Society The Basics 14th edition Macionis Solutions Manual

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Chapter 2
Culture

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Author's Note for Chapter 2

If you look to the book of Genesis in the Hebrew Bible or the Christian Old Testament, what is the first human act? In Genesis 2, verse 2, Adam stands in the Garden of Eden and gives names to all things.

The ancients well understood that the distinctly human action is *naming*, that is, making use of symbols. While we may debate the degree to which some other species have symbolic capacity, the reliance on the process of attaching meaning to the world around us surely is the defining characteristic of being human. The human symbolic capacity explains our embrace of hope and charity, as well as our ability to feel shame and to experience alienation.

Chapter 2 provides many examples of the human capacity to attach meaning to ourselves and to our surroundings giving rise to a social world:

- The photo collage on page 45 is a favorite of mine, showing a striking variety of ways humans adorn themselves as they conform to cultural patterns.
- The discussion of culture shock on page 46 shows human reliance on symbols as the foundation of socially constructed reality and the distress caused by challenging these meanings.
- The Seeing Sociology in Everyday Life box on page 49 illustrates the ongoing human process of symbolic creation, which is sometimes linked to technological change.

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- Figure 2-3 on page 53 shows how symbolic patterns and practices divide the world into cultural regions.
- This chapter's Seeing Sociology in Everyday Life photo essay, on pages 69–70, studies the popular culture of super-heroes to learn more about cultural values. What is defined as heroic in any way of life represents an idealized statement of how one ought to live. For more on the cultural importance of heroes and villains, see the photo essay at the end of Chapter 7 ("Deviance") on pages 201–202.

Additional Content in REVEL

REVEL is the electronic version of this text that provides interactive learning, student learning assessment, and additional readings and engaging video—at remarkably low cost. All of the REVEL content has been developed by John Macionis and is seamlessly integrated into the text. For each chapter, REVEL expands and deepens student learning with rich content including:

In Greater Depth—This interactive graphic allows students to expand their understanding of the issue (global attitudes about abortion) raised by the Power of Society figure at the beginning of the chapter, in this case showing how various categories of the U.S. population view the issue of abortion.

Video—These short videos present key concepts in engaging ways. In this chapter, students can access "The Basics: Culture," a short video that differentiates high culture and popular culture, and a short video that explores the cultural patterns that define two very different population: Buddhists and modern-day pirates.

Journals—Short student writing exercises. This chapter's journals encourage students to reflect on their experiences of culture shock, their participation in subculture and counterculture, and the importance of social media to cultural patterns today.

Surveys—These interactive exercises ask students to assess the own attitudes and behavior and compare themselves to others in the United States or to populations in other countries. This chapter's surveys focus on why students went to college and the extent to which they believe our way of life is better than others.

A Global Perspective—These interactive graphics focus on global patterns, in this case showing the changing pattern of origin among immigrants to the United States from 1820 to the present.

Interactive Comparison Maps—These interactive graphics allows students to manipulate social maps to gain greater understanding of important patterns and trends. In this chapter, an interactive national map explores language diversity in counties across the United States.

Social Explorer—An interactive exercise that uses social mapping to explore societal dynamics across the United States. This chapter's exercise leads students on a journey of discovery about the share of foreign-born people all across the United States.

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Read the Document—These primary readings allow students to read important sociologists in their own words. All readings have been carefully chosen and edited to provide rich learning accessible to all students. This chapter's reading investigates the lyrical content of rap songs to learn about African-American street culture.

In Review—These interactive "drag and drop" exercises allow students to assess their learning. In this chapter, the In Review exercise helps students master theoretical analysis of culture.

Boxed Features—Find additional boxed features not available in the printed book, in this case the special boxed feature contrasts cultural patterns in the United States with those in Canada.

Learning Objectives

- 2.1: Explain the development of culture as a human strategy for survival.
- 2.2: Identify common elements of culture.
- 2.3: Analyze how a society's level of technology shapes its culture.
- 2.4: Discuss dimensions of cultural difference and cultural change.
- 2.5: Apply sociology's macro-level theories to gain greater understanding of culture.
- 2.6: Critique culture as limiting or expanding human freedom.

Detailed Chapter Outline

I. What Is Culture?

L.O. 2.1: Explain the development of culture as a human strategy for survival.

Culture refers to *the ways of thinking, the ways of acting, and the material objects that together form a people's way of life.*

A. Culture has two basic components: **nonmaterial culture,** or *the ideas created by members of a society*, and **material culture,** *the physical things created by members of a society*. Together, these two components describe a people's way of life. Culture also plays an important role in shaping the human personality. **Culture shock** occurs *when an individual suffers personal disorientation when experiencing an unfamiliar way of life*.

1. THINKING GLOBALLY BOX (p. 46): *Confronting the Yanomamö: The Experience of Culture Shock.*

B. Only humans depend on culture rather than instincts to ensure the survival of their kind.

C. Culture is very recent and was a long time in the making.

D. What sets primates apart is their intelligence. Human achievements during the Stone Age set humans off on a distinct evolutionary course, making culture their primary survival strategy.

