

Exploring Different Ways of Thinking

Key Skill:

Identifying the grey area of ideas, assumptions, and perspectives in sources

Key Terms and Concepts:

- beliefs
- capitalism
- collectivism
- communism
- ideological spectrum
- ideology
- individualism
- values
- worldview

Key Issue:

To what extent should we embrace an ideology?

Related Issue:

Should ideology be the foundation of identity?

Chapter Issue:

On which beliefs and values should my ideology be based?

Question for Inquiry #1:

What factors influence collective and individual beliefs and values?

Question for Inquiry #2:

What are the foundations that form an ideology?

Take my hand
Please help me man
'Cause I'm looking for something to believe in
And I don't know where to start.

—Source: punk band The Ramones (1974–1996),
“Something to Believe In.”

Discovering your own beliefs and values is a journey, and like The Ramones, you do not always know where to start. Over the centuries, many people have thought about, talked about, and written about the following three questions when thinking about their beliefs and values:

- What are humans like, and why do they act the way they do?
- What is the nature of society?
- What is our role as individuals in society?

If you were to give The Ramones advice on where to start looking for something to believe in, you might suggest that they think about these three questions. In trying to answer these questions, people create ideologies. An **ideology** is a system of thought based on beliefs and values. An ideology includes ideas about how the world works, how we should live together, how we should treat one another, why we should or should not care about other people and society, and what society could become in the future.

Do you have particular ideas about who you are, where you are going, and what you would like the world around you to be like? Some of your ideas may be uniquely yours, and some of your ideas may be shared with others. Those ideas about the world that you share with other people may be part of an ideology.

Chapter Issue:

On which beliefs and values should my ideology be based?

This chapter will help you identify your own personal beliefs and values and examine their connection with ideology. Through your exploration of beliefs and values, human nature, and society, you will gain the tools you need to address the Chapter Issue: *On which beliefs and values should my ideology be based?*



▲ Figure 1-1 Punk band The Ramones in concert, 1977

PAUSE AND REFLECT

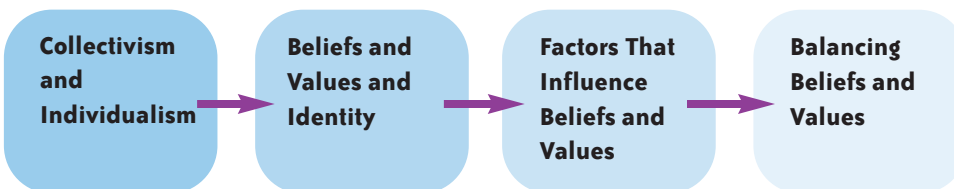
What do you believe in? Do your beliefs affect how you treat people? Do your beliefs affect how you see the world?

Collective and Individual Beliefs and Values

Question for Inquiry

1. What factors influence collective and individual beliefs and values?

In this section ...



In the first half of this chapter, you will explore beliefs and values and how people come to feel strongly about them. First, you will look at beliefs and values that focus on individuals (“me” and “you” as separate people) and groups of people (“us together”). Then, you will take a quick look at how your values and beliefs relate to who you are: your identity. Later, you will look at things that influence what beliefs and values you have. Finally, you will look at how people balance their different beliefs and values.

Collectivism and Individualism

Neither collectivism nor individualism has a single definition. Both are ideas that include a range of interpretations. Generally speaking, ideologies of **collectivism** place the needs of the collective, or group, before those of any individual member of the group. Ideologies of **individualism**, however, value the individual above a whole group.

The following survey outlines some of the basic values of collectivism and individualism. Complete the survey to see if your beliefs and values tend to be collectivist or individualist.

Collectivism or Individualism: Where Do You Fit?

Read each sentence and, on a separate piece of paper, use one of the following answers to fill in the blank provided:

- often
- sometimes
- rarely

When answering, think about how you feel *most* of the time.

Often, sometimes, or rarely?

1.	I _____ feel that most things run better if they are planned by a team of people rather than by one person.
2.	I _____ feel that if people are not in it to win, then they are not in it.
3.	I _____ feel that competition causes people to mistrust and fear one another and that co-operation is a much better way to achieve a goal.
4.	I _____ feel that people should take care of one another and be their “brother’s keeper.”
5.	I _____ feel that a person is the product of all the people he or she has met.
6.	I _____ dislike teamwork and believe that one team member always slacks off, leaving me to make up for someone else’s laziness.
7.	I _____ feel that the buck stops with me and that I am responsible for my own actions at all times.
8.	I _____ feel that, as a society, we would not be anywhere if people just did what they wanted.
9.	I _____ feel that my life is directed primarily by what I want to achieve for myself.
10.	I _____ feel that the most important thing in the world is for people to be themselves, even if other people disapprove of their actions.
11.	I _____ feel that people can accomplish anything when they agree on something.
12.	I _____ feel that my earnings belong to me, and no one else, because I work hard for what I earn.
13.	I _____ feel that it is important to know that rules (at home, in school, and in life) should be obeyed for the good of everyone.
14.	I _____ feel that I should speak up about unfair rules and say why they should be changed.
15.	I _____ think that the wealthy minority in society should share its wealth with those who do not have anything in order to fix some of society’s problems.
16.	I _____ feel that life is about working hard and being “successful.”
17.	I _____ feel that society is only as strong as its weakest link.
18.	I _____ feel that I decide things for myself because nobody has the right to make decisions for me.
19.	I _____ feel that a person’s sense of fulfillment comes mainly from personal accomplishments.
20.	I _____ feel that true personal happiness is found in doing things for others.

Assessment guide:

1.	Often Sometimes Rarely	C ? I
2.	Often Sometimes Rarely	I ? C
3.	Often Sometimes Rarely	C ? I
4.	Often Sometimes Rarely	C ? I
5.	Often Sometimes Rarely	C ? I
6.	Often Sometimes Rarely	I ? C
7.	Often Sometimes Rarely	I ? C
8.	Often Sometimes Rarely	C ? I
9.	Often Sometimes Rarely	I ? C
10.	Often Sometimes Rarely	I ? C
11.	Often Sometimes Rarely	C ? I
12.	Often Sometimes Rarely	I ? C
13.	Often Sometimes Rarely	C ? I
14.	Often Sometimes Rarely	I ? C
15.	Often Sometimes Rarely	C ? I
16.	Often Sometimes Rarely	I ? C
17.	Often Sometimes Rarely	C ? I
18.	Often Sometimes Rarely	I ? C
19.	Often Sometimes Rarely	I ? C
20.	Often Sometimes Rarely	C ? I

Total the number of Cs and the number of Is in your answers. If you have more Cs than Is, your beliefs and values tend to be more collectivist. If you have more Is than Cs, your beliefs and values tend to be more individualist.

If you have a lot of question marks beside your responses, you likely could not see clear-cut answers. You may have thought, “Yes, but what if...” This may indicate that you can see the points of view of both a collectivist and an individualist in some circumstances. You have identified a grey area of thought, where both views overlap. This demonstrates that while a person or a society may favour collective or individual values, they are generally not 100 per cent collectivist or individualist, but a mixture of both.

The Grey Area

Controversial issues often have no easy solution. Seldom is an issue just black or white, or someone clearly 100 per cent right or wrong. Sometimes conflicts originate because individuals and societies are unable or unwilling to consider the grey area between two sides of an issue. After the terrorist attacks of September 11, 2001 on the United States (often referred to as 9/11), President George W. Bush said, “You’re either with us or against us in the fight against terror.” He saw the issue as black and white, but was there a grey area?



Figure 1-2 A position on an issue may reflect the values and beliefs that you have, but you may also need to consider the many factors and other points of view in the grey area between a *yes* or a *no* position to better inform your own position.

Collectivism and Individualism Spectrum

Collectivism and individualism can also be thought of in a linear way. This is called an **ideological spectrum**. Where would you mark your own X on the spectrum in Figure 1-3 based on your responses to the assessment on page 7 and the criteria in the Figure 1-3 chart?

Collectivism ← → **Individualism**

Collectivism	Individualism
• The group, or collective, is important and more valuable than a single individual.	• Individuals are important, and entitled to make decisions.
• It is important to contribute to the group and to be like the group.	• Individuals are unique.
• The strength of the group relies on the contributions of everyone, and the individual may need to sacrifice.	• Individual effort is valued and each individual should be allowed to develop his or her potential.
• The group is stronger if it knows what its members think, and privacy is not a priority.	• Individuals have the right to privacy and to think freely.
• The entire group is responsible for its members' actions.	• The individual is responsible for his or her own actions.
• The efforts of the group are most important, and individual efforts may not always be celebrated.	• The individual should take initiative and value personal achievements.
• Co-operation is the best way to succeed.	• Competition promotes excellence.
• The group is responsible for its members' welfare.	• The individual is responsible for his or her own welfare.
• Wealth is shared.	• Private property and individual wealth are valued.
• The well-being of the group is more important than individual rights.	• Laws should protect individual rights.

◀ **Figure 1-3**

Source: Adapted from David J. Rees, *Global Systems* (Edmonton, AB: Arnold Publishing, 1999), p. 12.

Beliefs and Values and Identity

Who you are, based on your collective and individual experiences, creates your identity, determines your beliefs and values, and ultimately allows you to embrace an ideology. You then act according to your set of beliefs and values and your ideology: “You walk your talk.”

Beliefs and values are important parts of your identity. Figure 1-4 shows how different beliefs and values fit together like a puzzle to create your identity.

As you explore your beliefs and values in this chapter, you can create your own puzzle diagram. On a separate piece of paper, fill in each part of the puzzle with your own beliefs and values. Refer to this diagram, and change your personal puzzle as necessary as you read this chapter.

