

BOWLING TOGETHER: IS SOCIAL COHESION IN A DIVERSE SOCIETY POSSIBLE?

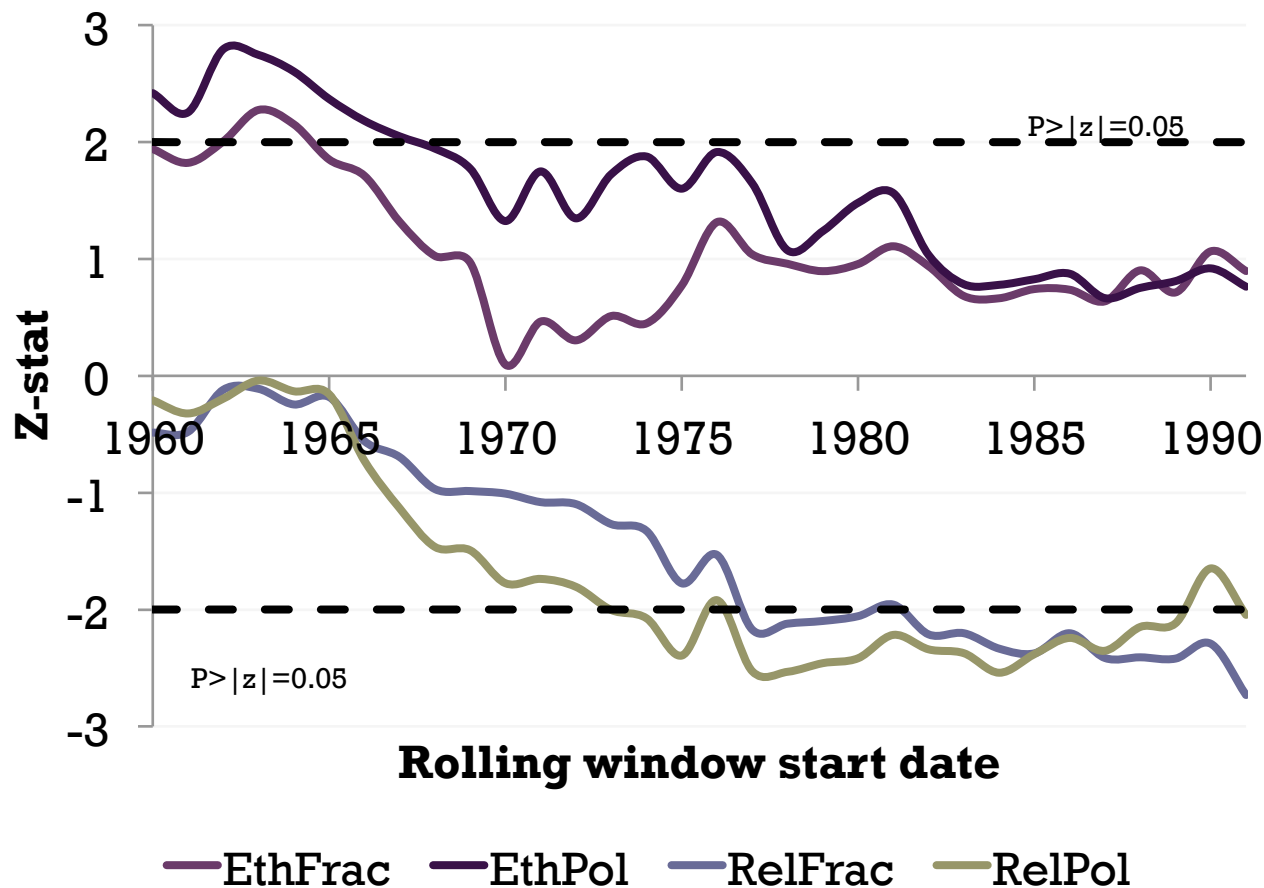
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OUTLINE

- National compact - what is a nation and what is a compact
- Nation as a civic vs an ethnic collective – to progress social cohesion.
- Robert Putnam – *Bowling Alone* (2000); *E pluribus Unum: Diversity and Community in the 21st Century* (2007)
- Citizenship and exclusion
- Data from a 4 year research fellowship investigating national identity, and how different research methods offer complementary tools for the study of such questions.
- ‘Contact theory’ policy implications - best ways to promote constructive discourses about diversity, positive engagement across difference, and more informed citizenship.



+ Is 'religious conflict' really on the rise?

