CHAPTER III

EXTRINSIC THEORETICAL FRAMEWORK

3.1 Society as an Objective Reality

The word “society” is often used to refer to the people around an individual and the environment where individuals live, work, and grow. The growth of an individual's life corresponds to the organism and its physical conditions. Society is the medium through which said correspondence is established. An individual is a social being surrounded by rivals who dispute over the means of existence. Therefore, a society was born. According to Berger & Luckmann (1966:30), a society possessed objective facticity and was built by activity that expresses subjective meaning. It can be interpreted as society only exists when individuals develop an established correspondence that holds them together. Therefore, a society is not just a physical gathering of people, but rather a group with a collective order. A nation, community, or institution is a society due to its shared norms. In contrast, a random crowd or an online forum is not a society due to the lack of shared norms.

Expectation is how individuals interpret and prepare for the future. According to the *APA Dictionary*, expectation is defined to be a state of tense, often involving emotional anticipation of a specific variable (2015:396). Kahneman (2011:72) acknowledged that a pattern of associated ideas comes to represent the structure of events in one’s life through active and passive expectations. Therefore, although expectations are essentially a mental activity, they have the power within the social realm through the collective conscience. In

a way, society produces expectations as one of its methods to maintain order, pattern, and limitation. Goffman (1956:6) states that "society is organized on the principle that any individual who possesses certain social characteristics expects that others will value and treat them correspondingly." There is a tendency for individuals to offer society an idealized impression. Thus, expectations dictate how individuals must present themselves to be accepted.

Societal expectations originate from repeated human actions that gradually form patterns of behavior. In *The Social Construction of Reality*, Berger and Luckmann (1966:71) explain that habitualization is when an action is performed again with the same manner and effort. Habit emerges when actions are repeated frequently enough to become standardized, reducing the need for constant decision-making. They state that all human activity is subject to habitualization. This statement proves that human behavior tends toward repetition and pattern formation. When individuals repeatedly perform certain actions, those actions become typified. According to Berger and Luckmann (1966:46), typification happens when one apprehends another within certain characteristics in anonymous terms. In the same manner as expectations, these typifications create shared understandings among individuals within a society.

Habitualization plays a crucial role in forming expectations because it stabilizes behavior. When actions are repeated consistently, they become predictable. This predictability allows individuals to anticipate how others will behave in similar situations. As a result, expectations emerge not from formal rules initially, but from repeated patterns of interaction. Furthermore, Berger and Luckmann (1966:71) noted that habitualization carries with it the important

psychological gain that choices are narrowed. This decision contributes to the formation of expectations because individuals perceive certain actions as appropriate or normal. These normal actions evolve into expectations that guide social interaction.

In the context of societal expectations, habitualization acts as the earliest stage of social construction. Expectations begin as informal patterns of behavior that gradually gain stability. These patterns influence how individuals interpret and respond to social situations. Thus, societal expectations are rooted in the repetitive nature of human activity. Through habitualization, behaviors become predictable, and predictability gives rise to shared expectations.

3.2 Peer Pressure within Institutionalization

Sociologists have established that schools do not act only as educational institutions but also as social microcosms reflecting society. Durkheim explains that each society forms its ideal of man, and education is the means by which it secures the children of its own existence (1956:28). He mentions that education is socialization in an established society drawing moral forces from within. Additionally, he established that schools, which consist of discipline, rewards, and punishments, make the participants concern themselves with a formation of the social sense (1956:44). Within schools, a group of friends between students are formed. A group of school friends might be referred to as cliques. Salkind & Rasmussen defined a clique as “a small group of individuals who interact with one another and share similar interests rather than include others,” (2008:149). A clique follows a series of habitualized actions to form a bond between its actors. Therefore, a clique is a part of society through habitualizations. Schools transmit

varying norms necessary for cohesion, making them a “miniature of society” where the participants learn about the collective life.

Following habitualization, repeated behaviors become institutionalized. Institutionalization occurs when typified actions are shared, accepted, and transmitted across members of a society. At this stage, societal expectations are no longer informal patterns but are embedded within social structures. Berger and Luckmann (1966:72) define institutionalization as something occurring whenever there is a reciprocal typification of habitualized actions by types of actors. These patterns are no longer personal habits but have become socially established norms. Institutionalization is entrenched with societal pressures by providing them with legitimacy and continuity.

Berger & Luckmann (1966:78) stated that institutions have humanly produced objectivation, which was externalized human activity attaining objectivity. This statement demonstrates that institutionalized expectations may be perceived as objective and external. Institutionalization also involves the process of legitimation, where one produces meanings integrating into the existing kinds of institutional processes (Berger & Luckmann, 1966:110) . It is the explanations and justifications behind the enabled norms. These justifications make expectations appear rational and necessary. As a result, individuals are less likely to question them. In this stage, societal expectations are no longer flexible or negotiable. They are embedded within systems that regulate behavior. Institutions transform habitual actions into structured norms, thereby solidifying expectations within a community.

