

Between Socialization and Social Exclusion in Postmodern World

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Abstract:

Through its size factor the global society cannot be a unitary tem. Society divides into communities and these in their turn divide into social groups. Through culture the individuals make international the rules and values of their group (the group they belong to) and also of the group they desire to be a part of (the reference group).

At society level there are instances that have the level internationalization of those specific rules and values checked by its members. The social control instances check the level of conformity of the actions of the social actors with the rules of the group and the level of internationalization of those values. The social control is being applied through institutional or unusual methods, material or symbolic, through reward or force. Social control appears as a result of the reciprocal interdependencies between the component elements of a social system. The phenomenon of social marginalization and exclusion does not appear only in deviant categories. Society extends the so-called "social control" onto other social categories, pushing them into rejected areas as well (Goffman, 1963). Let us take, for the beginning, the case of people suffering from AIDS. Although these are not even a true deviant category, even if some individuals can come from deviant environments or can manifest deviant behaviours, generally there exists the tendency to marginalize them, invoking either the fear of a possible contamination, or the repulsion of the "sexual habits" of the diseased etc, so one may avoid them altogether.

Continuing to analyze different social disfunctions that can appear, we realize that in most cases the phenomenon of marginalization and exclusion is present. It appears as a reaction to "sickness". The "other", being either an offender, dependent or unable to satisfy some needs, is seen as a threat for the balance of the system, which must be eliminated, a force that could make the existing order unstable. This perception of the "other" comes from the intuitive need to change and unconscious fear of the

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individual that he or she will be obliged to make a change. The perception of „sickness” as a threat brings about the adapted reaction of its complete denial.

Keywords:

Socialisation, social exclusion, social vulnerability, social control.

Introduction

The socialization process has as a first objective, from the society's point of view, the transmission of the rules and cultural values of a society towards all its members. The final goal of those processes is the establishment of an order of coexistence of the individuals in the community for a long period of time. Society must be seen as an open system the entrance and of which work as some cultural filters. Socialization must be seen as a complex process of social learning of certain behaviour patterns, ways of interpreting reality socially mediated under the form of a cultural paradigm, which constructs the superego of the individual. Acting during his or her entire life and having a distinct form for each level of personality, the process of socialization gives the individual person the sets of roles and status and prepare him or her for the right interpretation they have to play by giving them social personality.

Through its size factor the global society cannot be a unitary tem. Society divides into communities and these in their turn divide into social groups. Through culture the individuals make international the rules and values of their group (the group they belong to) and also of the group they desire to be a part of (the reference group).

At society level there are instances that have the level internationalization of those specific rules and values checked by its members. The social control instances check the level of conformity of the actions of the social actors with the rules of the group and the level of internationalization of those values. The social control is being applied through institutional or unusual methods, material or symbolic, through reward or force. Social control appears as a result of the reciprocal interdependencies between the component elements of a social system. Social construction of identity, whether individual or group one, is based on the assertion of an “own” which make the difference from an alterity. But their assertion of “own” particularity may be encumbered by anxiety,

more or less conscious subject. "Identity" as a working concept was brought into actuality in sociological analysis, political and the geopolitical studies with the works of Erik Erikson (1968) which places the ethnicity at origin of the individual as well as the collective identity of the person that constituting individual personality (Sandu, 2010).

Between Social Deviance and Social Control

The deviant components (which deviate from social conformity) are punished by the instances that achieve the social control through a form of marginalization, together with the phenomenon of labelling and even of exclusion.

Interaction between the individual (the social actor) and society is made both ways. Social action, that the actor achieves, receives the feedback from the society through the social control. Conformist or deviating attitudes belong to a series of subjective psychological factors of the individual (temperament, goals, personality factors), as well as social (belonging to a group that present a deviant subculture, the strength of the social control the type of solidarity from that society) being a result of interaction of all these factors.

The deviance appears in two shapes: one positive of transformation and social changing and another negative as far as delinquency. In order to maintain the functionality of the system in its entire shape, the instances, which operate the social control, have the tendency to eliminate subsystems that are dysfunctional. The elimination is made through their marginalization and, in some cases, even through their exclusion.