- Ethnic diversity was a significant positive correlate of civil war only for 20-year windows during the Cold War
- Religious diversity has been a consistently negative correlate of civil war; for rolling 20-year windows with start dates after around 1975, this is statistically significant

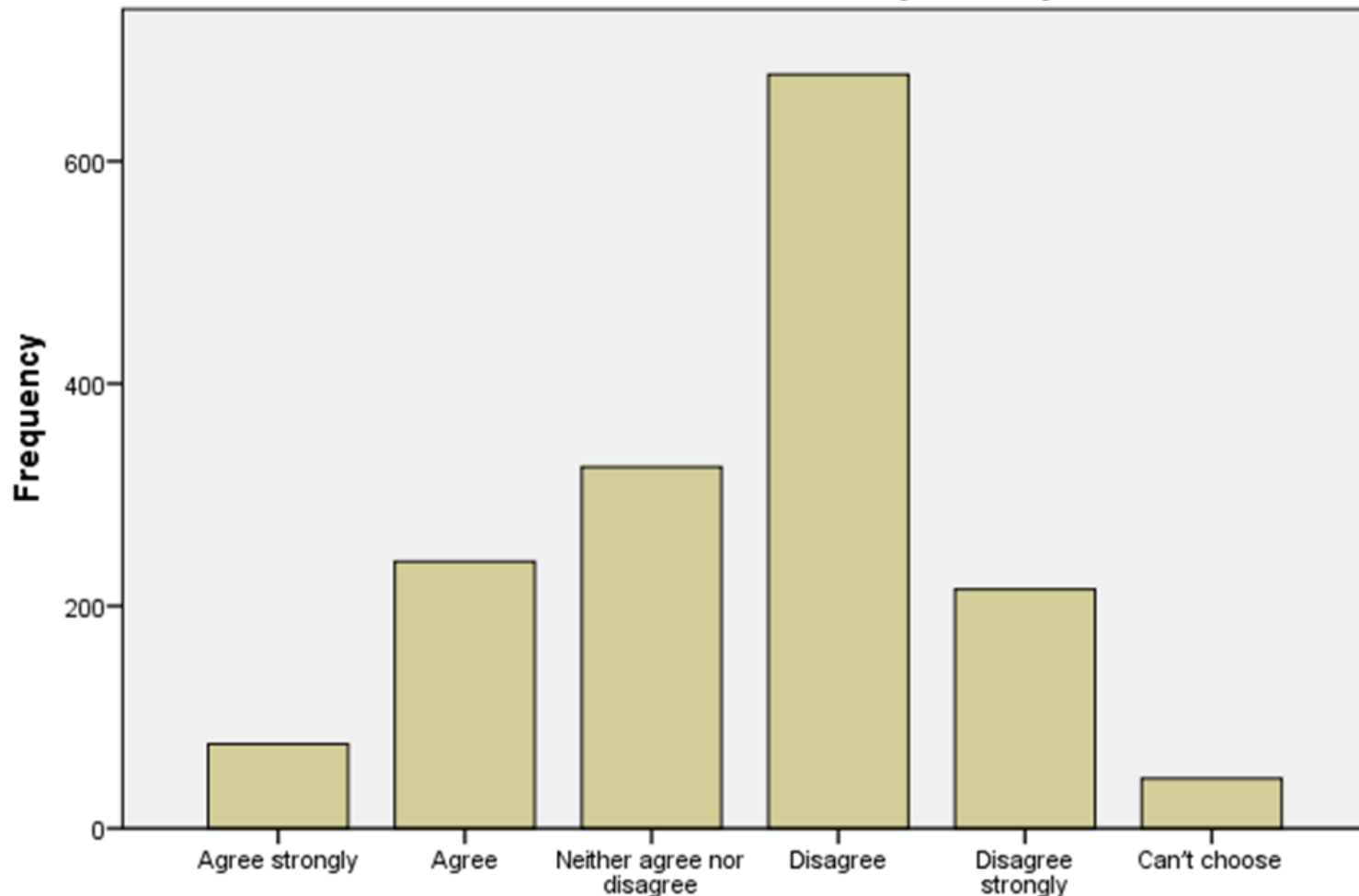
Sources:

Graham K. Brown & Arnim Langer (2011) 'Riding the ever-rolling stream: Time and the ontology of violent conflict', *World Development* 39(2): pp. 188-198

Graham K. Brown & Arnim Langer (forthcoming), *Religious Diversity, Globalisation, and Civil War*

