

Abstract:

This paper is to be an object bibliography / ethnographic essay, on the topic of sunglass. Whereby I observed individuals wearing sunglasses within the public arena. Such as, individuals walking along streets, in public spaces and using private/ public transport. I did this observation within the area of Redcliffe and Perth –CBD, it was between 10/09/2016 – 17/10/2016, and at various intervals. As a result, I will investigate sunglasses, so as to understand the political, economic and cultural contexts of globalisation within our societies. Indeed I would go so far as to suggest that sunglasses, as an everyday material artefact, indicates how globalization processes, have become inauthentic / artificial, individual and societal identity constructs.

Done By: Peter Evans **Date** 06/10/2016

Globalization and Sunglasses:

This paper is to be an object bibliography / ethnographic essay, on the topic of sunglass. Whereby I observed individuals wearing sunglasses within the public arena. Such as, individuals walking along streets, in public spaces and using private/ public transport. I did this observation within the area of Redcliffe and Perth –CBD, it was between 10/09/2016 – 17/10/2016, and at various intervals. As a result, I will investigate sunglasses, so as to understand the political, economic and cultural contexts of globalisation within our societies. Indeed I would go so far as to suggest that sunglasses, as an everyday material artefact, indicates how globalization processes, have become inauthentic / artificial, individual and societal identity constructs. Firstly what is globalization? According to Ritzier this is a process, wherby individuals / societies / endeavour to make the world a better place. By engaging in a worldwide transplantery process, so as to increase multidirectional the flow of people, diversity, objects, places, information, institutions and structures, etc (Ritzier, 2011, pp.1-24). While according to the Philosopher Sartre, Authenticity, is when individuals are aware of the / their surrounding realities and are thus conscious / true to it, in all its forms (Trombley, 1999, p.58). Now let's get a bit of historical background on Sunglasses. It has been indicted, that sunglass, of a sort were used, circa 1200 AD, by the Inuit culture, wherby the sunglass were a thin flattened ivory concept, with small slits to see though (Martin, 2016, p.2). Though the 1st historical reference of sunglasses dates back to ancient Roman times, while sunglasses were in use in china, around 12 century (Glasses-History.com, 2016, p.1). Modern mass produced sunglasses were invented, by the American Sam Foster, in 1929 (All - about –Sunglasses, 2016, p.1). According to Krebs, Sunglasses are defined as:” Eyeglasses, with tinted lenses, to protect the eyes from the suns glare.” p.853 (Krebs, 1984, p.853). In fact, according to some, material artefacts like sunglasses, allows humanity to prosper and survive within political, economic and evolutionary contexts. For example, if humanity did not invent / acquire, Inuit sunglasses and the bow and arrow, etc, then we as species, would not have survived (CsiksZentmihalyi, Rochberg, 1981, pp.230-234). While according to Dalton and Brown, they imply that much of todays, material cultural artefacts, like designer sunglasses, Nike shoes, etc. Have evolved to become, inauthentic and homogenised, identity / societal constructs, which in turn, have become unsustainable, globalisation processes (Wang, Dalton, 2014, p.740) (Brown, 2015, pp12, 14, 20,125-127). Of course the key concern here is how sunglasses, as a material artefact, are represented within a globalisation context. Indeed according Rozin, material artefacts are signifgant concepts, which affect all our political, economical and cultural, evolutionary processes (Rozin, 2003, pp.279-281).

