

The Contemporary American Society

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The various readings and videos create a picture of the current and historical American society by showing how people live by imitating and trying to take advantage of each other. Social identity theory enables individuals to identify as belonging to a particular group, with some experiencing discrimination. Mimetic theory indicates that human desires result from an autonomous process even though it is a collective one; therefore, human beings want things because others like them too. Various movements in American society have been driven by a desire for change aiming to improve living conditions. American society is characterized by citizens seeking to belong to a group, imitating each other's wants, and having a desire for change.

Social identity theory connects to American society by highlighting how individuals identify with a specific group based on their background. The theory indicates that an individual's sense of who they are is based on their membership in a defined group (Lainez 0:30-1:15). Social identity theory influences how people interact and live with each other. American citizens have applied social identity theory in their lives by having a sense of belonging to a specific group by race, gender, or religious affiliation.

An individual from an insignificant group is likely to experience discrimination when trying to fit into a dominant group. This applies in the case of American citizens who come from minority racial groups trying to be like their white counterparts who form the dominant racial group. The theory is characterized by social characterization, which allows individuals to choose the group they want to belong to before determining how compatible they are with it.

Mimetic and scapegoat theory connects to American society by explaining how people live with each other on a day-to-day basis. Mimetic theory indicates that human desires result from an autonomous process even though it is a collective one (Rosic 0:10-0:30). In this case, human beings want things because others want them too. Scapegoating, which is based on mimetic theory, allows a person to develop their identity over an item or another person. People do not desire something because of their intrinsic value or because they have an investment in it, but because of imitating other people's desires. This might explain why American citizens have an American dream whereby each person has a desire to live a good life by putting in needed efforts.

Readings In Contemporary American Society

Terrance A. Almquist, Gary R. Blodick



Readings In Contemporary American Society:

Readings in Contemporary American Society-I Terrance A. Almquist, Gary R. Blodick, 1966
Contemporary American Society Terrance A. Almquist, Gary R. Blodick, 1966
William G. Rothstein, 1995 A collection of journal articles from the 1980s examining the historical development of current health care issues in American society and comparing them to related issues of the past Articles by sociologists historians economists physicians and health researchers include introductions bibliographies and discussion questions and brief explanations of relevant concepts and terms Paper edition unseen 17 95 Annotation copyright by Book News Inc Portland OR

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Readings in Thanatology John D. Morgan, 2020-11-25 A comprehensive book of readings for courses on death and dying at the college or university level It contains material by such leaders in the field as Colin Murray Parkes MD John Hinton MD Kenneth Doka PhD Ira R Byock MD Ronald K Barrett PhD Robert G Stevenson EdD Judith M Stillion PhD
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On Anger Sue J. Kim, 2013-11-15
Anger is an emotion that affects everyone regardless of culture class race or gender but at the same time being angry always results from the circumstances in which people find themselves In *On Anger* Sue J Kim opens a stimulating dialogue between cognitive studies and cultural studies to argue that anger is always socially and historically constructed and complexly ideological and that the predominant individualistic conceptions of anger are insufficient to explain its collective structural and historical nature *On Anger* examines the dynamics of racial anger in global late capitalism bringing into conversation work on political anger in ethnic postcolonial and cultural studies with recent studies on emotion in cognitive studies Kim uses a variety of literary and media texts to show how narratives serve as a means of reflecting on experiences of anger and also how we think about anger its triggers its deeper causes its wrongness or rightness The narratives she studies include the film *Crash* Maxine Hong Kingston's *The Woman Warrior* Tsitsi Dangarembga's *Nervous Conditions* and *The Book of Not* Ngugi wa Thiong'o's *Devil on the Cross* and *Wizard of the Crow* and the HBO series *The Wire* Kim concludes by distinguishing frustration and outrage from anger through a consideration of St phane Hessel's call to arms *Indignez vous* One of the few works that focuses on both anger and race *On Anger* demonstrates that race including whiteness is central to our conceptions and experiences of anger

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