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The Development of Self in Multicultural Experiences

Dennise Jackson
California State University, Monterey Bay

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California State University Monterey Bay
Division of Social, Behavioral, and Global Studies:
Social and Behavioral Sciences Department

The Development of Self in Multicultural Experiences

Senior Capstone

Dennise Jackson

Sociology Concentration

Capstone Advisor: Juan Jose Gutierrez

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This work is dedicated to my family, faculty and friends who made these experiences possible and life changing. Thank you

Abstract

Be yourself. What does that mean? The “self” is a complex phenomenon constructed and deconstructed in various ways to accommodate or complement the social environment one is in. The Merriam-Webster dictionary defines Self as, “a particular part of your personality or character that is shown in a particular situation” (Merriam-Webster). Many theorist, behaviorist and sociologist continue to capitalize on the role that the external environment such as cultural trends, values and beliefs play in the construction of self. As humans we have the unique ability to adapt and assimilate to the way of living in a new environment as a means of survival. Socialization is essential to thriving as a member in the particular social setting. The goal of my research is to understand the social process discovering the self in a new social setting. Moreover, I seek to understand the ways in which we adapt to social settings and construct our behavior in ways that mirror the culture of the environment.

Introduction

It is important to understand the dynamic social forces that govern our life interactions. Social encounters however spontaneous they are, often involve rules on conduct. Some man made tools meant to govern interactions are written laws and unwritten laws (e.g values placed on gestures, objects and social interactions). Many of times these rules are rooted in the cultural values of the environment. A comparative analysis of practices, attitudes and gestures through systematic empirical observations will outline approaches to socialization in a new environment. Examining ways of explaining collective cultural trends in a society and the influence the maintenance, loss or reconstruction of those trends have on a society.

How does process of cultural socialization contribute to the development of the ‘self’?

This ethnographic anthropologic research is important because it seeks to understand the functions and dynamics of society, a primary concern for sociologist. During the birth of sociology as an academic discipline, scholars where attracted to the study because they found this form of study to be important for understanding hard economic times. “Sociology emerged in the 19th century as scholars attempted to understand the changes taking place in society due to the Industrial Revolution” (Rousseau 2002;19). *Self, Symbols and Society* By: Nathan Rousseau focuses on the roles of individuals in society, face-to-face interaction as well as the development of individualism. The reading distinguishes the branches of social psychology and the different methodological approaches. Psychological social psychology (PSP) views individuals in social interactions as the independent entities who affect another. The goal of (PSP) is to emphasize quantitative methods to better understand the personal experience of individuals participating in social interaction. However, a larger part of my research will focus on (SSP) sociological social psychology. Symbolic interaction, personality and social structure are some of the theoretical and

methodological frameworks housed within the (SSP) category. A sociological understanding of SSP involves a concern for observations of face-to-face interactions and communicative methods (talking, gestures and other forms) exchanged between individuals. “Generally speaking SSP focuses on empirical factors (gestures) occurring between individuals that orients the process of interaction” (Rousseau 2002;32).

Previous research done on this topic also focuses on the political factors that influence the attitudes of the citizens of which political socialization is meant to serve. “Political socialization is the process by which values which impinge on political behavior are transmitted by a society to its members” (Reading, R 1968; 32). Understanding the concepts addressed in both the PSP and SSP modules, sets a platform for grasping the theories and frameworks presented in this review. Although, both require the same level of investigation. Some questions my research seeks to address are, how does society regulate and affect our understanding of self? How does understanding of our self, contribute to others and the society we live in? I will be using the discipline to explain the dynamic social trends that occur in the different countries. In explaining these general patterns, we better understand the social interaction process from the perspective of socialization, the result of reinforcing, maintaining and understanding these trends during the social interaction process. Some of the many sociologist and theorist that have academically supported and studied this phenomenon include but is not limited to Georg Simmel (1858-1918), Max Weber(1864-1920), Peter Berger (1929-), George Herbert Mead (1863-1931), Charles Horton and Karl Manheim (1893-1947). This literature analysis will address the perspectives of these theorists to provide context for the development of research on this topic.

Literature Review

The dynamics of the 'self' have been a popular phenomenon among sociologists, theorists and professionals alike for many years. Many would agree that the self is the representation of the society and culture in which the individual is a part of. However, sociologists share the perspective the self is a much more complex and ever changing phenomenon resulting from shared social experiences. Examining the ways responses to gestures and objects of significant meaning are a part of the process of social experiences. We can differentiate the social life, experiences of self and shared experiences. This literature review seeks to unite these concepts through the understanding of cultural practices, symbols and gestures that orient the self to shared social experiences.

Culture is an important component of the research and theory analysis. Having multiple meanings depending on context, culture is defined by the context in which it is used. The standard anthropological definition of culture is defined as a set of traditions, beliefs, customs and creative activities that characterize a community. Culture distinguishes one group of people from another. "In short, it refers to what makes a community different from others" (Williams and Guerrei 1999:3). Through language, gestures, objects and experiences, culture is transmitted to new members of society. Acting as an essential part of understanding ourselves and society, culture is the fundamental factor in developing both units.

Being that this literature review is concerned with the sociological perspective of self, culture and society. It seeks to examine thus address the relationship between symbolic interaction and orientation to society using theories and research. Symbolic interaction describes the objects we give meaning to that allow the negotiation and passing of cultural tendencies. Ultimately, reconstruction of conduct is initiated when one becomes aware of his or hers own behaviors and

seeks to become a cohesive part of society. Language as a symbol according to Mead is the communication of attitudes and cultural norms. It is significant symbol conveying meaning through tone and gesture. Socialization encompasses these components and explains the process for which people's behavior is shaped by social elements. Socialization is the process that requires the individual to apply these elements in the way that reflects and understanding meanings of gestures, attitudes and objects within that culture.

The Process of Socialization

As mentioned earlier, sociology was developed to fill a void in our understanding of society and ourselves. "Sociology arose to fulfil an intellectual need to understand systematically the important social changes taking place, including changes in the way individuals view themselves" (Rousseau 2002;19). Empirical, historical, and analytical research has shown us that the "Self" is discussed at large in many of the theories relevant to the topic of culture and society. Having an understanding of the theory of self and symbolic interaction will refine my hypothesis and provide my research with direction. The theoretical framework provided by George Herbert Mead offers a unique perspective on the construction of self and symbolic interaction which can be applied to the process of socialization. A synopsis of Meads theory as well as subsequent research and theories to follow is presented with examples for full contextual view. The methodical construction of this review aims to examine and understand the ways in which culture and society impact the self. The significance of the relationship between culture, society and self is are important aspects of the theories presented. The overall topic of research is socialization. Socialization is defined as the social means by which society teaches its young and other new members its ways of living. It entails the understanding of the patterns in practices,

behaviors and beliefs of the environment that we seek to participate in (Heiner 1999;45). Externalization and Internalization are terms that are commonly used within the previous research and theories. Externalization asserts that the recipient of the social interaction has understood the information being communicated. While, internalization in social interaction is the incorporation of information received from external sources (Rousseau 2002;19). Cultural orientation implies that an individual internalizes, understands and appropriately responds to social encounters. It is the process for which any individual seeking to thrive as a member of society undergoes. In the following text you will become oriented to this process. It is my desire to share the results of my analysis from a sociological, theoretical and ethnographic approach.