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E. The concept of culture (a shared way of life) must be distinguished from those of nation (a political entity) or society (the organized interaction of people in a nation or within some other boundary). Many modern societies are multicultural, meaning that their people follow various ways of life that blend and sometimes clash.

II. The Elements of Culture

L.O. 2.2: Identify common elements of culture.

All cultures have five common components: symbols, language, values and beliefs, norms, and material culture, including technology.

A. **Symbols** are defined as *anything that carries a particular meaning recognized by people who share culture*. The meaning of the same symbols varies from society to society, within a single society, and over time.
   1. *The Basics: Culture.* This video focuses on a culture's values and beliefs, which are often shared among cultures and sometimes adopted. The sharing of values and beliefs allows cultures to be redefined continuously.

B. **Language** is *a system of symbols that allows people to communicate with one another.*
   1. SEEING SOCIOLOGY IN EVERYDAY LIFE BOX (p. 49): *New Symbols in the World of Instant Messaging.*
   2. Language is the key to **cultural transmission**, *the process by which one generation passes culture to the next.* Through most of human history, cultural transmission has been accomplished through oral tradition.
   3. WINDOW ON THE WORLD—Global Map 2–1 (p. 57): *Language in Global Perspective.* Chinese is the native tongue of one-fifth of the world's people. English has become the second preferred language in most of the world. Spanish is the preferred second language of the United States.
   4. Only humans can create complex systems of symbols, but some other animals have the ability to use symbols in communicating.
   5. The **Sapir–Whorf thesis** holds that *people perceive the world through the cultural lens of language.*

C. **Values** are *culturally defined standards that people use to decide what is desirable, good, and beautiful, and which serve as broad guidelines for social living*. Values are broad principles that underlie **beliefs**, *specific statements or ideas that people hold to be true*.
   1. Robin Williams (1970) identified ten key values of U.S. culture:
      a. Equal opportunity
      b. Achievement and success
      c. Material comfort
      d. Activity and work
      e. Practicality and efficiency
      f. Progress
      g. Science
      h. Democracy and free enterprise
      i. Freedom
      j. Racism and group superiority

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2. Values within one society are frequently inconsistent and even opposed to one another.
3. In general, the values that are important in higher-income countries differ somewhat from those in lower-income countries.

D. **Norms** are *rules and expectations by which a society guides the behavior of its members.*
   1. There are two special types of norms that were identified by William Graham Sumner (1906):
      a. **Mores** are *norms that are widely observed and have great moral significance.*
      b. **Folkways** are *norms for routine or casual interaction*.
   2. Sanctions are a central mechanism of **social control,** *attempts by society to regulate people's thoughts and behavior.*

E. Sociologists distinguish between **ideal culture**, *social patterns mandated by cultural values and norms*, and **real culture**, *actual social patterns that only approximate cultural expectations*.

F. Material culture reflects a society's values and a society's **technology,** *the knowledge that people apply to the task of living in their surroundings*.

G. Many rich nations have entered a postindustrial phase based on computers and new information economy.

III. Technology and Culture

L.O. 2.3: Analyze how a society's level of technology shapes its culture.

Gerhard Lenski (Nolan & Lenski, 2010) focuses on **sociocultural evolution,** *the changes that occur as a society acquires new technology.* According to Lenski, the more technological information a society has, the faster it changes. New technology sends ripples of change through a society's entire way of life. Lenski's work identifies five types of societies based on their level of technology.

A. **Hunting and gathering societies** *use simple tools to hunt animals and gather vegetation.* Until about 12,000 years ago, all humans were hunter-gatherers. At this level of sociocultural evolution, food production is relatively inefficient; groups are small, scattered, and usually nomadic. Society is built on kinship, and specialization is minimal, centered chiefly around age and gender. These societies are quite egalitarian and rarely wage war.

B. **Horticultural and pastoral societies** employ a technology based on using hand tools to raise crops. In very fertile and also in arid regions, **pastoralism**, *technology that supports the domestication of animals*, develops instead of horticulture. In either case, these strategies encourage much larger societies to emerge. Material surpluses develop, allowing some people to become full-time specialists in crafts, trade, or religion. Expanding productive technology creates social inequality.

C. **Agrarian societies** are based on **agriculture,** *the technology of large-scale cultivation using plows harnessed to animals or more powerful sources of energy*. These societies initiated civilization as they invented irrigation, the wheel, writing, numbers, and metallurgy. Agrarian societies can build up enormous food surpluses and grow to an unprecedented size. Occupational specialization increases, money emerges, and social

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life becomes more individualistic and impersonal. Inequality becomes much more pronounced. Religion underlies the expanding power of the state.

D. **Industrial societies** are based on **industrialism,** *the production of goods using advanced sources of energy to drive large machinery.* At this stage, societies begin to change quickly. The growth of factories erodes many traditional values, beliefs, and customs. Prosperity and health improve dramatically. Occupational specialization and cultural diversity increase. The family loses much of its importance and appears in many different forms. In the early stages of industrialization, social inequality increases. Later on, while poverty continues to be a serious problem, most people's standard of living rises. Demands for political participation also escalate.