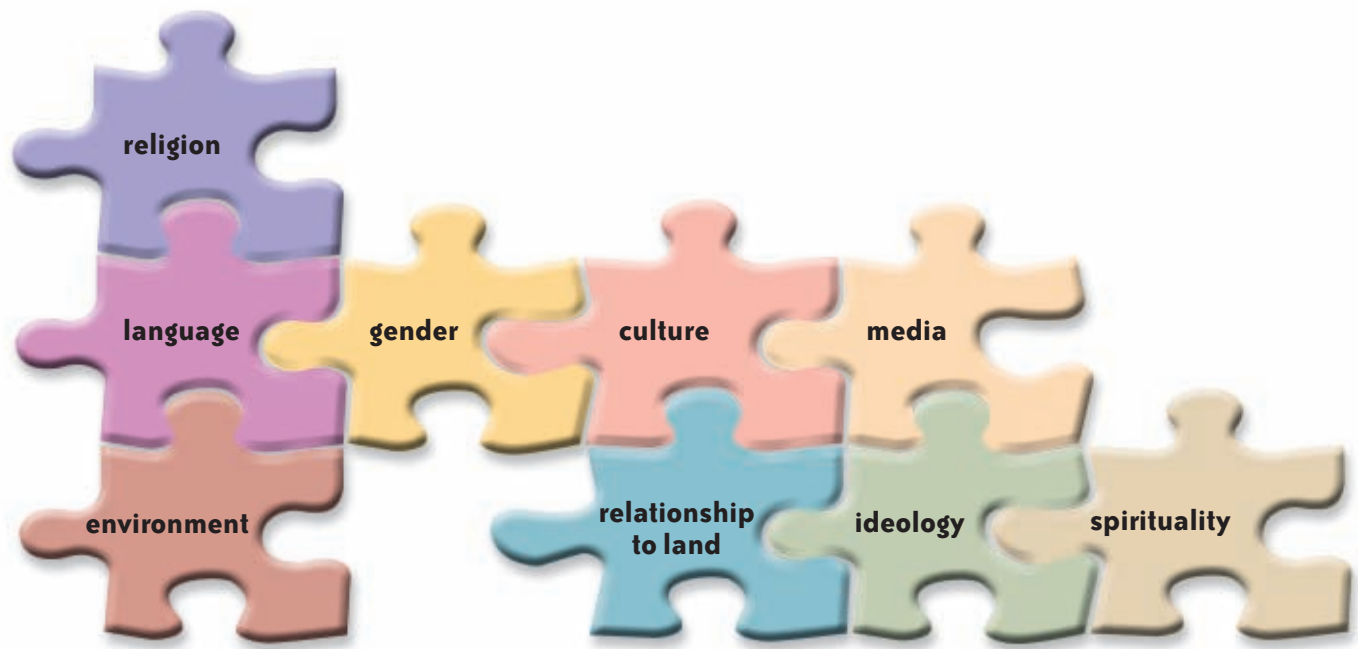


Figure 1-4 ▲ Factors arranged to reflect the degree of influence they have on a person's identity.

Factors That Influence Beliefs and Values

An individual may acquire beliefs and values from a variety of sources. For example, gender may influence the way you see yourself and your place in society. Your religion may have a profound influence on your beliefs about human beings, or your relationship to the land you inhabit can shape your values. If your cultural background places great importance on family, you may come to value your family relationships more than you would have if you had come from another cultural background.

Collective experiences—experiences shared by members of a group, such as a common history or language—can shape the collective beliefs and values held by members of the group. In addition, individuals react differently to their unique life experiences, and their experiences shape how they view the world. People's various experiences can help them form opinions about the purpose of their lives, the nature of human beings, and the kind of world in which they want to live.

In this section, you will explore some factors or experiences that influence collective and individual beliefs and values. These factors are

- culture
- language
- religion and spirituality
- environment and relationship to the land
- gender
- media
- ideology

As you look at examples of these factors in the following pages, consider how they might have shaped your beliefs and values, and your identity.



Teaching Values

Mary Thomas, an Elder of the Neskonlith Band in British Columbia, is an environmentalist and educator who has been working for years to preserve the health of the land and its peoples. By speaking with and educating youth and adults, she has passed on much of her extensive knowledge of traditional medicine and healing and responsible ecological practices. She made this comment about the acquisition of values:

“We have been caring for our children since time immemorial. The teachings of our values, principles, and ways of being to the children and youth have ensured our existence as communities, nations, and peoples. The values of our people have ensured our existence. It is to the children that these values are passed. The children are our future and our survival.”

—Mary Thomas, quoted in Margo Greenwood
(Assistant Professor University of Northern British Columbia),
“Voices from the Field – An Aboriginal View on Child Care.”
Published online July 14, 2004.

- 1 Why does Elder Mary Thomas believe that the acquisition of values is so important in her culture as well as other **First Nations, Métis, and Inuit** cultures?
- 2 Think of one or two values that are important to your identity, values that help make you who you are, and reflect on what you consider to be important in life. What do you think might have influenced you to form those values? For example, did your family, culture, or religion influence you?

Culture

How does culture influence beliefs and values? Culture is the combination of beliefs, customs, practices, and social behaviours of a particular group of people. Family and the society in which a person lives form integral parts of his or her cultural experience. This shared cultural experience may profoundly influence what ideology an individual or a group chooses to adopt.

William Kurelek (1927–1977) was a famous Ukrainian-Albertan painter and writer whose culture greatly influenced his beliefs and values, which can be seen throughout his work. When, at an early age, he showed an interest in art, his hard-working immigrant parents discouraged it. But he followed his creative ambitions. Kurelek’s ideology, as expressed in his art and writing, was influenced by his childhood on the Prairies, his Ukrainian roots and his religion.

A cultural community surrounded by a different majority culture—such as the early Ukrainian immigrants to Canada—may pass on to its members a strong sense of cultural identity. The experience of living as a minority may emphasize the importance of the individual decision to retain identity, culture, and language. It can also show the need for cultural institutions that maintain and protect the heritage and rights of the community’s members.

Figure 1-5 *Green Sunday* (1962), a painting by William Kurelek ▼





Canadian Immigrants

“My parents kept the values of the old country. They found other Ukrainians to speak to, go to church with. They kept the customs: the food, the clothing, the celebrations. New Canadians arriving now integrate much more. They usually have more education. They might speak English. They probably adopt more mainstream Canadian values. But my parents were always Ukrainian first...”

—Irene Ivanchuk (first-generation Canadian),
in interview with Tanjah Karvonen (editor), April 2008.

- 1 Based on the quotation by Irene Ivanchuk, how can the Canadian immigrant experience affect an individual’s beliefs and values?
- 2 Why might some communities’ beliefs and values differ from each other?
- 3 How might these diverse beliefs and values shape aspects of our Canadian identity?

Inuktitut Syllabic Writing System

Inuktitut Syllabic Writing System			Finals
ᐃ i	ᐅ u	ᐄ a	ᐃ̇ ᐃ̈
ᐱ pi	ᐲ pu	ᐳ pa	<
ᐸ ti	ᐹ tu	ᐺ ta	ᐸ
ᐱ ki	ᐲ ku	ᐳ ka	ᐱ
ᐱ gi	ᐲ gu	ᐳ ga	ᐱ
ᐱ mi	ᐲ mu	ᐳ ma	ᐱ
ᐸ ni	ᐹ nu	ᐺ na	ᐸ
ᐱ si	ᐲ su	ᐳ sa	ᐱ
ᐸ li	ᐹ lu	ᐺ la	ᐸ
ᐱ ji	ᐲ ju	ᐳ ja	ᐱ
ᐱ vi	ᐲ vu	ᐳ va	ᐱ
ᐱ ri	ᐲ ru	ᐳ ra	ᐱ
ᐱᐸ qi	ᐱᐹ qu	ᐱᐺ qa	ᐱᐸ
ᐱᐱ ngi	ᐱᐲ ngu	ᐱᐳ nga	ᐱᐱ
ᐱᐸ kli	ᐱᐹ klu	ᐱᐺ kla	ᐱᐸ

Language

Language and culture play an important role in shaping each person and each society’s beliefs and values. A common language and culture often unite people. What happens, however, when a language is spoken by a minority group within a society?

Because language is an important factor in shaping our identities, Francophone parents in most provinces of Canada have fought for the right to have their children educated in French. These parents know that their children’s loss of the French language would mean the loss of their Francophone identity. The following are points of view on language and how it impacts culture and identity. As you read the quotations, consider what beliefs and values they express.

French schools aim not only to meet students’ academic needs, but also to encourage the exploration and integration of their francophone heritage.

—Source: Réal Allard, Carole Essiembre, and Sylvie Arseneau,
“The values and choices of exogamous couples.”

Centre de recherche et de développement en éducation,
<http://www.entrepereparents.mb.ca/english/pdf/EN-Values.pdf>, p. 18.

“How can cultural identity develop...where obtaining services in [the] mother tongue is too often exhausting, if not impossible? Francophone schools in minority communities have a key role to play in early childhood development, strengthening cultural identity and protecting the French language and culture.

continued on page 14

◀ **Figure 1-6** In the past, Inuktitut and other syllabic languages have not easily adapted to computer transcription. In Nunavut, the Inuit now have the technology to put Inuktitut online. The Nunavut government is committed to making Inuktitut its working language. Other syllabic languages such as Cree and Ojji-Cree may also be revitalized through this new technology. Considering the geography of Nunavut, with 25 settlements, 30 000 people, and few roads, in what ways could this commitment of the Nunavut government to technology, language, and culture make a difference to the lives of the people of the territory? In the context of identity, why might it be important to recognize and affirm the importance of Aboriginal languages?



Indigenous Languages

Sometimes languages gradually disappear because those who know the language die before being able to pass the language along or because they themselves have not kept their language because of a variety of factors—including access to the language, effects of policies of assimilation, access to other speakers, or other societal factors. Many Indigenous languages in Canada are in danger of disappearing (for example, Salish, Kutenai, Tlingit, Wakashan, Nootka, and many others). Many efforts are now being made to recognize and affirm the importance of Indigenous languages.

“The most important thing is to teach the language to our children. I wasn’t taught the Ojibway language so I can’t teach it to my own kids. I know that Ojibway is taught in the school system now. Future parents need to be taught their language, to teach it to their children at home as well as the kids learning it in school.”

—**Marjorie Solomon (a member of Constance Lake First Nation in Ontario), in interview with Tanjah Karvonen (editor), April 2008.**

Elaine René Tambour is the coordinator of the Katl’odeeche First Nation Children’s Centre on the Hay River Dene Reserve, Northwest Territories. Children at the centre learn South Slavey, the language originally spoken by members of this First Nation. They also learn about the traditional culture of their community. Community elders visit the centre and spend time with the children.

“Everyone notices the difference in these children. At community feasts, they know the rules and etiquette of the drum. They are able to speak South Slavey with the Elders. Teachers at the school tell us that our children are calm and confident when they start school.”

- 1 Based on these quotations, explain the effects on children of learning their traditional Aboriginal language.
- 2 How are the beliefs and values of a community tied to language?
- 3 How may Aboriginal language acquisition and usage be linked to a particular group’s vision of the future?

“Language and culture are crucial. Children are hungry for it. They have to know who they are.”

—**Elaine René Tambour, quoted in Canadian Child Care Federation of Canada. “Aboriginal children: The healing power of cultural identity.” Canadian Health Network, 2006. This article was written by the Canadian Child Care Federation of Canada and originally appeared on the Canadian Health Network website.**

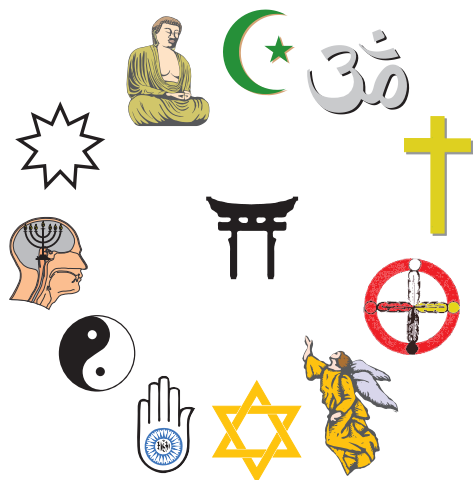
Clauses 1, 2, and 3 of Resolution 67 of the Assembly of First Nations (AFN), speak to the importance of preserving Indigenous languages in Canada.