The Theorist Perspective

Theories are the efforts to examine, understand and answer philosophical inquiries. The particular theories following will attempt to explain the phenomena of social conduct from a theoretical approach. When researching matters of the social sciences it is important to consider the perspectives of some contemporary and classical theorist. These ideas present valuable and insightful context to Sociological theory. This specific type of theory is relevant because it's the way we see the world and essentially explains social life. In all aspects of social life such as human behavior, social interaction, cultural diversity and self- development, sociological theory provides a framework for studying from the perspective of the theorist. As readers we see that it is possible to share multiple perspectives on the same subject. For example, theorist Erving Goffman and George Herbert Mead both have theories and ideas regarding the "Self". Validity, scope and applicability of my research relies on mentioning the works of the well-known work of theorist to follow.

George Herbert Mead (1863-1931) Mead was a well-known contributor to the ideas surrounding the self's development in society through the process of symbolic interaction. His overall idea was that the self is formed through interaction with others and experiences. Mead also argues that the self or any sense thereof is a product of the social relationships and circumstances within the environment. Symbolic interactionism is a concept that is concerned with the self's role in society. He argues that the self is indicative of the interaction exchanged through gestures, language and symbols. Mead distinguishes non- symbolic interaction and symbolic interaction. Symbolic interaction being the execution of behaviors through the guided interpretation of the gestures observed by the recipient and executor. In *George Herbert Mead: The Making of a Social Pragmatist*, author Gary Cook presents detailed analysis of ideas outlined in Meads writings. Describing the pragmatic approach to adapting to cultural tendencies that seem different, the author asserts Meads idea, "For in these cases the conscious solution of our problem requires an abandonment of old universals and a quest for new meanings or objects to which we can more successfully relate" (Cook 1993;51). Meads ideas on objective social conditions, symbols, objects and conduct development are the catalyst for his notion of 'self' development. In the simplest description, Meads notion of self in terms of "I", "me" and 'me's" is as follows: The "I" is subjective. The "I" does and the "me" feels. The "me: is how we view our selves with respect to how people respond to our gestures. Our awareness and reflection of how our actions affect others describes the "me's". It is our inner conversation we that analyzes, habituates and discontinues behaviors according to Meads ideas. Some of the trending themes is the belief that an individual's contribution to society is a result of the "contents learned from others" (Rousseau 2002;58). While in school Mead studied the conscious of animals and became interested in the difference in socialization between animals and human beings. One interesting aspect Mead noted was that

humans have the desire to develop solutions for social issues. This need motivates us to self reflect in order to understand conduct and gestures that cause problems. “Without such deliberation conduct is habitual” (Rousseau 2002;22).

While much emphasis is placed on conduct and self reflection, Mead points out that it is not our responses to others that construct the self. Rather it’s the gestures to us that cause us to file through past experiences to choose the appropriate response. This process is important as the self is developed in shared experience.

Erving Goffman (1922-1982) Goffman a well-respected theorist best known for his famous, “The Presentation of Self”. Goffman played a key role in the development and construction of what we now refer to as symbolic interaction and theories of self. Much of Erving Goffman’s perspective of self is shared through his dramaturgical approach. Dramaturgy comprises theoretical practice and stage performance to convey meaning. According to Goffman, all of our social encounters are performances in which we the individual are the actors. Keeping in mind that others are watching (audience) by standers, we act in ways that both fit the social setting and control the perception others have of us. He distinguishes the meaning of encounters and performances in the theoretical context. He defines encounters to be a brief interaction in which the goal is to play the role in the moment. Performances according to Goffman, is the continual effort to control the participant’s impressions. Overall, the theory of self asserts that there are multiple selves acting as a single self for the social situation. “We may present different versions of our selves or present different social selves depending upon the audience” (Rousseau 2002;63). No one individual is the same in every social situation that individual must choose the role he or she plays in a situation based on the performance (situation).

Georg Simmel (1858-1918) Simmel's ideas social development and individualism aim to convey the importance of understanding how culture evolves and is effective by the economic state. His work is concerned with the development of the self as an individual and the understanding of the self's role in the social realm. "While individuals comprise the institutions that make up society, society requires individuals to specialize in a given activity, to fulfill a role in a particular function" (Rousseau 2002;16).

Peter Berger (1929-) Luckman (1927-) Berger and Luckman asserted that society constructs the self and self-reinforces or changes society. Berger contributed significantly to the study of the relationship between self and society. In his book *The Social Construction of Reality*, Berger and co-author Luckman argue that, "social order develops as a product of human activity" (Berger and Luckman 1990;38). Human beings create a social order and reinforce it in their understanding of that social order to their young, generation after generation by imparting their understanding of human culture as it currently exists"(Rousseau 2002;40). It is my overall understanding through Berger and Luckman's explanation of the process of socialization that man is a social product. Constructed and made up of the world around him, society is a product created by man. Man has to go outside of the self and interact in order to change, innovate and reconstruct society. "It is important to stress that socialization is a never ending process. As interactions modify preexisting patterns; hence there are never-ending modifications in language (such as slang), fads, fashion, modifications in attitudes concerning what is deemed "socially appropriate behavior" and inventions (Rousseau 2002;33). The continual adaptation and assimilation process is what guides the appropriate responses to gestures and conduct n any given situation.

Max Weber (1864-1920) Weber known for his formulation of social action theory asserts that our actions are choices guided by the behaviors of others especially in social settings. Much of Weber's work consisted of comparative and historical analysis on the relationships between members of the society. We consciously think about our actions before we execute having considered the perceived reaction of others. The process of considering others and acting in accordance with the conclusion (observing behaviors of others around you) is the social action part of it. The collective type of thinking is addressed in Weber's *Economy and Society*: "Similarly, the rational deliberation of an actor as to whether the results of a given proposed course of action will or will not promote certain specific interest, and the corresponding decision, do not become one bit more understandable by taking 'psychological' considerations into account" (Weber 1956;18).

Charles Horton Cooley (1864- 1929) The concept of the "looking-glass self" is similar to ideas of Weber regarding social interaction but with a more psychological concern for the dynamics of operating in a social system (interactions). In Cooley's, *Human Nature and Social Order* the concept of the "looking-glass self" is explained. The theory refers to the feelings one has towards himself, resulting from the expectation we have of others feelings towards us. For example, I want my professors to view me as a hard worker. Therefore, my actions will demonstrate that. In essence, my actions are influenced by the way I want to be viewed by others. Cooley urges readers to examine their actions and the affects their actions have on others. The idea is not to lose ones "self" in society but to be further concerned with the way our actions are influenced or influence others.

Karl Mannheim (1893-1947) Karl Mannheim coined the term symbolic interactionism. He also examined the impact of historical and cultural trends in shaping the self-knowledge. Mannheim's ideas can be understood effectively in two-parts. One being that the individual will preserve the status quo (ideology). The second part being that the individual will seek social change (Utopia). This is described to be accomplished by choosing a network or sphere that influences and reinforces the understanding one has (choice). He asserts that the choices one makes are dependent upon these statements.

1. It is their interest because they benefit

In light of the beneficial aspects these choices yield it is perceived as a key influential interest.

2. No other options have been sought

Due to the lack of continual efforts to achieve an alternative means a choice is made.

3. All other options are feared

Due to lack of information and knowledge on alternative options the result is a fear based approach guiding the choice to be made.

This decision however collective and cumulative results in the overall circumstance of the society he or she lives in. For example, if the current political, economic and historical circumstances favor the traditional methods one might choose ideology over utopia. I appreciate the connection between an individual and the "social conditioning" which guides the decision making process. This is relative of the research that I will be doing on the socialization process and the understanding of the individual in that process. The overall notion that social conditions stimulate the pursuit of individualism is the catalyst for understanding and implementing techniques to solve a problem. My overall understanding of Mannheim's theory is that the -self's interest are defined by the situation.

