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Course

Date

Quotes Theoretical Orientation and Comparison

Set A

QUOTE 1: "Social systems, personality systems, and cultural systems are critical subject matter for the theory of action. In the first two cases, the systems themselves are conceived to be actors whose action is conceived as oriented to goals and the gratification of need-dispositions, as occurring in situations, using energy, and as being normatively regulated. Analysis of the third kind of system is essential to the theory of action because systems of value standards... and other patterns of culture, when institutionalized in social systems and internalized in personality systems, guide the actor with respect to both the orientation to ends and the normative regulation of means and of expressive activities, whenever the need-dispositions of the actor allow choices in these matters… " [Parsons and Shils, "Categories of the Orientation and Organization of Action" (1951) in A & E, 2021, 4th edition, p. 363].

Theoretical orientation: From the point of view of the concept of action, it is any stable complex of repetitive and interrelated social actions, the needs of the individual act as variables in the social system. In this regard, the social system is considered not as a solid but as a certain set of abstractions obtained logically from specific forms of interrelation and behavior studied from the interaction point of view. At the same time, the social system is considered by T. Parsons as open, in a relationship of interdependence and interpenetration with several surrounding systems. Any social system can be represented in its two inseparable aspects. On the one hand, it acts as a structure, that is, as a series of units or components with stable properties. This expresses the statics of the system, which is the

object of its synchronous aspect of research. On the other hand, the system appears as a series of events and processes that change some properties and relationships between structural units.

Example: The motivation for human actions in society is based on both personal values and structural constraints. For example, a person may deny the need to wear masks in a public place, but he or she wears a mask out of fear of public reprimand or a fine. At the same time, such an individual will use every opportunity to remove the mask, as long as there are no external restrictions for this. Thus, a person is forced to fulfill the requirements of social order but also cannot ignore personal values and desires, which pushes him or her to search for compromises.

QUOTE 2: "Each product affects an individual air; individuality itself serves to reinforce ideology, in so far as the illusion is conjured up that the completely reified and mediated is a sanctuary from immediacy and life. Now, as ever, the culture industry exists in the 'service' of third persons, maintaining its affinity to the declining circulation process of capital, to the commerce from which it came into being. Its ideology above all makes use of the star system, borrowed from individualistic art and its commercial exploitation. The more dehumanized its methods of presentation and content, the more diligently and successfully the culture industry propagates supposedly great personalities and operates with heart-throbs. It is industrial more in a sociological sense, in the incorporation of industrial forms of organization even when nothing is manufactured—as in the rationalization of office work— rather than in the sense of anything really and actually produced by technological rationality" [Adorno, "The Culture Industry Reconsidered" (1975) in A & E, 2021, 4th ed. p. 420].

Theoretical orientation: The cultural industry is a whole modern apparatus for the production of uniform, standardized novelties in the fields of art, painting, literature, cinema. The cultural industry does not provide a person with value orientations, is not aimed at

spiritual enrichment and enlightenment, and is understood as a product with a consumer, who, through standardized art, is the object of manipulation in capitalist society. However, the cultural industry of the XX century did away with the autonomy of art, turning it into a means of education, learning, and at the same time entertainment of the population. It also enlightens the consumer because it deprives them of romantic illusions that were still supported by traditional culture. The culture industry recognizes these mechanisms as something that can continue to be effectively exploited. The formation of culture as production, reproduction of itself is a consequence of the emergence of the phenomenon of a mass character falling into a state of impersonality. The point is that culture has become synonymous with production, and therefore, its widespread use is now unconsciously for many but includes schematization, cataloging, standardization.

Example: A modern enlightened blogger already knows that their real address is the advertising industry, which finances the blog if it turns out to be economically successful. Here blogging reveals itself as a means of advertising through which other advertising is broadcast**.**

Compare and Contrast

In Parsons' social theory, conflict is considered as the cause of disorganization and destabilization of society. Thus, the author identified one of the anomalies. Parsons believed that the main task of the state is to maintain a conflict-free type of relations between all the elements that make up society. This will ensure balance, cooperation, and mutual understanding. On the other hand, for Adorno, cultural products are formed by large corporations that dominate the market. There is no free competition because companies and media corporations have the financial capabilities to dictate their taste and values to the population. As a result, although there is no censorship formally, the population is deprived of choice. At the same time, a person is required to admit the helplessness and willingly, with

a smile, agree with it and lower expectations to the level of the real capabilities.

