

# Moral panic, media and motorcycle gangs essay

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MORAL PANIC, MEDIA AND MOTORCYCLE GANGS 1Moral terrors: How does the media influence our perceptual experiences of offense? Sebastian ErUniversity of QueenslandMoral terrors: How does the media influence our perceptual experiences of offense?

## Introduction

The mass media has been mostly involved in the mundane life of the populace, its engagement is no uncertainty evident. The handiness of intelligence and amusement are easy found in a broad scope of picks viz. ; wireless, telecasting, magazines and even hoardings for automobilist on the route.

With the platform of the mass media, any intelligence bureaus can exert the ability to enlarge any focal point of a offense. The purpose of this article seeks to inspect how media reports a certain type of offense position and evaluates the grade to which the reaction of the populace can be known as “moral panic” . This article concludes by analyzing some recent events in society from newspaper articles in respects to the Outlaw Motorcycle packs ( OMCGs ) or besides known as ‘Bikie Gangs’ utilizing moral terror theory.

Moral PanicThe term moral terror is a well-recognized term, both in mundane vocabulary and academic linguistic communication, and it is known to be accredited by Stanley Cohen who is a sociologist from British. He wrote a book, *Folk Devils and Moral Panics* , which describes moral terror as “ An episode, status, individual or group of individuals that has been defined as a menace to societal values and interests” ( Stanley, 1972, p. 9 ) .

MediaAdditionally, this term is besides used to depict the responses of the populace, media and some agents of societal control, for illustration

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politicians, lawmakers and law enforcement personal to a peculiar phenomenon ( Nachman & A ; Erich, 2012 ) .

Therefore a moral terror is the overdone reaction to a signifier of behaviour that is perceived as a societal job, it besides suggest how the media plays a portion of over-reacting. Furthermore, this reaction amplifies the original country of concern. Without a uncertainty, it causes a societal group ( along with its behavior and workss they engage in ) to be viewed by the larger society as “ folk devils” ( Stanley, 1972 ) .

Cohen farther explains that some of these phenomena that can be associated to moral terror are for cases, maltreatment from demonic ritual, maltreatment from school attention centres, school shots, sex wrongdoers and losing kids ( Stanley, 1972 ) . Consequences of Moral PanicCohen expounded this theory by claiming that every one time in a piece, certain societies sometimes go a mark and have appear to be moral terror ; whereby an episode, individual or group of people Begins to be labeled as a jeopardy to the involvements and values of society ( Stanley, 1972 ) . Occasionally, the mark of the terror is rather new and other times it might be something which have existed for long clip already but suddenly look under the spotlight ( Stanley, 1972 ) . Cohen pointed out that from clip to clip the panic subside and is forgotten, except in the corporate memory of the populace ; nevertheless at other times, it might go something more durable and the reverberations can be rather serious, this may do alterations in societal policies and legal ordinance ( Stanley, 1972 ) . Elementss of Moral PanicThere are some basicss which Cohen have indicated. First, that all moral terrors will hold its ain whipping boy, which is the common people <https://assignbuster.com/moral-panic-media-and-motorcycle-gangs-essay/>

Satan whom the public frights. He states that it is a demand for moral terror to hold an object as a common people Satan and that object have to be about something ( Stanley, 2011 ) . However this do non expose that common people Satan is created by moral terror, it suggests that moral terror is non about the common people Satan, but alternatively the moral terror is the common people Satan ( Stanley, 2011 ) .