Herbert Blumer (1900- 1987) Bulmer was heavily influenced by the ideas of George Herbert Mead. However, Bulmer was concerned with the self as a continual development and the effort to understand how, “the self is an active agent participating in the world” (Rousseau 200;78). Symbolic Interaction is a concept closely associated with the idea of Mead that many theorists including Bulmer have expanded on. Mead also saw the self as a development and not a predetermined structure. The differing factor in their theories is that Bulmer’s approach can be conceptualized into three parts. The first being that we act in ways that mirror the appraisals we have towards an individual or object. The second is the element of language that provides a communicative approach to navigating through meanings of these objects. The last component is the ability we have to appraise the interaction and interpret the meaning of the participant, objects and symbols. Bulmer’s ideas on the self will help me explain the conclusion of my data as it applies to theory.

Methodology

My goal is to understand the cultural customs of different regions and adaptive process the self undergoes. The quantitative research aspect of the project will entail the world issue I have chosen to identify which in my project is cultural competency. I will conduct empirical research on several different college campuses in several countries. CSU Monterey Bay (U.S), Universitat Osnabruck (Germany, Europe), Universidad Comillas (Madrid, Spain) and Universidad La Salle (Bogota, Colombia).

Using quantitative methods, I will present my findings in order to share the adaptive process and construction of self, associated with cultural practices and environment. I intend to use observations, secondary data, theories and content analysis to support these methods. Understanding comes from observation. Observing is a universal practice we use to navigate through life on a daily. It helps guide our decision making in social situations, understand expectations and develop an appropriate response according to what we see. Cultural orientation thus entails that we observe tendencies and practices to execute the appropriate response. Bearing in mind the challenge from the observer's perspective in many cases is avoiding any bias towards observations. "It does not just limit our ability to understand other countries, their people, and their practices; it also limits our ability to understand our own country, our policies, and ourselves" (Heiner 1999;23). Statistical methods for social and behavioral sciences aim to compare, measure, scale and identify patterns. My research is conducted from an ethnographic perspective and an empirical approach. This method is used to keep the situational aspects of the social experience as unbiased and authentic as possible. Internalizing the gestures and conduct observed amongst the locals in interaction, the observer learns the appropriate response according to the situation and the social encounter. Through

observation, general assumptions are often made on the data collection and analysis of statistical methods. Often times when examining empirical data trends and behaviors specific to age group and location are emphasized. Noticing the linkage between culture and location can reveal overlapping trends, patterns and attitudes. By creating parameters researchers can maintain consistency of observational research. Predictability, expectations are not within the limitations of the process as it is the 1st and only time conducting research. Boundaries and limitations promote fair balanced model that considers the correlation between trends, culture and environment.

Empirical observations

Collection and management of data consist of primary sources. Empirical, observational and qualitative studies are employed to interpret the results of the field work conducted for my research. All observations are conducted during the same time of year in each location. The observations include detailed field work analysis of greeting styles, cultural orientation, the use of personal space, transportation, leisure time and general meal consumption and hours. Identifying these differences, the intent is to outline the changes and variations in cultural trends from location to location. Methods of empirical data analysis includes and provides parameters for research in each location and requires the same level and type of observation. This enables myself as the researcher to provide concrete and consistent approaches to obtaining observational research.

Observing tendencies of an environment that are distinctive of the socio-cultural aspects provide context to the conduct and qualities observed. Trends, patterns and themes are acknowledged and related to the social environment.

Some categories used to analysis the cultural and social expectations of the environment are:

1. Greeting styles: The types and functions of greeting styles
2. Use of personal space: The value and importance of personal space
3. Generally use of transportation and leisure time: The most common use of transportation
4. Gastronomy and meal consumption times: The types of dishes served/ meal times

This section will focus on the cultural aspects of socialization in each country included in the research. Culture is important because it is something that most have to learn through observation. “Culture is learned through the transmission of knowledge” (Berger and Luckman ;46). As children we learn the cultural significance of objects, language and hierarchy. Through observation and interaction, new members of society develop an understanding of gestures and expressions.

My analysis of overall cultural differences and trends are derivative of qualitative observational research, preexisting literature and theories associated with themes. I will conclude my research examination, with a brief discussion of the trends and variations in socialization. The overall goal is to observe the associations between greeting styles, personal space, attitudes towards time and culture. I will identify these differences in efforts to understand why the trends in conduct, attitudes and social encounters exist. For many, knowing the cultural norms allows the individual to integrate into the society in which he or she is surrounded. Through a research and ethnographic approach, the mission is to offer a non-biased, observation and research based comparative analysis of the United States, Germany, Spain and Colombia.

Socialization

Socialization as mentioned previously outlines the process for which an individual becomes acclimated to an environment. In any area socialization this includes having an understanding of appropriate responses to greeting styles, personal space, time and other aspects of social engagement in a different culture.

Generally, Northern American culture is very much so known for its “Out with the old in with the new” concept. The saying describes the popular notion that modernization over tradition is type of standard most Americans live by. In North America “Innovation usually takes precedence over tradition” (Morrison 2006;33). An individual adapting to the normative social standard of most North Americans might associate the constant desire to achieve more. When driving on the highways, watching a t.v program or shopping in any cities mall, it is seeming that the culture of North America thrives on the constant chase and desire to achieve youth through plastic surgery and other forms of body modification. For new members of the society these values placed on appearance and wealth reflect the attitudes of the social environment thus shaping the standards of living. “United States is a youth oriented culture” (Morrison 2006;58). Greeting styles are the introduction to the social experience. Without having knowledge of the significant differences in greeting becoming social oriented into the culture maybe difficult. The standard form of greeting in North American culture usually consist of a hand shake or a head nod. Most people will introduce themselves by first name and prefer you to refer to them using their first name, this is also true for superiors or elders. Contrary to other Countries discussed the maintenance of hierarchy and tradition as a form of respect is a practice that over time has become less widely used.

The idea of “personal space” asserts that an individual be given an appropriate amount of space during every day social encounters. It is an unwritten rule that if neglected can impact an individual’s ability to fully connect, earn and engage in social encounters. In some cases, individuals may simply avoid an individual that does not adhere to the unwritten rules of personal space. Having knowledge of use of personally space in North America in a public and especially a business setting is important for effective social navigation. Maintaining a comfortable amount of personal space is important. Usually this space is an arms length distance from an individual or group.

In North American Culture views towards time and punctuality are different than that of other countries such as Spain and Colombia. Punctuality is also important in the personal and business setting. For example, if you are fifteen minutes late for a date, the opposite individual is likely to think you’re not interested. Similarly, to a business setting, tardiness shows a lack of effort, interest among other qualities deemed unfavorable in North American culture. It is important to reach out to your contact if you are running late, showing up casually is a sure way to offend. As previously mentioned there is constant drive to achieve more in many aspects such as monetary, youth, possessions and recognition. North Americans have a reputation for the tendency to be very informed on laws and policies making it a very angst and eager to sue type of environment. Having an understanding of general laws and policies is beneficial to any individual acclimating to North American culture. Business, educational and private institutions all have a set of policies and procedures. It is important to know them due to the fact that many things considered normality is considered illegal in the United States. Jay walking, smoking within certain proximity of educational institutions and traffic rules are some of the few. “Be aware that because the United States is the most litigious society on earth, corporations are

extremely familiar with employment, health, and safety, copyright and every other type of law” (Morrison 2006;25).

