

Symbolic interactionism in the social interactions sociology



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- Disguise

Symbolic interactionism is a major sociological position that places accent on a micro-scale societal interaction, which is peculiarly of import in subfields such as urban sociology and societal psychological science. Symbolic interactionism is derived from American pragmatism, particularly the work of George Herbert Mead and Charles Cooley. A Herbert Blumer, a pupil and translator of Mead, coined the term and set forward an influential sum-up of the position: people act toward things based on the intending those things have for them ; and these significances are derived from societal interaction and modified through reading. Blumer was besides influenced by John Dewey, who insisted that human existences are best understood in relation to their environment. [1]

Chapter III

Methodology

This survey investigated all discussion-board posters on the biggest homosexual cyberspace forum in Egypt, GayEgypt. com, which relate to the research inquiry in hand-Egyptian homosexual work forces ' s stances on heterosexual marriage-over the period between December 2005 and May 2010.

Virtual communities, particularly burgeoning 1s like those in which I am interested, are dynamically developing societal phenomena. Therefore, much can be gained from analyzing them in such a manner that can depict them diachronically every bit good as synchronically. Nothing can

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accomplish that better than field research. Unfortunately, although the Internet progressively is portion of our day-to-day interactions, it remains mostly undiscovered as a qualitative research field (Van Eeden-Moorefield, Proulx, & A ; Pasley, 2008) . Field research (e. g. descriptive anthropology, participant observation, nonparticipant observation) provides a description of a natural societal scene by research workers who have engaged themselves in them. In the instance of electronic field research, that societal scene is an electronic community, group or site such as the 1 in manus, GayEgypt. com.

The Setting

Internet forums are practical communities where everyone, so long as s/he has entree to the Web, can belong to (i. e. go a “ member ”) and communicate within by posting messages, every bit good as reply-messages, in treatment “ togss ” on the publically accessible treatment boards.

GayEgypt. com is an cyberspace forum which has been specifically designed for Egyptian homosexual work forces, although there is no limitation for anyone to subscribe and take part. Communications therein are unfastened to any subject, so long as it is relevant to Egyptian homosexual work forces ‘ s involvements. Those can change from socio-political treatments to hookup ads. Almost every member expresses, whether explicitly or implicitly, their homosexual individuality.

For one to go a member on GayEgypt. com, s/he has to subscribe up and therefore acquire an ID or a “ username ” . Registered names and personal information do non hold to be, and in most instances are non, existent.

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Data Collection

The unit of analysis in this survey was each single poster on the forum 's treatment board which was pertinent to gay work forces ' s stances and/or experiences as to heterosexual matrimony. Such posting ranged between a few sentences to several paragraphs. One hundred and seven posters (made by 90 five participants) referring to the survey were collected and analyzed, about all of which were written in Arabic. It is deserving adverting that some of those posters had been deleted by the forum ' s " officers " by the clip this survey was presented.

Datas Analysis

Discussion-board posters were studied on two degrees. First, since they exist in the signifier of texts, textual discourse analysis was applied (Denzin, 1999) . Second, since such posters are non mere texts but instead communicative texts, they were besides be analyzed as societal interactions (Hine, 2000 ; Mann & A ; Stewart, 2003) . One has to retrieve that posters in this must belong to some treatment subject ' s yarn where they respond to predating or are responded to by wining posters.

Transcription and Classification

Transcripts of all studied posters were recorded in a codebook where analytical classs were so created to assist sort Egyptian homosexual work forces ' s different stances and/or experiences with heterosexual matrimony. The classs were modeled after the research of Goffman (1963) , Ross (1971) , Coleman (2000) , Li (2002) and Wang (2004) with alteration.

Two archetypical classes were established: 1) For Marriage and 2) Against Marriage. The former included the undermentioned subcategories: a) Pressure from Family, B) Social Acceptance, degree Celsius) Islamic Faith, vitamin D) Lifelong relationship with Wife, vitamin E) The Wish to Change Sexual Orientation through Marriage, degree Fahrenheit) Disappointment with the Gay World, g) Hiding One ' s Homosexuality and H) Desire for Children ; whereas the 2nd archetypical class included the subcategories a) Respecting One ' s Own Desires and B) Respecting Others.

Some of those classes created in this survey had non been employed in some of aforesaid research work and frailty versa. The chief usher here was what was relevant (or non) to the informations collected in this survey. The freshly created classes were important to do manner for all voices expressed in the different posters to lend every bit to the accounts and decisions of this survey.

