

Learning Journal

Societies' Alterations Over Time

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Introduction to Critical Intercultural Communication Studies I / II (510204-5)

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30/09/2022

Introduction

From the very first major civilization to the present, societies have had many orders that have largely remained the same with small alterations up to 1500 AD. Although the orders began to drastically change by 1500 AD, the scope of these changes grew as time went on. It became more complex in the 19th and 20th centuries, especially with the development of technology, and social scientists began to identify the changes in this order by carefully examining it. People began to think of themselves as belonging to a boundary with distinct characteristics that define their identity as the significance and importance of being a nation became stronger. But the reality is that almost every nation-state is home to a variety of ethnic groups and communities, each of which has its own unique characteristics. Increased international immigration from villages to cities and from developing nations to the west resulted in the formation of certain new communities and the requirement for intersectional cultural studies. As shown in the example of this learning journal, situations can become extremely complicated when ethnic identification and nationalism collide, and how different people respond to various pressing problems needs to be carefully observed.

Around 1500, the world was divided into three regions: the Persian Empire (500 BC - 651 AD and 651 AD - 1500 AD under Islamic influence), China (221 DC - 1500 AD), and the Roman empire (27 BC - 476 AD onwards, holy roman empire, and so on until 1500 AD). There was no western civilization at the time, but there were some extremely well-organized and intricate civilizations, as well as dispersed communities that included the Mayas, Aztecs, and Incas (Mignolo, 2011, p. 167). The world order began to shift in 1500 AD, and Columbus' arrival in what he thought was Asia but was actually present-day America was an unexpected event. There are several terminologies that define what has happened historically in the world after 1500 AD when the world order began to alter, leading to what we have now. The term "global south" refers to the region of the world that has thus far experienced colonialism and whose residents were seen as "the less humans" (Mignolo, 2011, p. 169). The United States and Japan are undoubtedly in the west, but not many of Europe is. This categorization is based on "west and rest" (third-world countries). The rest of the world is made up of nations that do not fit the description of the west as a developed, industrialized, urbanized, capitalist, secular, and contemporary society (Hall & Gieben, 1992, p. 185).

As the global order changed, new cultural divisions and identities emerged. America also began to develop as a nation by immigrating people with different backgrounds whilst nowadays, researchers found out "noticeably, in American Societies, being American is the synonym of being white". On the other hand, not the indigenous people nor Latin, Jewish, Asian, and so on, are not considered (fully) American while also Native Americans do not think of their cultures as synonymous with what it means to be American (Jackson II & Moshin, 2010, p. 353). In this regard, it is vital to comprehend how something as simple as colors can be identified as a distinctive original unique quality, but it is also clear how destructive it can be when used to marginalize others (Jackson II & Moshin, 2010, p. 356). A critical intercultural scholar must first demonstrate that categories like race, culture, and ethnicity are social constructs and those distinctions in position, power, class, and rights are not inevitable or inherent, but rather ones in which we are personally complicit (Jackson II & Moshin, 2010, p. 361); also it has to be noticed that some highly complex and variable forms of new ethnicities, whether in African America, black Britain, or the Caribbean are emerging (Hall, 2017, p. 141).

The temporal and spatial coordination of the systems of representation for cultural identity and imagined community that is at stake in the concept of "ethnicity" is severely disrupted by globalization; though globalization is not a recent phenomenon, it was launched at the end of the 15th century when Europe turned outward after expelling its others—Jews and

Muslims—and the Euro-imperial adventure we now know as modernity began on a global scale. As colonization and slavery increased due to exploration and conquest, globalization became a more widespread phenomenon (Hall, 2017, pp. 134-135). Although the homogeneous cultural spaces that supported traditional conceptions of collective identity were long ago intersected by capitalism and the global market, it is remarkable to note that Nations as an "imagined community" have largely remained intact until recently, given that nostalgia for the community and for shared culture is one of modernity's persistently compensatory and consoling refrains (Hall, 2017, p. 136). Imagined community is a concept developed by Benedict Anderson. Since Anderson could not find an exact definition of nationalism. The purpose of bringing up the concept of imagined communities was that it was in fact imagined as most members of a nation will never actually know each other but yet they have this concept of belonging to a similar nation (Anderson, 2006, pp. 122-125).