In fact Richins, would imply that, many objects attained by individuals are context specific, in that they have representations of interpersonal ties values. Such as, a pair of sunglasses are important to an individual because they are a gift, etc. While a pair of sunglasses also has a utilitarian value, whereby it's of practical use for an individual. Such as, individuals wear sunglasses, to stop ultraviolet rays damaging their eyes, etc (Richins, 1994, pp.504, 506- 507, 513,517). For instance, a 2006 Australian study, indicated that around 50% of individuals wore sunglasses, to stop ultraviolet rays damaging their eyes, etc (Lagerland, Dixon, Simpson, Spittal, Taylor, Dobbins, 2006, pp. 292-293) (Dain, 2003, pp.78.80-87). Indeed this was obvious, when I observed individuals walking and wearing sunglasses on sunny days. While according to Argo and Sengupta, sunglasses allow individuals to attain a form of privacy, (e.g. stopping their social identity, from being threatened in some way), because their eyes cannot be observed by others, thus no social connections are made. (White, Argo, Sengupta, 2011, pp. 64-65). This process was envisioned by myself, when I noticed that individuals who did not wish to be disturbed on public transport, kept their sunglasses on. In fact within a political / economical globalization context, it has been indicated that sunglasses manufacture within a developing country, benefits that country economy significantly. As it enables individuals within a developing country, to attain equity, in regards to self-determination processes and wage increases, etc (Rama, 2003, pp.1-11, 14, 17-31). Moreover there is no cheap labour processes used, in the manufacture of many designer sunglasses, such as Ray-Ban sunglasses (Ray-Ban, 2016, pp. 1-5).

Though according to Mead, Marx and others, any object is bound within a particular economical / cultural context and that as such we all interpret the meaning of this object, from this economical / cultural context. Consequently, all objects are initially public / cultural possessions, before they can become private possessions (Csikszentmihalyi, Rochberg - Halton, 1981, pp.38, 43, 50). For instance, this is obvious within the objects encompassing the public arena of art, monuments, ritual objects, and souvenirs to some degree, etc (Kopytoff, 1986, p.73). In fact according to Gaustad, Many western objects, are manufactured and attained, due to external economical / cultural conditions, which in turn, are kept in a continual cycle of reuse. So as to become embodied with explicit / exertion characteristics, and thus create possessional, dependence scenarios, for individuals / consumers, etc (Gaustad, 2011, p.826). For instance, according to Brown, as sunglasses are imbued with the uncertainty of fashion / cultural – cool symbolic statements. It is therefore in a continual dynamic flux of consumer dependency, which is just the thing to create explicit / exertion like, consumer dependence characteristics (Brown, 2015, pp. 137,154-159). Indeed what I observed in Perth – City, was that individuals tended to wear designer, or the latest fashion sunglasses as much as possible. Moreover according to some, sunglasses can hide emotions and insecurities and cause depression. For instance, sunglasses are very good at hiding the eyes, (the widows to the soul), and they are very good at disguising fake smiles, skin blemishes, etc (Thomas, 2010, p. 18). While Alpayci1, Ozdemir, Erdem, Bozan and Yazmalar imply, that as sunglasses screen out up to 90% of visible light, this upsets an individual's circadian rhythms and thus can cause depression (Alpayci1, Ozdemir, Erdem, Bozan, Yazmalar, 2012, pp.80-82). In fact within a globalization process, the concept of planned obsolescence, (whereby every object has set end date), is an essential dynamic within western, political / economic globalization processes (Kopytoff, 1986, pp.88, 75). Indeed according to some, such processes, are the ideal motivation concepts for globalization and its deregulation of the world economic and labour markets? Thus enabling many sunglasses to be manufactured within developing countries at minimum cost, due to overabundance of available cheap labour and extremely minimal manufacturing costs, etc (Stiglitz, 2002, pp. 16-21) (Hays, 2008, pp.1-3) (Santa Workshop, 2016, You-Tube - Video). For example, 30% of all the worlds sunglasses, are made in China (Arends, 2010, pp.1-2). Indeed I would tend to agree with Hart and others, when they suggest that, the key to

attaining political / economical sustainable globalisation processes, is to have some nationalistic market protection processes, so as to enable local manufactures to have their own domestic markets, (creating local jobs, consumption, etc), and to thus also, enable them compete and operate within a world - globalisation process (Hart, 2012, pp.1-3) (Hubacek, Feng, Chen, Kagawa, 2016, p.382).

