

AHSS204 – 18-19 FALL – POPULAR CULTURE COURSE NOTES

Ethnocentrism & Communication

Man is a social entity. It is constantly communicating with other people in society. In this context, communication can be defined as a process that is dynamic, renewed, recurrent, and reestablished at every stage of social relations.

There are a number of distinct qualities that determine the communication that individuals make with others, these are a number of codes and means that are largely inherited by the individual without prior preference.

We can consider what they inherit together as a container.

Inside this container; it contains:

-language

-gender

-faith

-ethnic origin / nationality

There are some codes such as -norm / custom / rules / laws.

There is an self-other relationship at the base of the communication that the individual creates with the other individual.

In all attitudes, we have developed against the other; there is a tendency to introduce an ethnocentric (standardized) standardisation that is shaped by the codes in the above-mentioned container.

Ethnocentrism can roughly be defined as judging someone else according to our own standards. In this context, we judge and evaluate another individual we communicate with to our standards (without our hearts).

Ethnocentrism is one of a variety of judging the world around the position of the subject such as Eurocentrism, anthropocentrism, cultural relativity and egocentrism.

The Process of Our Inheritance as an "Otherizer" in the Practices of Everyday Life

a) Language

The most distinctive otherizing discourses on the scene show themselves in proverbs and idioms.

b) sex

The communicative language in society is built on a largely patriarchal structure, in which many referents are defined and positioned by this patriarchal (masculine) point

of view. On the other hand, the heterosexual-centered viewpoint in society constitutes the judicial reference on the basis of gender, in particular LGBTT (lesbian, gay, bisexual, transgender or transvestite) individuals are placed on dominant heterosexual references.

c) there are a number of cases such as norm / custom / custom / custom / rules / law

These types of codes can be divided into two classes: verbal norms, customs and rules, which are not written and are conveyed directly by the cultural heritage. These rules may sometimes differ according to the family, sometimes depending on the cemetery, the community, the community, and sometimes the group to which it belongs.

"IDENTITY" & "INDIVIDUAL"

According to **Ulus Baker**:

Identity means the similarity between two things. If there is sameness, these two things are not different. We are assuming that they are different from the beginning ... But unfortunately they have expressed these kinds of concepts (identity, belonging, femininity, masculinity, minority, majority, ethnicity, global, locality, etc.), which are close to almost all of the social science and political science literature. very abundant, in a very intense manner. People therefore think that everybody has to have a proper identity, to express himself with this identity in the world they live in, and even to live in a constant search and die in search of the worse identity.

Spinoza said, "Nature never creates tribes, nations, classes, groups, but only individuals." Every kind of "identity" is a "figmens", a "trick", even a more accurate evil, a "fake"

The individual word contains in-divide / indivisibility against the divisor. It is an indivisible piece of individual, body, and property. Contrary to the identity we use in our social space, our individuality determines our ontological position.

Assuming that any identity is defined, it will surely be attributed to a super-identity. In this social science, Durkheim is a way of thinking that can be tried, starting from the point where society, securities, self-inflicted, or "in its own") feel that the individual is over, in other words the individual feels himself or herself.