The phenomenon of marginalization and exclusion of the deviants - persons or groups - can have benefic effects for society, both through the elimination of the potential sources of social danger and through the power of example. But, once a subculture of a marginal type created, it starts to function after its own laws, socializing its members in conformity with its own rules and values and imposing its own social control. Between society and the marginal groups phenomena of reciprocal rejection will appear. We notice that in studies of minorities, including ethnic, but applicable to the sexual, religious, gender, or from a disability, etc., actually talk about intercultural identity - the term is a generalization

of the term interethnic identity proposed Kim Young (2006: 5) as opposed to ethnic identity (Sandu 2010).

Social marginalisation in postmodern society

The phenomenon of social marginalization and exclusion does not appear only in deviant categories. Society extends the so-called "social control" onto other social categories, pushing them into rejected areas as well. Let us take, for the beginning, the case of people suffering from AIDS. Although these are not even a true deviant category, even if some individuals can come from deviant environments or can manifest deviant behaviours, generally there exists the tendency to marginalize them, invoking either the fear of a possible contamination, or the repulsion of the "sexual habits" of the diseased etc, so one may avoid them altogether.

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Starting from the "primitive" forms of magic-religious exclusions (taboos), as far as the ones specific to contemporary society (blocking the access to communication), the phenomenon manifests itself as an abolishment of communication between the two social systems (worlds) and the blocking (usually reciprocal) of the access to information. Marginalization is in correlation with another social phenomenon - labelling. The assertion of the deviant character of a fact and, through contamination, of the person responsible for it attracts a (symbolic) punishment according to Thomas' theory (a situation is real following the definition of its consequences as being real). Although the society we live in has the tendency to make punishment unpersonalized, it has a personal character both for the one who is subjected to it and for the one who

applies it. Exclusion is the form of punishment with the longest institutionalized history-

Social control is being undertaken according to the criterion of conformity of the individuals to what is expected from them. Once made, labelling does not take into account the nature of the individual's actions, but the consequences of what is to be expected in accordance with the label already present. A person having a small mental deficiency once labeled as "psychic handicap", will face the impossibility to gain access to some resources he or she needs (a right education, for example) not always because those are missing, but as a consequence of exclusion.

From another point of view, marginalization as an effect of social control is applied to any individual who does not observe the social rules existing in that specific community and does not adopt those values. The good social functionality of the individual is such kind of a value with all forms of society, especially the traditional ones.

It is only natural that a person having social needs, being physically or psychically deficient, dependent, unemployed etc. cannot observe precisely this rule of good social functioning. Social control applied to him or her does not evidence the impossibility of observing the rule, but is satisfied with simply noticing the deviation. The emergent effect that appears in this situation is that applying social exclusion or marginalization to a person unable to act according to the rules makes the social control itself appear as a disfunctional institution. From this point of view, social assistance appears as an institution meant to repair the disfunctionalities of the social system, by raising the social functionality of the persons who compose her.

The groups of marginalized are not made up only from deviants in a classic way (persons who refuse to accept certain rules and values of society), but also from those who are socially seen as "different", including here all categories of disfunctional individuals. Limiting the access to resources of the marginalized persons or groups, together with absence of certain conditions for a functional social life stress social isolation, inadaptability, and the lack of social integration of the persons and marginal groups. As marginalized social categories we mention the poor, the unemployed, the minorities (ethnic, religious, sexual, etc), the dependent persons, those with different incapacities or handicaps.

Marginalization is accompanied by discrimination of the individuals and categories that are subjects of this phenomenon. The imposition of the majority culture in face of its subcultures excludes tolerance; forcing an unequal treatment upon the marginalized makes them react, thus stressing the social distance that separates them from the society they belong to. The person entering this kind of world from the social periphery feels with frustration the denial he or she is obliged to suffer, and will have the tendency to likewise reject those unlike him. Rejection will generate a deviant process that aims at "imposing the alternative way of life" which the person or the group is adept to. Marginality as a way of living raises specific problems from the point of view of the quality of life. Due to a different perception of rules and social values by the marginalized individual, his or her needs turn out to be different from those of the "majority"; hence, there appears a strange definition of life quality for the marginalized individual. The quality of life appears as the agreement between the needs subjectively expressed and the resources to which the person has access. In the marginal areas, the access to resources is not always legal. Because the area of marginality covers a series of categories one must differentiate within this area as follows:

- Marginality caused by deviance
- Marginality produced by belonging to discriminated social categories
- Marginality due to a person's incapacity to handle different social demands
- A self-excluded, self-marginalized person, who does not accept the rules and values of society
- An excluded person, marginalized because he or she is unable to act in accordance with the rules and values of the society (Cojocaru, Sandu, Miftode, Nacu, 2003).

