

## Individual and Society 2018- TEST 2

### **Culture**

- Includes language, symbols, values, behaviours, material objects—> ways of thinking/acting
- Something that is learned, you are born into a society that teaches you a specific culture—> passed on through generations
- Culture is shared—> not something we keep to ourselves
- Our culture shapes our viewpoint
- **Culture Terms**
  - Society: people who interact in a defined territory and share a culture
  - Culture involves both nonmaterial and material culture
    - Nonmaterial: *ideas* created by members of society—> they can be beliefs or actions patterns of interactions or language (taking off your shoes before entering a home, catholicism)
    - Material: physical things created by members of a society—> flags, uniforms, cars, appliances...
- **Elements of Culture**
  - Symbols
    - Anything that carries a particular meaning recognized by people who share a culture (can include a gesture, wearing a cross, traffic signs —> understanding the symbol system, uniforms—> police officer, nurse)
    - Used to communicate with others
    - Varies between societies & over time (different types of symbols and meaning)
    - Culture shock—> personal disorientation when experiencing unfamiliar culture, demonstrates importance of symbols (inability to read meaning)
  - Language
    - System of symbols (sounds/characters/letters) that allows for communication
    - Key to cultural transmission—> if you were to lose the language you could lose a culture/ sense of ties/affiliation
    - Provides a social/shared past, future—> unlike animals, we can live in more than just the immediate right now, we can talk about things that happened in the past and we can plan for the future

- Perception may be shaped by language—> this is where we see the power of words, we can shape other people's opinions with language. Language can be inclusive or exclusive (e.g: *policeman*, *fireman*, *postman*, *chairman*)
- Values
  - Culturally defined standards by which we define what is beautiful, desirability, goodness
  - Broad guidelines for social living—> we want to be acting according to our values
  - Often inconsistent—> values are abstract standards of goodness, beliefs are particular matters that are accepted as true/false (freedom & tolerance, equal rights for women & religious values)
  - Canadian values: equality & fairness, consultation & dialogue, accommodation & tolerance, support for diversity, compassion & generosity, attachment to Canada's natural beauty, our world image
  - Key Values of Canadian Culture: democracy & human rights, health care & social safety net, support for the environment, importance of gender/racial equality, value of immigration, support for diversity, free market & property rights
- Norms
  - Guide behaviour
  - Develop out of values
  - Social sanctions
    - Positive (encouraging behaviours we want to see—> reward, high five, compliment, thumbs up, thank you, smiling, inclusion, likes)
    - Negative (discouraging behaviours—> insults, exclusion, imprison)
  - Folkways—> norms for routine or casual interaction (e.g not wearing deodorant, distinguish between rude and polite)
  - Mores—> norms that have great moral significance (e.g cheating, distinguish between right and wrong)
  - Taboos: often feel revulsion when violated (some are cultural universals—> incest, others are culture specific—>pork)
  - Laws—> systems of rules recognized & enforced by governing institutions (develop from mores)
  - Social Control: attempts to regulate thoughts & behaviours
  - Ideal (shared ideology about how we think everybody should act) vs. Real culture (may not measure up)

## - Technology & Culture

- Gerhard Lenski: Sociocultural evolution—> historical changes in culture brought about by new technology (knowledge that people use to make way of life in their surroundings)
- If you have more sophisticated technologies that can do things for you, more time can be spent creating change in culture
  1. Hunting & gathering
    - Predominant group in society (30-35 ppl/group)
    - Grows no food for themselves, they don't have any herds, they are on the move
    - Society organized around the family
    - Simple tools—> bow & arrow, spear
    - They have very short lives (30-35 years old)—> many die in infancy. Everybody is pitching in as soon as they can, women breastfeed for about 4 years
    - Roles for men and women are very different but equal—> women are gatherers (they are encumbered, there is only so far a field they can go—> they are providing the majority of the calories) men are the hunters
    - They believe in spirits connected to nature and animals
    - Limited technology leaves them vulnerable to forces of nature
  2. Horticulture & Pastoralism
    - Horticulturalists used hand tools for farming and were semi-sedentary while pastoralists domesticated animals & were nomadic
    - For the first time you are exercising control over your environment
    - There is a big shift in beliefs
      - See God(s) as creator
      - Material surplus (horticulture—> leaves room to do other things)
      - Specialists (warriors/artisans)
      - We start to feel that we have control over more things—> emergence of private property, often linked to the emergence of inequality (patriarchy)
  3. Agriculture
    - Plow allows for permanent settlements and leads to large food surpluses and growing populations
    - Greater cultural diversity is created between established settlements
    - Occupational specialization (leaders, politicians, entertainers)
    - Inequality is at its most extreme (royalty, pharaohs, slavery)