2014 AUSSA: I feel more like a citizen of the world than of any country

How much do you agree or disagree with the following statements? : I feel more like a citizen of the world than of any country



Positivity towards different groups in

Question How favourable do you feel towards	1 Very	2 Somewhat	3 Not very	4 Not at all
... : Asian Australians?	<i>26.8</i>	<i>56.3</i>	<i>9.1</i>	<i>2.9</i>
... : Indigenous Australians?	<i>37.1</i>	<i>46.0</i>	<i>9.4</i>	<i>3.0</i>
... : Muslim Australians?	<i>13.5</i>	<i>30.0</i>	<i>26.8</i>	<i>23.0</i>
... : Asylum seekers?	<i>12.3</i>	<i>31.6</i>	<i>22.7</i>	<i>25.8</i>
... : African Australians?	<i>19.0</i>	<i>47.5</i>	<i>18.2</i>	<i>7.9</i>
... : White Australians?	<i>40.9</i>	<i>50.2</i>	<i>2.6</i>	<i>1.2</i>

SOME PEOPLE SAY THE FOLLOWING THINGS ARE IMPORTANT FOR BEING TRULY AUSTRALIAN. OTHERS SAY THEY ARE NOT IMPORTANT. HOW IMPORTANT DO YOU THINK EACH OF THE FOLLOWING IS? (% AGREE) (GOOT & WATSON, 2005: 188; AUSSA 2014)

	1995	1996	1999	2001	2003	2014
Speak English	86	90	88	89	92	92
Feel Australian	93	89	88	88	91	90
Have Australian Citizenship	87	88	90	87	89	91
Respect Australia's political institutions and law	93	91	90	90	89	97
Life mostly in Australia	60	67	67	66	68	56
Born in Australia	55	57	54	56	58	51
Have Australian ancestry	-	-	-	-	37	29
Be Christian	31	35	29	32	36	30
N	2438	1795	2311	2010	2125	1636