As in any new environment, understanding participating in the socio-cultural practices deeply influence and allow emersion into the environment. In Spain, the greeting style is significant in many ways. It speaks the value of physical connection between individuals and that environment. It also speaks to the ways in which respect and regard is shared between strangers. Spaniards are aficionados, people are greeted with two kisses, one on each cheek accompanying a gentle inward lean. Women may lightly embrace and touch cheeks while kissing the air (Morrison 2006;475)

Spaniards are real aficionados having relaxed attitudes toward personal space, punctuality and unexpected events. This go with the flow type of attitude is one of the first things I noticed about the Spanish culture. It is very apparent that tranquillo is more than a word, it’s a way of life! Tapas y Bebidas are a popular form of leisure time spent amongst friends in Spain. People usually go out for tapas in the later afternoon. After a working days hour and before the dinner hour, Spaniards will walk from bar to bar, eating tapas, drinking sherry and visiting friends for an hour or two (Morrison 2006;474). Relationship with family, friends and society is an important aspect of social life for Spaniards.

The idea that everyone should be most concerned with and look out for themselves is a very individualist way of approaching matters. Needless to say, it is one of the mottos most Americans live by. “The united states, most some commenters will agree, is one of the most individualistic societies in the world” (Heiner 1999;39).

Body contact made during greeting in the form of kissing or hugs is less likely to occur in European countries. In Germany handshakes, a head nod, or a hand shake accompanied with a

head nod is a common form of greeting in a business or casual setting. “Only the young and impolite wave and shout at each other from a distance” (Morrison 2006;230). Maintaining a comfortable level of personally space for the German is essential to following the expected social guidelines of space. The value placed on personal space is significant as adequate space between individuals and groups is preferred.

Attitudes towards time and work are very structured and stern. In fact, work ethic is extreme compared to Spain, Colombia as well as the United States. This strong work ethic is usually regarded to the cold war and other economic depressions Germany has faced in history and more recent times. Aside from having a reputation for a rather rigorous work ethic. Germans are also known for their love of beer and night light. Some social customs include going out to the local pubs or breweries with friends.” They also enjoy meeting with friends or dropping in a neighborhood pub (Stammlokal) for some beer, wine or a game of cards, especially Skat.

Germans are also known for their travel habits. Contrary to the Northern American Culture Germans are very knowledgeable and tend to have high level of respect for other cultures and customs.

When examining and comparing attitudes towards frequent changes and unpredictability, it is apparent that the Latin culture in both Spain and Colombia reflected the opposite attitudes of that experienced in Germany. The environment in Germany was much more structured and tense in most cases, with regard to the fact that I am a tourist. Contrary to Latin culture sudden changes are not welcomed with a relaxed go with the flow attitude. Germans tend to dislike sudden changes. Small talk and conversations with no end point as a form of introduction are not typical engagements and don't really resonate with many of Germans.

In my experience, overly eager individuals are not warmly embraced by strangers. Germans are not quick to engage and be warm towards strangers with smiles or affectionate gestures. They tend to be very serious and to the point of the situation. This openness is usually reserved for close friends and associates. “You will not see many smiles or displays of affection on public streets.” (Morrison 2006;335)

Similar to Spain and Colombia the most popular sport in Germany is soccer. Due to the success the German team has had in the European Championships and the World Cup. However, greeting styles in Colombia are different in comparison to standard greeting styles in Germany. Greetings in Bogota, Colombia consist of an extended conversation about the speakers. Every conversation seems to begin with long inquiries as to the health, welfare, location and status of the speakers and their relatives. Handshakes are relatively standard across genders. However, women may exchange a kiss on one cheek. Men greet each other with a “manly” hug. “Men embrace and slap each other on the back, this manly hug is called, “abrazo” (Morrison 2006;153).

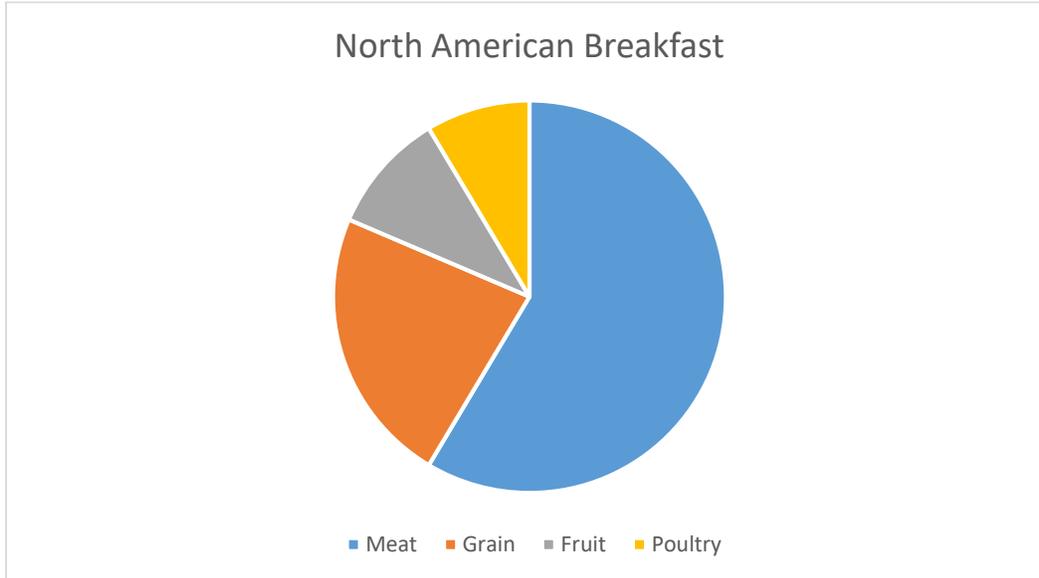
Contrary to German customs, Colombians will extend an invitation into their home. The tradition of hospitality is not exclusive to close friends. Similar to the Spaniards, it is typical for Colombians to arrive late to appointments. However, this isn’t seen as offensive or problematic and is most defiantly not responded to with anger or frustration. Punctuality is not a quality Colombians are known for. “They may arrive at a business meeting fifteen or twenty minutes late, yet feel they are on time” (Morrison 2006; 147).

According to Society in Colombia is largely based on skin tone and social economic class.

Gastronomy

The following section focuses on the food culture of the different environments discussed. The types of food and times of consumption is significant to understanding the culture because it utilizes *sight* because many of the foods look different than those seen in other places, *smell* because the spices and herbs that are often used to infuse the taste of a dish are unique to the region, *touch* because the textures and methods of preparation vary among cultures. The sense of *taste* is important because the richness of the food usually tells a story; the story of the cook and the culture of the food is shared through the means of taste. Sound is also essential as the absence of it usually means the food is so delicious to talk would be distracting.