- Large inequality between men & women

#### 4. Industry

- Advanced sources of power for large machinery
- Further occupational specialization
- Erosion of traditional values, customs, beliefs—> centralized work & urbanization leaves less room for traditional cultural values
- Living standards rise (e.g. more personal freedom, more opportunity (creation of social mobility))
- Rise in individualism & personal freedom
- Some reduction in inequality

#### - Fifth stage: Post-industrial information technology

- Beyond Lenski's 4 stages
- Began 50 years ago
- Growth of information technologies
- Internet, social media, high speed transit
  - More exposure to other cultures, more secularization

#### - **Cultural Diversity**

- Diversity is any kind of differences we have related to culture
- High Culture: distinguish society's elite (anything associated to money—> expensive cars), what we think is high culture varies over time
- Popular Culture: widespread—> can vary over time depending on what we have access to (e.g a TV)
- Subculture: cultural patterns that set apart some segment of society
  - Can refer to ethnicity, occupation, language, interests—> group of people who share similar values
  - Canada: ideally a cultural mosaic (multiculturalism/pluralism)—> the idea with a mosaic is that we have multiple sub-cultures, we celebrate the different parts coming together to make a whole—> everyone is supposed to contribute equally
  - John Porter (a sociologist in the 1960's) asked if we were actually a cultural mosaic—> he said certain subcultures (WASPs) were more powerful than others
  - Two approaches to large scale immigration: Multiculturalism vs. Melting Pot
  - Multiculturalism: a perspective recognizing the cultural diversity of Canada & promoting equal standing for all cultural traditions

- Multiculturalism (in education):
  1. Supporters
    - More accurate picture of the past
    - Helps students better understand complex present
    - Strengthen academic achievement of visible minorities—> see yourself represented
    - Prepares us to live in an interdependent world
  2. Critics
    - Encourages divisiveness—> siding with only your own category
    - Erodes claims to universal truths—> different subcultures may fully support homosexual/women rights, others may not (makes it harder for us to say some things are irrefutable)
    - Fails to benefit minorities—> by encouraging groups to recognize their uniqueness, you marginalize them
- Other benefits of multiculturalism: fosters tolerance & acceptance, fosters innovation (a society that is open to various differences, we tend to be more creative)
- Melting pot
  - Assimilation—> leave ethnic identity behind
  - Anglo-conformity—> one culture's norms becomes one to which everyone should adhere
  - Strongly nationalistic
  - Easier to identify values, way of life
  - Advantages: unity (less conflict), everyone is equal
  - Disadvantages: loss of culture, less innovation (everyone should think the same way)
- **Counterculture**
  - Cultural patterns that strongly oppose those widely accepted by society—> seen as a threat to mainstream society (e.g. hippies, neo-nazis, Amish—> can be peaceful or aggressive)
- Cultural Change
  - Cultural Integration: the close relationship among various elements of a cultural system (e.g. a change in technology can change culture—> changes how we date...)
  - Cultural lag: some elements change more quickly than others—> we come up with new technologies quicker than coming up with norms about how they should be used (e.g. camera in laptop)

- Causes of cultural change: invention (can be an idea, technological changes, guns), discovery (other planets), diffusion (spread of cultural traits across a society)
- Ethnocentrism: judging another culture by the standards of one's own culture (look down on others or can promote solidarity)
- Cultural Relativism: evaluating a culture by its own standards
- Global Culture
  - Increasing contact between societies through the flow of goods, information and migration
  - However, flow is uneven; urban areas have stronger ties to one another- goods and services are expensive
  - Also, different societies attach different meaning to objects, which can cause divisiveness
- **Analysis of Culture**
  - Structural- Functional
    - Function: as a complex strategy for meeting human needs
      - Provides cultural universals
      - Encourages integration, assimilation & shared values
    - Cultural values direct our lives, give meaning to what we do, and bind people together
    - Critical evaluation: ignores cultural diversity and downplays importance of change
  - Social- Conflict
    - Culture may benefit certain dominant members at the expense of others- feminists argue that it's gendered
    - Today's culture is very materialistic & capitalist- all cultures are rooted in the society's system of economic production
    - Critical evaluation: understates the way culture integrates members into society

