Cultural behaviours of non muslim malaysian teenagers sociology

Contents

One of my cardinal subjects in my survey is that of Youths. The usage of Youths has been explored greatly in literature. Firstly it is of import to specify what a young person is. Harmonizing to the United Nations (UN) they define an stripling ' as a phase in life where an single ranges sexual ripening and as a passage period between childhood and maturity ' (quoted in Rahmah and Shahraniza, pp25) . Adolescence is seen as such an of import phase because ' it is the period in 1s life in which picks begin to be made and individualities are formed ' (Erikson, 1968 quoted in Epstein, 1998 pp4) . This is really of import to see in the survey that I am carry oning as it determines the peculiar behaviors that non Muslim adolescents within Malaysia may travel through whether they are respectful of Muslim civilizations or non.

Role of infinite in young person individualities.

There are different societal buildings by different writers of what is defined as young persons in Western civilizations and societies. One of the positions I have looked at is a building and a stereo type that a ' youth ' is one that is known as person who is unworried, wants to hold a good clip traveling out and person who came be rebellious at times (Valentine et al, 1998) . They are largely seen as person who is a follower of ingestion and have common involvements such as music, drugs and backpacking around the universe (Valentine et al, 1998) . They are besides constructed as one who is troublesome. Pearson, 1983 suggests that ' youths ' are boisterous and

undisciplinary and this definition has been in young person and young person civilizations for 150 old ages. The 2nd position is contrasting societal concept and sees youth as 1 who has regard for grownups and retains a touch of artlessness (Valentine et al, 1998) .

Cultures vary across different states, households, societal categories, faiths and so on. Cultures are the ' distinct forms of life, pick and gustatory sensation of societal groups ' (Clarke et al, 1975 quoted in Epstein, 1998 pp 8) . Harmonizing to Epstein, 1998 there are two really different groups of civilizations, one that is hegemonic and the other that is common. For illustration a hegemonic civilization is civilizations that are the most dominant group in a society for illustration in Malaysia ; Muslim ' s civilizations would be more powerful over the other societal groups. They would hence be known as the hegemonic civilizations. Harmonizing to Willis (1990) common civilizations are the ' expression of mundane lives of other societal groups and categories ' for illustration the civilizations that are carried out in the place as opposed to their Christian school (Epstein, 1998 pp9) . Therefore young person has been explored in literature as a societal concept of age related and emotional alteration.

It is explored that many young persons these yearss do non look to cognize their topographic point in society and that grownup surveillance is a cardinal impression within young persons and their usage of infinite (Austin and Willard, 1998) . If young person is combined with age, so many topographic points these yearss are watched by grownups for illustrations, bars and grownup athleticss nines (Austin and Willard, 1998) . Many immature people are left without the rights to a private infinite when they are under

the age of 18 and because they are usually associated with a low position in society they become under the surveillance of grownups (Austin and Willard, 1998) . To endorse this position up within geographical literature public infinite has been represented as an grownup infinite and young persons are hence seen as under their changeless surveillance within the grownup universe (Valentine et al, 1998) . They have looked at literature that explores how adolescents escape this surveillance of grownups and how they make a public infinite their ain. Topographic points such as Parkss, shopping Centres and the street are all public infinites that allow young persons to utilize this infinite as a manner of turning and happening their ain individualisms as antecedently used in the definition of young persons that ' identities are formed ' and it ' s the transitional phase from adolescence to maturity (Erikson, 1968 quoted in Epstein, 1998 pp4) . This is besides seen as a manner of young persons defying to grownups as possibly the troublesome within public infinite. Adolescents in literature have been represented as troublesome harmonizing to the writer Baumgartner, 1988 and to many grownups in public infinite they are a menace when they are being troublesome and up to no good. It our society today many public infinites have cameras to command the surveillance of public infinite and by security guards and many other safety steps. You would anticipate that in the private domain of the place kids would hold their ain infinite in which they could acquire off from grownups nevertheless it is a topographic point that by and large is under the surveillance of grownups (Sibley, 1995) . The mere presence of young persons in public infinites can be a menace for other people for illustration the aged (White, 1993) . Teenagers as a menace is more seeable in cardinal concern territories (CBD) that have altered most

public infinites into topographic points that are for the private concern countries. Adolescents that live within these countries find it difficult to incorporate freely within public infinites for illustration hanging around outside newsdealers. Again concern people see the adolescents as a menace to their concern and most aged people would desire to avoid these countries and hence would avoid topographic points that adolescents may be. CBD countries are chiefly ' commercial infinites ' , they are for people who want to devour hence people and peculiarly the immature who use these infinites for non-commercial activities are seen as a nuisance by both concern proprietors and constabularies (White 1993) .