Set B

QUOTE 1: "When the institutional system is regarded as the barrier to the satisfaction of legitimized goals, the stage is set for rebellion as an adaptive response. To pass into organized political action, allegiance must not only be withdrawn from the prevailing social structure but must be transferred to new groups possessed of a new myth. The dual function of the myth is to locate the source of large-scale frustrations in the social structure and to portray an alternative structure which would not, presumably, give rise to frustration of the deserving. It is a charter for action" [Merton, "Social Structure and Anomie" (1968), in A & E, 2021, 4th edition, p. 392].

Theoretical orientation: Rebellion, like retreatism, is associated with the simultaneous denial of socially recognized goals and means. However, at the same time, it causes the formation of new, socially recognized means and purposes. On the basis of the rebellion, a new ideology is formed (it can be revolutionary), which creates new set of ideas. For example, the system of socialist property, which expels private owners and is considered by the rebels to be more legitimate than the previously existing objects and points. The rebel does not recognize social goals and replaces them with their own and the means. For example, instead of economic benefits, a person may seek to destroy an unfair social system through violence.

This type of adaptation takes people outside of the surrounding social structure and encourages them to create a new, that is, a highly modified social structure. It is worth noting that this implies alienation from the overall purposes and standards. The latter are beginning to be considered purely arbitrary, and their claim to the legitimacy and commitment of individuals is untenable since both aims and standards could well be different. In our society, the organized resistance movement seeks to introduce a social structure with highly modified

cultural norms of success and a closer correspondence between merit and reward.

Example: The most apparent life example of this process is adolescent rebellion against parental order and control. While the functioning of the adolescent is closely related to the maintenance of the dominant structure, he or she is forced to seek resources to acquire independence. While parents promote the values of well-being and contribution to the future for the teenager, offsprings construct for themselves a different value system, which becomes the basis for their separate life.

QUOTE 2: "The means of mass transportation and communication, the commodities of lodging, food, and clothing, the irresistible output of the entertainment and information industry carry with them prescribed attitudes and habits, certain intellectual and emotional reactions which bind the consumers more or less pleasantly to the producers, and through the latter, to the whole. The products indoctrinate and manipulate; they promote a false consciousness which is immune against its falsehood. And as these beneficial products become available to more individuals in more social classes, the indoctrination they carry ceases to be publicity; it becomes a way of life. It is a good way of life—much better than before—and as a good way of life, it militates against qualitative change. Thus emerges a pattern of one-dimensional thought and behavior…" [Marcuse, One-Dimensional Man (1964), in A & E, p. 427].

Theoretical orientation: A developed industrial civilization is a kingdom of comfortable, peaceful, moderate, democratic unfreedom, which testifies to technological progress. The central conflict of a one-dimensional society is the dissolution of contradictions between labor and capital, the proletariat and the bourgeoisie, in the substrate of total technologization and rationalization. They led to a convergence of the positions of these classes in the field of satisfaction of basic human needs. Technology blurs the boundaries between advanced and backward countries, capitalist and communist societies. All this provides individuals who fit

into the model of a technocratic society with a completely comfortable and secure life. However, these benefits are bought at the price of freedom, ever-increasing control, and coercion.

Example: The idea of a one-dimensional society is well illustrated by modern clothing trends presented in the mass market. For example, a person strives to diversify the style, but in modern society, purchasing unique clothing or customizing it is an extremely expensive service. Thus, people are forced to obey the existing fashion trends that are presented in the affordable price sector. As a result, a person receives a source of comfortable, stylish, and high-quality clothing, but is deprived of the opportunity to choose its features.

Compare and Contrast

Deviant behavior occurs when members of society are unable to achieve the goals proclaimed by society legitimately. Then only the illegal ways they choose remain. It should also be noted that deviation is a consequence of the fact that there is a gap between culture and socially approved means of achieving social well-being. For Marcuse, in this society itself, fundamental internal contradictions are revealed, generated by the same technology, which pushes them to radical changes. Thus, there are points of contact between the two ideas in this area. Rebellion becomes a way of influencing values promoted by a one-dimensional society.