
- It represents a belief on the part of the colonisers in the superiority of their own culture, values and political or economic systems over that of others, and this justifies imposing their own “naturally superior system on others for their own good.
- Indigenous people were also often expressly prohibited from practising their own cultural traditions (Voyce, 1989, cited in Borell, Moewaka Barnes & McCreanor, 2018) resulting in the dispossession of long-held models of collective healing and the social and cultural structures that maintained social order.





Colonisation and Capitalism

- There is a strong link between capitalism and colonisation
- Capitalism expands as it seeks new markets and new raw materials.
- Colonisation is a process whose primary purpose is the forced transfer of power, resources and status from one group to another (Billig, 1995; Smith, 1999 cited in Borell, Moewaka Barnes & McCreanor, 2018).
- At its heart it involves historical acts of dispossession for indigenous people: dispossession of their lives through acts of war and violent destruction of people and property, and the dispossession of lands and other material resources (Borell, Moewaka Barnes & McCreanor, 2018).
- Colonisation imposes its economic, political, social and cultural arrangements within the territory it is colonising.
- Indigenous peoples are forced to integrate into this new arrangement in order to survive.
- As they may no longer have access to material resources they are forced to engage with capitalism (usually as labour).

Colonisation and Capitalism

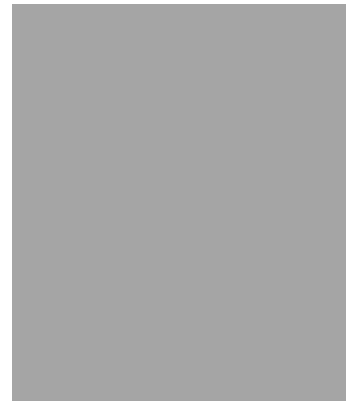
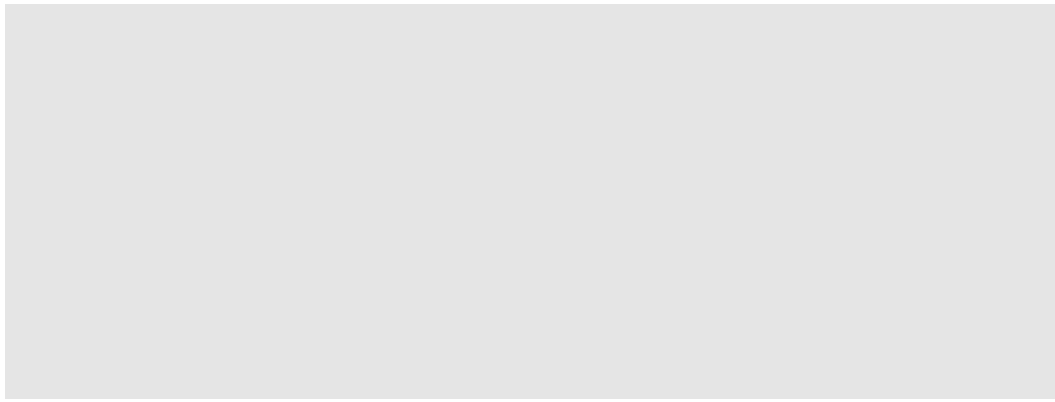
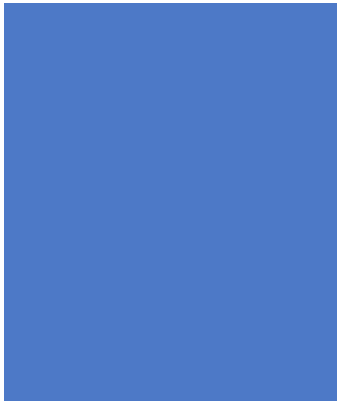
- Indigenous people were also often expressly prohibited from practising their own cultural traditions (Voyce, 1989, cited in Borell, Moewaka Barnes & McCreanor, 2018) resulting in the dispossession of long-held knowledges, including models of collective healing and the social and cultural structures that maintained social order.
- Colonisation introduces a new dominant ideology that seeks to impose itself.
- It does so through the establishment of new social institutions (laws, education, media, etc...)
- Remember hegemony?
- Cognitive imperialism: “the imposition of one way of knowing as a norm through a relationship of domination”.

Aotearoa and colonisation

- In Aotearoa the establishment of colonisation brought into contact a people (Europeans; with a distinct tradition of economic and social organisation and associated ideologies) with an indigenous population (Māori) who possessed a very different mode of providing for their own existence (e.g. traditional kinship structures, gardens, hunting, kai gathering, trade).
- This brought into conflict agents of the capital class (with ideas of private property, industrial production) with Maori society and its system of rights, mutual obligations and its own political authority.
- Many hapu and iwi resisted (and continue to resist) this process, but the creation of capitalism in Aotearoa was the result of decades of coercive and violent measures.



Break



references

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Karakia whakamutunga:
Kia tau

Kia tau
kia tātou katoa
Te āio, te aroha me te marutau
Tihei Mauri Ora