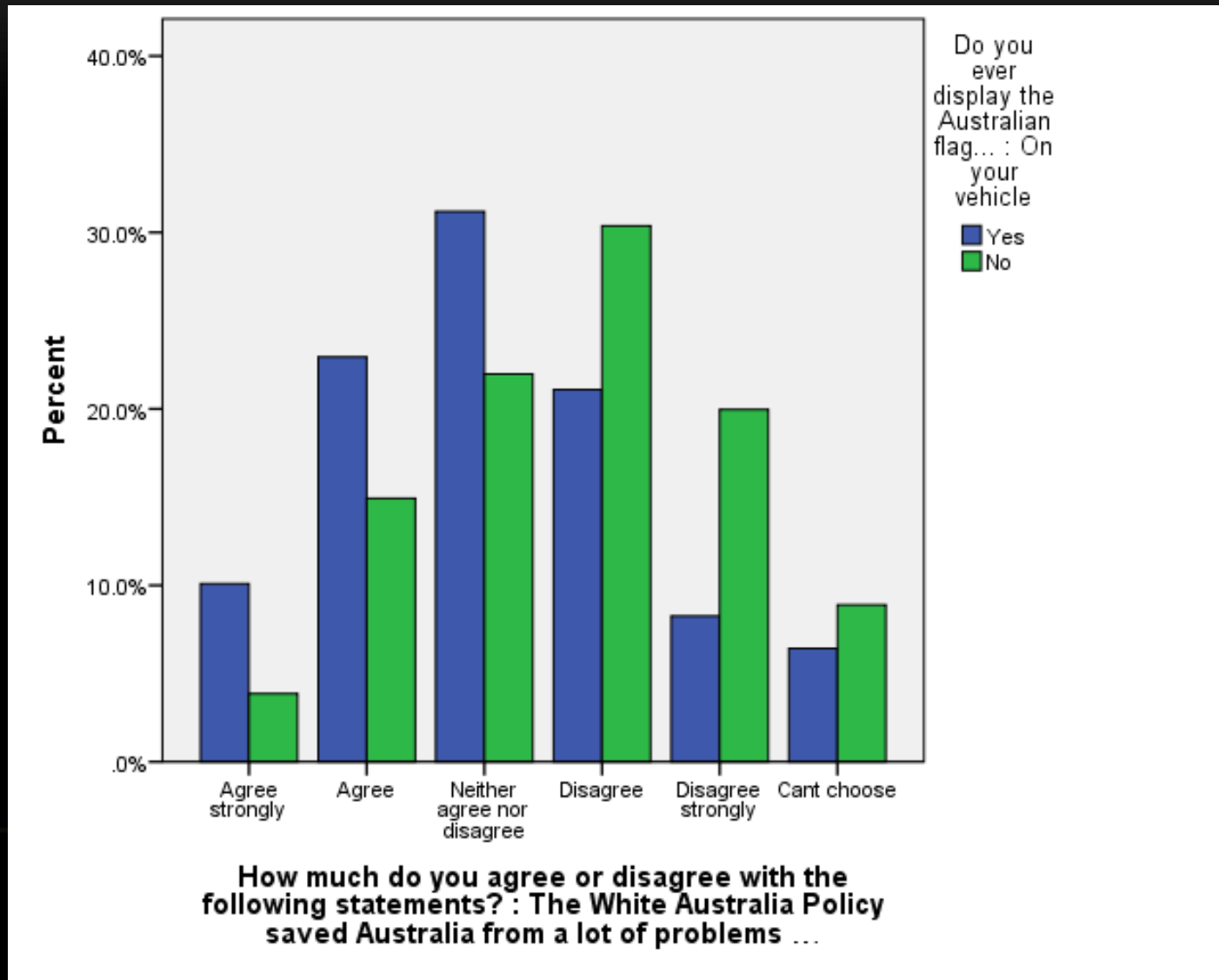
FLAGS ON CARS FOR AUSTRALIA DAY

The more nationalist,
the more exclusivist