In fact according to Csikszentmihalyi, objects like sunglasses can be used as symbols, to connect individuals within a specific social / cultural contexts. For instance, the use of sunglasses for many indicate a concept of coolness / the latest fashion statement, etc, and as such confirms and projects an individual's self – social identity within evolutionary realities. (Csikszentmihalyi, 1993, pp.23-27). In fact according to Brown, we all inauthentic to some degree, in that we as individuals engage, in the non-conformity processes of coolness / fashion, (have the latest sunglasses), etc, as a form of reasserting our own stable and evolutionary, cultural / self-identities (Brown, 2013, pp.2-7). This is relevant in that today's coolness / fashion in the manufacture and wearing of sunglasses. As there are companies that manufacture environmental friendly sunglasses, which are made out of recycled materials, castor beans, wood, and bamboo, etc (Gabardi, 2016, pp.1-2). Indeed this is relevant within a cultural and environmental globalization processes, in that it's via globalization and its diversity of fashion / knowledge process etc that we as individuals evolve / learn to understand and appreciate, different material artefacts / the other, etc (Rozin, 2003, pp. 277,279,281). For instance, when I observed individuals within Perth – CBD, I noticed that, there was a great diversity of sunglasses that wear being worn. Indeed it's implied by Kingston that its individuals who choose sunglasses and that this is why there is so many consumer choices in regards to sunglasses. Consequentially for some to suggest that globalization processes, can create inauthentic cultural / identity contexts, is not really true (Kingston, 2004, p.1).

However according to many all objects are symbolic used, to express an individual's *extended self-identity*, via a power process, of endeavouring to influence and control others. For instance this is obvious in expensive status symbol objects, such as designer sunglasses. As they are given meaning, to oneself and others, as to what are the possibilities and goals of an individual / society (Csikszentmihalyi, Rochberg - Halton, 1981, pp. 28-32) (Belk, 1998, p.140) (Csikszentmihalyi, 1993, pp.25-28) (Kopytoff, 1986, pp. 66, 74, 76). Indeed it has been indicated that individuals who obtain status objects, like designer sunglasses etc, do this purely out of inauthentic, social hierarchical functions, so they can *steal celebrity's style / fashions*, from above and thus make themselves feel better (Brown, 2013, pp.2-3) (Pink, 2001, pp.104, 110) (McFerran, Aquino, Tracy, 2011,p.479). Such a process is confirmed by Wang and Dalton, when they imply that when individuals wear sunglasses, it effects their behaviour in that they subconsciously wish to attain a cool / celebrity identity (Wang, Dalton, 2014, pp. 728-729). For instance, I noticed that in the Redcliffe area, that nearly every individual who was in some form of mode of transport or walking was wearing sunglasses, even when it was not necessary, on cloudy and dry days, etc. Indeed I would agree with others, when they imply that a globalization process, can create too many consumer choices, in regards to sunglasses etc, and thus create inauthentic individuals / societies. This is because if an individual's / societies natural self-identity, has to negotiate too many choices, they can become caught in dilemma of confusion, contradictions and inauthenticity (Schaefer, Crane, 2005, pp84, 87) (Williams, Van Pat Ten, 2006, pp.47-49) (Friedman, 2002, pp.235-245) (Boyle, 2004, pp.3, 11-13, 19-25). For instance, Heidegger implies, that sincere authenticity is obtained in how we live, not in the things that we do and objects we obtain (Guignon, 2008, p.286). As a result, due to globalization, there are many negative environmental consequences within the manufacture of sunglasses, etc (Thompson, Olsen, Mitchell, Davis, Rowland, John, McGonigle, Russell, 2004, p.838). For instance, fossil fuels and non-biodegradable plastics are used within the manufacture, supply and distribution processes of