## **Socialization**

- The way in which we develop human potential & learn culture—> becoming a part of our greater society
- The ways in which we develop our personalities; fairly consistent patterns of acting, thinking & feeling
  - Without social experience, our personality will not develop
- **Nature Vs. Nurture**
  - Nature: heredity & genetics
  - Nurture: social development and learning skills

- Behaviour is not instinctive- it is learned
- Social isolation: importance of NURTURE
  - Impact on nonhuman primates
    - Harlows' monkey experiments
    - Six months of complete isolation was enough to disturb development (irreversible)
  - Impact on children
    - Feral child—> child that grows up in the wilderness (parents have been killed, grow up with wolves)
    - Children as victims of extreme neglect
      - Anna was born in the 1930's—> went directly into foster care but was given back shortly after (\$)—> left in the attic for 5 years, was attached to a chair, could not walk/talk, had no social experience. She was hospitalized and began to be socialized, by 8 had the mental age of 2
      - Isabelle was found after 6 years, by age 14 got to a grade 6 level
      - Jeanie found at 13 with the mental development of a 1 year old, language ability of a young child
    - Years of isolation left children damaged
- **Sigmund Freud: 3 elements of personality**
  - The Id: basic drives—> innate things
    - Life/death instinct: love, sex, aggression
  - The Ego: works to achieve balance—> balances between what we want to do and what society expects of us
  - The Superego: culture within—> the ways in which we learn the norms/values of our culture (why we cannot have everything we want)
  - Contribution and Critique
    - Emphasis on socialization (looked at how we are raised and how that affects us later on)
    - Idea that norms and values are internalized
    - Devalued women
    - Sociologists object to view that inborn unconscious motivations drive human behaviour (e.g. aggressive behaviour—> media and parents play a role)
- **Jean Piaget**
  - 4 stages of cognitive (how ppl think/understand) development:
    - Sensorimotor stage (0-2 years)

- “Know” only through senses
- Can’t recognize cause & effect
- Beginning to form attachments
- Pre-operational stage (2-7 years)
  - Develop ability to use symbols & language (alphabet “LMNOP”—> not recognizing those are different letters)
  - Don’t understand concepts (juice experiment)
  - Can’t take role of other—> can only see things from their point of view
- Concrete operational stage (7-12 years)
  - Reasoning abilities more developed
  - Begin to perceive causal connections
  - Without concrete examples- cannot understand concepts (ice cream fairness)
- Formal Operational Stage (12 years on)
  - Capable of abstract thinking
  - Can think critically
- Contribution & Critique
  - Human’s ability to shape social world unfolds gradually as a result of maturation & social experience
  - Theory might not apply to all people in a society (not everyone can think abstractly, not everyone spends the same amount of time in each stage)
- **Lawrence Kohlberg: Stages of Moral Development**
  - Pre-conventional
    - Self-centred (whatever is “good” for me)—> young children
  - Conventional
    - We learn the moral code of our families and mimic it—> teens
  - Post-conventional
    - As we become young adults, we start to question our moral codes as a result of social experience
    - In many cases, the morality we were raised with still holds true but we evaluate it critically. In other cases, as some look at the world with a greater critical view we feel uncomfortable with our moral codes
    - Able to consider abstract ethical principles (e.g justice)
  - Critical evaluation