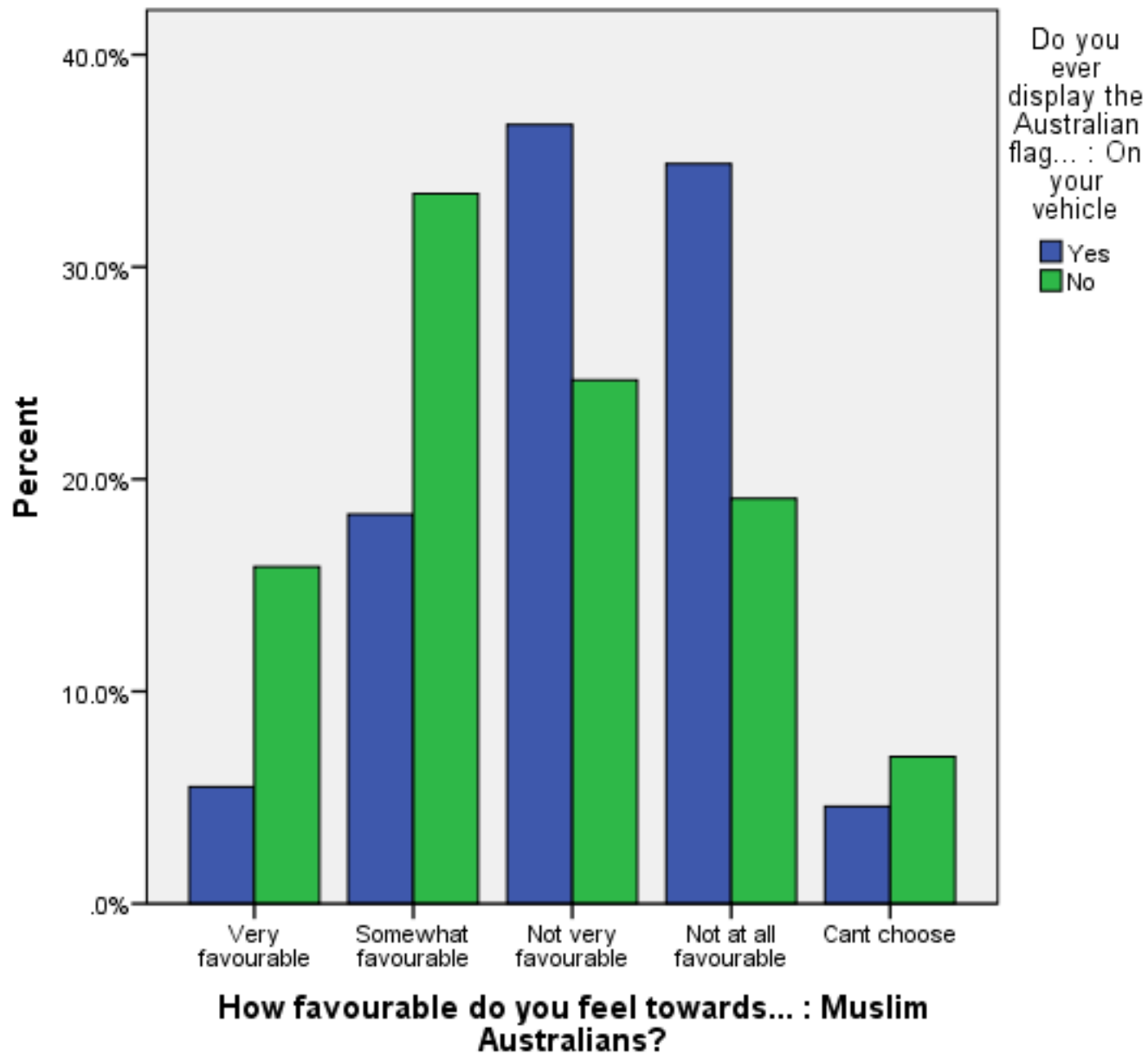


FLAGS AND THE WHITE AUSTRALIA POLICY

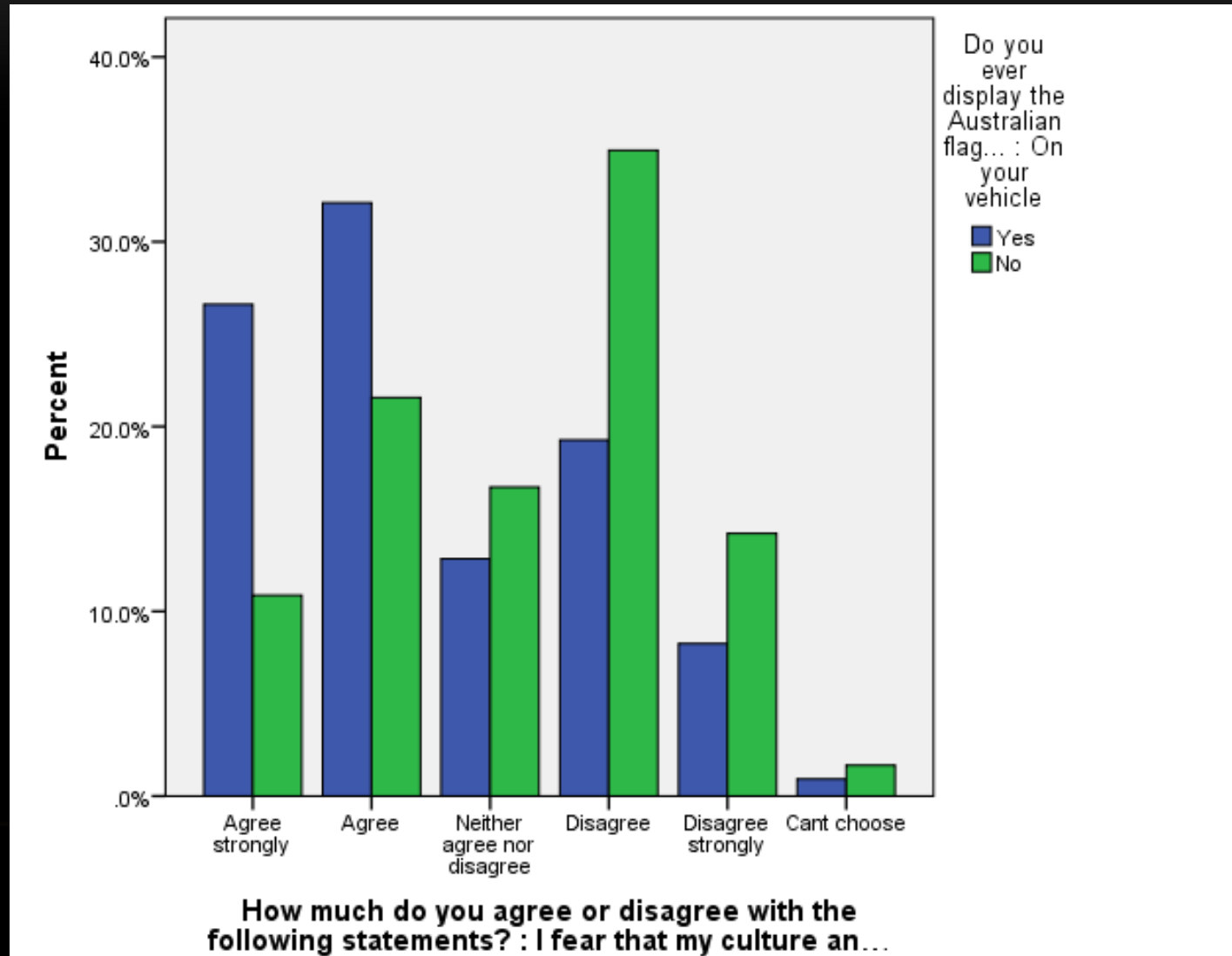
(NEW DATA N=705)