This section will focus on the cultural aspects of food culture in the enjoyment. It is important for my ethnographic anthropologic research because it shares with

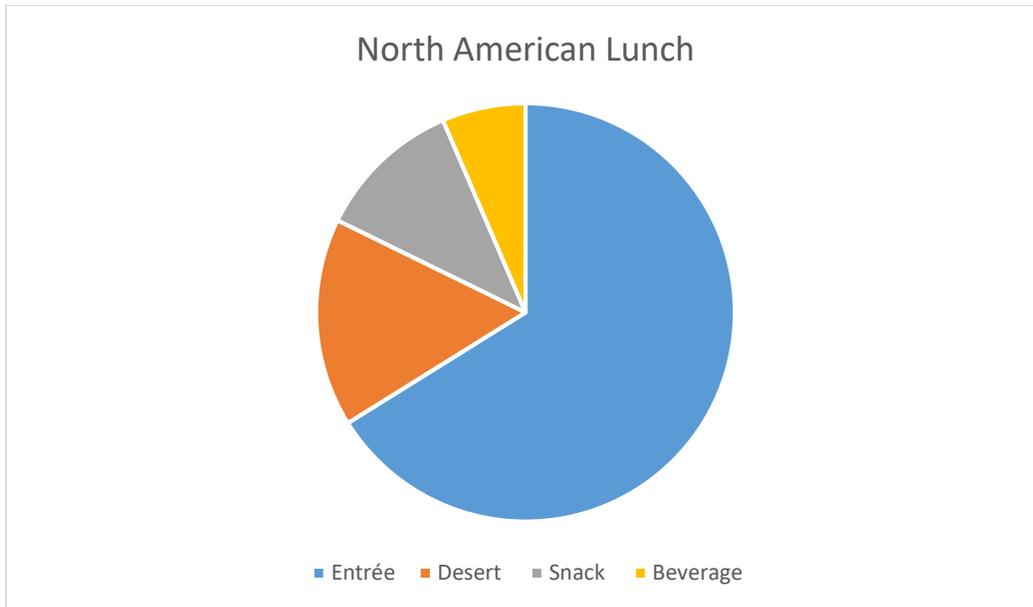


e.g

Meat	Grains/Bread	Fruit	Beverage	Poultry
bacon	toast	Fruit	tea	eggs
sausage	Pancakes	Fruit	coffee	eggs
	cereal	Fruit	milk	

Interpretation of data:

North American breakfast are typically considered the most important meal of the day. Therefore, it is usually hardy consisting of a combination of meats, grains, fruit and dairy. Breakfast is generally consumed before 11 am.

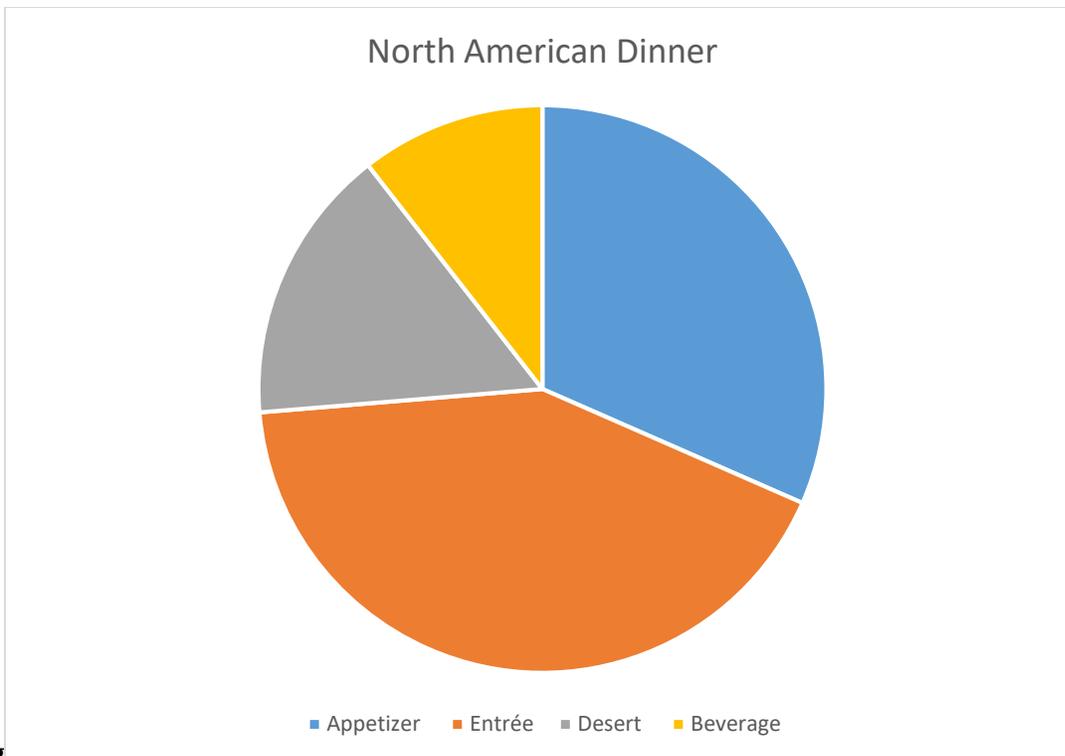


e.g

Entrée	Beverage	Desert	Snack
Hamburger	soda	fruit	chips
Sandwich	juice	yougurt	candy

Interpretation of data:

A typical lunch in North America consist of an entrée, beverage and desert. Lunch is also large in comparison to that of other portions in other regions. Generally, lunch is consumed between 12pm and 3pm.

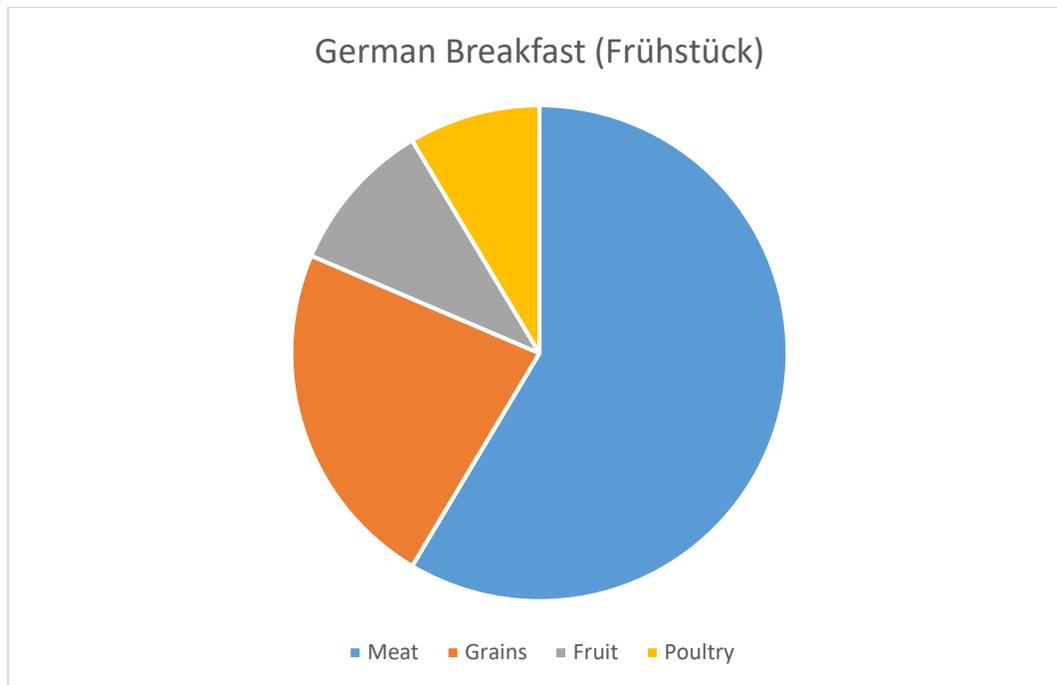


e.g

Appetizer	Entrée	Beverage	Desert
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Interpretation of data:

Common in North America is the concept of an appetizer. An appetizer is a "snack" immediately preceding a full course meal. Generally, the appetizer is shared snack consumed before the main course.