Strengths and Restrictions

Nonparticipant, compared to participant, research helps keep the naturalness of participants ' interactions. In a survey of an electronic support group, Dickerson, Flaig, and Kennedy (2001) found that their engagement significantly altered the character of interactions in footings of both construction and content. In response, the research workers decided to forbear from posting to the group and to carry on their research as nonparticipant perceivers alternatively, for the former behaviour turned out to be counterproductive.

Common restrictions of nonparticipant research include the research worker ' s inability to follow up on the significance of an writer ' s sometimes equivocal or ill-defined poster or its deductions for readers (Barker, 2008) . Second, the informations collected from the cyberspace forum merely reflects Egyptian homosexuals work forces who 1) have internet entree and 2) would portion their sentiments and experiences on GayEgypt. com, which needfully excludes many other Egyptian homosexual work forces. Third, the Arabic-posted entries were analyzed in English which may hold led to some semantic deformation in a few cases ; that being said, every attempt was made to continue the indications (and intensions) of the original posters.

Chapter IV

Consequences

As introduced in the old chapter, based on the information collected, I opted for making two archetypical explanatory categories- " For Marriage " and " Against Marriage " -which themselves branched into a figure of subcategories.

For Marriage

This class described those who either have been married or are be aftering to acquire married to a adult female. Differing grounds necessitated distinguishing explanatory subcategories which are a) Respecting One ' s Own Desires and B) Respecting Others. It is deserving adverting that these subcategories are non reciprocally sole. Some participants, through their posters, seemed to associate to both subcategories, albeit to changing grades.

Respecting One ' s Own Desires

Respecting One ' s Own Desires denotes the thought that what being married to a adult female entails-emotional familiarity, sexual activity, and male relationship-role-is “ unnatural ” to a self-identified homosexual adult male, who finds it more echt to develop any or all of those properties with a adult male.

Many participants argued that they could non happen what they want in a heterosexual matrimony. Ali, for illustration, could non understand why some other cheery work forces go in front and enter into a matrimony to a adult female when they know really good that they have no desire whatsoever to populate an intimate life with a adult female. Fouad, concorded with that stating that he was self-reflective plenty to cognize that his homosexual desires were non a mere crack that would travel away- ” this was an built-in portion of who [he was] which [could] non be merely undermined, modified or ignored. ”

It is about the manner I like to associate to my intimate spouse whether in bed or out. I am a adult male that needs what merely another adult male can give me. No adult female can hold what I need. Of class he has to be a compatible adult male but this is a wholly different issue. I love keeping custodies with a adult male, cuddling with a adult male, kiping with a adult male. I can merely love a adult male!

Sexual activity was an outlook that could non be ignored, harmonizing to many participants ; “ it is nice to populate with person and everything but what I am a human! What shall I do about my sexual demands? ” wondered

Amr. But it seemed to be even more complicated than that for many others. Several participants stressed that that was much more than sex, unlike what most consecutive people believed. For illustration, Ashraf wrote that

Respecting Others

Respecting Others was the subcategory for those who believed that acquiring married would be disrespectful and/or hurtful to their married womans, kids, households, in-laws and/or same-sex lovers. They said that when one proposed to a adult female, that meant a figure of things “ non the least is a heterosexual adult male who [liked] to hold sex with adult females like consecutive cats. ” For Adel, those many things included a dispositional one ; one that he could non visualize for himself: “ to be merely a hubby ; that is, the protective, supportive, dominant, butch and physical spouse. ”

Bing unwholesome, nevertheless, extends the injury beyond the married woman. Seif, for one, could non conceive of his kids discover their male parent ‘ s homosexuality and treachery to their female parents, should he acquire married. If he were one, he would ne’er talk to his male parent once more. Ahmed agreed with him on that, non understanding how other cheery work forces could make something awful like acquiring married merely for the interest of social acknowledgment. In this respect, other participants thought that utilizing a adult female, her household and his ain in some kind of satirical drama was non merely selfish but utterly immoral and black. “ What vows have those [work forces] precisely exchanged? ” wondered Samir.

For such participants as Amgad and Khaled, the existent injury would be the one inflicted on their same-lovers, should they make up one's mind to " buy the label of hubbies. " To them, those are the lone " existent " people that love them for what they are, non who the society want them to be. The fact that that was the intent does non do it less of an matter. " In our Black Marias, Kareem and I are married ; there is no adult male or adult female that will replace him, " says Amgad, " I do non necessitate a piece of paper or the blessing of others to state me that I am All right. "

Against Marriage

Against Marriage is the 2nd archetypical class I created to depict participants who are in a heterosexual matrimony, or are be aftering to hold one. A figure of subcategories had to be created to suit the differing principles of the participants under survey. Those classs were a) Surrendering to the Divine Law, B) Societal Acceptance, degree Celsius) Familial Acceptance, vitamin D) Disappointment with the Gay World, vitamin E) Hiding One ' s Homosexuality and degree Fahrenheit) Desire for Children. Once once more, several participants who fell in one class due to it being what seemed to be their primary ground ascribed to secondary grounds for their stances/decisions and so, those subcategories are non reciprocally sole.

