

Individual Autonomy and Social Structure, by Dorothy Lee

The screenshot shows the EssayPro website homepage. At the top, there is a navigation bar with the EssayPro logo, links for 'How To Order', 'Reviews', 'About Us', and 'Write My Essay', and user options for 'DBA: EPRO', 'Log In', and 'Sign Up'. The main banner features a student sleeping at a desk with a cup of pens. The text on the banner reads: 'WRITING SERVICE AT YOUR CONVENIENCE', 'You - Send us your homework We - Do it all for you', and 'Grab your original paper for just \$10 per page with a free plagiarism report included'. A 'Write My Essay!' button is present. A 'Calculate the price' widget is overlaid on the right, showing options for 'Writing', 'Rewriting', and 'Editing', a dropdown for 'Essay (any type)', a dropdown for 'College', a dropdown for '2 weeks', a text input for '1 page / 275 words', and radio buttons for 'Double spaces' (selected) and 'Single spaces'. The price is listed as '\$11.4' with a flame icon, and a 'Write My Paper' button is at the bottom. Below the banner, there are three rating sections: 'EssayPro Reviews' with a 4.9 rating and five stars, 'ResellerRatings' with a 4.9 rating and five stars, and 'Sitejabber' with a 4.8 rating and five stars.

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In the article "Individual Autonomy and Social Structure", Dorothy Lee talks about individual autonomy. She goes through the topic by examining different groups such as; the Wintu Indians of California, the Sikh family, the Navaho Indians of Arizona and New Mexico, and the Chinese culture. All of these different groups and societies give personal freedom to the individuals regardless of age groups. The example of Navaho Indians is used by Lee to demonstrate how "personal [autonomy](#) is supported by the cultural framework" (Lee, 1959, p.5). She points out the individual autonomy of non-western societies to the individuality of western society. One group gives full independence to an individual while the other does not and puts restrictions in place through some form. She states "...in a heterogeneous society such as ours, and in an era of induced change and speeded temp of living, it has been difficult to implement this tenet in the everyday details of living" (Lee, 1959, p.5). She points out the fast living pace of western society, where the personal autonomy given from the other cultures is lacking.

Lee uses the example of a Navaho mother to show the personal autonomy of a child. In this example the baby walks around the house without the mother keeping an eye on it.

Although knowing that the baby could get hurt by the knife or the fire, she does not put away the sharp object, nor does she keep the baby away from the fire. Lee considers that "for Navaho mothers, personal autonomy means that her child has the freedom to make his own mistakes, to suffer pain or grief or joy and learn from the experience" (Lee, 1959, p. 13). The mother takes the chance to leave her baby to explore on his or her own, knowing that it could harm the c...

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...e mother left him to explore on his own to learn lessons about what is around him, such as the fire. Although he will get hurt once, he will learn from the experience. Even when it comes to social structure person autonomy can work out well. In the example of the Burmese novices, one can ask and ensure with the one in power or knowledge, but a person does not need to follow what he or she has been told to do. It is not a command but a suggestion and warning. Thus, personal autonomy can be practiced when it comes to work. A person does not have to be fully on his own to be individual. In both the child and work example, the child and workers are supported. Although they are left to do things on their own, the mother and the monk are there when help is required.

Works Cited

Lee, D. (1959). "Individual Autonomy and Social Structure." Freedom and Culture. Englewood

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