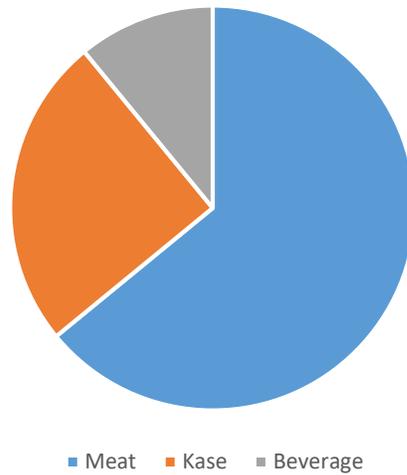
e.g

Meat	Grains/Bread	Fruit	Beverage	Poultry	Dairy
Worst	Brotchen	any	Milch	eggs	Käse
	Cereal	any	Tea	hard boiled egg	Yougurt

Interpretation of data:

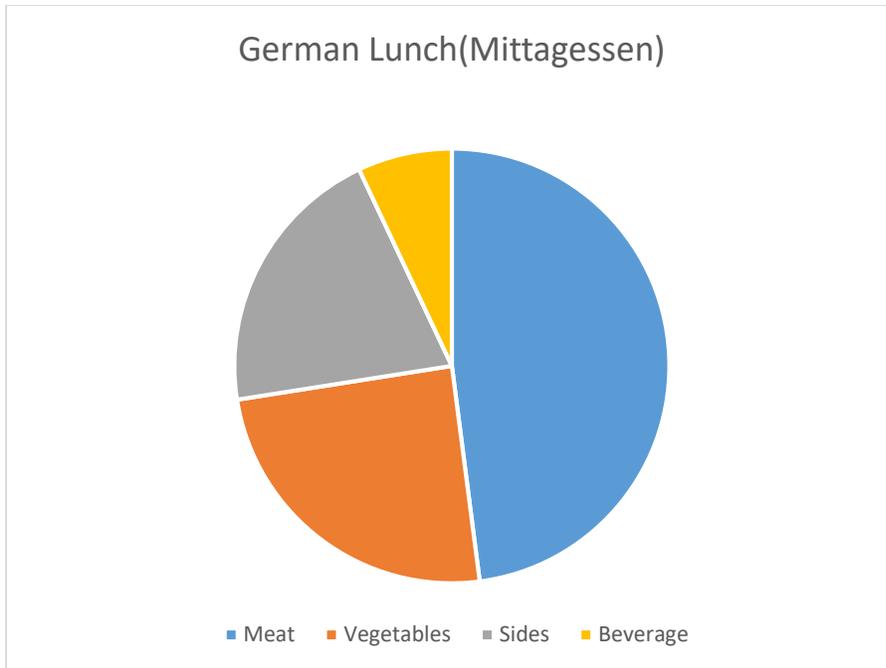
In Germany, breakfast usually contains a bread (brot) Cheese (Käse) and a beverage. Breakfast is generally light and between 7 am and 9am (before class/work).

Germany 2nd Breakfast(Pausenbrot)



Interpretation of data:

The second breakfast Pausenbrot refers to what would be called a "snack" in English. Generally consumed between 10 am and 11 am Pausenbrot, is light and meant to sustain hunger until the lunch period.



e.g

Meat	Vegetables	Sides	Beverage
Shnitzel	Cabbage	Patatoes	
Meatballs	green beans	Rice	
Krokette	salat	Noodles	

Interpretation of data:

Lunch is a larger version of Pausenbrot. Contains Some type of meat, side and vegetables. This meal is often consumed between 2pm and 4pm. It is usually the largest meal consumed.

Abendbrot (dinner)

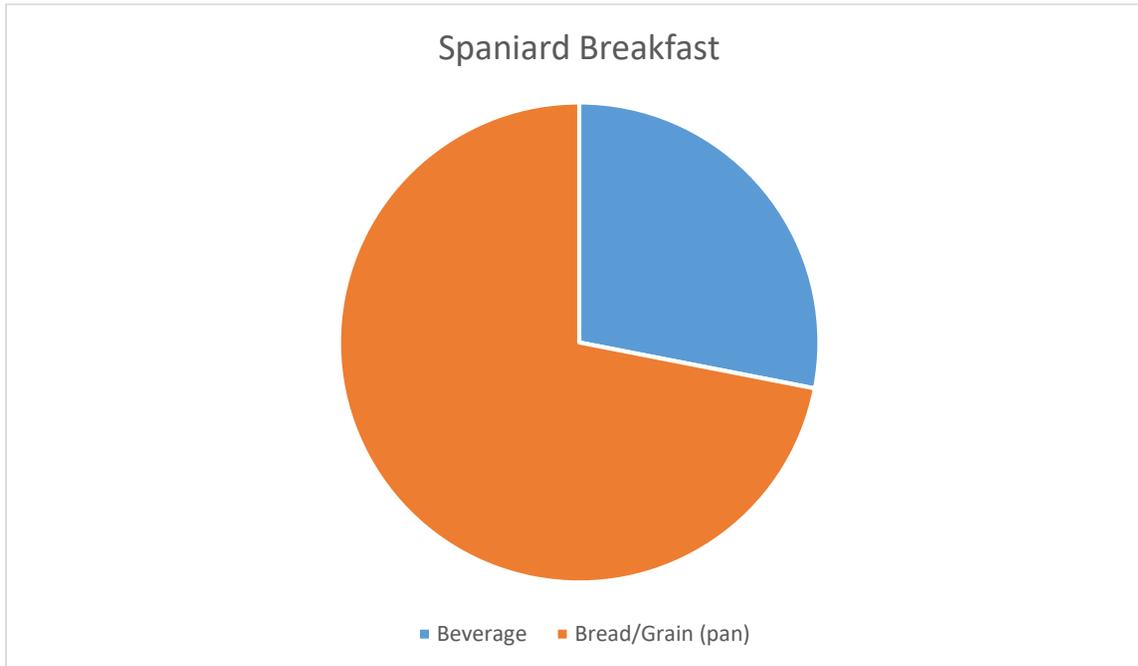
Interpretation of data:

Germans typically consume an evening meal between the hours of 6 pm and 7pm following the end of a working day. It is not called dinner because contrary to North America the evening meal in Germany is light.

Coffee and Desert (Kaffee und Kuchen) (after dinner snack)

Interpretation of data:

Traditionally a late night social snack Kaffee und Kuchen consist of a typically homemade pastry and coffee or juice.