The literature on young person and young person civilizations are concentrated chiefly in Britain and North America and have focused on young person packs instead than single young persons themselves and their feelings towards the exclusion from public infinites. (Patrick. 1973) . Besides many writers have focused on males instead than females (Skelton and Valentine, 1998) .

Diaspora individualities

The manner that people dress and act to negociate their individualities (Dwyer, 1999) . The writer Claire Dwyer (1999) focuses on British Muslims in the research that she has done. She focuses on the manner that Muslim misss in Britain frock within the place and outside the place peculiarly at school and how this makes them presented to other people. She looks explores the manner that they dress and discovered that they frequently wear western vesture to suit in nevertheless this does non intend that they

particular want to have on these point of vesture but because people may be racist towards them if they do n't (Dwyer, 1999) . She discovered that by the misss at school have oning western apparels does non do them the same as the English misss, it merely hide their true individuality when they are in the public oculus. To the older coevals in the Asian community nevertheless the manner person dresses outside of the place is besides judged otherwise, for illustration dressing in western vesture at school is considered as a ' noisy ego look ' because it means the traditional Asiatic miss has rebelled against the ' more subdued signifiers of behavior ' by non have oning a headscarf for illustration (quoted in Dwyer, 1999 pp. 7) . One of the immature misss that was interviewed said that it was frequently that other people would frequently dish the dirt about other people ' s kids or households and it was normally heard that they ' saw so and so ' s girl and she ' s started traveling out with boys'aˆ¦just because you ' re have oning English vesture " (Dwyer, 1999 pp 12) . The Asiatic older coevals besides stereotype what a individuals behavior may be merely from the apparels that they wear to whether they wear make-up or a headscarf or non (Dwyer, 1999) . But this is extremely contested by the misss, they explained that a Muslim may have on a headscarf to look like they follow their relgion nevertheless it could be a manner to ' veil ' their contested individualities and cover up their true behaviors (Dwyer, 1999) . Unlike most adolescents, the manner that a Muslim decides to dress is a manner in which adult females assert their ain individualities and independency, instead than every bit said before the infinite that they hang out in or the manner they behave. Harmonizing to the more traditional adult females in Asiatic civilization, it is suggested that western apparels signify sexual virtuousness. In comparing to

traditional vesture, it fits they are tight fitted clearly sketching persons figure whereas traditional vesture is slackly streamlined, covers the weaponries, mortise joints and aswell as the hair (Dwyer, 1999) .

One of the chief facets that affect a individual ' s behavior is determined through their faith and belief (Inglehart, 2004) . It is argued that people who have a relgion are brought up to act in a peculiar manner (Inglehart, 2004) . If a individual is non spiritual they by and large have no ethical motives and nil to follow and would hence be severely behaved compared with person who follows their faith (Inglehart, 2004) . Harmonizing to Inglehart, 2004 it is said that people in the most hapless states of the universe are strong trusters in religion due to the fact that they do non hold much in their lives to be dependent on. It is interesting that the most spiritual states all belong to the Islamic religion these states being Egypt, Indonisia and Jordon (Inglehart, 2004) . It is besides said that adult females across all parts of the universe are more spiritual that work forces (Inglehart, 2004) . Parents frequently teach their Muslim kids how to act, they are taught to hold manners, be respectful, have duty, obeisance, be spiritual and hardworking (Inglehart, 2004) .

It is questionable as to what is seen as ' immoral behavior ' among adolescence, as a research was undertaken in Johore Bahauru Malaysiagangsterism, illegal racing, drug maltreatment, smoke, stealing, contending and hooky (Rahmah and Shahraniza, 2008) . The findings of this subjective research found that male childs were higher hazard takers than misss (Rahmah and Shahraniza, 2008) . By and large the people who had an instruction and on a regular basis attended school and respected their

instructors, were non risk takers and non a portion of immoral behavior
(Rahmah and Shahraniza, 2008) . One of the cardinal findings of this
depended on household constructions. A kid with a good structured
household unit have better behavior than those who do n't, this contrasts
with the position of Inglehart, 2004 that faith is the cardinal factor in 1s
behaviors and in fact it depends on a batch of different societal facets
(Rahmah and Shahraniza) .