- Some don't progress (some don't think critically about their initial moral codes)
- Stages were generalized from males
- **Carol Gilligan's gender factor (early 1980's)**
  - Presents teenagers with a situation: a kid gets caught stealing from a store, he has a single parent and the mother is injured. Given these circumstances what do you do?
  - There was a very clear gender difference in the reply
  - Boys—> justice perspective
  - Girls—> care & responsibility perspective
  - Morality is based on socialization—> the ways in which girls and boys were raised (women were raised to be caring/nurturing)
- **George Herbert Mead: Theory of Social Behaviourism**
  - Social Behaviourism: how social experience develops an individual's personality
  - One of the founders of the symbolic-interaction perspective—> social interaction is crucial in our understanding of the social self and society
  - Rejects the idea that personality is guided by biological drives (nurture)
  - The social self: the part of an individual's personality composed of self-awareness & self-image
    - Self is not there at birth, it develops
    - Self develops with social experience
    - Social experience is the exchange of symbols—> involves language, gestures...
    - Take other's point of view—> need to be able to imagine things from another's point of view (this develops in stages)
    - By taking the role of the other, we become self-aware
  - The Looking-Glass self (Charles Horton Cooley)
    - A self-image based on how we think others see us—> imagining how we appear to them
    - We interpret other's reaction
    - This helps us to develop our self-concept
  - Self: I and Me
    - I
      - Subjective element of the self
      - Emotional, spontaneous
    - Me
      - Objective form of the self (other part of the self that others are looking at & reacting to)

- Socialized (control spontaneous impulses of I)
- We initiate an action (I) & continue based on response (me)
- Significant others (family, close friends...) to generalized others (society)
- Mead's stages in the Development of Self
  - Preparatory (0-3yrs)
    - Mimic behaviour without understanding
    - No sense of self
    - We start to develop the part of us that wants to please significant others
    - "I" stage
  - Play (3-5yrs)
    - Dress up: take on roles of significant others (seeing the world from another point of view)
    - "Me" continues to grow—> we start to become more self-aware when we disappoint/ make others happy
  - Game (elementary school yrs)
    - More complex play (anticipating other people's moves)
    - Take on the role of several others at once in specific situations (e.g checkers, not the entire generalized other)
    - Primary socialization is taking place, we learn the values/norms/attitudes of people in our culture
    - We develop our sense of self as more unique
  - Recognizing the "generalized other"
    - We start to recognize the generalized other
    - Widespread culture, norms and values used as reference for evaluating ourself
    - Learning the skills that help us fit into a number of different groups
    - Age varies
- Contribution & Critique
  - Mead demonstrated how social interactions are the foundation of both self and society
  - Ignores the role of biology in the development of self
- **Erik Erikson's Stages of Development**
  - Over our life course, as we age we face a number of challenges and these can be disruptive/push us into the next stage
  - Many agents of socialization shape our personalities
- **Agents of socialization**

- The Family

- Significant others, primary agents of socialization—> first one we encounter
- Lays down for you your basic sense of self—> if you are well cared for you will develop self-esteem... (gives a sense of who we are and what we deserve)
- Teaches us skills and values
- Social standing—> the social position we were born into, this will influence parents expectations/opportunities (wealthier—> instills more creativity)
- Gender roles—> we socialize our children into gender roles, can be explicit or implicit
- Birth order

- School

- Providing us with knowledge and skills
- Hidden curriculum—> learn all the different ways to fit into society, all we learn about our society's values and norms (e.g sports & competition)
- Learn more about gender roles
- Introduces children to the peer group

- The Peer Group

- People who have interests, social position and age in common—> often separated by sex
- Peers start to become like gender cops for each other—> they will give each other these kinds of messages (words like gay/fag are beginning to be used at age 7 with no true understanding of the words)
- We develop our “own worlds”- unique norms & values
- Immensely powerful because:
  - Based on common interest
  - Provides guidelines for all aspects of life
  - Threat of expulsion
  - Influences behaviour that VIOLATES social norms (e.g. society says not to make fun/ bully—> peer groups can influence you to do this)

- The Mass Media

- Impersonal communications aimed at a wide audience (reflect larger society)
- Much of the research we have is based off of film, TV, radio and its impact on our behaviours