E. **Postindustrial societies** are *based on technology that supports an information-based economy.* In this phase, industrial production declines while occupations that process information using computers expand. The emergence of post-industrialism dramatically changes a society's occupational structure.

IV. Cultural Diversity: Many Ways of Life in One World

L.O. 2.4: Discuss dimensions of cultural difference and cultural change.

The United States is the most multicultural of all industrial countries. By contrast, Japan is the most monocultural of all industrial nations.

A. High culture refers to *cultural patterns that distinguish a society's elite*; in contrast, **popular culture** designates *cultural patterns that are widespread among a society's population.* High culture is not inherently superior to popular culture.

1. *Sociology in Focus: Culture.* This video focuses on culture, specifically on high and popular culture, or the culture that we see depicted in mass media. At first glance, culture seems like an easily distinguishable phenomenon, but when examined closely it is clear that it can never fully be defined.

B. Subculture refers to *cultural patterns that set apart some segment of a society's population.* They involve not only differences but also hierarchy.

1. *Social Inequalities: Culture*. Sociologist Lester Andrist introduces two different types of subcultures, Buddhists and Pirates. This video addresses the support of both cultures for its members and the dedication that these people have to their respective cultures.
2. THINKING ABOUT DIVERSITY BOX: Race, Class and Gender (p. 59). *Popular Culture Born in the Inner City: The DJ Scene and Hip-Hop Music.* This essay describes the journey of Aaron Jerald, an "at-risk" kid who finds a legitimate path in society by way of the DJ hip-hop scene in the mid-1970s.

C. **Multiculturalism** is *a perspective recognizing the cultural diversity of the United States and promoting the equality of all cultural traditions*.

1. Multiculturalism stands in opposition to **Eurocentrism**, *the dominance of European (especially English) cultural patterns.*
   a. SEEING OURSELVES—National Map 2–1 (p. 60): *Language Diversity across the United States.* The 2010 U.S. Census reports that 20 percent of people over the age of five speak a language other than English in their home.

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b. *How Much Diversity Is There In Your Community?* In this discovery activity, students examine where in the country the experience of cultural diversity is the greatest. They then look at the foreign born population throughout the country, as well as how this distribution is linked to language diversity.
c. *Gangstas, Thugs, and Hustlas: The Code of the Street in Rap Music,* by Charis Kubrin. In this content, analysis of rap music and examination of inner city subcultures, Kubrin shows how violence has become a normalized feature of urban life.

2. Supporters of multiculturalism argue that it helps us come to terms with our diverse present and strengthens the academic achievement of African-American children. Some call for **Afrocentrism**, *the dominance of African cultural patterns in people's lives.*
3. Opponents of multiculturalism argue that it encourages divisiveness rather than unity.

D. **Counterculture** refers to *cultural patterns that strongly oppose those widely accepted within a society.*
1. As cultures change, they strive to maintain **cultural integration**, *the close relationship among various elements of a cultural system.*
2. William Ogburn's (1964) concept of **cultural lag** *refers to the fact that some cultural elements change more quickly than others, disrupting a cultural system.*

E. Cultural change.
1. Three phenomena promote cultural change:
a. Invention, the process of creating new cultural elements.
b. Discovery, recognizing and understanding an idea not fully understood before.
c. Diffusion, the spread of cultural traits from one cultural system to another.

F. Ethnocentrism and cultural relativism.
1. **Ethnocentrism** is *the practice of judging another culture by the standards of one's own culture.*
2. Sociologists tend to discourage this practice, and instead advocate **cultural relativism,** *the practice of judging a culture by its own standards*.

G. Some evidence suggests that a global culture may be emerging.
1. Three key factors are promoting this trend:
a. Global economy: the flow of goods.
b. Global communications: the flow of information.
c. Global migration: the flow of people.
2. Three limitations with the global culture thesis:
a. Global culture is much more advanced in some parts of the world than in others.
b. Many people cannot afford to participate in the material aspects of a global culture.
c. Different people attribute different meanings to various aspects of the global culture.

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3. THINKING ABOUT DIVERSITY: RACE, CLASS AND GENDER BOX (p. 59): *Early Rock-and-Roll: Race, Class and Cultural Change*. This box shows how rock-and-roll mirrored aspects of U.S. culture as well as how U.S. culture was influenced by early rock-and-roll.

V. Theories of Culture

L.O. 2.5: Apply sociology's macro-level theories to gain greater understanding of culture.

A. The structural-functional approach depicts culture as a complex strategy for meeting human needs.
   1. **Cultural universals** are *traits that are part of every known culture*.
   2. Critical review.
      a. The strength of the structural-functional analysis is showing how culture operates to meet human needs.
      b. The weakness of the structural-functional approach is that it ignores cultural diversity and downplays the importance of change.

B. The social-conflict approach is rooted in the philosophical doctrine of *materialism* and suggests that many cultural traits function to the advantage of some and to the disadvantage of others.
   1. Critical review.
      a. The social-conflict analysis recognizes that many elements of a culture maintain inequality and promote the dominance of one group over others.
      b. It understates the ways that cultural patterns integrate members of society.

