Society The Basics 15th edition Macionis Solutions Manual

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Chapter 2
Culture

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Author's Note

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.
- Figure 2–3 on page 53 shows how symbolic patterns and practices divide the world into cultural regions.

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- This chapter's Seeing Sociology in Everyday Life photo essay, on pages 70–71, 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 8 ("Deviance") on pages 236–237.

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?
Learning Objective 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.

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.

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II. The Elements of Culture

Learning Objective 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* (Revel). 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 Texting.*
   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. Only humans can create complex systems of symbols, but some other animals have the ability to use symbols in communicating.
   4. 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
   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 <u>general categories</u> 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*.

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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

Learning Objective 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 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

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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

Learning Objective 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.

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. WINDOW ON THE WORLD—Global Map 2–1 (p. 57): *Foreign-Born Population in Global Perspective.*
3. THINKING ABOUT DIVERSITY: RACE, CLASS, AND GENDER BOX (p. 58): *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.
   b. *Gangstas, Thugs, and Hustlas: The Code of the Street in Rap Music,* by Charis Kubrin (Revel). 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.*

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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.
3. THINKING ABOUT DIVERSITY: RACE, CLASS, AND GENDER BOX (p. 63): *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.
4. *Seeking Refuge from the Syrian War: The Abdi Family*, a Pearson Original docuseries video (Revel).

V. Theories of Culture

Learning Objective 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.

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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

Learning Objective 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. *The U.S.–Mexico Border: Meeting at Friendship Park*, a Pearson Original docuseries video (Revel).

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

E. SEEING SOCIOLOGY IN EVERYDAY LIFE PHOTO ESSAY (pp. 70–71). Use this essay to spark discussion of how the mass media reflect long-standing cultural values.

Revel Media

NEWS Current Events Bulletin, with content updated every six months.
INTERACTIVE GRAPH The Power of Society: To Guide Our Attitudes on Social Issues Such as Abortion.
INTERACTIVE GRAPHIC In Greater Depth: Attitudes toward Abortion among Various Categories of the U.S. Population.
MULTIMEDIA GALLERY Diverse Ways of Life around the World (Module 2.1).
INTERACTIVE TIMELINE Timeline: Society in History: The Earth's Origins (Module 2.1).
VIDEO Watch: *The Basics: Culture* (Module 2.2).
POP-UP WINDOW How Indispensable Is Your Cell Phone? (Module 2.2).
INTERACTIVE GRAPH Smartphone Ownership (Module 2.2).

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JOURNAL Journal: Experiencing Culture Shock (Module 2.2).
INTERACTIVE GRAPH Figure 2–2: Language in Global Perspective (Module 2.2).
INTERACTIVE GRAPH A Global Perspective: First-Language Speakers around the World (Module 2.2).
INTERACTIVE BOXED FEATURE Survey: Why People Go to College: Rate Yourself (Module 2.2).
INTERACTIVE GRAPH A Global Perspective: Immigrants to the United States (Module 2.2).
INTERACTIVE MAP Global Map 2–1: Foreign-Born Population in Global Perspective (Module 2.4).
INTERACTIVE GRAPHIC Diversity: A Nation of Immigrants (Module 2.4).
VIDEO Watch: *Immigration* (Module 2.4).
POP-UP WINDOW Read More: Gangstas, Thugs, and Hustlas: The Code of the Street in Rap Music, by Charis Kubrin (Module 2.4).
INTERACTIVE MAP National Map 2–1: Language Diversity across the United States (Module 2.4).
JOURNAL Journal: Personalizing Subculture and Counterculture (Module 2.4).
INTERACTIVE GRAPH Figure 2–4: Life Objectives of First-Year College Students, 1969 and 2015 (Module 2.4).
INTERACTIVE TIMELINE Timeline: Society in History, 1875–1975 (Module 2.4).
INTERACTIVE GRAPHIC Rock My World: How Music Transforms Culture (Module 2.4).
INTERACTIVE BOXED FEATURE Survey: Is Our Way of Life Superior? Rate Yourself (Module 2.4).
VIDEO, Pearson Original docuseries: Watch: *Seeking Refuge from the Syrian War: The Abdi Family* (Module 2.4).
INTERACTIVE TABLE In Review: Applying Theory: Culture (Module 2.5).
VIDEO, Pearson Original docuseries: Watch: *The U.S.–Mexico Border: Meeting at Friendship Park* (Module 2.6).
POP-UP WINDOW Thinking Globally: The United States and Canada: How Do These National Cultures Differ? (Module 2.6).
INTERACTIVE GRAPHIC Seeing Sociology in Everday Life: What Clues Do We Have to Society's Culture Norms?

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 2016. The figure describes the cultural orientations of dozens of the world's nations with regard to two variables.

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.

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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, PowerPoint-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 organizations including Pew and Gallup, notes that help instructors develop the importance of the data, and questions for class discussion. To access these presentations, please go to www.macionis.com and scroll down to the left corner of the screen, where you will see PowerPoint Presentations New Research for a Cutting-Edge Classroom.

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.