Whereas our First Nations Languages are an expression of our culture, of who we are as a people and as nations, and thus it is vital that every effort must be made to protect, preserve, promote and practice our languages; and

Whereas the protection and preservation of First Nations languages is an inherent right, a treaty right, a Constitutional right and an Aboriginal right; and

Whereas the Royal Commission on Aboriginal Peoples has stated: “The threat of (Aboriginal) languages disappearing means that Aboriginal peoples’ distinctive world view, the wisdom of their ancestors and their ways of being human could vanish as well; and ... finally be it resolved that the Government of Canada is hereby called upon to act immediately, with First Nations to advocate for the enactment of legislation to preserve, protect and promote the rights and freedoms of First Nations to use, practice and develop our languages and to provide appropriate funding to ensure that these purposes are achieved.”

—**Resolution No. 67, First Nations Language Legislation, 2006, Assembly of First Nations, <http://www.afn.ca/article.asp?id=3552>.**



▲ **Figure 1-7** Symbols of some world religions and spiritual beliefs

PAUSE AND REFLECT

- Can you identify any of these symbols?
- Religion and spirituality can provide people with meaningful answers to fundamental questions. What are some of those questions?
- To what extent does religion or spirituality have an influence on your beliefs and values and your identity?

The education system alone cannot solve all the problems of minorities. But without such a system that ensures the transmission of language and cultural values, minorities will be doomed to assimilation.”

—Source: the Honourable Maria Chaput (a Manitoban senator),
Reply to the 2006 Speech from the Throne,
<http://www.sen.parl.gc.ca/mchaput/nouvelles.php?ID=35>.

Religion and Spirituality

A religion is a formalized set of collectively-held beliefs and practices, linked to social groups and institutions that centres on the worship of and faith in a god or gods that tries to explain human existence and our place in the universe. Islam, Hinduism, Judaism, and Christianity are some examples of religion. Spirituality can be closely tied to religion. Spirituality is a way of relating to the soul or the spirit, or perhaps to religious or sacred things rather than worldly things.

Many people consider themselves to be spiritual even though they do not follow a formalized religion. Their spirituality may influence how they see the world and can be central to their identities. Many Canadians integrate religious and spiritual beliefs and practices. Some Aboriginal people integrate their traditional spiritual beliefs into an organized religion, such as Christianity.

Rather than going to church, I attend a sweat lodge; rather than accepting bread... from the Holy Priest, I smoke a ceremonial pipe to come into Communion with the Great Spirit; and rather than kneeling with my hands placed together in prayer, I let sweetgrass be feathered over my entire being for spiritual cleansing and allow the smoke to carry my prayers into the heavens. I am a Mi'kmaq, and this is how we pray.

—Source: Noah Augustine, “Grandfather was a knowing Christian.”
Toronto Star, August 9, 2000, p. A17.

In many cases, people’s beliefs and values originate in a religious or spiritual tradition. Many people use religious or spiritual values to decide whether what they believe is good or bad behaviour. Some may even see religion or spirituality as central to a person’s existence or identity. For example, Pierre Teilhard de Chardin, a philosopher and Catholic priest in France, stated that

“You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience.”

—Pierre Teilhard de Chardin (1881–1955).

It is also possible that a person’s beliefs and values may be so strong that if differences of opinion or perspective cannot be resolved, conflict may result. Examples of such conflict can be found in war and religious persecution.

Environment and Relationship to the Land

Another factor that may influence your beliefs and values is your relationship to the land or the environment. For example, the Alberta prairies had been described to new immigrants so positively by immigration agents that they were led to believe that

“...free land, where a man might become rich overnight, awaited their plows, a land of temperate climate with the blessing of the Chinook, luscious grass belly-high to a tall horse, sod just waiting to be turned.”

—Source: Mrs. Ron Milne, quoted in “The Lone Pine Story.”
Bucking Poles and Butter Churns: History of Lone Pine and District
(Didsbury, AB: North Lone Pine Women’s Institute, 1972), p. 44,

<http://www.ualberta.ca/~german/PAA/German-speakingcommunitiesinAlberta.htm>.

The reality was quite different. When settlers arrived in Alberta, they were often not aware of the harsh weather, the physical isolation that they would encounter, or the amount of hard work that they would have to do simply to survive the winter.

“We came from a fairly large town, according to European standards, with many fruit bearing trees, beautiful flowers, clean and well-kept houses and yards. I remember well the impression my sister and I had upon arrival at my father’s house. Our shock was immense and almost unbearable. As we stood in the yard and observed this vast open prairie, where the naked eye could see for miles in any direction, we looked at each other and broke down crying for the things we had left behind.”

—Source: Jolan Keller Inkpen (an immigrant from Hungary),
quoted in “The Jo Keller Story.” ***Hanna North*** ed. Jean James
(Hanna, AB: Hanna North Book Club, 1978), pp. 730–731,

<http://www.ualberta.ca/~german/PAA/German-speakingcommunitiesinAlberta.htm>.

If you and your ancestors have lived in the same area for hundreds of years, your connection to the land might be quite different from someone who is a newcomer to the area.

Some Aboriginal peoples have a long relationship with the lands they inhabit. This relationship can have social, cultural, spiritual, political, and economic aspects. It also involves a responsibility for the environment and can be connected to a **worldview**, a way of seeing the world through interconnected relationships among all living things, which are referred to by some Aboriginal peoples as the Laws of Sacred Life, the Laws of Nature, and the Laws of Mutual Support. As many traditional Aboriginal practices are dependent on a relationship with the land, some Aboriginal peoples have an understanding and respect for the environment and people’s interrelationships with the land and nature. The identity of some Aboriginal peoples in Canada is shaped by a spiritual relationship to the land, as expressed in the following:

“We draw our identity as a people from our relationship to the land and to the sea and to the resources. This is a spiritual relationship, a sacred relationship.

PAUSE AND REFLECT

- Do you have a special place where you like to relax, reflect, or unwind, a place where you feel connected (for example, your room or a place in nature)?
- What is your personal relationship to the land? For example, do you farm, commute through a concrete jungle, ski, hike, fish, hunt, and/or practise traditions? How does your personal connection to the land reflect your own beliefs?

PAUSE AND REFLECT

Consider the terms **corporate standpoint** and **stewards**. How does each reflect a different set of beliefs and values, or a different relationship to the land and its resources?



▲ **Figure 1-8** This picture shows how many women were viewed in the 1950s. How have ideas about women changed since then?

It is in danger because, from a corporate standpoint, if we are to pursue profit and growth...we would have to assume a position of control over the land and the resources and exploit these resources to achieve economic gain. This is in conflict with our traditional relationship to the land. We were stewards, we were caretakers and where we had respect for the resources, that sustained us."

—Source: Mary Miller (Berger Commission),
quoted in David Suzuki,
Inventing the Future (Toronto: Stoddard, 1989), p. 232.

If your livelihood is connected to land or natural resources, this might also have an effect on your beliefs and values. An office worker living in a city might have a different worldview than a farmer. Many people who live on the prairies rely on the land for their livelihood, as this region has a long tradition of farming and ranching. Small-town fairs and rodeos, or larger ones such as the Calgary Stampede, celebrate this tradition and demonstrate an economic and cultural connection to the land. How we connect to the land and our experiences with our environment determine some of the beliefs and values that shape our identities.

PAUSE AND REFLECT

- How do you think men's and women's roles have changed over the last 100 years?
- Do you think there are still roles that people see as being more appropriate for either men or women? What are they?

Gender

The way people understand gender is affected by their experiences, what they believe and value, and what their society says about gender. Sometimes the society will create laws about what is "appropriate" gender-based behaviour. This can positively or negatively affect the way people express gender, such as whether they follow traditional or non-traditional roles or how they express gender orientation. Also, in different cultures, a gender role can be a set of expected behaviours or personal qualities that a given social group considers acceptable for one of the biological sexes, male or female. The specific qualities or behaviours that make up a gender role vary from one society to another. They may include particular beliefs and values,



▲ **Figures 1-9, 1-10** Do these pictures show traditional gender roles? Why or why not?



▲ **Figure 1-11** What does this bumper sticker reveal about changing gender roles for women in some societies, such as in Canada or in the United States? To what extent do you believe gender roles have changed for men in some societies?

such as the career choices that are acceptable for a man or a woman, or what kind of behaviour is expected from a mother or father when raising a child. Men and women might see the world in different ways. They may also react to the world in different ways.

To address inequalities and defined roles, a movement arose called **feminism**—the organized struggle for the equality of women.

Feminism’s agenda is basic: it asks that women not be forced to “choose” between public justice and private happiness. It asks that women be free to define themselves—instead of having their identity defined for them, time and again, by their culture and their men.

—Source: Susan Faludi (Pulitzer Prize–winning journalist and author), *Backlash: The Undeclared War Against American Women* (New York: Vintage Anchor, 1991).

Changes to our beliefs and values about the role of women have shaped the identity of women and expanded their opportunities.

Media

Media refers to the tools used to pass along information and ideas. There are many types of media, such as print media (for example, books, newspapers, and magazines) and electronic/digital media (for example, radio, television, movies, the Internet, email, CDs, MP3s, and video games). Sometimes the words *media* or *news media* are used to refer to the journalists and reporters who deliver information and opinions about what is happening in your community, across the country, and around the world. *Advertising media* is used to describe the many different ways that individuals, companies, and organizations promote their products, services, and ideas.

Many sociologists agree that media have a strong influence on our beliefs and values. For example, advertising influences what we buy and how we see ourselves. Body image, for instance, could be seen to be heavily influenced by images in media. Magazine models have been criticized for being too thin or portraying an unrealistic body type.

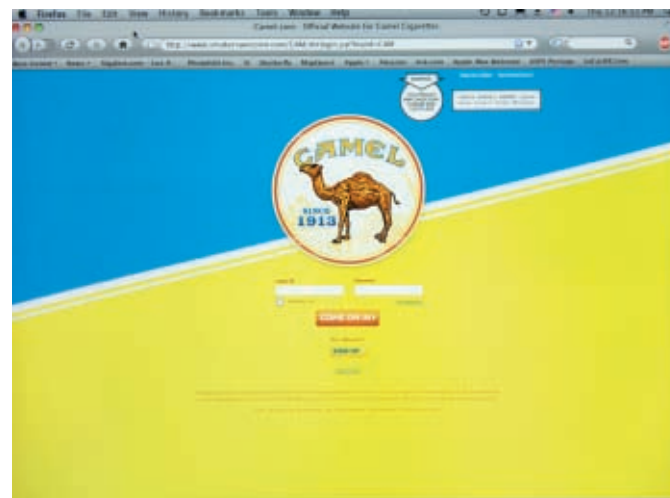
Edmonton-born philosopher Marshall McLuhan claimed that the “medium is the message”—that the form of a communication was more important than the communication’s actual content. According to McLuhan, print media prior to the 20th century were based on individuals reading on their own. He thought that the increasing dominance of electronic media would lead to the formation of a “global village”: a community shared by all consumers of the same media. Media would become a collective experience rather than an individualistic experience. McLuhan did not consider this to be a positive development; he felt that if people were unaware of the effects of electronic media, they could be used to control them. This is perhaps one of the beliefs that led McLuhan to analyze the impact of media and make puns on the word “message,” including changing the word “message” to “massage” and “mess age” and titling his later book *The Medium is the Massage*.