C. Feminist theory claims that culture is "gendered."
   1. **Gender** refers to *the personal traits and social positions that members of a society attach to being female or male.*

D. **Sociobiology** is *a theoretical approach that explores ways in which human biology affects how we create culture*. Sociobiology has its roots in the theory of evolution proposed by Charles Darwin.
   1. Critical review.
      a. Sociobiology may promote racism and sexism.
      b. Research support for this paradigm is limited.

VI. Culture and Human Freedom

L.O. 2.6: Critique culture as limiting or expanding human freedom.

A. Culture as constraint. Humans cannot live without culture, but the capacity for culture does have some drawbacks.

B. Culture as freedom. Culture forces us to choose as we make and remake a world for ourselves.

C. THINKING GLOBALLY: *The United States and Canada: How Do These National Cultures Differ?* This box explains that Canada has a somewhat more collectivist culture than the more individualistic United States.

VI. Seeing Sociology in Everyday Life photo essay (pp. 69–70). Use this essay to spark discussion of how the mass media reflect long-standing cultural values.

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REVEL Media

IN GREATER DEPTH [*graphic*] The Power of Society to Guide Our Attitudes on Social Issues: Attitudes toward Abortion among Various Categories of People in the United States, found in Module 2.1.
VIDEO The Basics: Culture *This video examines values and beliefs as elements of culture and explores how they vary from society to society and over time. Students will realize the importance of using cultural relativism rather than ethnocentrism as they encounter people of other cultures throughout their lives*, found in Module 2.2.
JOURNAL Experiencing Culture Shock, found in Module 2.3.
SURVEY Why People Go to College: Rate Yourself, found in Module 2.4.
A GLOBAL PERSPECTIVE [*graphic*] Immigrants' Region of Origin, 1820–Present, found in Module 2.5.
DIVERSITY [*graphic*] A Nation of Immigrants, found in Module 2.6.
VIDEO Sociology in Focus: Culture *This video explains the difference between high culture and popular culture and explores elements of popular culture in the mass media*, found in Module 2.7.
VIDEO Social Inequalities: Culture *This video profiles two very different subcultures, Buddhists and modern-day pirates. Each shares its own set of values not shared by the mainstream culture, defining both groups as subcultures*, found in Module 2.8.
INTERACTIVE MAP Language Diversity across the United States, found in Module 2.9.
SOCIAL EXPLORER Explore the percentage of foreign-born people in your local community and in counties across the United States, found in Module 2.10.
READ THE DOCUMENT *Gangstas, Thugs, and Hustlas: The Code of the Street in Rap Music* by Charis Kubrin *Based on a content analysis of the lyrics of more than 400 rap songs, Kubrin provides an account of the street culture common to lower-income, urban African Americans*, found in Module 2.11.
JOURNAL Personalizing Subculture and Counterculture, found in Module 2.12.
SURVEY Is Our Way of Life Superior? Rate Yourself, found in Module 2.13.
IN REVIEW Applying Theory: Culture, found in Module 2.14.
THINKING GLOBALLY [*boxed feature*] The United States and Canada: How Do These National Cultures Differ? found in Module 2.15.
SHARED WRITING Social Media and Culture, found in Module 2.16.
SEEING SOCIOLOGY IN EVERYDAY LIFE [*photo gallery*] What clues do we have to a society's cultural norms? found in Module 2.17.

John's Chapter Close-Up: National Cultures

Figure 2–2 offers a complex but powerfully insightful analysis of national cultures. The data represented in this figure are the results of the World Values Survey, with research published in 2014. The figure describes the cultural orientations of dozens of the world's nations with regard to two variables.

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First, shown in the X-axis, is a continuum from "survival values," which are focused on basic survival of the group to "self-expression values," which encourage individuals to stand out from the group in pursuit of their personal goals and interests. Second, shown on the Y-axis, is a continuum from traditional values (what Weber would characterized as adherence to the sacred or what has always been) to secular and rational values that encourage innovation, efficiency, and a future orientation in time.

In general, more technologically and economically developed nations have symbolic systems that emphasize self-expression and secular-rationalism. These countries, which include the nations of Western Europe, are located in the upper-right portion of the figure. Less-technologically and economically developed nations have symbolic systems that are both traditional and demand conformity to ideas and practices that support group survival. These countries, which are typically found in Africa and Western Asia, are societies that have more tribal or sectarian divisions.

Imagine a regression line as a diagonal from the lower-left of the figure to the upper-right corner of the figure. Moving along this line might be called the process of modernization. However, notice that several nations do not follow this progression. Countries within what the researchers call the "Orthodox" and "Confucian" world-views are relatively secular and rational but continue to hold to survival values. Similarly, while there are no countries at the bottom right of the figure, notice that the United States stands apart from other high-income countries on the Y-axis. That is, U.S. culture favors self-expression but is considerably more traditional than the cultures found in Western Europe. For example, measures of religiosity in the United States are considerably higher than those found in the nations of Western Europe.