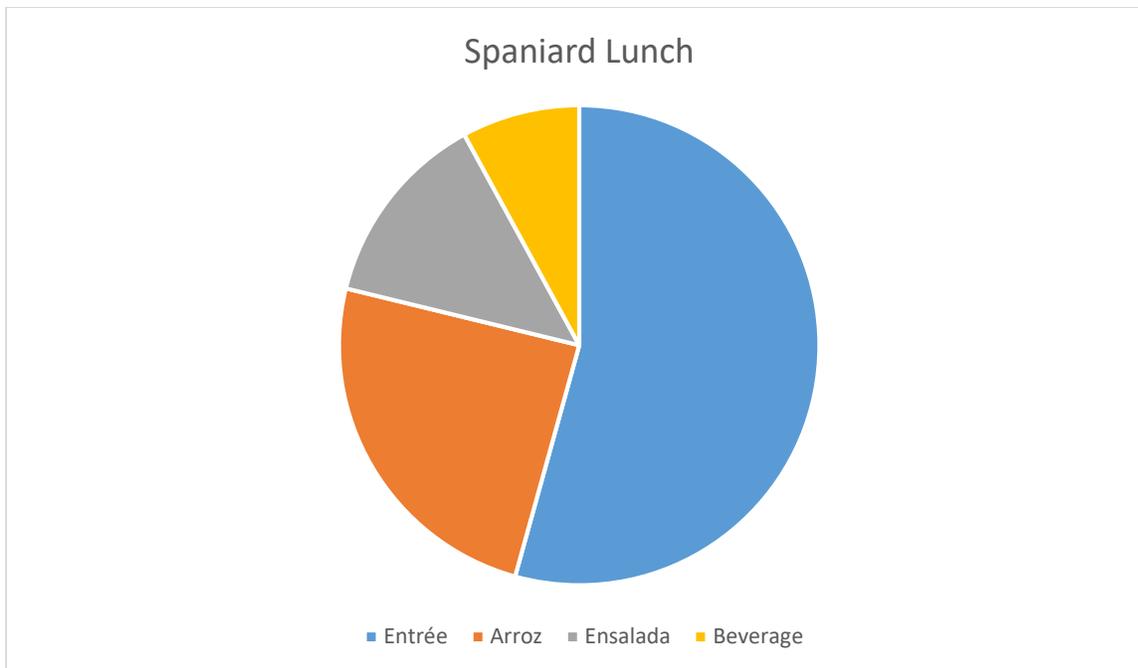


e.g

Beverage	Bread/Grain (pan)
café con leche	Churros con chocolate
te	pan(toast)
leche	
thumo de naranja	

Interpretation of data:

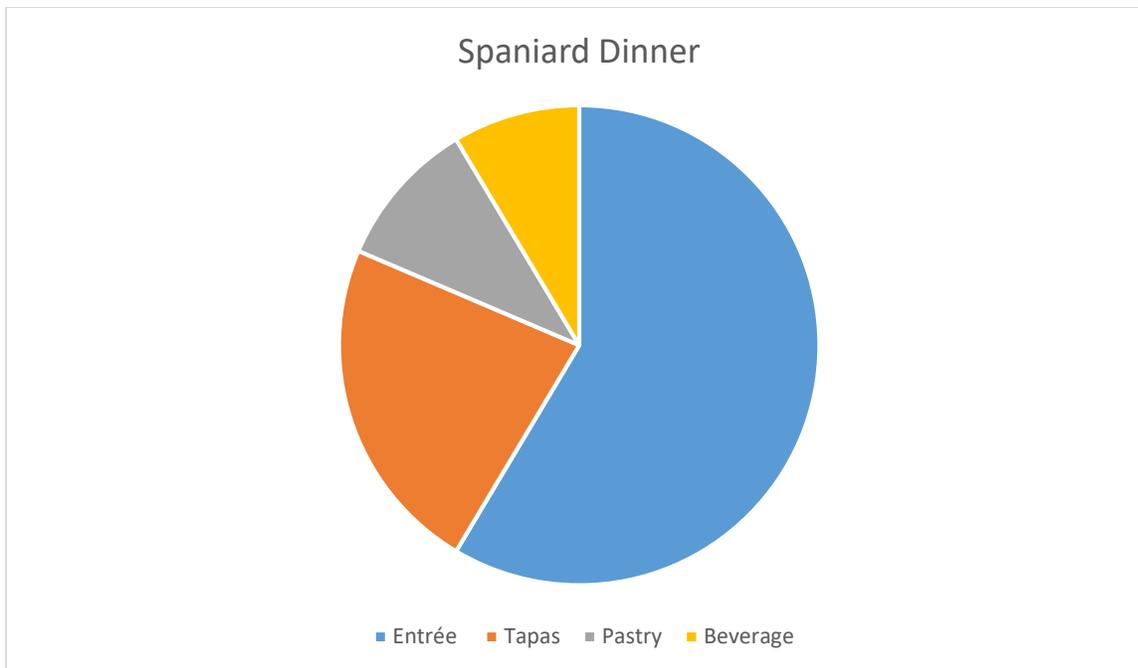
Spaniards eat a simpler and modest breakfast, typically consisting of a warm beverage and a pastry. In Spain it is not traditional to consume meat, eggs, grains and dessert such as fruit or yogurt for breakfast.



Interpretation of data:

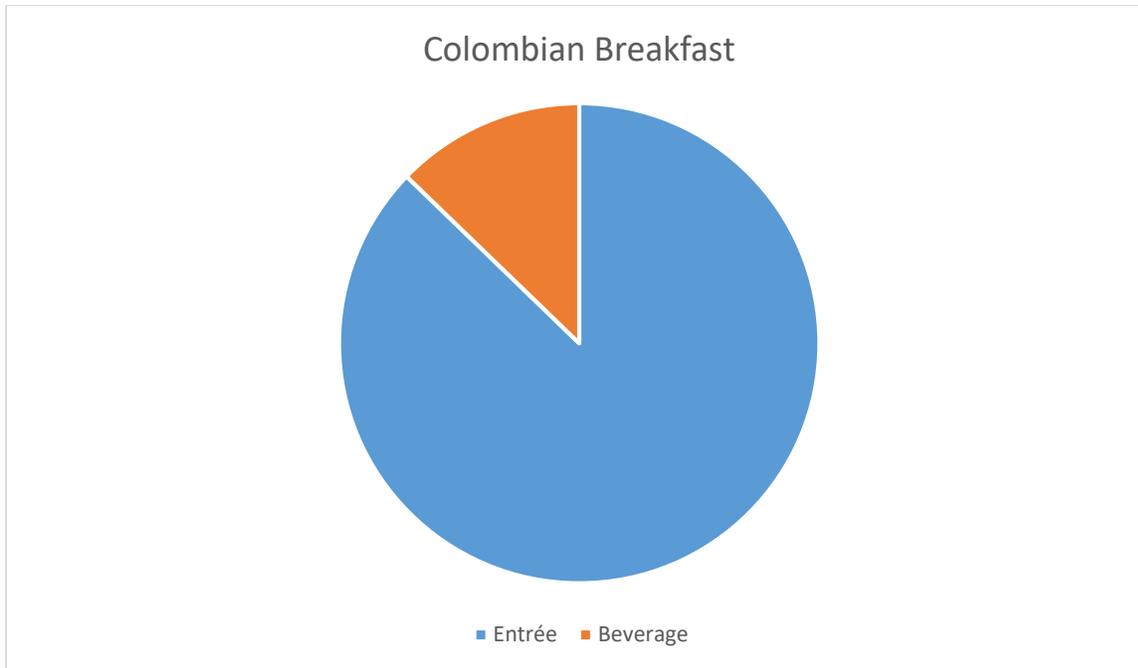
Similar to Germans, Spaniards consume a larger portioned meal during the lunch hour.

Spain comida is served between 2pm and 4 pm. Tapas otherwise known as appetizers are snack that can consist of both hot and cold foods. these are generally finger foods that are consumed in a social setting.



Interpretation of data:

Dinner in Spain is served relatively late in the evening following tapas and socializing. Generally, dinner is consumed between 9 pm and 11pm. Contrary to the North American culture, which often recommends not eating after 6pm.