▲ **Figure 1-12** How might the news media influence how we feel about a political event, such as a war, an election, or an issue such as global warming? What motives might the news media have when they report on sensational events such as accidents and tragedies, or the lives of celebrities? Shown here, Québec premier Jean Charest being interviewed after a news conference in 2008.



▲ **Figure 1-13** This is an example of advertising media prior to a court decision in the United States regarding Camel's advertising. In the past in its ads, Camel Cigarettes used cartoon characters to encourage people to buy cigarettes. In 1997, courts in the US determined that this approach was inappropriately targeting young people and banned Camel from using its trademark cartoon character "Joe Camel" or any other cartoon characters in its advertising.



▲ **Figure 1-14** Following the court judgment on Camel and the passing of other legislation such as the Canadian Tobacco Act, 1997, Camel announced in 2007 that it planned to no longer run cigarette ads in consumer magazines or newspapers, instead focusing its marketing on stores, nightclubs, websites, and direct mail. Shown here, the member-only Camel website.

PAUSE AND REFLECT

- From your point of view, what impact do images in advertising and entertainment media have on the self-image and values of young people?
- To what extent do you believe the judgment against Camel restricting it from using cartoon characters in its advertising is reflective of changing beliefs and values in western societies?
- How much influence do the advertising media have over your consumer choices and your beliefs and values?

Some individuals have responded to McLuhan's claim that the "media is the message" or "mass age" by trying to change the way this information flows to the consumer. *Adbusters Magazine*, for example, reprints well-known advertisements and alters them to produce a social commentary on the product being advertised and the impact of media on consumers.

How and what news is reported can also affect how people interpret world events. News can present issues from certain points of view or perspectives that may challenge our beliefs and values. The reporting of news requires a selection of details that may include an interpretation of an event or issue, possibly removing objectivity or pure factual presentation of what is happening. The selection of what to report, whom to quote, and how much to include can sometimes support a society's worldview or challenge its beliefs and values regarding what they consider "correct." For example, David Suzuki states,

If there really is such a thing as "objective journalism", then surely there would be no need to worry about greater representation of women and people from visible ethnic communities in the media... The reason we value the CBC, the National Film Board, Canadian magazines and newspapers is that they present perspectives from within this country's culture. None of us can escape the limitations of our heredity and personal and cultural experiences. There's no such thing as objectivity.

—Source: David Suzuki, *Inventing the Future* (Toronto: Stoddard, 1989), p. 240.

Think about the statement “There’s no such thing as objectivity.” Also think about the influence that the government can have if it regulates the content of media. For example, the federal government of Canada regulates the content of media in Canada to ensure that it meets certain standards and contains a certain amount of Canadian content. The government also protects and supports Canadian media producers so that they can compete with foreign media producers. Should the Canadian government influence the media to which we are exposed in this way?

Ideology

How have groups’ and individuals’ beliefs and values been influenced by new ideas and ways of thinking? Sometimes historical expressions of beliefs and values evolve as philosophers challenge old ways of thinking and common beliefs, or as scientists make discoveries and develop new theories. For example, when Charles Darwin introduced his theory of evolution, it changed the way many people thought about where human beings came from and how different species interact with one another and their environments.

Sometimes people begin political movements that influence groups’ and individuals’ beliefs and values. Throughout history, people have acted on their collective or individual beliefs and values. Sometimes, these actions have shaped history. Some individuals, such as Vladimir Lenin in Russia, Mao Zedong in China, Thomas Jefferson in the United States, and Napoléon Bonaparte or Jeanne d’Arc (Joan of Arc) in France, sought to change the collective beliefs and values of their societies by leading revolutions or going to war.

Acting on beliefs and values does not have to involve revolution or armed conflict. Some people immigrate to new lands to protect their values, rather than staying to face persecution, as was the case of the Hutterites, a religious group who came to Canada. Other people stand up to their government when it does not recognize the rights of their group, such as in the cases of Métis leaders Louis Riel and Gabriel Dumont, or First Nations leaders Chief Poundmaker and Chief Big Bear.

The Influence of Political Movements: The Famous Five, Kuwait, and Women’s Suffrage

Historical or social change can also occur through political movements. For example, people might form political parties, labour unions, or groups that campaign on specific issues, such as the group that campaigned for women’s suffrage (right to vote).



Collectivist or Individualist?

Classes struggle, some classes triumph, others are eliminated. Such is history; such is the history of civilization for thousands of years...

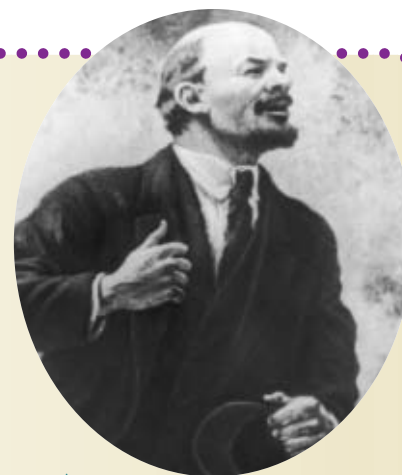
—Mao Zedong, “Cast Away Illusions, Prepare for Struggle.”
Selected Works, vol. IV, August 14, 1949, p. 428.
Marxists Internet Archive, <http://www.marxists.org/reference/archive/mao/works/red-book/ch02.htm>.

You, men of England, who have no right to this Kingdom of France, the King of Heaven orders and notifies you through me, Joan the Maiden, to leave your fortresses and go back to your own country; or I will produce a clash of arms to be eternally remembered. And this is the third and last time I have written to you; I shall not write anything further.

—Jeanne d’Arc’s Third Letter to the English at Orléans,
May 5, 1429, from the transcripts of Jeanne d’Arc’s
Trial of Condemnation. The Saint Joan of Arc Center,
<http://www.stjoan-center.com/Trials/null08.html>.

We fully regard civil wars, i.e., wars waged by the oppressed class against the oppressing class, slaves against slave-owners, serfs against land-owners, and wage-workers against the bourgeoisie, as legitimate, progressive and necessary.

—Vladimir Lenin, *Socialism and War*, 1915. Lenin Internet Archive,
<http://www.marxists.org/archive/lenin/quotes.htm>.



▲ **Figure 1-15** Vladimir Lenin (1870–1924) was the founder of Soviet Communism in 1917.

- 1 Refer back to Figure 1-3 and decide where each leader might fall on the collectivism and individualism spectrum. What evidence from each quotation supports your answer?

The Famous Five In 1917, Emily Murphy was appointed as a judge in Alberta. She was the first female judge in the British Empire. Male lawyers challenged her authority, however, and declared that she was not a person under the law. Murphy, along with Henrietta Muir Edwards, Louise McKinney, Irene Parlby, and Nellie McClung (who became known as the Famous Five), took the government of Canada to court, asking it to rule as to whether women were persons. In 1928, the Supreme Court declared section 24, which stated that “the Governor General shall...summon qualified Persons to the Senate,” did not apply to women. The Supreme Court was overruled by a British court in 1929. The case became known as the Persons Case.

Nellie McClung, well known for her speeches and articles featuring women’s rights, stated,

The world has never been partial to the thinking woman—the wise ones have always foreseen danger. Long years ago, when women asked for an education, the world cried out that it would never do. If women learned to read it would distract them from the real business of life which was to make home happy for some good man.

—Source: Nellie McClung, *In Times Like These* (Toronto: McLeod & Allen, 1915), Chapter IV, “Should Women Think?”, <http://digital.library.upenn.edu/women/mcclung/times/times.html#IV>.



▲ **Figures 1-16, 1-17** The photograph on the left depicts the Famous Five, who are commemorated through statues on Parliament Hill and in Calgary for their contributions to Canadian society. The photograph on the right depicts Kuwaiti women’s activist Roula al-Dashti (left) and another activist who are shouting in joy after the parliament passed a law granting women the right to vote and run in elections for the first time in Kuwait on May 16, 2005. Women in Kuwait make up more than half of all Kuwaiti citizens eligible to vote. How have beliefs and values regarding women’s participation in democratic practices changed over time? How can political movements for change help shape a society’s collective belief or value regarding what is “right” or “acceptable?”

Kuwaiti Women In June 2006, the women of Kuwait voted alongside men for the first time to elect a new 50-member Parliament. These votes were sought after by candidates. Political analysts predicted that the women’s vote would exert a great influence on issues such as corruption, economic development, and women’s rights.

“I feel like I am a full citizen today,” said Maha Barjes, a member of Kuwait’s Human Rights Society and longtime women’s rights campaigner. “The results of this election will be very different. Even the men now acknowledge that.”...

Kuwait gave women the right to vote and run for office in 2005, in an amendment to the election law believed to have been pushed through by the current emir, Sheik Sabah al-Ahmad al-Sabah, when he was prime minister.

Parliament voted to remove the word men from an article of the law that applied to voting...

—**Source: Hassan M. Fattah, “Kuwaiti women join the voting after a long battle for suffrage.” *The New York Times*, June 30, 2006,**
<http://www.nytimes.com/2006/06/30/world/middleeast/30kuwait.html?fta=y>.

Regarding the extension of the right to vote to women in Kuwait, the following was reported:

Kuwait’s first women candidates [were] 32-year-old Jenan Boushehri, a chemical engineer at the Kuwait Municipality, and 48-year-old Khalida Khader, a US-educated physician and a mother of eight.

“I am so pleased that I have become one of the first Kuwaiti women candidates to run in elections,” Dr Khader said in an interview with AFP news agency.

“I have broken the ice and hope this will benefit the cause of women.”

—**Source: “Kuwaiti women vote for first time.” *BBC News*, April 6, 2006,**
http://news.bbc.co.uk/2/hi/middle_east/4874990.stm.

Beliefs and Values Reflected in the Canadian Constitution

When Canada was formed in 1867, the Fathers of Confederation used the phrase “peace, order and good government” in the Constitution Act to define the legislative power of Parliament. For some Canadians, this phrase accurately describes an important aspect of our collective identity, an aspect of “Canadian culture.” It suggests that we are a people who believe in seeking peaceful solutions and working collectively to address issues. The value of pluralism, or respecting the diversity of all Canadians, is also in the Canadian Charter of Rights and Freedoms (1982), an important part of the Constitution. To what extent do the ideals described in documents such as the Constitution or the Canadian Charter of Rights and Freedoms affect the beliefs and values and citizenship and identity of a person living in Canada? As you respond to this question, consider both your point of view and the following example about rights presented in a Charter case to help inform your response:

Fitzgerald v. Alberta, 2002

Teenagers are educated, informed citizens who should have the right to vote in civic elections, say two Edmonton high school students campaigning to have the voting age lowered to 16.

Eryn Fitzgerald and Christine Jairamsingh have launched a provincial charter challenge to lower the age of enfranchisement to 16 in municipal elections.

“There are so many issues that are brought up and you don’t get attention paid to you if you don’t have the vote,” said Fitzgerald. “We are taking this in school, we’re forced to know this stuff. We’re covering current events. We know a lot about it. We’re educated,” says Fitzgerald.