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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

#imwithher?

Greater gender equality was beginning to look like an achievable goal with the first female major-party candidate for the presidency of the United States. Former Secretary of State Hillary Clinton was highly favored to become the forty-fifth and first female president. Most polls had her winning by significant margins against her Republican opponent, Donald John Trump, a well-known but considerably less qualified candidate. Just before the election, *The New York Times* gave Clinton an 85 percent chance of winning.

Clinton did win the popular vote. However, on November 9, 2016, businessman and entrepreneur Donald J. Trump won a majority of votes in the Electoral College and, therefore, won the election. Trump ran a very divisive campaign, alienating many with his xenophobic, anti-immigrant, and anti-establishment rhetoric. His campaign slogan, "Make America Great Again," focused on building a wall between Mexico and the United States, restricting travel from predominantly Muslim countries, and bringing jobs back to the U.S. Throughout his campaign, critics labeled him a sexist and accused him of sexual assault—charges that gained attention when, in an infamous *Access Hollywood* interview, he bragged about grabbing women "by the pussy." Trump also made disparaging comments about Clinton throughout the debates and campaign, as well as calling her a "nasty woman." Despite his misogynistic behavior and the allegations of sexual harassment, Trump received a majority of votes from white women.

Voter turnout in 2016 was significantly lower than it was in 2012, with many voters deciding to stay home and not vote at all. Given that former President Barack Obama, the first black president, was elected to two terms, many had been optimistic that the United States was ready for its first female president. However, this time around it was not meant to be.

Source

Katz, Josh. "Who Will Be President?" *The New York Times* (November 8, 2016).

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Discussion Questions

1. Did you vote in the 2016 presidential election? Why or why not?
2. Do you think that our country is ready for a female president? Why or why not?
3. Despite Donald Trump's misogynistic behavior throughout his campaign, many women voted for him. Why do you think that is so?
4. Other than gender, are there other factors that prevented Hillary Clinton from winning the 2016 election?

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. 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, 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.

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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.

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

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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. "The Warped World of Mental Maps." *Science News*, Vol. 142 (October 3, 1992), 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?

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?
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?

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13. In the aftermath of the 2016 presidential election, there has been a lot of talk about the different cultures of rural places (which overwhelmingly supported Donald Trump) and urban places (which overwhelmingly supported Hillary Clinton). To what extent do these two regions have different cultures? Describe the differences you see.
14. 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?
15. To what extent is contemporary U.S. society still agrarian? To what extent is it industrial? In what ways is our society postindustrial?
16. 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?
17. Have you or your friends or family worked in jobs that were alienating? How accurately does Marx describe the characteristics of these jobs?
18. 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?
19. 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?
20. How optimistic or pessimistic are you? Do you think societies are getting better or worse? Why?
21. 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?
22. 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?
23. Provide examples of the bonds of mechanical solidarity in today's society. What about bonds of organic solidarity?
24. 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.
25. The United States is classified as a *postindustrial society.* This exercise asks you to go to the Bureau of Labor's website at 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.

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Sociology The Basics

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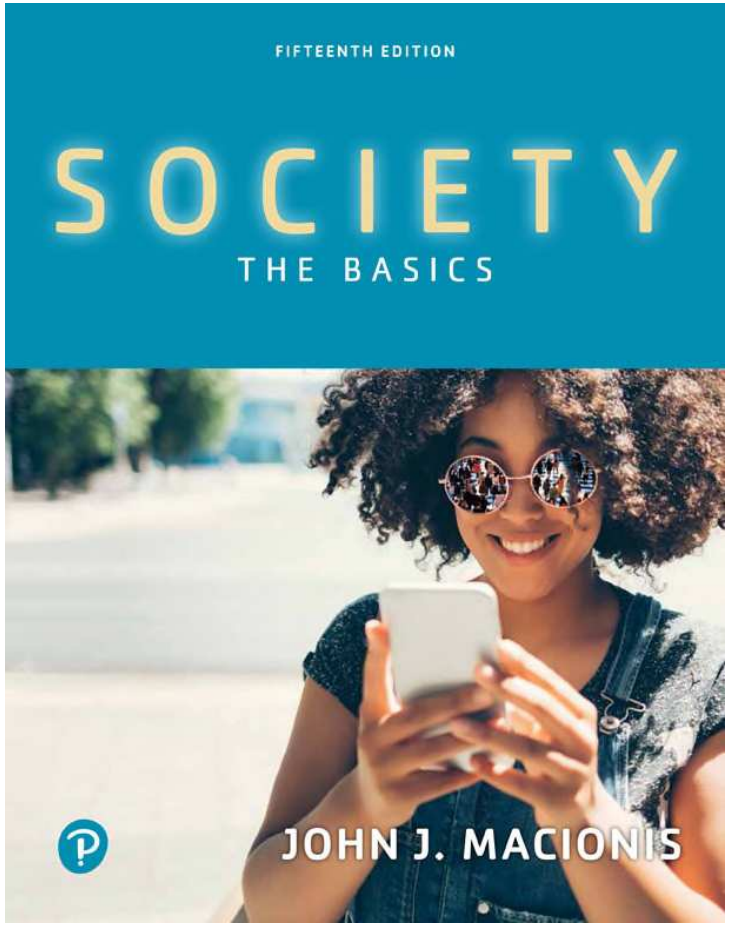

