

Cultural Aspects of Social Constructions

On the ‚Meaning of Doings‘ and the ‚Meaning of Dones‘

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“ Society is a *human* product.
Society is an objective reality.
Man is a social product. “

Berger & Luckmann 1966: 79

“I use the term **meaning** to refer to the context within which the individual subjectively grasps his experience or action – not only individual experiences and actions but also whole complexes of experience and actions and even major stages of life. On the other hand,

I use the term **meanings** when the subjective meaning of experiences and actions is defined in a language or other semiotic system so that it is not limited to the immediate experience or action of an individual but rather communicated to, and grasped by, others, and can thus enter their collective memory. (...)

Cultures – I would prefer to say **social stocks of meaning** or knowledge – are ‘supported’ by differently constituted and ordered forms of collective action.”

Luckmann: Sinn in Sozialstruktur. 2001: 142f

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“dialectic” between
subjectively meaningful action (the meaning of “doings”)
socially crystallized meanings (the meaning of “dones”)

„Culture‘ means

a more or less systematized stock of knowledge about what’s what, and about who, under what circumstances, and for what reasons, should do, or refrain from doing, what, in what way, where (and why) in order to act appropriately.

Technology

Particular features of the natural environment

“may be factors in determining certain features of a social order (for example, its economic or technological arrangements)”.

Berger & Luckmann 1966: 70

Nature

confronts people as a “given reality” (59);
people have to “learn about nature” (60);
nature manifests itself “in the hard facts of human biology” (181);
the limits of the socially constructed world “are set by nature” (183),
but social order “*cannot* be derived from the laws of nature” (52), rather it is the
product and consequence of human activity.

Berger & Luckmann 1966

Natural frameworks identify occurrences seen as undirected, unoriented, unanimated, unguided, "purely physical." Such unguided events are ones understood to be due totally, from start to finish, to "natural" determinants. (...)

Social frameworks, on the other hand, provide background understanding for events that incorporate the will, aim, and controlling effort of an intelligence, a live agency, the chief one being the human being. Such an agency is anything but implacable; it can be coaxed, flattered, affronted, and threatened. What it does can be described as "guided doings."

Goffman: Frame Analysis 1974: 21f

„Culture‘ means

a more or less systematized stock of knowledge about what’s what, and about who, under what circumstances, and for what reasons, should do, or refrain from doing, what, in what way, where (and why) in order to act appropriately.

an interpretative framework that serves to distinguish the products of action from things that merely happen.

Companions



non-human beings

**with which humans interact or which
appear to communicate with humans**

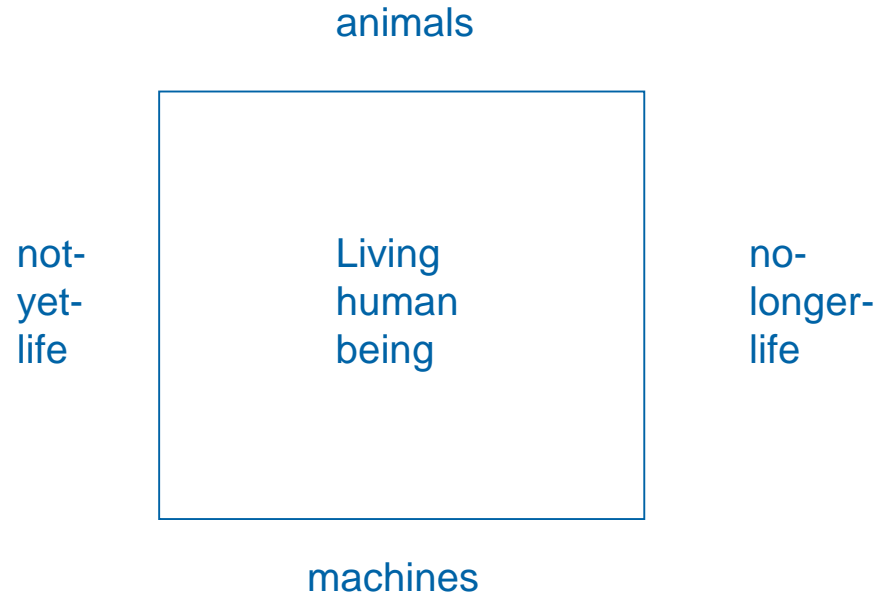
Artificial Companions

Michaela Pfadenhauer & Christoph Dukat

Animal Companions

Ronald Hitzler & Nicole Burzan

Anthropological Square



“Nurturance is the ‘killer app’”

“Demands translate into care and care into the feeling of caring.”

Sherry Turkle (2011: 32)

We accord an entity moral rights

“if and, especially, because it has certain characteristics that we consider to be of such great moral relevance that we regard them as being worthy of protection and we allow them to be violated only under very strict conditions – if at all”

Campagna 2012

“man is reassured if he can surround himself with a chorus of restrained freedoms who are constrained to reflect him to himself like Leibniz’s monads reflect God.”

Jean-Paul Sartre: *Notebooks for an Ethics* 1992: 240

Is our world view obsolete?

Thank you for your attention