The marginalized persons and groups have the tendency to stress their isolation and reciprocal denial instituted by the "majority", thus deepening their own exclusion. Social isolation can come therefore from a voluntary or involuntary restraining of the relationships between the person or the marginalized group and society, or the refusal of society to accept the marginalized.

Marginalisation, exclusion and global society

Intertextuality of the modern social hermeneutics is used to explain the dialogue of civilizations, is an explanation of coexistence in the specific social frame of several "worlds" with different cultural experiences (Sandu, 2010). Tragic experience of ethnic conflicts in today's Europe, vulnerability of current European civilization from the risk of a return to barbarism and stupidity of inter-ethnic wars, new challenges of terrorism as a form of political action, all of which require the establishment of structures to enable the functioning of a Europe of minorities, and diversity. The process of Europeanization is seen by Trenz (2007:167) as a process of "cultural mobilization" within the meaning of mutual social learning (Sandu, 2010).

The functioning of global society is to a certain extent satisfied with the existence of a social periphery, because the latter responds to the need of reporting to "another" as a justification for "social evil". The identification of the marginalized with the source of all disfunctions that are obvious at the level of society appears as relaxing for the "majority" because it appears easy to control. Society is obliged to take care of the marginalized people because it has to create an image of those as the source of disfunctions. Exactly what is rejected appears as the dominant object of social interest, one the one hand for justifying the accomplishment of the protective function of society in front of its nonconformist members and on the other hand due to the real danger which is represented by the alternative ways of life for conservation of society due to the possibility to extend those over a much larger social area and in this way to do away with tradition. The problem of marginal appears interesting for society also from the perspective of his image in front of his own members. Does not exist in reality persons who belong to global societies without belonging to a specific group or category. Each group or category owned his specific subculture, more or less conform to the rules or values of the global society culture. For each member of society is creating in this way the premises of feeling the possibility of his own marginalization in one moment of his life. The person can react on this threat or by accentuating his social conformity, or generating alternative behaviours. The preoccupation of society for the problems of the

marginalized reduce the chance of the social actors to build alternative behaviours by decreasing the threats they feel of being marginalized.

"If we propose to identify vulnerable populations, we have to identify both individual actions and the collective ones which lead to appearance of vulnerability" (Cojocaru, 2003).

Collective actions are the result of the aggregation of individual actions, aggregation sawed as the sum of those or as an appearance of some different actions, from individual ones, (for example the perverts actions - of which colectiv result is the reverse of the one followed; undesirable ones - which can be prognosticated but are not followed; and the unexpected ones - which are unpredictable).

Trying to explain the meanings of the term of social vulnerability (Ringbäck-Weitoft) from the perspective of pragmatic planing and organization of the intervention meets a series of obstacles:

- *Vulnerability is a state of potentiality, not yet working of some factors that can lead to marginalization or complex phenomenon.*
- *Vulnerability itself defines not only especially populations, but also any person in self-reported to some exterior marks.*
- *Establishment of the criteria's on which it can be appreciat-ed the level of vulnerability presume a certain combination of the individual factors with the macrosocial ones.*
- *There are some confusion in using the term put in relations with phenomemon's that can be easily remarked: discouragement, marginalization and social expulsion (Cojocaru, 2003, 2005).*

We consider as vulnerability the inadptability of individuals or groups to act or the impossibility to adapt the actions to the structural demands of the social system (Segrin, C, 1996).

Keeping the lines made by Boudon, Stefan Cojocaru (2005) create a typology of actions, combining with the fact that vulnerability is a form of social passivity we reach the following conclusions:

- *Utility vulnerability - is the case in which the person/group does not remark his own interest or the actions that he realize are not adequate to himself.*
- *Teleological vulnerability - is the general case, or because the ways are not adequate in reaching the proposed goal or the goal is inadequate to existent resources.*

- *Axiological vulnerability* - is the case which define the person/group that cannot develop an action because the normative principle is not adequate to his own beliefs or the personal system of values is not compatible with the one of the system.
- *Traditional vulnerability* - is the case in which the person/group act from routine or the state of social passivity is being transmitted due to the influence of the ambient.
- *Cognitive vulnerability* - the case in which we found the person/group generated by the missing of an efficient theory or because the person does not believe in a theory already tested (Cojocaru, 2006).