Use this figure to stimulate a discussion of the cultural differences between the high-income nations of Europe and the United States. Also, contrast the cultural patterns of Western Europe and North America with those of the Islamic world.

John's Personal Video Selection

Okay, this five-minute video is not really sociology in a formal, academic sense. But it is a wonderful example of how music moves around the world and it shows the power of music to bring people closer and help us remember that we are all in this life together. Meet Roger Ridley, Grandpa Elliot, Washboard Chaz, the Zuni Twin Eagle Drum Group, the Sinamuva singers in South Africa and others all over the world as they join together singing *Stand By Me*. Go to a video site such as YouTube and search for "Stand By Me: Playing for Change." Crank it up!

Research for a Cutting-Edge Classroom

For each chapter of the text, I am happy to share a short, Power-Point based presentation informed by very recent research. These presentations deal with highly current and typically controversial issues that are in the news and are part of the country's political dialogue. Each presentation provides a clear statement of the issue, several slides that present recent research findings from Pew, Gallup, or other research organization, notes that help instructors develop the importance of the data, and questions for class discussion.

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To access these PowerPoint presentations from REVEL, after creating a course with either *Sociology 16/e* or *Society: The Basics 14/e,* enter the course and hover over the left-hand navigation menu. The PowerPoints (as well as the Test Item File, Instructor's Manual, and other resources) can be found in the "Resources" tab.

From outside of REVEL, please go to www.pearsonhigerhed.com and navigate/search for *Sociology 16/e* or *Society: The Basics 14/e.* The PowerPoints can be found under the "Resources" tab.

In this chapter, the cutting-edge classroom presentation details historical change in the foreign-born population of the United States from 1860 to the present.

Using the ASA Journal *Teaching Sociology* in Your Classroom

One of the key concepts in any discussion of *culture* is **ethnocentrism**. Phyllis Puffer offers a unique "cross-cultural" exercise for sociology classes, designed to reduce ethnocentrism ("Reducing Ethnocentrism: A Cross-Cultural Experience for Sociology Classes," *Teaching Sociology*, 22, January 1994, pp. 40–46). Puffer's own research demonstrates that taking a sociology class to a fundamentalist African-American Baptist service can change white students' ethnocentric attitudes for the better. The basic exercise that Puffer suggests consists of students attending a church service of a different racial group. After the service, the students are required to make detailed notes about their observations and reactions. Then they must write a paper analyzing their experience and observations in sociological terms. Puffer offers two different versions of this exercise and points out that besides reducing ethnocentrism, the exercise is also effective in teaching various sociological subjects.

Supplemental Lecture Material

Culture in Everyday Life

Culture shapes our everyday lives. The following assessment of U.S. culture was made by scholars at the David M. Kennedy Center for International Studies at Brigham Young University.
CUSTOMS AND COURTESIES

Greetings

In the United States, we are generally informal, introduce ourselves readily to others, and expect to be called by our first names whether at home or at work.

Visiting

Here, too, we are mostly informal, though we do expect guests to arrive at a specified time because the meal is often served first. Gifts are not expected when visiting. The primary goal of the host is to have guests feel comfortable, "to sit where they like, and to do as they please."

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Eating

Although in this melting pot there are some cultural variations; generally, the fork is used in the right hand for eating. The knife is used only for cutting or spreading, then it is put back down beside the plate. Some foods such as pizza or tacos are eaten with the hands. It is customary to leave a 15–20 percent tip in restaurants.

Gestures

We are comfortable only if there is considerable space between people conversing, i.e., at least two feet. A touch on the arm or shoulder during conversation, however, is common. Eye contact is important if the speaker is to be perceived as sincere. We sit casually, crossing our legs or putting them up.

THE PEOPLE

General Attitudes

Generally, outspokenness and frankness are valued, and few topics of conversation are taboo, although very personal questions are avoided by those who are not close friends. Although people might "criticize the government, most of us are very patriotic and believe the United States is one of the greatest countries in the world. We strongly value our freedom and independence, both as a nation and as individuals."

Personal Appearance

Appearance and cleanliness are important to us. Style of dressing is a matter of personal choice in the United States, ranging from the casual to formal for certain occasions. Clothing is often used to make a statement.

Population

The United States is a mix of ethnic categories. Hispanic Americans are the largest minority category, with a total of more than 50 million people representing about 17 percent of the U.S. population (2015). African Americans number more than 40 million and exceed 13 percent of the U.S. population. Asian Americans number more than 16 million, or 5 percent of the total population. Arab Americans are increasing in number, and probably total 2–3 million people or about 1 percent of the population. By about 2040, racial and ethnic minorities will be a majority of the U.S. population.

Language

English is the predominant language, although there is also a sizable Spanish-speaking minority. American English is different from the Queen's English, using its own pronunciation, idioms, and slang.

Religion

Nearly two-thirds of U.S. citizens have some religious affiliation. Freedom of worship and tolerance of the religious preferences of others are ideals. "About 20 percent of the population is Roman Catholic, while over 30 percent belong to a variety of Protestant or other Christian Churches. Over 30 percent belongs to no church."