—Source: Gerard McLarey, “Edmonton teens launch challenge to have voting age lowered.” *The Gateway, University of Alberta, October 9, 2001,* <http://www.peak.sfu.ca/the-peak/2001-3/issue6/ne-voting.html>.

...On August 13, 2001, shortly before the municipal elections, the Applicants commenced a Charter challenge to s. 47(1)(a) of the Local Authorities Election Act, R.S.A. 2000, c. E-1, which prevents anyone under the age of 18 from voting in municipal elections.

—Source: *Fitzgerald v. Alberta, 2002,* <http://www.albertacourts.ab.ca/jdb/1998-2003/qb/Civil/2002/2002abqb1086.pdf>.

The Honourable Justice Lefsrud concluded that while Fitzgerald and Jairamsingh’s right to vote under section 3 of the Charter (“Every citizen of Canada has the right to vote in an election...”) and right to equality under section 15 of the Charter (“Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination...based on...age...”) were being violated, that these Charter violations are justified under section 1 of the Charter, that sets “reasonable limits” on these rights.

...The basis of Fitzgerald and Jairamsingh's challenge was that the Canadian Charter of Rights and Freedoms provides that "every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly..." Children who are citizens, however, are denied the right to vote by the Alberta Elections Act (and for that matter, the Canada Elections Act) which imposes an age limit on the right to vote. Based on the unqualified language of the charter, the age limit would seem to be unconstitutional unless the government can advance an important reason for the limit.

Justice Lefsrud of the Alberta Court of Queen's Bench rejected Fitzgerald and Jairamsingh's case and held that "In drawing the line at age 18, it is clear that the legislature's objective was to ensure, as much as possible, that those eligible to vote are mature enough to make rational and informed decisions about who should represent them in government." [In 2005,] The court of appeal upheld the trial judge's decision...

—Source: Colin Feasby, "Young Canadians forced to wait for the right to vote." *Express News*, University of Alberta, January 24, 2005, <http://www.expressnews.ualberta.ca/article.cfm?id=6333>.



▲ **Figure 1-18** Christine Jairamsingh (top), who, along with her friend Eryn Fitzgerald (bottom), tried to have the voting age lowered from 18 to 16.

Balancing Beliefs and Values

People's beliefs and values may complement or contend with their own beliefs and values or those of other people or of the society in which they live. The whole idea of "Who am I?" can be a highly complex question that includes notions of both collectivism and individualism.

Balancing one's own interests and the interests of others is part of who a person is. A person's identity is a complex balancing act between many competing factors: priorities, cultures, influences, languages, beliefs and values.

For example, consider Jack Watson's understanding of who "we" are as Canadians—people balancing beliefs and values in their own way. Watson could be seen to view this balance of beliefs and values as being like an ideology or way of seeing the world, what he refers to as "Canadianism." Watson provides the example of Grant MacEwan to illustrate his point. As you explore Watson's example, ask yourself the question: What complementary and competing beliefs and values most influence who I am?

One cannot define a "Canadian" by reference to any single factor or feature of personal attitude or loyalty. One cannot define a Canadian solely by reference to rituals, traditions, geography or history, though rituals, traditions, geography and history have significant influence. Being a Canadian involves a composition of characteristics, learnings, beliefs and values—though not all Canadians balance such things identically in their personal makeup and conduct.

Nonetheless, some persons provide singular examples of those balances which shed light on Canadianism...

...In late 1965, while speaking to young students about Western Canada at the school where his daughter taught, [Grant] MacEwan got word that he was Alberta's new lieutenant governor. From the start, he stubbornly insisted that his

private and public personalities must remain the same. He continued to rise early to jog a mile or two, to breakfast on porridge, and to refuse to ride in the back seat of the vice-regal car. On one occasion, he asked his chauffeur, Henry Weber, to stop while he helped two teenagers push a minibus out of a ditch. When the MacEwans hosted parties, no liquor was served. When he spoke to someone, that person had his total attention, with no attempt to look over a shoulder to see who else was present. When a cleaning woman arrived with her equipment at his office late one night ill, he asked Henry to drive her home and cleaned the office himself. He led numerous walkathons across the province to raise money for charity.

MacEwan's considered religious views had one classic Canadian tenet, namely, that one should, when called ultimately to account for one's life, have tried to leave things better than when they were found. While some propose...a fixation on individual self-fulfilment, personal progress, or...entitlements, Canadianism contemplates different but not conflicting accomplishments. A Canadian can succeed in a manner which accords with MacEwan's philosophy...

—Source: Jack Watson, former Crown Counsel for the Attorney General of Alberta, "Canadianism." *Edmonton Bar Association Bulletin*, vol. 3, no. 2 (Spring, 1999).

Summary

Collective and individual beliefs and values are shaped by many factors: culture, language, religion and spirituality, environment and relationship to the land, gender, media, and ideology. Sometimes these beliefs favour **collectivism** and sometimes **individualism**. Understanding how people express their **beliefs** and **values** and what this reveals about their identities will help you consider the Chapter Issue: *On which beliefs and values should my ideology be based?*

People form individual beliefs and values that shape their identities. When these beliefs and values are shared with others they become collective. These beliefs and values are the basis of various **ideologies**, or systems of belief. Ideologies and their relationship to beliefs and values will be explored in the second section of this chapter.

Knowledge and Understanding

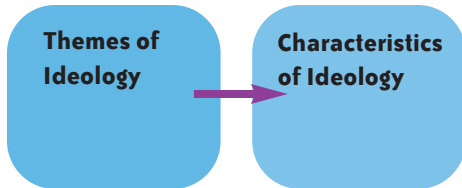
- 1 Look back to the puzzle in Figure 1-4 that lists factors that may influence collective and individual beliefs and values. For each factor, explain in your own words how that factor influences your beliefs and values, and give an example. Rank the factors from most to least important to identify which ones play the most important part in your own beliefs and values.
- 2 Write definitions in your own words for *collectivism* and *individualism*. Explain which best describes your own beliefs and values and how you balance your beliefs and values when you make decisions.
- 3 Who or what do you think has been the greatest influence in your life so far? Has this influence shaped who you are? Refer back to the puzzle diagram you made earlier in this chapter that shows what influences your beliefs and values. Explain why a particular influence is the foundation of your identity.
- 4 Are your individual beliefs and values ever in contention with those of the people around you? If so, provide an example and explain why.

Understanding Ideologies

Question for Inquiry

2. What are the foundations that form an ideology?

In this section ...



In the first half of this chapter, you explored beliefs and values, how they are formed, and how they can shape a person's identity. In this section, you will explore how these beliefs and values relate to ideologies. Ideologies are systems of thought that try to explain how the social world works, how we should live together, how we should treat one another, why we should or should not care about society and others, and how society ought to be in the future.

The formation of ideologies involves the creation of new ideas and ways of thinking. Regardless of what ideology we discuss (for example, feminism, communism, or environmentalism), each started with a small group of people who shared a new way of thinking. Feminists thought of creating equality for women in society, communists thought of creating a classless system in which wealth is shared, and environmentalists thought of protecting the natural world. Sometimes, people who share common beliefs and values come to embrace the same ideology.

In the second half of this chapter, you will begin by looking at the main themes of ideologies. Then, you will examine four key characteristics of ideologies. In one way or another, all ideologies address

- interpretations of history
- beliefs about human nature
- beliefs about society
- visions for the future

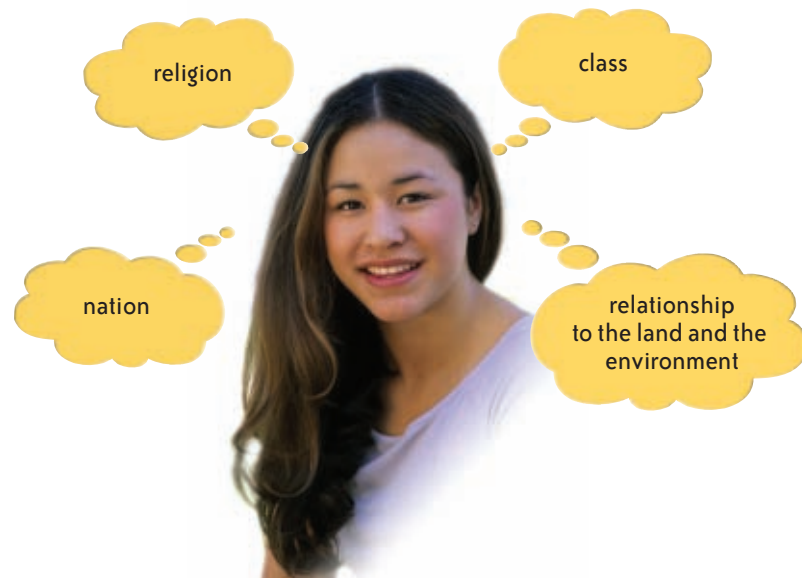
Figure 1-19 One view of what really makes humans human is their awareness of their own existence. "Why do we exist?" and "What is the meaning of life?" are questions people have thought about through the ages. What would be your response to this boy's statement?

Snapshots



"I understand *how* I was born; I want to know *why*."

Figure 1-20 Different themes that ideologies can emphasize



Themes of Ideology

In this section, you will explore the different themes, or dominant ideas, of ideologies. Ideologies can be grouped according to the theme they tend to emphasize. These themes are the foundations on which people base their beliefs. They include

- nation
- religion
- class
- relationship to the land and the environment

The themes of an ideology are those things about which the people who believe in the ideology care deeply. The themes also suggest which ideas might be rejected by the people who believe in the ideology. In some cases, one or two themes may predominate in an ideology; for example, our relationship to the land and the environment is a predominant theme of environmentalism. By identifying the dominant ideas of ideology and gauging your reaction to those themes, you might discover more about yourself and your identity.

Nation

Some ideologies reflect beliefs and values related to the idea of *nation*. A nation may refer to a recognized country (such as Canada) or a group that sees itself as a nation: a group with common culture, history, heroes, language, customs, and goals (such as the Métis or Québécois). In 2006, the House of Commons passed a motion stating “that this House recognizes that the Québécois form a nation within a united Canada.” (Source: “House passes motion recognizing Québécois as nation.” CBC News, November 27, 2006, <http://www.cbc.ca/canada/story/2006/11/27/nation-vote.html>.) In response to this motion, the Assembly of First Nations issued a statement that said in part, “The AFN has been, and remains, open to recognition of the nature of

Quebec society that acknowledges features such as the French speaking majority in that province. It is important, however, that such recognition be carried out in a way that does not dismiss or diminish in any way, the nationhood of First Nations in Quebec and throughout Canada.” (Source: “First Nations seek clarity on Harper’s motion on ‘nationhood’.” November, 23, 2006, Assembly of First Nations, <http://www.afn.ca/article.asp?id=3145>.)

A nation is concerned with sovereignty (independence), self-preservation, its own identity, citizenship, citizen participation, and the rights of its citizens. Sometimes a nation may hold extreme views of its own rights in the world or of its perceived needs, and these views may conflict with the views of others. For example, German Nazis believed in a fascist ideology that proposed the rebirth of a nation based on its racial purity and strength.

