Running Head: CULTURE

Extent Cultural Contructs Can Be Used To Create Spaces Of Resistance

[Name of the Writer]

[Name of the Institution]

Extent Cultural Contructs Can Be Used To Create Spaces Of Resistance

If one talks about the cultural construct and the way alternate culture are likely to have an impact on them, it is important to understand that how cultural construct are defined. Interesting thing about any cultural construct is that it tends to define the individuality of the person, but at the same time, it also tends to look at some of the ways through which people are going to be part of the broader group and integrate their identity into that broader group (Gergen et al. 2016, p.496). Thus at times cultural construct might be acting as a binding force but it might also act as somewhat a force that alienates a group or sub group from the common social denominator. With the passage of time, as the cultural constructs gain relevance, they are not able to make sure that every person who is the part of that circle is going to be able to identify with that social construct. The example of the queer community tends to stand out as that how they tend to define themselves differently as compared to the “normal” gender roles and how different gender people are supposed to be behaving in the society (Gergen et al. 2016, p.496). What the alternate culture tends to do is that it provides insight about the fact that how people tend to relate with the thing that they are most comfortable with no matter if it is socially acceptable or not. If something is not socially acceptable, or goes against the normal cultural constructs, alternate culture allows these people to ensure that they are able to break away from these constructs to carve out their own path and identity (Markus and Kitayama, 2017, p.3). This is an important aspect of how the cultural segregation and again underlines the crucial aspect of how culture is more about operating in the constructs they are more comfortable rather than adhering to socially acceptable standards (Markus and Kitayama, 2017, p.3). The same thing could be said about the homosexual community. They are not the part of the mainstream and despite the fact that effort has been made to make sure that they are brought into the limelight, the fact remains that the general acceptance for this community has been on the lower side. The mainstream media has covered lot of instances where considerable coverage has been given to this population group, and there seems to be a deliberate attempt on their part to make sure that they are brought into the focus and made center of attention, but the general public reception has been far from ideal when it comes to these individuals. One of the prime reasons that the people are not really eager to associate with this convention and they are not the part of the mainstream is due to the fact that they tend to make an attempt to force their agenda at the broader population all the time. Not only that, they are also quite notorious for making sure that they tend to represent themselves at the much broader level despite the fact that they are in minority. So the convention has to be kept in mind when analyzing the overall behavior of these people at the given point of time. This is where the role of culture becomes quite important, the interesting dilemma is that despite the fact that they are quite less in terms of the population, they have ultimately created a sub culture where their presence and their attitude is considered to be normal. At the same time, they tend to take solace from the sub culture and the group of like minded who tend to propagate their point of view.

References

Gergen, K.J., Gulerce, A., Lock, A. and Misra, G., 2016. Psychological science in cultural context. *American psychologist*, *51*(5), p.496.

Markus, H.R. and Kitayama, S., 2017. The cultural construction of self and emotion: Implications for social behavior. *Emotions in social psychology: Essential reading*, pp.119-137.

Misra, G. (2010). The cultural construction of self and emotion: Implications for well-being. In Personality, Human Development, and Culture (pp. 111-128). Psychology Press.