Surrendering to the Divine Law

Many participants belonged here. They argued that what they were making was " incorrect " : God approved merely of the " normal " heterosexual sex which was the 1 that follows the Torahs of nature to hold sex and procreate. As Sherief wrote, " Marriage is the lone legitimate context to be sexually active and for God to be happy with me. "

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Although all participants in this class agreed, in their own ways, to the aforesaid statement, they differed in how they dealt with their homosexual sexual behaviours. Some, like Ibrahim, stated that they had stopped holding sex with other work forces (or seeking to) . They wanted to “ cleanse ” themselves from the “ effete homosexual life style ” , although “ [they] [did] non cognize how to. ” Several, such as Tammer, wrote that they had been in a uninterrupted rhythm of discontinuing and coming back to their “ iniquitous ” desires, but that they still had hope that their “ supplications [would] be answered and that they would be cured from those unnatural desires ” and that, like Mourad expressed, “ acquiring married to a adult female [was] a measure that would demo to God that [they] [were] serious about alteration. ”

However, many other participants had a different stance. Although they stated that those who purport accommodating faith with homosexuality “ should halt the bunk, ” they had no desire/ability to alter what their nature dictated on them, at least non in the foreseeable hereafter. They said that they knew that their sexual behaviour was a wickedness, but they were willing to populate with it. Ameer ‘ s poster was a really good illustration in this respect:

It is non an all-or-non thing, cat! Marriage is half of one ‘ s faith. It is a large thing. I have, thanks to God, gotten married, opened a place and possibly this would do up for that and do God forgive me. I may be kiping with other work forces but I would ne’er rip off on my married woman with another adult females ; I will ever be faithful. Having sex with cats is different ; this is something beyond my control.

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Social Credence

This subcategory included those who have been married, or want to, to achieve the social position that merely heterosexual matrimony will give them, particularly after making a certain age. Many participants' posters subscribed thereto.

Ramy's answer to Mohamed (who was against matrimony because he had no desire to be intimate with a adult female) said it all:

Make you non populate in this state [Egypt] ? ! It is non that easy to fling matrimony because one is non interested in adult females. I was like you until I hit 30 four and everyone started to tease me: " Why did you non get married? Why did you non get married? " Every topographic point I would travel, people would raise their superciliums and do me experience like a hapless individual or a fishy that needs to warrant his individual position. Everyone kept inquiring me what was incorrect and when I would acquire married. We are non like the West. Peoples here do non esteem one's privateness. Everyone thinks they have the right to occupy your life. I got married two old ages ago and I have ne'er heard a word of all time since. Man, that was a snake pit of a concern. Plus, it is non truly that hard as you think it is. Merely the first months and so everything eases down. I am non really happy about it but, state me, what could I otherwise do?

Another participant, Ayman, brought another interesting point in one of his posters: Marriage was the lone manner to populate independently, for " in Egypt, even if you are 40 old ages old and are still individual, you are for certain expected to populate in your household's place, otherwise,

everyone will believe that there is something incorrect with you or that you are a bad boy. ”

Family Acceptance

Whereas the old subcategory is more about the macro-society, this one is about the micro-society-the homosexual adult male ‘ s household. Many participants said that their female parents particularly would deacease if she knew that their boies were homosexuals and that the former did non merit that. “ My female parent is the dearest individual to me. I can non afford to endanger my relationship with her or see the letdown in her eyes, ” wrote Mounir.

But it could acquire even more serious. Mostafa, for case, shared in one treatment weave how the whole household construction could “ blow up ” : His sister told him how her hubby had been “ bugging ” her about how he was non “ happy ” with Mostafa ‘ s “ unasked ” individual life and that this made him “ ashamed ” of her household, which farther created a force per unit area on the sister and the possibility that “ her matrimony [could] absolutely fall apart. ”

Desire For Children

Some participants stated that they had so gotten married so that they could hold kids. Many echoed Nour ‘ s poster that he had been woolgathering about the twenty-four hours when he would keep his babe in his custodies and that this was his chief ground to acquire married to a adult female. “

Children are the truly most valuable people in one ‘ s life ; that who does non hold kids has non truly lived. ” It is notable how many of the postings

recognized a difference between gender and holding kids and that they, as Sobhi described, were “ really slackly connected. ”

Disappointment with the Gay World

For some participants, nevertheless, it is the other cheery work forces whom they were running from. That universe was full of “ prevaricators ” and “ delusory ” people and they ended up being hurt. Yassin recounted how he had been looking for a existent “ fellow ” online and in parties but all that he had met was people interested in his “ fresh meat. ” Omar ‘ s poster concurred with that stating that other work forces merely told him what he wanted to hear-that they were besides looking for long-run relationships and non merely insouciant sex and the minute they “ [got] what they wanted, they would travel on to their following merriment thing and so on. ”

Eyad tried to be patient with his fellow for a twelvemonth to do it work.