The phrase "intersectionality" is one of the most prominent subject areas in discussions today. As migration has increased over the past few decades, new communities have slowly begun to emerge, each with its own characteristics and problems, such as Indian nurses in West Germany (Goel, 2015, p. 35); however, it is one of the significant obstacles that need to be taken into account from several angles, There are many difficulties associated with such an intersectional approach, and there is also no tool kit that can be utilized to conduct an intersectional analysis (Goel, 2015, p. 37).

One of the most important elements that play a crucial effect on the societies of today and has been changed and can change the structures and definition, for sure, is the internet. we depend on that in all aspects of life from banking, shopping, and investing to being in contact with not only our family and friends but strangers around the world. Social platforms have become almost the one and only places for people to interact with each other and they spend a lot of time sharing their life and seeing others as well. one person can create her/his own community just by receiving likes and comments in a period of time. In fact, social media is a multi-dimensional tool that can both inform people about the danger of being fanatical and extreme about a specific ideology, or create a new vast kind of imagined community with different worldwide values itself. It can both work for informing colonial knowledge or creating a new kind of colonial knowledge. it can be a powerful tool for social justice, in parallel, it can make injustice by virality unproved information about someone or something. it can help different cultures to show themself without limit or it can fade out them in time by spreading a global culture that transfer via media so fast and easily. with the advances of

technology and the revolution in the communication industry and later on by trending social media, kind of new imagined communities started to show up. In this virtual space, there is no borderline and people can share different values without the limitation of geographical borders or ethnic values, when memes and pictures are used instead of meaning transferring through texts. In recent decades with the rise of virtual communication platforms, society has entered a new era, called network society. A network-based social structure is an open, highly dynamic system that is susceptible to change without jeopardizing its equilibrium. The network society is currently a capitalist society that Information is the capital in it. Networks, shape society more than people or organizations, such as social classes or business owners. Most people now perceive the network society, the new social order, as an inconvenience meta-social. In this system Value instead of money is information and its tool is media. Media (As a Tool) gather Information (as Value) to use in negative and positive aspects (Castells, 2009, p. 502). There will unavoidably be more debate regarding social media's effects on behavior and society as they grow more prevalent and daily; in fact, the technology-driven societal change reflects people's insatiable need for new, better ways of living, which usually necessitates altering or even giving up previous ways of living; for instance, Twitter and other social networking services let users follow one another continuously. Users can post a "tweet" as a quick message or status update to their Twitter account to share their thoughts or react to an important occurrence (Watkins, 2009, p. 48). Despite the extensive debates regarding social media's effects on our lives, similarity remains one of the most powerful social ties. People are drawn to online groups that have members who share the most observable characteristics, such as age, education, economic or social class, and so on (Watkins, 2009, p. 97). While it is believed that social media has the potential to alter traditional social structures, data suggests that some social clusters place value on things like likes, comments, mentions, and other interactions. While a large community, including those involved in business, utilize Twitter, LinkedIn plays a more significant role in linking entrepreneurs to specialists and other professionals. These individuals create a new hierarchy and social order (Herbert & Fisher-Høyrem, 2021, p. 49). In this networked structure, everyone has the power to produce information as well as consume it. Since passive consumers have evolved into prospective creators, the public realm has seen a significant paradigm shift. In print capitalism, there are just a few venues available for public discourse, and those sources are typically subject to editorial scrutiny. But as recent trending hashtags have shown, even those with little political or social influence can join a conversation and shape public opinion in the networked public sphere. Social media both fosters asynchronous groups around topics and interests and provides spaces for connection around

more expansive, unanticipated, and even transient occurrences (Koh, 2016). To comprehend the intricacies and hostility of modern geopolitics, it is essential to comprehend the function and role of these digitally constructed societies. There is something about civilizations going through a change that emphasizes the distinctions more; the younger the generation, and the more educated the user, the more use of the internet and social media (Cardoso, 2006, p. 67). The significance of having access to the technology required to create a "imagine community" for so-called "stateless nations" should therefore be emphasized. A distinction should also be made between the technology's availability and the symbolic material broadcast (Castelló, 2016, p. 61). Modern communication technologies have changed the definition of not only "societies" but also "humans" in a way that technology nowadays is not something we put on, in fact, it has become something woven inside us (Haraway, 1991, p. 150). In post-modern theories, Identity takes as a liquid rather than solid and coherent and fixed and Cyberspace is the playground for this new kind of identity. Both though in this Cyberspace we can leave gender, language, race, and ... behind and create virtual communities, still we have a material reality. people in this space might seems equal but the fact is that still there is a wide gap in between due to the economic, political, and other aspects of power (Beetham, 2006, p. 239).

