

Conclusion

The compositional journey of 'The Only Fair is Laizze Faire' has been a fruitful site of personal discovery - both introspectively and in relation to the evolving Western democracy in which I am placed. Through my concentrated study of the derived relationship between ones' identity and their belief systems, I have gained insight into the power of fluctuating social values across generations and how macro world abstractions can directly affect the daily interactions and experience of an individual's micro world. By exploring this relationship with close reference to the defining institutions of technology, media and environment, I deeply understood the connection between bodies of power and authority and subsequent social issues. Hence, this understanding laid the foundations to authentically map a future of contemporary society that stems from our present experiences of continuity and change.

Interestingly, my research did not solely affirm or disprove my initial hypothesis that *the youth of Western democracies were rejecting capitalistic ideologies*. Instead, I utilised my cross-generational component of the 'Millennial' and 'Pre-Millennial' generations to discover an ideological mismatch between the outwardly displayed macro level values of the youth and their micro level values that support our personal identities. The hypothesised tensions between generations regarding capitalism as a belief system were validated through my sociocultural research which then extended into its causation with analysis of environment, technology, education and life course. I recognised that any social change of this nature is not exclusive to a singular concept but rather an amalgamation of these contemporary forces of socialisation. It is then not surprising that the youth may seemingly desire to change their belief systems, as they are a product of and living in a different society to their predecessors.

However, my hypothesis was contradicted by my realisation that any resistance of capitalism is more ambiguous and lacks a quantified impetus for social change. By discovering that capitalism is not just an economic system but an embodiment of Western social values, it became apparent that the system may align with the socialisation of the younger generation more so in some respects – including their micro level valuation of the tenant of entrepreneurship. Thus, my PIP concluded that capitalism must rectify its incompatibility at the micro and macro levels by moulding it to become a socioeconomic product of the youth as to then alleviate its present position as the embodiment of many social problems.

With the advantage of hindsight, I am able to reflect upon and conclude my PIP journey with

fondness and clarity. My primary research tools and abundance of secondary research, albeit time consuming, were the foundation that substantiated the weighty and rather insightful conclusion of my PIP...

Therefore, through the completion of my PIP, I have gained an appreciated understanding of intricacies of Western democracies and an inert capacity to analyse their inner workings as to map the future. Although capitalism may not be completely transformed or replaced, I have now realised that a generational modification of our belief systems is a fundamental aspect of social continuity and change that must not be met with resistance but intrigue at the future to come. As such, 'The Only Fair is Laizze Faire' has not only improved the sociocultural literacy of my research but has expanded across all aspects of my being to awaken an astute awareness of the globalised world.