The necessity of social intervention comes so from two directions: the one of solving the problems and dysfunction that appears at the level of some categories marginalized, reintegrated of members of this categories into society, and on the other side decreasing the social pressure over the society which will come not only from the marginalized ones but also from the ones which are feeling the danger to be marginalized.

Conceive as group of institutions, programs, measures, professionalized actions to protect people, groups, communities, with social problems, temporarily being in difficulty or crises, vulnerable (Zamfir 1998; Cojocaru, 2005,) social action address itself exactly to this social categories .with "needs", or in the terms of an functional analysis, persons being in temporary or permanent social dysfunction (Mayer et all, 2005).

Work with different categories of person's target finally increasing the social functionality of the clients, through efficient integration of them into society, community, group or social microstructure. Action is to prevent marginalization of the individual and to fight of that phenomenon's those have a bond with marginalization. "Unfavorable" social categories of today's are not anymore precisely delimited after exactly standards. The appurtenance of one person to a this kind of category is establish after the performance made by the subject on certain items which points his life standards, his level of physic development, mentally, physoafective and social. Finally this items are nothing else that pointers for quality of life (Teodorescu, 1982; Zamfir, 1998) applied to individual, group or community and reported to the average of performances obtained on all population from that society. Due to the

fact that the study "quality of life" does not limit to the objective pointers related to the satisfaction that the person feels, in a life situation, personal happiness, defining of the categories of clients based on precise statistic data can prove wrong. For example a person even present a medium "level" of development on all items of material life, can feel frustrated because of lack of affective support from her husband gone in foreign country. The situation develop, the person more and more frustrated, one step after another becomes dependent of smoking, then on alcohol. Dependency will affect social function even if all objective pointers of life do not modify. It seems although that the person has a small number of social contacts and is isolated. Professional social assistance should have in view this kind of cases as social dysfunctions which damaged the quality part of life. Each of us in smaller or bigger measure feels the "difference" between himself and his group of "same kind" and the rest of society, difference that he feels as being frustrating.

"Minority" in the sense of ethnoculture means a form of assuming the difference, in a world that want her impenetrably polisemics. In fact the minority including belonging to ethnic minority can be a form of social vulnerability. By assuming voluntarily of the difference, we put ourselves in special space of socio-culturality, the one of maintaining an own identity. Identity and difference does not appear although from the beginning as a social disadvantage. On the contrary European conventions regarding human rights contain forms of defense of the right to difference, including forms of positive discriminations, exactly for the defense of the respective minority. The right to keeping the ethnocultural specifics can lead for some minority to the need to sustain some complex educational programs in order to promote and defend own values (Fawcett, 2009).

Is very important that the programs of social intervention to contain preventive actions of social dysfunctions, by identifying the social risk factors, and persons or the categories of persons with the risk to enter in a dysfunctional state due to some unbalanced ways of life, material or emotional, or taking some decisions with little thinking in advance, under stress or without any knowledge.

Inertness subjectivity of any human feeling is possible to be analyzed scientifically only as measurement of the capability of the social actors, in fact to any social fact. When this "any social fact" is his own life

"objectivity" of the measurement it reports to the quantity - quality analysis of the existent representation on social level regarding the meaning of the social fact analyzed. Sociology is positive science, so Auguste Comte sawed it, only if the analysis statistic-quantity take account of observable pointers (meaning extern to the studied phenomenon). Sociology transform itself into a hermeneutics of social fact in measure that is not satisfied with counting some pointers and statistic data, but put on higher level the quality analysis of those, and also of the opinions and representations about social facts existent on the level of pop-ulation selected in the sample.

Quality analysis favors the singularity, even specifics, that's why is more appropriate for the social assistance where is working with the client sawed as social individual, instead of analysis of macropointers which reveal general situations, who have a probability to appear in social life that is related with the law of big numbers.