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LIFESTYLE

The Family

While the family is still important as a social institution, it has changed in the recent past. Single-parent families or blended families are common. The family also no longer stays put, but moves frequently for education or job opportunities.

Dating and Marriage

"Dating is a social pastime in the United States." Premarital sex is common, and many people choose to live together before getting married. The average age for marriage is in the mid- to late-twenties.

Diet

Although fast food restaurants remain popular, eating habits have changed with health concerns. The variety of ethnic foods available is great, and many people are willing to experiment with other cuisines. We "consume large amounts of candy, ice cream, and other sweets."

Business

Common business hours are between around 8:00 a.m. and 6:00 p.m., although retail establishments often stay open until 9:00 p.m. or even twenty-four hours. A forty-hour workweek is the norm, but many of us work longer.

Recreation

We love team sports, playing them, watching our children play them, or watching them on television. We also enjoy working out by cycling, jogging, racquetball etc. "Leisure activities include watching television, eating out, picnics, attending music concerts, and traveling."

Source:
"Culturgram for the '90s." David M. Kennedy Center for International Studies, Brigham Young University.

Discussion Questions:
1. To what extent do you agree with the characterization of U.S. culture used above? What other details would you add to each of the categories? What about the large extent of cultural diversity in the United States?
2. If you have a distinctive cultural background, use the knowledge of your way of life to fill in the categories above for that culture.

Supplemental Lecture Material
One Hundred Percent American

Many observers have felt that people in the United States have a tendency to be somewhat more ethnocentric than the citizens of most Western European nations. Certainly U.S. tourists abroad who seem to be convinced that the "natives" will understand their English if they just speak slowly and loudly enough and who make a beeline for a Parisian McDonald's are familiar

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enough figures. However, as the following widely reprinted, tongue-in-cheek essay by anthropologist Ralph Linton makes abundantly clear, American culture, like that of all industrial societies, has in fact borrowed heavily from the very cultures upon which the "ugly American" looks with condescension.

One Hundred Percent American

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin; and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in southwestern Asia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution: he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence was invented by the ancient Egyptians, the use of glazed tiles for porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot briefly and unintentionally places his posterior.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of G-string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth, which is a vestigial survival of the shoulder shawls worn by the seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train—the train, not the sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to

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inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results on our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a 100 percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

Source:
Linton, Ralph. (April 1937). "One Hundred Percent American." *American Mercury,* Vol. 15, No. 1.

Discussion Questions:

1. Do you believe that Americans may be somewhat more ethnocentric than people in the other Western industrial nations? If so, why might this be the case? If not, why is this widely believed?
2. In what ways does a degree of ethnocentrism contribute to the positive functioning of American culture? How much is too much? What problems can result from excessive ethnocentrism?

Supplemental Lecture Material

Speaking of Language: The Development of Human Communication

Linguistics, the academic study of human language, has undergone a series of profound shifts in recent decades. Until the late 1950s, most linguists believed that humans as a species developed language from a blank slate in infancy. The behavioristic principles of seeking pleasure and avoiding pain provided the theoretical basis to these views of language development. Most linguists rejected the notion that any type of internal, biological mechanism was hardwired into the brains of infants, steering them inevitably in any particular developmental path. And because there was no fundamental basis to human language in the brain, linguists rarely tried to compare widely divergent languages—such as English and any of the indigenous languages of the Amazonian basin—as they viewed these languages as essentially lacking in any meaningful connections to a particularly "human" structure.

Noam Chomsky, a Massachusetts Institute of Technology linguist, fundamentally changed many of these basic tenets of linguistics. According to Kathryn Hirsch-Pasek, a psychologist at Temple University, "Up until the late 1950s, linguists had always focused their efforts on describing the differences between languages and dialects. What Noam Chomsky did was point out that beneath the differences, languages were amazingly similar." With extensive cross-cultural studies of the structures or "universal grammar" underlying all languages, Chomsky had found striking evidence of the importance of instinctive behavior to language in humans. Children do not so much "learn" language as they developmentally "grow" into language, much like the refinement of spatial skills or the changes leading to sexual maturity.

And because language is so deeply hardwired into humans, we are born with a grammar that is sophisticated enough to handle complex language. In fact, the actual "learning" that children pursue with language is often the set of exceptions to this basic grammar. As linguist Judy Kegl points out, English-speaking children must learn the often confusing set of rules for plural words,

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such as "feet" instead of "foots." Children often resist these exceptions, trying to make the language more consistent.

There are numerous important implications from these findings, especially to the millions of Americans who still hold views of language that derive from behaviorism-based linguistics. It is common, for instance, for Americans to believe that language is the most important "invention" of humans, but language itself is not so much an invention as a highly flexible but genetically programmed and instinctual behavior.

Furthermore, many consider slang or the languages of technologically primitive cultures to be less expressive, evolved, or powerful than languages such as English or Russian. But because all languages share the same basic structure, no language is more primitive or less expressive of human feeling than another. And slang itself—perhaps to the disdain of numerous English teachers—cannot erode or "corrupt" a language or the quality of thinking of its speakers. English is certainly not in decline because so many speakers incorporate lower-status "street" words and phrases into their vocabulary.