Historically speaking, going through different ages from the three orders of Persia, China, and the Roman empire to the changing of orders from 1500 AD onwards, after going through the colonial times and slavery and different approaches in post-colonial time, studies on globalization history and its effect on the societies, the human being has reached to some common values that are important to take care and spread it and it can become viral through internet from a really strict conservative ethnicity to the international level. Iran, as a vast country with the past of the Persian Empire, is the homeland of people of different ethnicities. It is important to take care of intersectionality in Iran because of the variety of people migrating to different areas of the country due to job opportunities or environmental problems. Different Iranian ethnic groups have some sub-cultures also inside. Fars, Lors, Turks, Arabs, Kurds, and other groups with their original unique languages, dialog, music, cloth, dance, and other cultural aspects. though they are different, they share the same national values as the Farsi language (Asghar & Kamali, 1995, p. 33). The other intersections are made by refugees and immigrants like Armenians, Afghans, and Polish people. Around 1603 thousand Christian families living along the Aras River moved to Isfahan and settled in a new Julfa (Williams, 1991, p. 316). Between 1940 and 1944, during World War II, about 160,000 Poles came to Iran and found some peace in Iran. Many of them studied carpet weaving, woodcarving, and

engraving (Damandan, 1389). Every year a memorial celebration holds in Iran to remind the history of the Persian-Polish people. Another group of refugees is afghans who started to immigrate to Iran 50 years ago due to the war. Currently, there are more than 3 million Afghans in Iran, of which about 900,000 are legally licensed and more than 2 million are living in Iran illegally (Hamshahri, 2006). Though Iran is historically an area with a wide range of ethnicities, the current government is an Islamic Ideological one that has faced lots of problems in controlling and governing this colorful country.

As mentioned before, social media are playing a crucial role in today's society's structures. One of the recent happenings that have shown the power of the internet to move beyond the structures, languages, beliefs, and so on is the death of a young girl in Iran, by the morality police, due to the hijab issues. After people, from different ethnicities in Iran started to protest in street to take back their rights and freedoms, part of society on social media started to use the hashtag #MahsaAmini the name of the mentioned girl. The Hashtag started to be trending and it went over 100 million times the recorded rate of tweeter history; followed by people around the world starting to react. Different people, different Celebrities and politicians to women around the world started to cut their hair to show their support and respect for the value of human rights. One of the most important parts of this movement was the sense of Nationalism that showed itself strongly as "she was our daughter and we have to protect her rights and defend". Though international speaking the culture in Iran, in the case of women's rights, is known for being conservative and sexist, the protest started to get stronger by a motto originally coming from Kurd ethnicity which is "woman, life, Freedom" and led to getting together all the groups and different communities together to seek their rights (Gorgin, 2022). The big crucial issue will be, even if the people, with this solidarity, could find a way to change the government system, how this solidarity of hundreds of different imagined communities stay strong to keep the territorial integrity of the country.

Outro

As was covered in the text, social stratification in post-colonial societies experienced significant changes, particularly as a result of technological growth. One of the modern accomplishments is the concept of "nation," which gives people in a country the idea of a cohesive whole that defines their identity. However, beneath the surface of a large country, there are still various religious, ethnic, and lingual communities, meanwhile immigrations and social media have made new kind of communities as well; in result, due to various economic, political, social, and other circumstances, the concept of "one nation" may begin to fade in their minds and some form of previous ethnic collective identity may emerge. However, in other cases, such as the "Women, Life, Freedom" movement in Iran, an occasion and a catchphrase can enhance shared cultural strands and revive a sense of nationalism. The various aspects of this incident will become increasingly apparent over the next years, and it can have enormous effects as a case study.

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