sunglasses. Which causes Co2 – pollution, land destruction and plastics polluting the land / ocean, etc (European Commission, 2011, pp.1-28). In fact within the globalization process, there seems to be a conflicting cultural conceptions as to how authenticity should operate. For instance it has been indicated that western cultures are more inclined to attain objects, out of status individualistic - identity interests. While eastern cultures are more inclined to obtain objects, out of sustainable collectivist - identity interests (Kitayama, Park, 2013, p.14) (Ho-Ying Fu, Chiu, 2007, pp.637, 640-642). Consequently I would tend to agree with Hemetsberger, when he implies that luxury objects, such as designer sunglasses, do not support sustainable globalization processes, but rather pander to the inauthentic God, of human greed (Hemetsberger, 2016, p.2).

In conclusion, as I stated at the outset of this object bibliography / ethnographic paper. I have suggested that sunglasses, as an everyday material artefact, indicates how globalization processes, have become inauthentic / artificial, individual and societal identity constructs. I examined this claim within a political, economic and cultural context of globalisation. Indeed I would tend to agree with Csikszentmihalyi, when he implies, all individuals choose their identity, via a process of engagement with material culture / things. And that as such, there are both good and bad consequences, in many other areas of human evolution / globalization within today's world (Csikszentmihalyi, 1993, pp.27 - 28). Thus if individuals, wish to attain good consequences, it's important that they are *aware of material cultures and authenticities* and how / why they evolve / are globalised?

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Appendix:

The 2 below photos - indicate where my ethnographic observations took place:

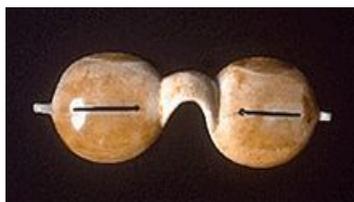


Hay Street - Perth - CBD -WA



Belividia Street - Redcliffe -WA

Sunglasses - History Photos – Below:



The 1st sunglasses - Inuit culture – sunglasses



Skier using sunglasses



Tea-shades – sunglasses



Aviator - sunglasses



Wayfarer - sunglasses



Environmental friendly wood - sunglasses

Sunglasses within a Cultural Context - photos – Below

Below: Contrasts between private and public meanings, attributed to objects / possessions:

TABLE 6
CORRESPONDENCE BETWEEN PRIVATE AND PUBLIC MEANINGS: STUDY 2

Private meanings	Public meanings							Total
	Dimension 1		Dimension 2		Dimension 3		None	
	Instrumental	Symbolic	Ordinary	Prestige	Necessity	Recreational		
Utilitarian	12 (6)	...	6 (5)	1	37 (4)	2 (3)	...	67
Enjoyment	20 (11)	...	5 (7)	6	21 (2)	7 (6)	...	72
Represents interpersonal ties	...	36	2	2	8	48
Facilitates interpersonal ties	3 (2)	6 (1)	1 (1)	...	11
Self-expression	1 (2)	4	(2)	1	4	5	...	17
Achievement	1 (3)	6	...	1	5 (1)	3 (2)	1	20
Ties to past	2	11	...	1	8	1	...	23
Financial	...	1	...	6	12	...	1	20
Appearance-related	1 (1)	3	...	13	10 (1)	1	...	29
Other	2 (2)	3	(2)	2	10	1	1	21

Richins, 1994, Valuing Things - The Public and Private Meanings of Possessions, p. 513



A Sunglasses shop



A selection of sunglasses



Figure 7.1 "Elektrika" in shades, at favored hang-out, The Gaslight Cafe, Greenwich Village 1960. (Photograph by Fred W. McDormah © Getty Images.)

A



Figure 8.2 Quentin Tarantino as Mr Brown in Reservoir Dogs (1992).

B



Dog sunglasses made a definite difference in Shatzi's sight.

C

A: Brown, 2015, p.21.

B: Brown, 2015, p. 45

C: Katherine M., JULY 2013 | Optometry Times, pp.10,12.