Religion

Religion is a key theme of some ideologies. Many religious beliefs and values pertain to ethics and morality. Religious observance may or may not play a major role in people’s lives; however, the basic beliefs of religion are important to many currents of thought because religious beliefs answer questions about human nature, the way the world is, and the way the world should be. Religious beliefs and values are about ethics and morality. Some states are also governed according to religious beliefs and values, which can sometimes lead to conflict or wars being fought over religion even though religions themselves generally do not promote violence.

Class

Class in society is a common theme of some ideologies. Social class refers to the way society is structured. In our society, class is usually based on occupations or the amount of money people have. Often people refer to the *working class*, the *middle class*, or the *upper class*. Sayings such as “She was born with a silver spoon in her mouth” refer to a person’s social class. Communism is an ideology that proposes that the working class rise against the upper class, so that ultimately all classes are removed and people are equal.

Relationship to the Land and the Environment

The relationship between humans and the land, or our environment, is another common theme in ideology. This theme is expressed both philosophically and practically (that is, in how we live in, interact with, and develop our environment). For thousands of years, people, such as some Aboriginal peoples, have relied on an inter-relationship with the earth’s resources as a part of their survival and beliefs and values. The concept of “progress” in Western societies such as in the country of Canada has often been based on industrialization and technology, which require the use of the earth’s resources. People who believe in the ideology of environmentalism do not share this view and worry that we are using up our resources and damaging the environment.

Characteristics of Ideology

In these next four sections, you will explore the characteristics, or distinguishing features, of ideology. These characteristics of ideologies include

- interpretations of history
- beliefs about human nature
- beliefs about society
- visions for the future

Interpretations of History

History is the story of how we got to be who we are and of what society was like in the past. Just as two people viewing the same accident will tell police two different accounts of the accident, people interpret the past differently based on their core beliefs and values. People who share an ideology, however, are likely to interpret the past in a similar way.

A nation interprets its history, and this interpretation then becomes part of the nation's ideology. Interpretations of history are often demonstrated in acts of patriotism in which citizens celebrate their history as a group and share it with the rest of the world. For example, during Remembrance Day ceremonies, Canadians honour our military history and the men and women who have made sacrifices on behalf of our country.

A common interpretation of history in our society is the belief that human beings are progressing and improving over time. Some people, however, question the notion of progress and view our technological advances as having negative consequences. Although some see our advancement in technology as evidence that we are progressing as a species,

others believe that advancement in technology is leading to the collapse of society. Are we better off than we were 100 years ago? That depends. If you measure our progress by how happy we are (the pursuit of happiness), we may not have progressed at all. Studies have shown that even with all the technological innovations and the “progress” that has happened in the last few decades, “people’s level of happiness tends to remain unchanged over a lifetime.” (Source: “Happiness ‘immune to life events.’” BBC News, July 13, 2008, <http://news.bbc.co.uk/2/hi/health/7502443.stm>.)



▲ **Figure 1-21** How does the celebration of Remembrance Day reflect a specific interpretation of history?

Beliefs about Human Nature

Have you ever read a newspaper article or seen something in a movie or television show that made you wonder “How could someone do that to another human being?” History is full of cases of inhumanity, and violent actions toward others still happen today. But history is also full of extreme humanity. There have always been people who have devoted themselves to helping others, such as Mahatma Gandhi, Canadian doctor Norman Bethune,



Interpreting History: Columbus Day

Consider the following viewpoints on the Columbus Day holiday in the United States. There are different interpretations of the meaning of the Columbus Day holiday because of different ideologies, which are based on different beliefs and values. Columbus Day is a holiday that has been celebrated in the United States since 1937, and it commemorates Columbus's arrival in the "New World" in 1492. *"There are two main reasons (for the protesting activities)... One is to demonstrate the beauty of the culture that existed before Columbus and to remind people of our mourning of the millions of our people who died."*

—**Jorge Ramos, (history and culture co-ordinator, MEChA, University of Southern California),** quoted in **"Students protest Columbus Day."**
The Daily Trojan, vol. 129, no. 32, October 14, 1996,
<http://www.usc.edu/student-affairs/dt/V129/N32/02-students.32c.html>.

"(Columbus Day) shouldn't even be on the calendar because Columbus was the one who started the genocide against Native Americans. We are a minority that has been constantly looked down upon, seen as savages, while in reality we do have civilization."

—**Michelle Montes, (sophomore, University of Southern California),**
 quoted in **"Students protest Columbus Day."**
The Daily Trojan, vol. 129, no. 32, October 14, 1996,
<http://www.usc.edu/student-affairs/dt/V129/N32/02-students.32c.html>.

Columbus Day celebrates the beginning of cultural exchange between the peoples of America and Europe. After Columbus, came millions of European immigrants who brought their art, music, science, medicine, philosophy and religious principles to America. These contributions have helped shape the United States and include Greek democracy, Roman law, Judeo-Christian ethics and the tenet that all men are created equal... Columbus Day is the only day on which the nation recognizes the heritage of an estimated 26 million Italian Americans.

—**The Order Sons of Italy in America, "Why We Should Celebrate Columbus Day,"**
http://www.osia.org/public/pdf/Celebrate_Col_Day.pdf.

- 1 For each source listed, compare and contrast each interpretation of history using a chart like the one below.

Source	For/Against Holiday	Reasons	Possible Values

- 2 Which interpretation of history do you find agrees most with your own values?
- 3 How can your interpretation of history influence how you view society today?

or Mother Teresa, and there are thousands of charities that attempt to help those less fortunate or those who find themselves in difficult situations. All people or groups act based on their ideologies, and every ideology attempts to answer the questions “What are humans like?” and “What should society be like?”

Any exploration of what humans are like involves exploring what makes humans human. What do you think? Can you think of biological, sociological, and emotional qualities that make humans human?

Thinking about what humans are like and of what they are capable is something that people have done for centuries. Philosophers, scientists, politicians, religious leaders, comedians, cartoonists, singers, writers, and so on have all had something to say about humanity. Consider the following three quotations.

“It is silly to go on pretending that under the skin we are brothers. The truth is more likely that under the skin we are all cannibals, assassins, traitors, liars, and hypocrites.”

—**Henry Miller, American writer (1891–1980).**

“You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.”

—**Mahatma Gandhi, Indian spiritual and political leader (1869–1948).**

“So long as we live among men, let us cherish humanity.”

—**André Gide, French author (1869–1951).**

- What beliefs and values about human beings are presented in these quotations? To what extent does each of the quotations illustrate a positive or negative view of human nature?
- With which of these quotations do you identify most? Why?

Influential Philosophers

Over the centuries, many people have thought about, talked about, and written about human nature, and, in so doing, they have contributed to the development of ideologies. Some of these people have had a more profound impact on future generations than others. Plato (circa 429–circa 347 BCE), for instance, is still one of the most influential philosophers for Western thought—even over 2300 years after his death. In this section we will look at three other philosophers who have had a profound impact on shaping Western ideologies: Thomas Hobbes, John Locke, and Jean-Jacques Rousseau.

Thomas Hobbes (1588–1679)

Thomas Hobbes was an English philosopher living during the English Civil War. The war was a bitter struggle between the king and Parliament that ended when King Charles I was beheaded. These events profoundly impacted Hobbes. He believed that human nature is characterized by fear, violence, and

dangerous self-interest, in other words, extreme individualism where people only look out for themselves and hurt anyone who gets in their way.

[During the state of nature, people] are in that condition which is called war... In such condition there is no place for industry...no culture of the earth...no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

—Source: Thomas Hobbes, *Leviathan*, Chapter XIII, “Of The Natural Condition Of Mankind As Concerning Their Felicity And Misery,” 1651. Project Gutenberg Literary Archive Foundation, <http://www.gutenberg.org/etext/3207>.

Hobbes, with his negative view of human nature, believed that it is dangerous to allow people to be free to do as they wish and that we all need security more than we need freedom. Hobbes’s solution was a society where people give up their freedom to one person who is responsible for everyone’s security (a king in Hobbes’s time, or a dictator). Hobbes did not think it was possible to have both freedom and security.

John Locke (1632–1704)

John Locke, another English philosopher, had a very different view of human nature. He lived during the Enlightenment period and his ideas influenced events such as the American Revolution. His ideas can be seen in the Declaration of Independence. Unlike Hobbes, Locke believed that people are rational, intelligent, and reasonable. Most people living at the time believed that power rested with God and the king (who, it was believed, was chosen by God to rule, and therefore had absolute power). Locke, on the contrary, believed that the source of power was people themselves, which was a revolutionary idea in the 17th century. Locke believed that individuals possess the ability to be reasonable and make rational decisions.

Locke also believed that the only reason governments exist is to protect life, liberty, and property, which is why people give up their natural state of freedom to be part of a civil society. Locke believed that any government action had to be justified by the approval of the majority of people in the society. This was known as popular consent. Take, for example, what Locke said about taxation:

[The government is allowed to tax the people, but] it must be with his own consent—i.e., the consent of the majority, giving it either by themselves or their representatives chosen by them; for if any one shall claim a power to lay and levy taxes on the people by his own authority, and without such consent of the people, he thereby invades the fundamental law of property, and subverts the end of government.

—Source: John Locke, *The Second Treatise of Civil Government*, Chapter XI, “Of the Extent of the Legislative Power,” 1690. The Constitution Society, <http://www.constitution.org/jl/2ndtr11.htm>.



Figure 1-22 Thomas Hobbes, John Locke, and Jean-Jacques Rousseau all talk about humans in a state of nature (that is, before society), but their ideas about this position are very different. With whom do you agree? Why? What have your experiences in life taught you about human nature? How does that affect the way you see yourself and others?

The idea of popular consent is what sets Locke apart from most thinkers of his time. In essence, Locke, with his positive view of human nature, believed in democracy.

Jean-Jacques Rousseau (1712–1778)

Jean-Jacques Rousseau was a philosopher from Geneva, Switzerland, who was very interested in the common good. He believed that people are inherently good and have been corrupted by civilization and society. Most importantly, he believed that humans are naturally free and are equal in principle. He once said, “Man is born free; and everywhere he is in chains.”

(Source: Jean-Jacques Rousseau, *The Social Contract*, Book I, Chapter 1, “Subject of the First Book,” 1762. The Constitution Society, <http://www.constitution.org/jjr/socon.htm>.)

As Rousseau saw it, private property and ownership of land had led to jealousy and corruption. People had lost their compassion for one another, become selfish, and based their happiness on the opinions of others.

Rousseau wanted to strip humans of all those aspects that he thought were the result of the influence of society. He wanted humans to go back to the characteristics that were universal and unchanging—the characteristics that made humans good and equal. He thought that if this could be done, the most effective and legitimate forms of government could be determined. Rousseau’s ideal state was one where the general will of the people was the absolute authority. Unlike Locke, however, Rousseau was bitterly opposed to the idea of a representative assembly (elected democratic representatives). Instead, he believed that the people should make laws directly. If this were achieved, Rousseau believed that people could enjoy a level of freedom close to what they enjoyed in the state of nature.

These philosophers had very strong views on human nature and came up with an ideal form of government based on their beliefs. Beliefs about human nature are not universal, but it could be said that every individual in every culture has had beliefs and values about the basic nature of human beings since the beginning of time.