- Often mirrors (reinforces) social inequality—> who is portrayed, how are they portrayed, what is considered attractive, not attractive, who is not being portrayed in terms of body shape, sexual orientation, ethnicity/religion
- Concerns—> messages about violence, sexuality (how much is portrayed, safe sex), what we are doing when consuming media (spend much of our leisure time very still), who controls the media (monopoly that exists in the movie industry/TV stations, also seen in social media—> people are designing the news we see)
- The Workplace
  - Observe parents and how they react towards work—> shapes how we feel about work
  - Engage in Anticipatory Socialization—> socialization that we engage in as we are anticipating joining a particular group (we prepare ourselves to take interviews, modify our look...)
  - Engage in Occupational Socialization—> on the job socialization, learning the in's and out's of a particular job
  - Learn new skills as technology changes—> learning to adapt
- The State
  - Takes on traditional family functions (e.g health care, pension plans...)
  - Very involved in education—> setting up the system and choosing the curriculum
  - Determine early childhood care—> subsidized (they've decided this is a good place to invest) they set the norms for society (determine these early experiences—> more children in daycare in QC)
- Religion
  - Encompasses cultural components—> symbols, language, values, beliefs, norms
  - Provides religious people with guidelines about how they dress, what they eat, why their life has meaning
- **The Life Course: An Overview**
  - Starts from the moment we are born to the moment we die—> biological process but also a social construction (we have come up with what our expectations are for you)
  - Organized by age
  - Cohort: category of people with a common characteristic, usually their age —> studies conducted based off of this (ex: baby boomers—> influenced by same economic and cultural trends, tend to have similar values)
  - Childhood (0-12 years)

- Biologically, children are born the same way across societies
- Our definition of what it means to be a child varies from society to society (e.g. seeing them as inherently evil/innocent)
- In our society, industrialization prolonged childhood—> not needing to contribute to society with physical work at a young age
- Adolescence (13-20 years)
  - A social creation—> has only been a recognizable stage for about 100 years
  - Term “adolescence” coined in early 1900’s—> stage in between childhood and adulthood
  - The introduction of schooling for everybody prolongs this stage in which you are still continuing to grow/depending on parents
  - Longer for people who are more affluent—> fewer options = shorter time
  - Period of social & emotional turmoil—> the idea of personal identity was not something that was present in the course of human history
- Early Adulthood (20-39 years)
  - This stage has become much longer
  - Seen as a time when you’re trying to find yourself and staying in school to develop the skills needed for particular jobs/pursuing a career/raising a family
  - By the end of this stage we have a more stable sense of self (can be shaken with a loss of job/divorce...)
- Middle Adulthood (40-65 years)
  - Very aware of health & mortality—> we start thinking about what is left/what to do with it
  - Midlife crisis for some
  - Sandwich generation for some—> taking care of parents and kids
  - Most comfortable time for many—> maximum earning time
  - Difficulties that we see by gender—> women see changes in their appearances/worrying about an empty nest
- Old age (~65 years onwards)
  - Most people retire at this age
  - In pre-industrial societies we saw old age as 40 (avg. life expectancy was 35)—> possessed the most wisdom
    - “Gerontocracies”—> old people have the most power wealth and respect
  - In industrial societies we saw ageism at 60—> discrimination on people based on age
  - We study aging in both the biological/cultural changes (how do we define you)

- Final stage: death & dying
- Elizabeth Kubler- Ross's stages of dying (studied patients in palliative care)
  - Denial
  - Anger
  - Negotiation
  - Resignation (falling into depression)
  - Acceptance
- **Total institutions**
  - Isolated, manipulated by an administrative staff
  - Different types...
    - Care: caring for people who are incapable or harmless (orphanages)
    - Care: unintended threat (asylums)
    - Protect: intended threat (prison)
    - Pursue "instrumental" tasks (boarding schools, army)
    - Pursue "normative" tasks (religious monasteries)
  - Three characteristics according to Ervin Goffman
    - Staff supervise all daily life activities
    - Environment is standardized (same food, uniform...)
    - Formal rules and daily schedules
  - Re-socialization
    - Radically changing their personality by controlling their environment—> rebuild personality using rewards and punishments
    - Break down existing identity & then build a new self
    - Can be done willingly (military/rehab) or unwillingly (asylum/prison)

### Social Interaction- Part 1

- Seen primarily from the symbolic-interaction perspective
- Social interaction: the process by which people act & react in relation to others
- Social structure: any relatively stable pattern of social behaviour
- 2 building blocks: status & role
- **Status**
  - Recognized position that a person occupies—> any position that we hold