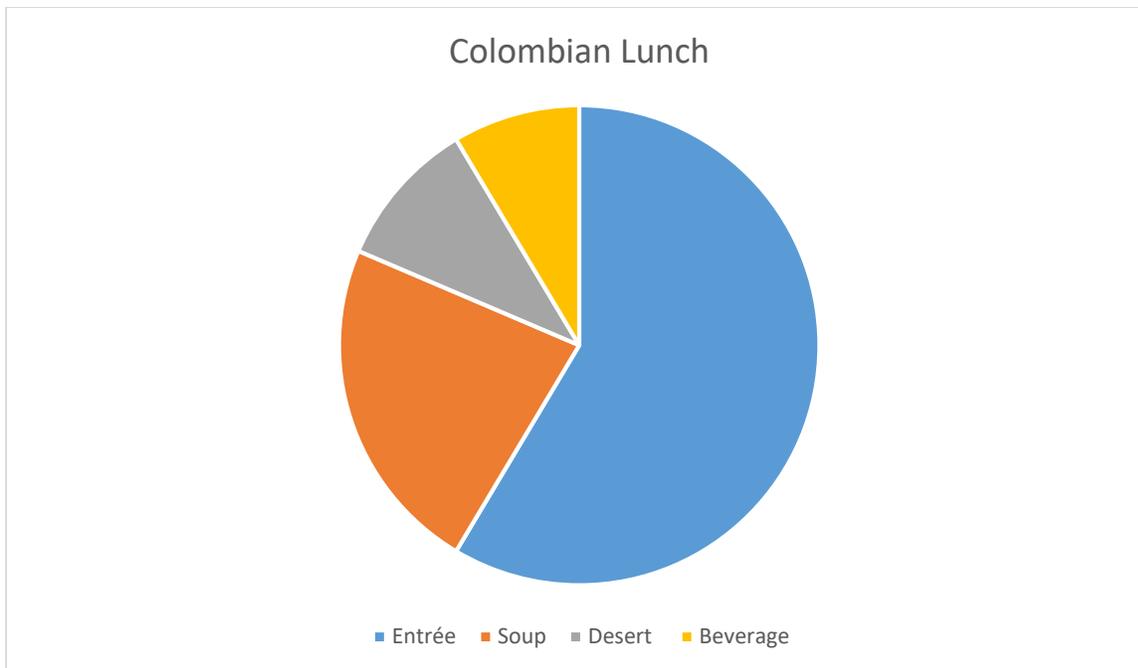


e.g

fried egg	fresh juice from fruit
toast	fresh juice from fruit
Arepa con queso	café con leche

Interpretation of data:

Breakfast in Colombia is very light compared to a traditional North American breakfast. However, this simple breakfast is consistent with Germany and Spain's style of breakfast.

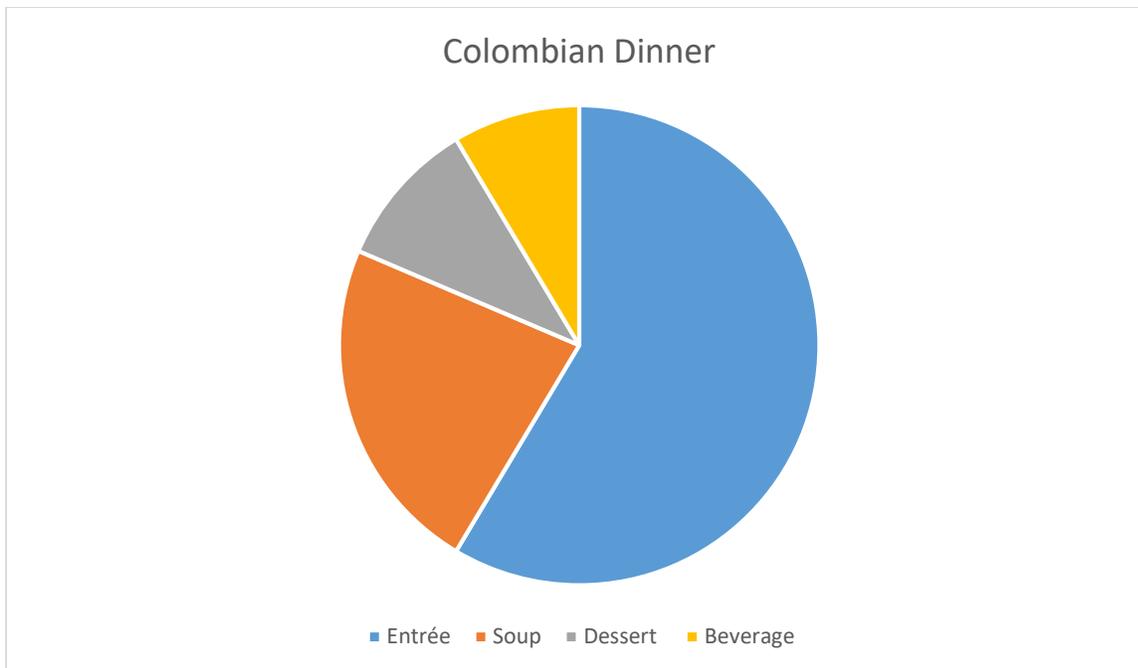


e.g

vegetable	entrée	side	side
avacado	chorizo	white rice	red beans
avocado and corn	chicken	soup	chicken
pantacones	empanadas		

Interpretation of data:

Similar to Spaniards and Germans Colombians tend to consume their largest meal during the hours of 2pm and 4 pm. These meals are rich in meats such as pork, chicken, mutton, rice. Vegetables such as avocado, beans and corn. Some popular sides are soups and empanadas.



Interpretation of data:

Some of the same meals eaten for lunch are also repeated during dinner. Dinner is very rich in Colombia it is likely that your plate will be colorful and contain a variety of meats vegetables and spices.

Results

This can be applied to my capstone because the process of emersion and acclimation to the different environments in my ethnographic anthropological research required some of the core concepts presented in the ideas of George Herbert Mead. As previously mentioned, through observation and interaction, new members of society develop an understanding of gestures and expressions. We learned from Mead's works that the introduction of geographical differences are introduced to an individual learning schema, new ways of understanding and processing this difference are employed. When geographical variation is introduced we then see the fixed character of the relationship to the environment. For example, moving from an environment generally low in pollution and smog, into a big city with many cars and fuel emissions requires and thus causes a biological adaptation. According to Mead's theory, face-to-face interactions and communicative methods (talking, gestures and other forms) exchanged between individuals define the self in the social setting. Conduct is derivative of these social encounters enabling us to choose an appropriate response to gestures according to learned conduct exchanged between individuals. As our environment changes we see the need to adapt to these different demands. Examining ways of explaining collective cultural trends in a society and the influence the maintenance, loss or reconstruction of those trends have, has been of academic interest of many sociologists for years.

the relationship between symbolic interaction and orientation to society using theories and research. Symbolic interaction describes the objects we give meaning to that allow the negotiation and passing of cultural tendencies. Symbolic interactionism is a concept that is concerned with the self's role in society. He argues that the self is indicative of the interaction exchanged through gestures, language and symbols.

His overall idea was that the self is formed through interaction with others and experiences.

Mead also argues that the self or any sense thereof is a product of the social relationships and circumstances.

Conclusions

Cumulative examination of all sources results in the overall understanding of the evolution of ideas within the development of social theories. We learn that past experiences allow us to perceive responses in social encounters. Comparative analysis of theoretical frameworks provides the opportunity to contribute a variation of aspects of the same matter. Including the previous and subsequent surrounding George Herbert Meads pragmatic approach to the self and the social situational experience readers are made aware of the concepts constructed and thus expanded on post Meads work. As sociologist we are concerned with the ways our behavior is shaped by others. The development in approaches to this theme is seen in the evolution of theories (e.g Contemporary and classical) ranging from ideas of the works of George Simmel to Peter Berger. It is my hope that the information delivered results in the critical questioning, inquiry and interest in the social sciences. The relevance social interaction and individualism has on the understanding of social encounters that contribute to the orientation of society. By recognizing and understanding how our view of self-transcends barriers throughout cultural experiences is essential. Sociological social psychology emphasizes the importance of studying the self, society and one another to understand the function these three components have in social order as a whole.

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