Within the process of institutionalization, behaviors are regulated through societal peer influence after being legitimized by certain actors. This aligns with Berger & Luckmann's statement that legitimation establishes a memory that influenced all individuals socialized as a frame of reference for projected actions (1966:120). Therefore, this process creates pressurized expectations from peers to one another. Brown & Larson defined peer pressure as, "an effort that involves a direct, overt, and express attempt to prescribe certain attitudes or activities and proscribe others," between peers in a society (2009:95). Peer pressure might also manifest in the form of peer encouragement, which Brown & Larson defined as, "a less forceful effort to support certain behaviors," between peers (2009:95). This process within an institute originates from peers who reinforce accepted behaviors through acceptance while discourages deviation through rejection. Therefore, peer pressure is a mechanism which institutionalized societies maintain as a social group.

Peer groups shape how individuals define themselves within a community. Solomon Asch, an American psychologist, conducted an experiment on various Americans about conformity within groups. The psychology study *Effects of Group Pressure upon the Modification and Distortion of Judgments* (1951) concluded that the presumed dependence on the majority is proved to be incorrect in some form, where two-thirds of the results remained independent with their choices. This confirms that some individuals resist conformity and stay true to their judgments. In schools, there is a majority opinion on what is considered to be cool or "normal". Similarly, said majority is the social equivalent of Asch's majority. When individuals reject the dominant group, they

seek others who share their values for validation. Thus, they form their own cliques. This aligns with Salkind & Rasmussen's definition of a clique. Palladino (1996:17) states that the teenagers rule their own spaces as groups by expecting a level of identity freedom limited only by their own sense of discipline. This creates various cliques such as nerds, band members, gamers, theater kids, etc.

3.3 Effects of Institutionalization

Social behaviour is never neutral because it is always guided by the unwritten societal norms. Individuals internalize the expected norms to maintain reputation. Goffman (1956:8) stated that a social performance is the activity to reciprocate influence in a pre-established pattern of actions. The effect is related to the conventional structure of society. This "performance" includes all acts such as aesthetic, behaviour, and both verbal and mental statements. For example, a doctor is careful to never say anything which could affect his reputation as a competent professional.

An additional concept within institutionalization is internalization. Internalization occurs when individuals absorb institutionalized norms and integrate them into their own consciousness. At this point, societal expectations influence not only internal thought processes, but also external attitudes. Berger and Luckmann summarize the process as controlling human conduct by predefined patterns of conduct, which channels it in a certain direction of others to support the institutionalization process (1966:72). This statement elaborates on the dialectical process of habitualization, objectivation, and internalization. Society is created by humans, becomes an objective reality, and then shapes how

individuals treat each other in return. Internalization proves that societal expectations are maintained alongside constant external enforcement.

According to Berger & Luckmann (1966:73), to say that a segment of human activity has been institutionalized is already to say that this segment of human activity has been subsumed under social control. Following this idea, individuals begin to regulate their own behavior according to what is socially accepted. This process is evident in socialization, where individuals learn norms from an early age. During internalization, expectations become part of an individual's identity. People do not simply follow norms because they are required, but because they follow them because they perceive them as natural or appropriate. This internal acceptance increases conformity and reduces resistance to social norms. Individuals adjust their actions to align with what is socially expected, often without conscious awareness. This process influences appearance, behavior, and social interaction. Moreover, internalization contributes to the persistence of societal expectations. Because individuals accept these expectations as part of their identity, they reproduce them through their own behavior. They are no longer external pressures but internalized standards that guide behavior.

Appearance acts as a currency within certain societies. How an individual presents themselves is how they are integrated within a community that expects refinement. Goffman (1956:3) stated that when an individual projects a definition of the situation how he appears before others, they will, in return, effectively project a definition of the situation by virtue of their response. The ones not in possession of definitive “goods” are often deemed as less. As Bourdieu presented

in his book *Distinction*, the social conditions of the aesthetic disposition where one presents itself in elaborate taste are immediately intuitively judged by aesthetic values (1984:99). This logic of competition between consumers can be within such seemingly incommensurable matters such as music, fashion, hairstyle, and many more.

Adolescence is the stage where individuals negotiate between societal roles and personal identity. It is the critical period when individuals begin to assert agency and be preoccupied with society's expectations of how to be in the eyes of others (Erikson, 1968:128). The aforementioned concept of habitualization becomes relevant in the context of agency. According to Berger & Luckmann (1966:71), habitualized actions retain their meaningful character for the individual, carrying the important psychological gain that was taken for granted by him and at hand for his projects into the future. Even within the most incompatible social settings, one can learn through observing, rejecting, and adopting matters into self-agency. As Berger & Luckmann have stated that the process of reality maintenance is possible through distinguishing between the significant others and less important others for oneself (1966:169). Once a growing individual is able to isolate the relevant properties, they connect in specific ways to increase self-integrity, identity, and firm agency. Within this perspective, societal expectations provide a psychological relief that has its basis in man's undirected instinctual structure (Berger & Luckmann, 1966:71). The reach of agency represents the culmination of adolescent development.