Beliefs about Society

A question that all ideologies address is “What is the nature of society?” Some societies are built on the principles of peace and goodwill, while others are built on tyranny and fear. Ideologies are the foundations on which all societies are structured, for good or bad, because ideologies are ways of understanding how we should interact with one another.

Part of examining the nature of society is determining whether you view it more from a collectivist or an individualist standpoint. For example, in most places in Canada, it is illegal to smoke in restaurants, which could be seen as a protection of each person’s individual legal right to safety and security under the Charter of Rights and Freedoms. However, no-smoking



▲
◀ **Figures 1-23, 1-24, 1-25, 1-26** Canada is one of the richest countries in the world. We have access to virtually anything we want. Yet Canadians may have many differing values. With which of these pictures do you identify the most? What values do you see displayed?

laws could also be seen to support more collectivist values protecting the common good for all Canadians. Where do you stand on this issue? Do you think that the government should allow people to make their own decisions related to their personal health? Or is it a good policy to protect the health and well-being of all, especially non-smokers? Consider the assessment on collectivism and individualism you completed on page 7. Do you lean toward individual freedoms or collective well-being?

In a capitalist society like Canada's, there is a focus on individual achievement and personal wealth. These achievements could be perceived as one way in which all individuals in a society have an opportunity to succeed, for the common good of all society. It is also possible that values of individualism involving wealth could lead to questions, such as: How much do you make? What kind of car do you drive? Which label of clothing are you wearing? Examining the nature of society means questioning different interpretations of collectivism and individualism and what approach could be best for society or how society could be different.

As you examine various ideologies in this book, you will explore not only examples of values of individualism but also examples of people who

hold values of collectivism as their central values. For example, some First Nations, Métis, and Inuit peoples value the importance of community.

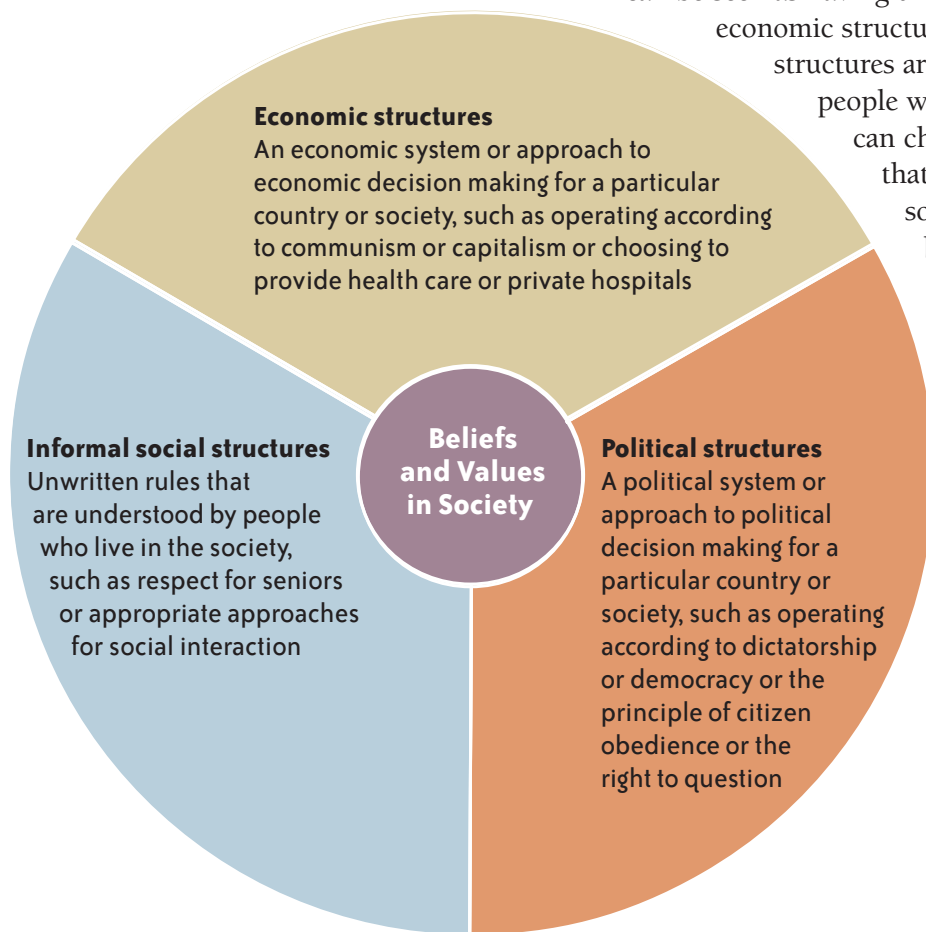
“The culture, values and traditions of native people amount to more than crafts and carvings. Their respect for the wisdom of their elders, their concept of family responsibilities extending beyond the nuclear family to embrace a whole village, their respect for the environment, their willingness to share—all of these values persist within their own culture even though they have been under unremitting pressure to abandon them.”

—Source: Justice Thomas Berger, (headed an inquiry into the impact of the Mackenzie Valley Pipeline on Aboriginal peoples in the 1970s [Aboriginal land claims were a primary concern for those involved in pipeline development]), Martin O’Malley, “A brief history.” CBC News, June 21, 2005, <http://www.cbc.ca/news/background/aboriginals/briefhistory.html>.

Beliefs about the Structure of Society

As shown in the Beliefs and Values in Society diagram in Figure 1-27, society can be seen as having three main parts: informal social structures, economic structures, and political structures. What these structures are like can depend on the beliefs and values of the people who live in the society and their worldview, which can change over time. Social structures are one thing that can bind us together as a society and help the society to function in an orderly way. Societies can be structured in many different ways, and their structures can change over time.

Exploring Different Ways of Thinking



▲ **Figure 1-27** One way of categorizing beliefs and values about society is to group them according to whether they concern society’s social, economic, or political structures.

Informal Social Structures of Society

Informal social structures are the unwritten rules about acceptable social behaviour and actions. In some societies, for example, it is considered good manners to belch loudly to show that you enjoyed your host’s meal, while public belching is frowned upon in other societies. Another example is that some societies show more respect than others for seniors and people who are disadvantaged.

Informal social structures also include the relationships that form between people and how people interact with one another. For example, many people interact and connect through Internet-based communication tools, such as email, chat rooms, Facebook, and MySpace. By communicating and interacting

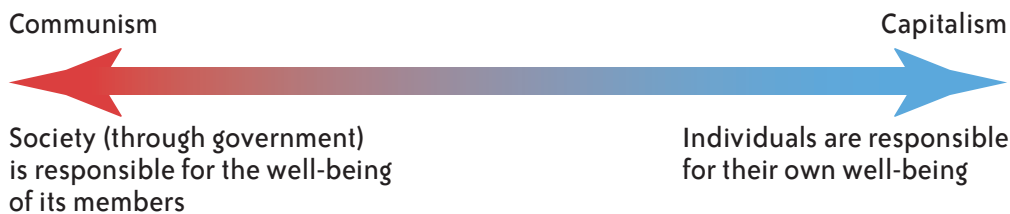
with others, people form social networks that can strongly influence how people live together as a society.

These informal social structures are often difficult to pin down and put into words, but are usually easily understood by the people who live in a society. These structures also evolve and change constantly. For example, think about how technologies such as the Internet and cellphones have changed our behaviours and how we interact with one another.

Economic Structures of Society

The salaries that people earn, what work they do, and who benefits from their work can tell a great deal about the beliefs and values of a society. Capitalists, on one hand, believe that prices and wages should be set by the free market, that is, by supply and demand. What does this mean? If a local fast-food restaurant needs to hire five workers to flip burgers but only one person applies, what options does the restaurant have? Most likely, it would have to increase the wage paid to entice people to apply. Did the government have to step in and do something? No. The market (the supply of workers and the demand by the employer for workers) dictated what the wage would be at a fast-food restaurant. A capitalist believes that individuals are responsible for themselves, that they should be self-reliant, and that they should be free from government restrictions. In **capitalism**, people are motivated to work hard because of money and the pursuit of profit.

Communists, on the other hand, believe that the government has an obligation to step in and make sure that all its citizens are provided for within a country. A communist believes that capitalism creates a society with big differences between high and low income earners. A communist believes this is not fair, and that, therefore, the government should help distribute resources so that everyone within a country has the basics. Is it fair that one person is able to buy a \$2-million house when hundreds of thousands of people cannot afford to buy any house? A communist would ensure that everyone has access to adequate housing. A communist believes that a society's values should be concerned about the collective (the group), not the individual. **Communism** maintains that people in such a society would be motivated to work hard because they would want to make sure that everyone is provided for and does not suffer.



◀ **Figure 1-28** Differences in the beliefs and values regarding the economic structures of society have resulted in the ideologies of capitalism and communism, among others.

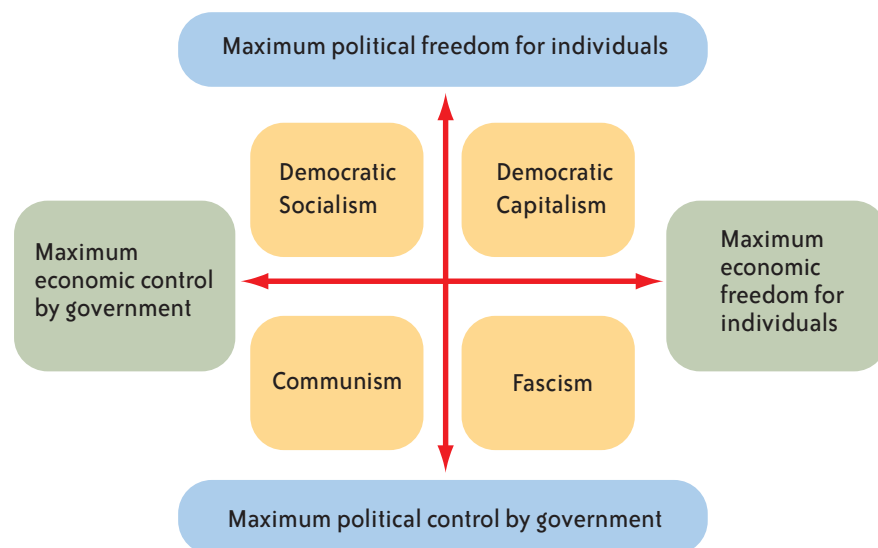
If you place these two ideologies on an **economic spectrum** (see Figure 1-28), they would be placed at opposite ends: communism on one end with collectivism, and capitalism on the other end with individualism.

We do not usually think about it, but our identities are influenced by these structures every day. The fact that you live in a capitalist society influences your actions and choices, for example, the career you choose, the music to which you listen, the clothes you wear, and your pastimes.

Political Structures of Society

All societies are organized so that the people who live in and are governed by them know how to behave “properly.” Different societies define “proper” behaviour differently. In a democracy, a good citizen can disagree with and challenge the government. In a non-democratic society, a good citizen is one who agrees with or obeys the government. Some societies believe in capital punishment for the crime of murder. Other societies do not believe that the state has the right to take anyone’s life, regardless of the crime committed. We regulate our political structure through government and the law.