In another word, the common people Satan might non even appear as a job because it perchance will non even exist in the first topographic point without the moral terror. Another important facet of Cohen ' s proposition is the announcement that moral terrors are produced by the media or by specific groups utilizing the media to air their hurts ( Stanley, 2011 ) . Cohen, conversely, laid certain emphasis on the media alone that they act as indispensable bearers and storyteller of moral terror ( Stanley, 2011 ) . Similarly, Young ( 2008 ) , besides noted the happening of aberrance magnification whereby media coverage of aberrant activities unwittingly intensifies instead than keeping the deviancy. Possibly the most sweeping facet of Cohen ' s proposition is the impression that the patterned advances of how the created common people Satans and moral terrors do non day of the month ( Stanley, 2011 ) . Therefore, this has encouraged some theoreticians to utilize this construct of moral terror in other clip frame. Rob Sindall ( 1990 ) , for case, received the construct as a good analytical instrument in his research of street force in the 19th century, with the statement that Cohen ' s construct is ever relevant over clip and that the lone requirement for a moral terror to happen is the capableness of the mass media to convey it. Motorcycle GangsIn recent old ages, stigmatisation and

moral terrors have been directed at the bike groups by society ; chiefly, because of the turning media attending coverage on pack related force and organized offense affecting members of bike groups ( White, Haines, & A ; Asquith, 2012 ) .

Although some bike packs do partake in offenses, most are overrepresented by the media and have become victims of stigma due to the labelling theory ( White, Haines, & A ; Asquith, 2012 ) . Therefore, it may be just to state that by labelling bike groups as pervert, the society can hold a lasting stigma against these group, therefore, any future members from bike groups may comprehend as rebellious criminal. Media on Motorcycle Gangs News articles frequently described any bike pack related offenses as “ more violent than other packs ” ( News Corp Australia, 2013 ) and that the bike groups will endanger the lives of “ innocent bystander [ s ] ” ( News Corp Australia, 2012 ) . These intelligence articles besides report histories of public sentiment sing the bike groups which might impact the perceptual experience of the public towards the targeted group ; statements such as “ It does n’t count where they are in the universe, they will hold to go on with the war ” ( News Corp Australia, 2013 ) and besides “ That ‘ s what they live for ” ( News Corp Australia, 2013 ) . Such remarks have caused extended terror through the state, it has clearly produced a negative image of bike groups and they are labelled as alcoholic, fierce and barbarous without ethical motives ( Thomas, 2012 ) .

The terror from the populace has caused the governments to implement “ crackdown on bikies” , which is chiefly to track down, apprehension and give a rough penalty ( News Corp Australia, 2013 ) . However, two yearss

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subsequently another intelligence article reported that the execution have its defect as it has caused guiltless riders to acquire caught up in the Queensland ' s bike pack crackdown and that the “ crackdown on condemnable packs is taking to other motorcycle riders being harassed by police” ( News Crop Australia, 2013 ) . There is no uncertainty that the bike packs do take portion in offenses ; although the media does accurately describe about the struggles between these packs, the media exaggerate the sum of force committed to the point as if these bike packs merely target the general populace. Motorcycle Gangs for Charity There are besides motorcycle groups that are out for a good cause, an illustration of such event is the one-year Toy Run Charity where many bike groups will sit and roll up playthings for deprived kids ( News Crop Australia, 2012 ) . However, such good events which motorcycle groups commit to are easy overshadowed by the offenses caused by the minority criminal bike packs.

## **Decision**

In decision, this article has discussed about the theory of moral terror, how the media can do moral terror and the public response to the bike packs are adequately considerable yardsticks for us to reason that a moral terror has occurred. This article besides explored the extent of the media describing took on a jarring and panic tone ensuing the fright in the populace, the resistance focused at the bike packs was plenty to represent them as common people Satans and the demand for rough redresss to the state of affairs which somehow had some deductions on bike riders who are non portion of the bike packs. Furthermore, the labelling theory shows how motorcycle pack members adopt the rebellious mentality in the society, but

it besides shows that offenses committed by criminal bike packs can be overrepresented ( Thomas, 2012 ) .

This is due to the combination of past instances in the intelligence coverage which paints all bike packs in a negative visible radiation. Current positions on bike pack are still unwanted, however, there are besides legitimate bike groups who does lend positively to society, and that the jurisprudence staying bike packs make up the bulk, whereas criminal bike packs are in the minority.

## **Mentions**

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