FLAGS AND MUSLIMS



FLAGS AND FEAR CULTURE AND VALUES IN DANGER



CONTACT THEORY

Contact must occur:

- between members of different groups who are of equal status within the contact situation;
- between members who are seeking common goals cooperatively;
- in situations where such interaction is sanctioned by authorities (or law or custom);
- at the level of intimacy, where real communication, understanding and affection can develop (Allport 1954; Pettigrew 1998).

Through what process?

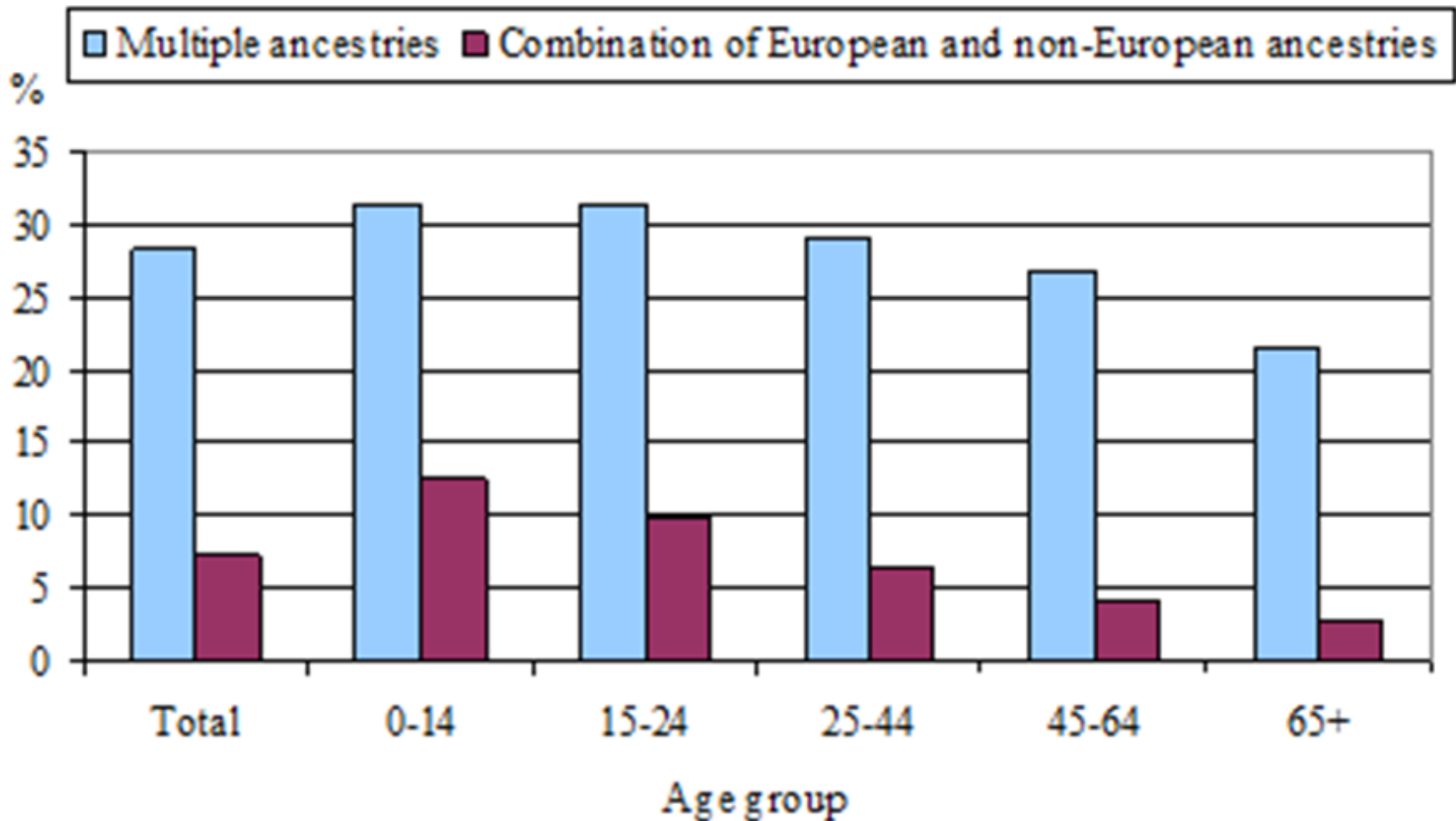
Changes in: knowledge;
 behaviour;
 emotion;
 categorising/identity