Adolescents and their usage of public infinite

The manner that immature people value their usage of infinite has been
widely explored in literature. The writer Lynch (1977) explore the little
groups of adolescence in metropoliss all over in Melbourne and in Mexico
City. The chief purpose of the survey was to look aat the manner that
immature people used and valued their environment. They looked at how
infinite shapes a individuals individuality from adolescence to adulthood.
Hart ' s (1979) did a major survey on Children ' s Experience of Topographic
point. He aimed to understand the landscape as it appears to kids. He
carried out his research in a town in New England, US. He discovered that
every kid has a immense involvement and imaginativeness to larn what is
the larger environment. Besides, Colin Ward (1977) carried out research in
the UK to bring forth a qualitative record of kids ' s experiences in the urban
environment through instruction and drama. He looked at kids ' s rights
within the engagement in urban planning and suggested that they should be
included in the public engagement procedure because they have the
independent capacity to keep and exert rights. Since the ninetiess, research
workers have shifted their involvement towards more extremist surveies

oppugning governmental policies and schemes which lead to the exclusion of immature people from public infinite through the criminalization of activities such as hooliganism and policing of their motion such as curfews (Travlou, 2003) .

Relationships are based on our emotions and hence ' clearly our emotions affair. They affect the manner we sense the substance of our yesteryear, present and future ' (Bondi et al 2005: 1) . The manner we see our environment is altered by our emotional mentality on life. The manner we see things differs greatly through our alteration through childhood, adolescence, center and old age (Davidson et al, 2005) . Emotion has been researched into as a feeling which is expressed through the physical organic structure, it is a site of emotional experience, feelings and looks. Emotion is changed by our milieus and the physical environment in which we live. For illustration, the tempers that we feel from twenty-four hours to twenty-four hours are affected. Normally when the Sun is out it gives us a positive temper and when the clouds are low in the sky it frequently makes people experience down and down (Davidson, 2003) . Recent faculty members have looked into emotion in peculiar topographic points instead than the organic structure as they have found that emotions are experienced through infinites and people. Such as in the place, City and community (Valentine, 2001) . Emotion has be looked at in the place and the emotions of people with unwellness, disablement and damages describe their experiences, humiliation in peculiar topographic points (dyke 1999 and Moss 1999) . Twigg (2000) and Milligan (2000, 2003) expression at emotional impact on the place and the load of caring for the aged, the emotional relationships,

bonds and loads between the carer and the aged. Besides relationships have been looked at within the place between households and the manner that female parents care for their kids (Davidson and Milligan, 2004) . Emotions are besides to make with familiarity (Valentine, 2008) . Harmonizing to Jamieson (1989: 1) ' intimacy is a specific kind of knowing, loving and caring for a individual ' non merely can this be in the signifier of a parenting relationship but it can besides be merely a friendly relationship. Emotion and familiarity have different significances to different coevalss and civilizations (Valentine, 2008) .

The focal point on literature has chiefly been around young persons and how they are perceived by grownups. There is a spread in the research in how youths usage public infinite in states of the 3rd universe such as in Muslim states. Immoral behavior in Malaysia focal points on drug maltreatment, smoke and pack civilization nevertheless it does n't concentrate on the non Muslims or Muslim relationships and how Torahs may be broken through adolescent relationships as this is besides seen as immoral behavior. There is a spread in research on how Malayan ' s usage public infinite and where they ' hang out ' with the opposite sex. Are they undertaken in private countries off from the surveillance of grownups or in the public sphere of shopping promenades etc. A deficiency of research may be because the Muslim community and relationships out of marriage are merely non allowed and many immature people will non be willing to state the truth. However what about the non Muslims that live in Malaysia? Where do the Sikh, Hindu, Christian adolescents go when with their spouses? How can the public/ constabulary Tell if a individual is Muslim or non? I besides want to cognize

about the adolescents feelings on relationships as this is frequently ignored in the manner of qualitative research. I plan focus on other spiritual groups due to the fact that it may be hard to derive a individuals trust due to the jurisprudence of ' Khalwat ' .

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