Figure 1-29 This grid shows how different political and economic systems relate to the amount of control the government and the individual each has. Different interpretations of these political systems may position the systems farther up or down on the grid. What do you know about the different political and economic ideologies represented in this diagram? Where do your views fall?



Source: Adapted from David J. Rees, *Global Systems* (Edmonton, AB: Arnold Publishing, 1999), p. 24.

Roles in Society

Ideologies often address the roles of individuals in society. One of the earliest people to write about roles in society was the Greek philosopher Plato, who lived in 4th century BCE. Plato believed that the community was best served by each citizen doing whatever it was that he or she did best. The best builders should build; the best farmers should farm; and the best ruler should rule. Plato based his arguments on the belief that humans are not created equal in gifts and talents. Some people are good at decision making and others are not. Some people are good at guarding, and others are better at making bread. According to Plato, your role was determined by your natural abilities.

Roles in society are about more than just choosing a career; they have to do with purpose: What is the purpose we serve in this world? The Mi'kmaq people believe that the individual has responsibilities to the collective; that is, the individual's purpose is to better serve the community.

In this collective, each person has both rights and advantages from being part of the whole but also has obligations and responsibilities that define membership and citizenship...As one understands oneself—spiritually, mentally, physically and emotionally—one becomes centered and focussed, and thus becomes a vital force in enabling others to do the same.

—Source: Marie Battiste and James Youngblood Henderson, *Protecting Indigenous Knowledge and Heritage: A Global Challenge* (Saskatoon: Purich Publishing Ltd., 2000), p. 56.

PAUSE AND REFLECT

What similarities can you see between the ideologies of Plato and of the Mi'kmaq? What differences do you see?



▲ **Figures 1-30, 1-31, 1-32, 1-33** Roles can change depending on circumstances and context. To a politician, your role is that of a voter; to a salesclerk, you are a consumer; to an educator, you are a learner. How would you describe your roles in society at this point in your life? Figure 1-30: an Edmonton police officer; Figure 1-31: volunteers sort food at a Toronto food bank; Figure 1-32: grade 2 students in Saskatchewan; Figure 1-33: a polling station at a school gym for a Canadian federal election.

Visions of the Future

Most ideologies include a vision of what the world should be like in the future, based on the beliefs and values of the ideology in question. For example, Karl Marx, a founder of communist ideology, had a vision of the

future in which people would be completely free to explore any pursuit they wished: “to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize after dinner, just as I have a mind, without ever becoming hunter, fisherman, herdsman or critic.” (Source: Karl Marx, *The German Ideology*, 1845. Marxists Internet Archive, <http://www.marxists.org/archive/marx/works/1845/german-ideology/ch01a.htm>.)

When ideologies develop and challenge the dominant way of thinking, they often include a vision of what the world should be like or where people are headed in the future. During the French Revolution, for example, liberal thinkers saw a future in which power was taken from the king and the church and given to the people. Revolutionaries envisioned a future society in which people were free to travel, speak, and practise religion as they chose, and play a role in how society was governed.

You most likely have a good idea of what you want your future to look like. If your vision of the future is something like having a job you love, enough money for you to be comfortable, and a happy family, you need to think about the actions you will have to take to achieve those goals. What kind of job would you like, and what education do you need to get it? How much money is “enough”? What does it take to have a happy family? Your vision of the future is influenced by your beliefs and values: your beliefs about human nature and the structure of society and your interpretation of history.

Summary

Ideologies, the systems of thought that try to explain who we are and how we should live together, focus on several themes: nation, religion, class, and relationship to the land and the environment. As you explore ideologies in the future, look for evidence of these themes in the **beliefs and values** expressed.

During your exploration of ideologies in this section, you were introduced to their key characteristics. You learned that all ideologies consider

- interpretations of history
- beliefs about human nature
- beliefs about society
- visions for the future

You now have a better understanding of the different characteristics and themes that make up an ideology. The ingredients that make up your own ideology can be constantly updated and changed. You might find that a new piece of information changes your beliefs and values and, thus, also changes your understanding of the world and how you organize it. Use what you have learned about the foundations of ideology to examine your own values and beliefs, and decide which ideologies most closely reflect your beliefs and values.

Knowledge and Understanding

- 1 Think back to the ideas on human nature of the three philosophers—Hobbes, Locke, and Rousseau. Create an organizer, such as a chart or a Venn diagram, that compares and contrasts these philosophers' views. Whose views do you agree with most? Why?
- 2 With a group, discuss one of the following questions:
 - What are humans like, and why do they act the way they do?
 - What is the nature of society?
 - What is our role as individuals in society?

Have one group member take notes of the key points of your discussion. When your discussion time is up, have

another group member summarize your group's ideas based on the notes. Then, have a different group member present the summary to the rest of the class.

- 3 Create and fill in a chart like the one below that explains the four characteristics of ideologies.
- 4 Which of the characteristics and themes of ideology are most important to you and your identity? What beliefs and values account for you selecting these particular characteristic(s) and theme(s)? Organize your answer in a diagram or chart that shows which characteristics and themes are most important to you and the beliefs and values that provide evidence for your answer.

	My understanding of this characteristic of ideology	An example of this characteristic of ideology	Illustrations or graphics that help me remember
Interpretations of history			
Beliefs about human nature			
Beliefs about society			
Visions of the future			

The Caste System

Something to Think About:

In the past, many societies had a rigid social structure based on clearly defined hereditary social classes. Some members of society (the upper classes) had many more rights and privileges than the lower classes. For example, medieval European society was divided into leaders (kings), warriors (knights), priests, landowners (lords), and peasants. It was very difficult for a member of the lower class to enter a higher social class. The original reason that a class structure was imposed was to keep society orderly—everyone knew his or her place and stayed in it. Some European countries today, such as Britain, also reflect a class-based society, including an upper class.

Social attitudes about class have changed, and it is no longer considered acceptable in many societies, including Canada's, to divide society into rigid classes or prevent someone from moving from one class to another.

An Example:

India is the world's largest democracy, but Indian society is still shaped by a rigid caste system, a structure of hereditary social classes that has been maintained for over 3000 years. There are five classes with different rights and privileges, and it is not customary for members of the “lower” classes to rise to a “higher” class. The castes are generally ranked from upper castes (religious leaders, scholars, merchants, landowners) down to lower castes. Lower castes that have traditionally been excluded from professional jobs and higher education are called “scheduled castes,” “scheduled tribes,” and “other disenfranchised people.” Today, an estimated 36 per cent of India's population is considered part of the OBC.

The Indian government is aware that a democracy—based on the idea of the equality of citizens—should not divide people by class. It has made many new laws to try to change people's attitudes. For example, the Indian government promised to make sure that almost 50 per cent of university students were from the lower classes. These are some of the reactions to this affirmative action policy.

“Poor students from lower castes can prove that they're able and intelligent. All they need is an opportunity.”

—**Nitin Kamble (a successful university graduate and a member of a lower caste), quoted in Anuj Chopra, “More College Seats to Lower Castes.” *The Christian Science Monitor*, June 13, 2006, <http://www.csmonitor.com/2006/0613/p04s01-wosc.htm>.**

“Where will students who have merit go, if half the seats are reserved in institutions of higher education?”

—**Mukund Kedia (a third-year medical student), quoted in Anuj Chopra, “More College Seats to Lower Castes.” *The Christian Science Monitor*, June 13, 2006, <http://www.csmonitor.com/2006/0613/p04s01-wosc.htm>.**

“I came here under my own merit. I don't want anyone thinking I'm here because of a quota. If everyone comes here on their own steam then they will get equal respect for what they have achieved.”

—**Deepika Gupta (a first-year student at All India Institute of Medical Sciences and a member of a lower caste), quoted in Aryn Baker, “India's Affirmative Action War.” *Time*, May 25, 2006.**



▲ **Figure 1-34** Dalit drummers in Dasapuram in Chennai, India. The Dalit (formerly known as the “untouchables”) are one of the scheduled castes in India.

Questions for Reflection

- 1 Based on the information and sources provided, create a T-chart and identify points of view that are for and against eliminating the caste system in India. For each of these points of view, indicate in a brief statement what personal assumptions or evidence you have or do not have to support its point. Include a special section in your chart to indicate if any of the points of view on this issue reflect elements of a grey area about how best to respond to the issue.
- 2 Write an answer to the following question: What beliefs and values about human nature underlie a class system? In your answer, consider who would want a class system to continue and why, and who would support the ending of a class system and why.
- 3 In exploring the caste system in India, what insights have you gained about your own beliefs and values? With which side of the issue (whether society should be divided along class lines or not) do you agree with more? Why?

FURTHER EXPLORATION

- 1 Continue to explore the relationship among beliefs and values, identity, and ideology. Look back at the lyrics from The Ramones on page 5 and at the questions that follow. Using the following points to help you, write a response to The Ramones. You could structure it as an advice column or as a letter of advice from one friend to another. Suggest how The Ramones may find out about their own beliefs and values, and how they can begin to find something to believe in. In writing your response, consider
 - your own attitudes about collectivism and individualism
 - what you have learned about where your beliefs and values come from, for example, culture, language, media, environment and relationship to the land, gender, religion, and spirituality
- 2 Find a current issue in the newspaper, on a television news show, or on the Internet that relates to a conflict between the principles of collectivism and individualism. Use an organizer, such as a Venn diagram, to explore the positions on this issue. For each position about the issue that you place in your organizer, list the sources that best provide supporting evidence for that position. Can you identify a grey area in the different positions about the issue?
- 3 How has learning about the characteristics and themes of ideologies helped you answer the Chapter Issue: ***On which beliefs and values should my ideology be based?***
- 4 If ideologies are concerned about the same basic questions—What are people like? In what kind of society should we live? How important is the past? How do we envision our future?—and if they focus on different themes (such as nation, religion, class, and relationship to the land and the environment), consider the following questions:
 - How can you discover what your ideology is?
 - Why is it important to be aware of what your own ideology may be?
 - How can knowledge of ideologies help you live with others in a society?
 - How important a role should ideologies play in the world and in your actions?

Chapter Summary and Reflection

According to their song, The Ramones were looking for something to believe in. Many people at different points in their lives examine what they believe in and why. Many also search for answers to fundamental questions about who we are, such as

- What are humans like, and why do they act the way they do?
- What is the nature of society?
- What is our role as individuals in society?

How we answer these questions depends on what we believe and value. Our **beliefs and values** are influenced by such things as our culture, language, religion and spirituality, relationship to the land and the environment,

gender, and media. Hopefully, as part of your exploration in this chapter, you have gained a better understanding of your own beliefs and values.

The beliefs and values that people hold are the basis for the ideologies they believe in. **Ideologies** are the systems of thought that try to explain history, human nature, and society, and project what life should be like in the future. Whether you view the world as a collectivist, focusing on the group, or as an individualist, focusing on the individual, also influences what ideology you believe in. Using what you have learned, reflect on the Chapter Issue: *On which beliefs and values should my ideology be based?*, and the Related Issue: *Should ideology be the foundation of identity?*