LETTERS TO THE EDITOR – ALBANY ADVOCATES FOR AFGHAN ASYLUM SEEKERS

- *These men are hard-working battlers, who study after a long day at work to learn our language, who obey our laws and who accept our customs. ...give these honest young men a go. (The Weekender November 27 2003: 8)*
- *Hazara are not aliens, they're human beings. ...For racists, here's some facts: Some Afghans are now born-again Christians, some have Australian girlfriends and you can play pool with some on Saturday night and have a beer together (Direct quotation from activist, in article in The Weekender November 27 2003: 4)*

MIXED MARRIAGES IN AUSTRALIA

2006 CENSUS DATA (ANALYSIS SIEW-EAN KHOO)



CONCLUSION

- encourage contact, in conditions that support diversity;
- encourage identities beyond the nation.

“...cosmopolitanism is generally conceptualized in terms of allegiance to the world community of humankind and almost always defined in contrast to nationalism, because national boundaries remain the chief mechanism for separating ‘us’ from ‘them’, and for hierarchizing various people along some kind of moral scale. (Lamont & Aksartova 2002, p. 2).

“In the long run, however, successful immigrant societies have overcome such fragmentation by creating new, cross-cutting forms of social solidarity and more encompassing identities.” (Putnam, 2007:137)

RELEVANT RECENT PUBLICATIONS

- Fozdar F and Austin, C (forthcoming) Migrant responses to popular uses of the Australian flag. *Studies in Ethnicity and Nationalism*.
- Fozdar, F and Low, M (forthcoming) 'They have to abide by our laws...and stuff': ethno nationalism masquerading as civic nationalism. *Nations and Nationalism*.
- Fozdar f (forthcoming) 'Asian Invisibility/Asian Threat: Australians talking about Asia' *Journal of Sociology*.
- Fozdar F (2014) "'They want to turn to their religion. But they should turn to be Australians', *Muslims in the West: Promoting Social Inclusion*, Yasmeen, S and Markovic, N, Ashgate.
- Fozdar, F.E., Spittles, B. (2014), 'Of cows and men: Nationalism and Australian cow making', *Australian Journal of Anthropology (The)*, 25, 1, pp. 73-90.
- Fozdar, F., Spittles, B., & Hartley, L.K. (2014). Australia Day, flags on cars and Australian nationalism, *Journal of Sociology* DOI: 1440783314524846
- Fozdar, F.E., Perkins, M 2014, Antipodean Mixed Race: Australia and New Zealand in Rebecca Chiyoko King-O'Riain, Stephen Small, Minelle Mahtani (eds) *Global Mixed Race*, New York University Press , USA p119-143
- Fozdar F and Hartley L (2013) Civic and ethno belonging among recent refugees to Australia, *Journal of Refugee studies*.
- Fozdar, F.E. 2013, Religion and Inter-faith Relations in Andrew Jakubowicz and Christina Ho (eds) *'For those who've come across the seas ...': Australian Multicultural Theory, Policy and Practice*, Australian Scholarly Publishing Pty Ltd , Australian p 225-236
- Fozdar, A., & Pedersen, A. (2013). Diablogging about asylum seekers: building a counter-hegemonic discourse. *Discourse and Communication*. 7(4), 1–18. DOI: 10.1177/1750481313494497
- Fozdar, F (2012) 'Beyond the rhetoric of inclusion'. *Cultures in Refuge: Seeking Sanctuary in Modern Australia*, Anna Hayes and Robert Mason (eds) Ashgate: Farnham.
- Fozdar, F. (2011) 'Constructing Australian citizenship as Christian; or how to exclude Muslims from the national imagining', in Lobo, M & Mansouri, F (eds). *Migration, Citizenship and Intercultural Relations* (Ch 2, p33-44), Burlington, Ashgate.
- Fozdar, F and Spittles, B (2010) "Patriotic vs proceduralist citizenship: Australian representations". *Nations and Nationalism*. 16 (1):127-147.