Perhaps the most controversial set of implications drawn from Chomsky's research concern the instinctive nature of language. If language—one of the most important bases for human culture—is an instinctive behavior that is genetically controlled, then perhaps many other types of human behavior are also preprogrammed. Behaviorism assumed that consciousness and culture can always override and control instinct, but Chomsky has led linguists to think otherwise. And many researchers and thinkers are suggesting that such characteristics as criminal behavior and intelligence may also be hardwired. Certainly a great deal more research will have to be explored to see how far the implications of language development can be extended.

Source:
Bowden, Mark. "Speaking of Language, Linguists Have Big News." *Philadelphia Inquirer* (February 13, 1995) pp. D1–D5.

Discussion Questions:
1. Do you agree with the contention that the slang or street language of Harlem or the Bronx is as expressive as Shakespeare's English? Why or why not?
2. How might our view of intelligence change if research provides convincing evidence that an IQ may be hereditary and genetically determined? What social policy changes might this view lead to?
3. What other human behaviors are based on instinct?

Supplemental Lecture Material
The Shape of the World

Before you read on, take a blank sheet of paper and, to the best of your ability, draw a map of the world. Once you have done this, keep the image by your side and see whether some of the conclusions that follow are also true of your drawing.

As a whole, members of our society trust in fact and figures. Even more, we trust in maps. Who would not? We use maps to drive, to orient ourselves in the world, so they have to be correct, right? Well, not necessarily.

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Until recently, cartographers used the so-called Mercator projections, a badly skewed method of translating a spherical globe onto a piece of paper. As a result, because the closer a landmass is to the pole, the larger it appears, Greenland looks huge, Europe is very large, and Africa smaller than it should be. So maybe that is the reason why in a study conducted by Thomas F. Saarinen most students (80 percent), no matter what nations they belonged to, drew very similar maps, with Europe in the center, the Americas on the left and Asia on the right. Problem solved...but wait a minute, something is still wrong with the picture. Given this style of map, North America and Asia should also be larger than life. Not so, Saarinen discovered. Only Europe's size was exaggerated.

Saarinen posits that this distortion reflects a world-wide cultural bias. Overall, we tend to know a lot about Europe—its history, culture—but little about Africa. As a result, Africa shrinks in importance in our minds and also in our mental maps of the world.

But are there practical consequences to this misunderstanding? Possibly, says geographer Reginald G. Golledge at the University of California, Santa Barbara. "What I would suggest is that your view of the world is going to influence things like who your closest trading partners are."

Once again, as the textbook illustrates in other areas, our values and beliefs color how we see the world, in this case in a very concrete way.

Source:

Monastersky, Richard. (October 3, 1992). "The Warped World of Mental Maps." *Science News*, Vol. 142, pp. 142 and 223.

Discussion Questions:

1. Did your map reflect the biases discussed above? Would you agree with the reasons given for the distortion? Can you think of others?
2. In what ways are language and cartography similar in their role in transmitting culture? What are the solutions to correcting the flaws of our mental maps?
3. Aside from choosing trading partners, can you think of other consequences of a map exaggerating Europe's size and diminishing Africa's? Are there parallels of such disparity in other cultural arenas?

Supplemental Lecture Material

The People that Time Forgot

Deep in the rain forest of Irian Jaya, a province of Indonesia in the western half of New Guinea, live a people whose contact with the modern world has been virtually nonexistent. That isolation is about to end, however. Vast forests are becoming a natural resource targeted for cutting. Once they disappear, so will the Korowai, whose existence depends on those trees.

As a matter of fact, the forest itself is where they live, in huts constructed of branches and bark, high up in the trees, and accessible only by notched climbing poles. For clothing, they use leaves, palm fronds and rattan. The forest also provides game for hunting.

The Korowai live as perhaps our ancestors might have lived. Each clan is ruled by a war chief. Alliances are formed through trade or arranged marriages involving a bride price.

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Calling themselves Lords of the Garden, the Korowai combine hunting and gathering techniques with horticulture and some pastoralism. They raise pigs, cultivate gardens of many types of banana and sweet potatoes, and tend sago fields where the women work during the day. The sago is food and, as are beetle larvae, a delicacy. The Korowai chop down palms with stone axes, then bore holes in the trunks. Scarab beetles lay eggs in those holes. When the grubs hatch, they are pulled out of the holes and baked, wrapped in banana leaves.

One aspect of Korowai life is the never-ending clan warfare generally fought over women or pigs, and often part of a chain of old offenses to be revenged. Battles always take place during the day since spirits at night are hostile. Special arrows designed for killing humans are used. "A yard of weathered bamboo is lashed with vine to a handspan of bone with six sharp barbs carved on each side. This ensures the arrowhead will cause terrible damage when removed from the victim." Unless the dead are carried away by their own clan, they are then eaten. So are men or women who transgress against clan members by stealing pigs or committing adultery.