- Defines relationships
  - Built in norms (save money & work hard for your own kids, not your students)
  - Status set: all statuses a person holds at a given time (e.g daughter, sister, student...)
  - Ascribed status: social position receives at birth/assumes involuntarily in life
    - Little or no choice—> a child, nationality, ethnicity, widow
  - Achieved status: social position a person achieves voluntarily that reflects ability and effort
    - Student (at this point), parent, friend, volunteer
  - Master status: status that has special importance for social identity
    - Could be a disability, celebrity, women (in certain places)—> what people see you as & know you for
- **Role**
- Behaviour expected of someone who holds a particular status (a person *holds* a status & *performs* a role)
  - Performance varies by culture
  - Varies from person to person
  - Role set: a number of roles attached to a single status (e.g roles of a mother)
  - Role conflict: conflict between 2 or more statuses (e.g student & friend)
    - Try to minimize through “compartmentalization” —> focusing on tasks at hand in the different environments
  - Role strain: tension between roles connected to a single status (e.g principal must be approachable but also strict)
  - Role exit: process of disengaging from important social statuses roles
    - May need to redefine, rebuild relationships or find new group (e.g getting divorced, being released from prison)
- **The Social Construction of Reality**
- Creatively shape reality through social interaction
  - Presenting ourselves in terms that suit the setting & our purposes, try to guide what happens next and as others do the same, reality takes shape
  - Can be conscious effort to define/redefine reality
  - The Thomas Theorem
    - Situations that are defined as real become real in their consequences
    - Looks at interaction between protesters and police—> police would prepare themselves for violence which further agitates the crowd

- Ethnomethodology
  - Study how people make sense of their everyday surroundings
  - Harold Garfinkle studied background assumptions (e.g taking off your shoes)
  - Break rules to see how they work
- Reality building: social background affects our perceptions (e.g studying astronomy and looking up at the sky)
- Erving Goffman's Dramaturgical Analysis: "The Presentation of Self"
  - Study social interactions in relation to theatrical performances
  - Status—> part in play
  - Role—> script
  - Front stage—> public area where this takes place (we are more conscious in this area)
  - Backstage—> private (where we prepare for the roles)
  - Performance—> create specific impressions in the minds of others



## - **Elements of impression management**

- Setting, appearance, manner—> performance includes how we dress, the objects we carry, where we are
- Nonverbal Communication
  - Using body movements, gestures & facial expression to communicate
- Gender & performances
  - Demeanour: the ways in which we stand/sit
  - Use of space—> men take up more physical space
  - Staring, smiling & touching—> women tend to make more eye contact/smile more as a result of socialization, men stare more (intimidating), a woman staring at a man is often picked up as a sexual interest, men touch each other more than women do (sizing each other up)
- Idealization
  - As we are performing we want to put our best selves forward—> performances usually idealize our intentions (trying to give off a certain impression)
  - Sometimes our performances does not go as well as we'd like—> causes embarrassment to the performer and audience
  - Audience uses tact to save peoples performances

## - **Cultural Side of Emotions**

- Emotions have biological/cultural sides
  - Culturally, cultures shape the expression of the emotion
  - Defines what triggers them (e.g what do we think is funny/sad)
  - Provides rule of display (e.g how to show what we are feeling)
  - Guides how we value them (e.g whether or not something is appropriate—> crying at a funeral)
  - On the job. emotions are regulated (emotion management)
- Language: the gender issue
  - Power: men often call possessions “she” —> connection in seeing women as property
  - Value: masculine given greater value—> virtue (vir in latin means man), hysterical (hyster in latin means uterus), chairman...

## - **Humour: Playing with reality**

- Foundation: contrast between conventional & unconventional reality—> how we expect things to be vs. something unusual

- Double meanings
- Dynamics: “getting it” heightens the humour & confers INSIDER status—> we have to come with some general understanding of our culture to make sense of the jokes
- Topics of Humour:
  - Depend on subculture
  - Double meanings
  - Delicate balance between what is funny/inappropriate
- Analysis of Humour
  - Structural- functional
    - Function: safety valve—> a way for us to try out a new idea, releasing tension, helps with social bonding
  - Social conflict
    - Oppresses others—> we use put down jokes to make certain people feel good at the expense of others