REFUGEES: CIVIC AND ETHNO BELONGING

Interviewer: *Do you think you belong here in Australia?*

Respondent: Not really because I do not understand Australian people

Interviewer: *Where do you belong?*

Respondent: I know that I belong to Australia, because I receive all assistance as a citizen.

(Male, Congo, 3 years and 5 months in Australia)

Interviewer: *Do you feel you belong here in Australia?*

Respondent: No, I do not feel that sense of belonging to Australia at present.

Interviewer: *Do you think that white Australian people feel you belong here?*

Respondent: Yes. Of course all Australians treat us very friendly but I think they do not accept us as real Australians. They try hard not to show it. But I believe this segregation exists.

(Female, Iran, 1 year in Australia)

Australian Values Statement

- You must sign this statement if you are aged 18 years or over.
- I confirm that I have read, or had explained to me, information provided by the Australian Government on Australian society and values.
- I understand:
- Australian society values respect for the freedom and dignity of the individual, freedom of religion, commitment to the rule of law, Parliamentary democracy, equality of men and women and a spirit of egalitarianism that embraces mutual respect, tolerance, fair play and compassion for those in need and pursuit of the public good
- Australian society values equality of opportunity for individuals, regardless of their race, religion or ethnic background
- the English language, as the national language, is an important unifying element of Australian society.

AUSTRALIAN VALUES

- *Facilitator: What.. Can you tell me a bit more about migrants pushing others down? Like, what does that look like?*
- *The Phantom: Like in terms of um... religion is a big one. Like with certain religions that come here, people who come here of a certain religion, and they want to start pushing that on people that are here, that, you know, it's sort of (sigh), I don't know, um, it's kind of like they are trying to take away that person's religious freedom, and...*
- *Lewis: They have to abide by our laws, like that's our laws and stuff and [indistinguishable]. I still respect their culture and stuff and their religion but...*

(Cronulla sporting club)

- 'I like multicultural, but what I don't like – I won't say the name – the people come here and don't change...

(Cathay Club)

Facilitator: Okay. [] What are the best ways to ensure social cohesion, which is holding people together; and social inclusion, which is helping people who feel excluded to belong – to feel like they belong?

The Phantom: Take all the borders away

Facilitator: [laughing] Take all the borders away

The Phantom: Well it would, if, you know, if there was no countries, and then you wouldn't have people saying you know, I'm Australian, I'm American, I'm Chinese, I'm Japanese, I'm English, I'm whatever.

Erin: But you still would have that, because it [indistinguishable]

The Phantom: You know, you would have people living in different areas of the world, but if you didn't have a country to assimilate with, like if, you know, I mean, you could never do it, but if the world was governed by one central body that was ideally perfect and everything worked well, um, then you wouldn't have your race riots, your race wars, you wouldn't have all of that sort of stuff, because you know, you've taken all of that out of,

Erin: But I reckon it would still happen. [] because people have the same interests and stuff so they would just join groups and then they'll become bigger and they'll decide against something that they didn't like and it'll, it'll all just

Chaos: Yeah like, the majority would win [indistinguishable]

Grassroots or Everyday Anti-racism

(Challenging Racism Project, 2011; Pedersen et al., 2011; Nelson et al., 2010)

- celebrations (or valuing) of cultural diversity;
- the provision of accurate information to dispel false beliefs;
- engagement in conversations with those who hold alternate views;
- leveraging emotions, particularly empathy;
- identification of similarities and differences between the groups;
- highlighting inconsistencies in the beliefs and values of those expressing racist views;
- articulation of consensus and social norms to help those expressing racist views recognize they are not a majority;
- cross cultural contact;
- engagement with self and group identities;
- challenging language that maintains negative intergroup relationships;
- articulation of the functions of prejudiced attitudes;
- encouraging everyday anti-racism; addressing structural racism; and using social marketing and media.

DIABLOGGING ABOUT ASYLUM SEEKERS

- Habermasian public sphere (1984, 1989) – blogosphere. Opportunity for ‘communicative consciousness’.
- Blur the gap between media source and audience, encouraging not only news commentary but the co-construction of information (Myers, 2010)
- Blogs as ‘information cocoons and echo chambers’ that simply reinforce (and exaggerate) bloggers existing views (Sunstein, 2008: 95)
- Couldry and Dreher (2007) – multiple public spheres due to exclusion.
- Can we communicate? Duelling discourses (Fozdar ,2008)
- Everyday/by-stander Anti-racism (Dunn, Nelson, Pedersen)