However,

[H] vitamin E was irresponsible, immature and unreliable. I wanted to hold a existent life with him. I truly loved him and tried to work out our differences together. He has ne’er been married before. I was married for four old ages and so I tried to do him assist me work towards a existent domestic and monogamous relationship. And the consequence? I heard he had been rip offing on me. And when I confronted him, he yelled at me and told me that I was tiring and destitute like a junior-grade adult female and that I wanted to take his freedom and possess him. I would be a mule to of all time see swearing some adult male of all time once more with my bosom.

Hossam, another participant, responded that “ that homosexual universe ” had gotten him into much more problem. A hebdomad ago, he met person online and after speaking a small distinct to travel out on a day of the month. The other adult male asked him to come to his place since his household was out of town. Soon after Hossam came in, his day of the month grabbed his (Hossam ‘ s) mobile phone from over the tabular array and so asked him to give him his billfold, ticker and iPod. If he did non, he threatened he would name all the people on his nomadic phone book and state them that he was homosexual.

Such narratives explain why 10s of participants wrote supportive responses to Hassan ‘ s posting reding other cheery work forces to make precisely like he did:

Get married and bask their cheery life. Do non perplex things. There is no contradiction between the two. Marriage even for consecutive work forces is all about convenience truly ; you come place, happen your nutrient ready, your place clean, your apparels cleaned ; person to be with you if you want to entertain some company ; person to worry about you. This is security and mental comfort. And as for sex, merely take attention of it every now and so DISCRETELY! I have been married for 15 old ages and swear me it is amazing!

Disguise

This subcategory can be defined as participants who have gotten married, or are be aftering to, to conceal their homosexuality which automatically

translates into (myocardial infarction) showing a heterosexual individuality for the interest of suiting into the heteronormative society.

Although interrelated, this subcategory should not be confused with Societal Acceptance ; for while the former is chiefly preventative from a stigmatized individuality, the latter is chiefly originative of a pseudo-normal 1. Samy ' s poster makes this differentiation clear when he wrote that the ground he had gotten married to his now-wife was not to “ forge a consecutive adult male of [him] but instead to maintain the homosexual adult male in [him] concealed. ”

This is possibly why Atif said that he and his sapphic friend were earnestly signing acquiring married and that they were beginning to “ simply cohabit with anyone interfering in the other ' s private life ; it is fundamentally a contract. ” Many participants showed blessing of that thought and wished they could themselves such “ perfect lucifer. ” In the same yarn, Wageeh shared his narrative of

how I was approximately to lose my occupation, my household and possibly my really life. All my coworkers would maintain speaking about this hottie and that one. I ne'er engaged in those talks-I could care less.

However, they started to do merriment of me and how I was not an existent adult male. They took every opportunity to maintain inquiring me why I ne'er spoke of a girlfriend or indulge in some awful sexual talk like work forces. I hated traveling to work. I could see in the eyes of people around me mocking expressions. The following thing I find, my auto is attacked and person had written with one of those black sprays “ Faggot ” . I about fainted. I felt that

if anyone knew, I would be scandalized and deserted by everyone I knew. I swore to God I either would kill myself or get married the first adult female I met. I ended up get marrieding my cousin and got a new occupation. Nothing has changed about my gay-sex life but since I got married, I have ne'er been treated more respectfully.

Many other participants expressed that they had experienced similar state of affairss of jeer, endangerment and/or torment. Single Shady, for illustration, who wrote how he was shocked when one of his " butch " coworkers approached him from the dorsum and started to " experience his buttocks. " When he turned about and looked at him, he saw " that I-know-your-dirty-secret expression. " He said that if he were married, like his lover " to whom nil like this had of all time happened, " he would hold ne'er been harassed like that.

Many participants under this subcategory agreed that it was all because of that " stupid male chauvinist homophobic society. " They hoped that someday things would alter and people would be a small spot educated about gender and that homosexuality is non effeminacy or degeneracy, " non that there is anything incorrect with being more like a adult female than a adult male ; everyone is free to be who s/he is or feels " , wrote Louai.