Microsociology, the part of sociology that take care of the study of social entities on microgroups level or even individual social actors, must privilege quality analysis of the attitudes and to be preoccupied with the real meanings of the social facts not taken as they are but the why they are perceived by the social actors. Social fact cannot be directly measured, he is revealed by different factors.

Methodological approach into a sociological research impose that starting from an hypothesis and a set of operational concepts which explain, to construct a series of techniques and methods which highlight "signs" of the researched reality. This "signs" when are possible to be measured appear in the form of items and indicators.

Contemporarily sociology does not take in consideration a series of social facts referring to the state of "good" of a population, on the results of social politics applied on the level of the community or region through some social indicators named of "quality of life".

Defined as "meaning of life for men, result of global evaluation, from the point of view of a men, of own life", life quality is a evaluative concept, being the result of report of the life conditions and of activities which compose human life, to the needs, values, human goals. It refers both on global evaluation of life (how good, satisfied is life of different persons, social groups, and com-munities), and evaluating of the different conditions of areas of life: quality of the environment, human quality of

work (quality of life of work), quality of the interpersonal relations, quality of the family life.

Appeared for the first time in western press in the summer of 1967 because of an accident of an petrol tanker on a holiday beach and after followed inside the debates about social indicators with critical connection on life standards and on level of expectancy regarding own life, of different populations and categories. Sociological studies on *life quality* succeed to join research in different domains, to which offers a gnoseological coherence. It leads in defining the concept of life quality to be considerate a reload "from another perspective of the happiness concept". Criteria's taken into consideration in the study of life quality referees both to the objective condition in which the life of an individual, group or society is going, and to the subjective way in which the social actors evaluate themselves the life standards.

The study on *life quality* starts from the beginning as an analysis of the social reality sawed as an unitary field of forces interact in which the economical dimension is just one of them (Gesthuizen, M. Scheepers, P., 2010). Development and functionality of the social personality of individual, group or community in different shapes form the subjective side of life quality, his rapport with the resources being the objective side. In the study of development of the social personality of individual, there are taking into consideration the effects of the socialization underlined by the *way of life, own life dreams or goals*.

In other terms the subjective side is the report between the individual and his needs. It demands an explanation regarding the needs so called primary from the pyramid of Maslow. Needs of food, security, etc are "goals" in meaning that they appear on each person, related with them appear preferences learned through socialization, different problems generated by the satisfying of those with the solutions that are being cultural mediate. Access to resources is as well cultural mediate but it is constituting in an external side of personality.

Both sides, the "objective" one (report individual - needs) and the "subjective" one are quantifiable and measurable through *indicators of life quality*. The complex structure of those indicators makes that defining a unitary system of this kind of instruments to be very difficult. In conceiving of these indicators is taking into consideration the meaning of one or other of the size possible to be measured.

Most often meted indicators of life quality are:

Objective indicators

- Level of life;
- Material welfare;
- Average income;
- Work and time of work Medical assistance;
- Level of health of the population;
- Level of access to social services;
- Form and level of the social assistance.

Subjective indicators

- Individual happiness;
- Work satisfaction;
- Level of achievement, etc.

Interpretation of the subjectives indicators:

Next we will present you as example the interpretation of one of this subjective indicator: "work satisfaction". Interpretation of the answers given by the subject offer information's regarding on what the person expect from work life and how many of those expectations becomes real.

An example of interpretation:

A person who accuse misunderstandings with the colleagues at work give the following significant answers:

- What importance has in your life the professional's activities and what satisfactions offer you those?
- I always put on first place my work, and that's why I never succeeded to establish a family.
- What place you give in your life for the quality of the interpersonal relations?
- Interpersonal relations should be worthy, based on honesty, honor and reciprocal respect. I disagree with those who at work chat in each brake and with the way the boss treat some colleagues, sharing his problems! After all he is the boss!

- In what measure you think that you found the sense of your life?
- In small measure.
- What meaning has for you the expression: "To live your life after own values"?
- To succeed to impose myself at work and to be appreciated.

Analyzing the answers to those questions it is obvious that the person problem seems to be into the difficulty of having communication relations with different persons, difficulty masque with the exaggerated preoccupation for professional success. The person 's quality of work life is damaged because of his weak communication competence.

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