Cannibalism, however, is not the major killer of the Korowai. Accidents, disease, and war take the greatest toll, and life expectancy is only 35. So poor are the chances for infants, that children do not even receive names until they are about 18 months old.

Yet though their way of life may be precarious, the Korowai value it deeply, as is revealed by the ceremonial overtones of the grub feast. "The grub feast binds us closer, makes us strong. Always remember you are a Korowai.... Never abandon our way of life."

Yet soon, as has been prophesied, the *lale*—the white-skinned ghost demons—will come and take away the Korowais' trees, their land. It will be the end of the Korowai world. Just as the prophecy foretold.

Source:

Raffaele, Paul. (August, 1996). "The People That Time Forgot." *Reader's Digest*, Vol. 149 No. 892, pp. 101–107.

Discussion Questions:

1. Using Gerhard and Jean Lenski's categories, characterize Korowai society, discussing various social institutions typical for such a society. Should efforts be undertaken to save their way of life, or is their disappearance acceptable as a function of sociocultural evolution?
2. In your opinion, if the Korowai are ultimately deprived of the rain forest, what should be done for them? Is there a way to save them? Can they—or their culture—survive in the modern world?

Essay Topics

1. Explain the difference between material culture and nonmaterial culture. How does one affect the expression of the other?

2. In what ways is culture a more complex and effective survival strategy than reliance on instinct?

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3. What are some examples of symbols that different cultural groups in the United States interpret differently? (For example, the Confederate flag represent regional pride to some and a history of oppression to others).

4. What are key values of U.S. culture? What changes in cultural patterns have come with increasing immigration? Has "diversity" always been a positive value in U.S. culture? To what extent is it a positive value today?

5. Provide examples of mores and folkways that you learned when growing up. Are these norms taught today?

6. How have the core values of U.S. culture such as achievement and success reflected in childhood games?

7. What is virtual culture? How has its development reshaped U.S. culture?

8. What are the various means by which society uses cultural elements to exert social control over its members?

9. Is a technologically more advanced society necessarily a superior one? Explain.

10. Do you agree with the text's claim that high culture is not necessarily superior to popular culture? Why do many people assume that this is the case?

11. Do you think that there is a "youth culture" in the United States? To the extent that this pattern exists, is it a dominant cultural pattern or a distinct U.S. subculture? Why?

12. In what ways is cultural relativism a positive idea? Under what circumstances do you feel that it is appropriate to condemn the practices of people who share a culture other than your own?

13. Provide a description and an example of each type of society outlined by Lenski. Does Lenski's stages of sociocultural evolution correspond to our idea of "progress?" Why or why not?

14. To what extent is contemporary U.S. society still agrarian? To what extent is it industrial? In what ways is our society postindustrial?

15. Identify several modern examples of Karl Marx's idea of false consciousness. What are some of the consequences of widespread false consciousness in a society?

16. Have you or your friends or family worked in jobs that were alienating? How accurately does Marx describe the characteristics of these jobs?

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17. According to Max Weber, how does modern social life produce alienation? Why is it reasonable to say that, of the three classical thinkers, Weber was the most pessimistic about modern society?

18. What ideas from Marx remain relevant to contemporary society and what ideas must be discarded in the wake of the collapse of the Soviet Union and the Marxist societies of Eastern Europe? What might Weber have said about the last century of global history?

19. How optimistic or pessimistic are you? Do you think societies are getting better or worse? Why?

20. What are the characteristics of a rational social organization? In what ways has advancing rationality improved people's lives? How has it made them worse? How would Weber have answered these questions?

21. What is Emile Durkheim's "anomie" all about? How can modern societies reduce the level of anomie? Can this be done without limiting people's individual freedom?

22. Provide examples of the bonds of mechanical solidarity in today's society. What about bonds of organic solidarity?

23. In the book *Cultural Anthropology: Adaptations, Structures, and Meanings,* David Haines presents a great deal of information about hunting and gathering, horticultural, pastoral, and agrarian societies (see Chapters 2–5 in the section of the book called "Adaptations"). Select one of these chapters and write a two-page paper on the important characteristics of societies that practice the type of subsistence strategy (adaptation) you select. Discuss in your paper the extent to which Gerhard Lenski's model of societal development relates to what is presented in the Haines book.

24. The United States is classified as a *postindustrial society.* This exercise asks you to go to the Bureau of Labor's website at http://www.bls.gov and look at the demographic characteristics of the U.S. labor force. When you get to the website, look for "Demographics" in the column on the left side of the screen and click on "Demographic Characteristics of the U.S. Labor Force." Write a brief summary of the picture of our nation's workforce you discover there.

25. Learn more about the Tuaregs at http://www.tuaregs.free.fr/.

26. Learn about the Zabbaleen of Cairo by going to http://en.wikipedia.org/wiki/Zabbaleen. For another example of a people living on the margins of society, Google "smokey mountain dump" and learn about the history of this landfill in the Philippines in which hundreds of people lived before it was closed a few years ago. These cases can be used to apply Durkheim's "division of labor" model.

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