Chapter 2

Culture

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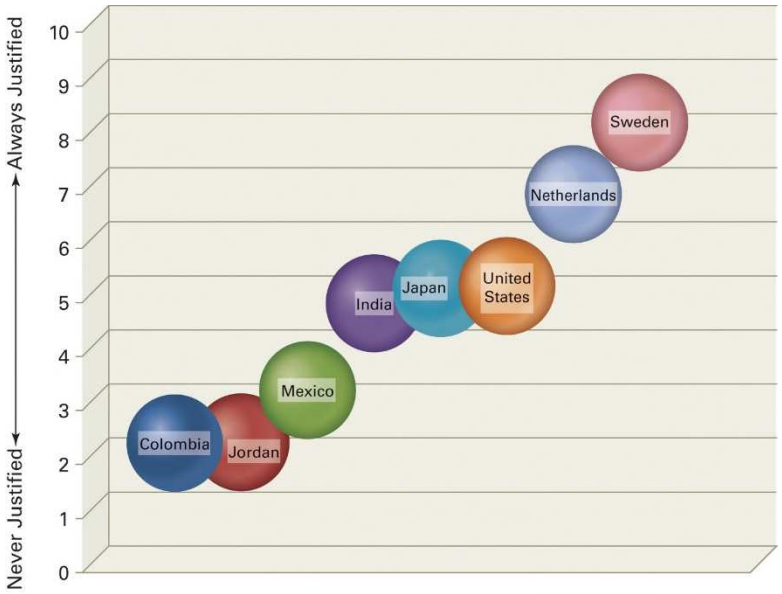
The Power of Society

Is how we feel about abortion as "personal" an opinion as we may think?



SOURCE: World Values Survey (2015).

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What is Culture? (1 of 5)

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

- Culture
  - The ways of thinking, the ways of acting, and the material objects that together form a people's way of life
  - *Nonmaterial culture:* ideas created by members of a society
  - *Material culture:* the physical things created by members of a society

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What is Culture? (2 of 5)

- Culture shock
  - Disorientation due to inability to make sense out of unfamiliar way of life
  - Often occurs with domestic and foreign travel
- Yąnomamö live in villages scattered along the border of Venezuela and Brazil. Their way of life could not be more different from our own.
- No particular way of life is natural to humanity, even though most people around the world view their own behavior that way.

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The Elements of Culture (3 of 9)

Language

- Language is a system of symbols that allows people to communicate with one another.
  - Cultural transmission
  - Sapir-Whorf thesis

Here the English word “read” is written in twelve of the thousands of languages humans use to communicate with one another.

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Figure 2–2 Language in Global Perspective

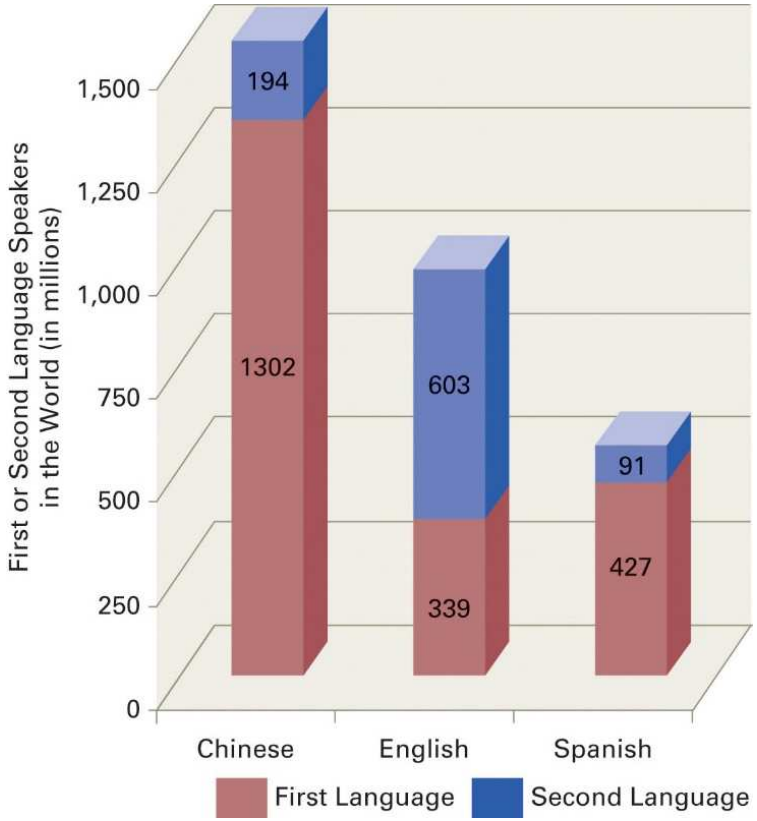

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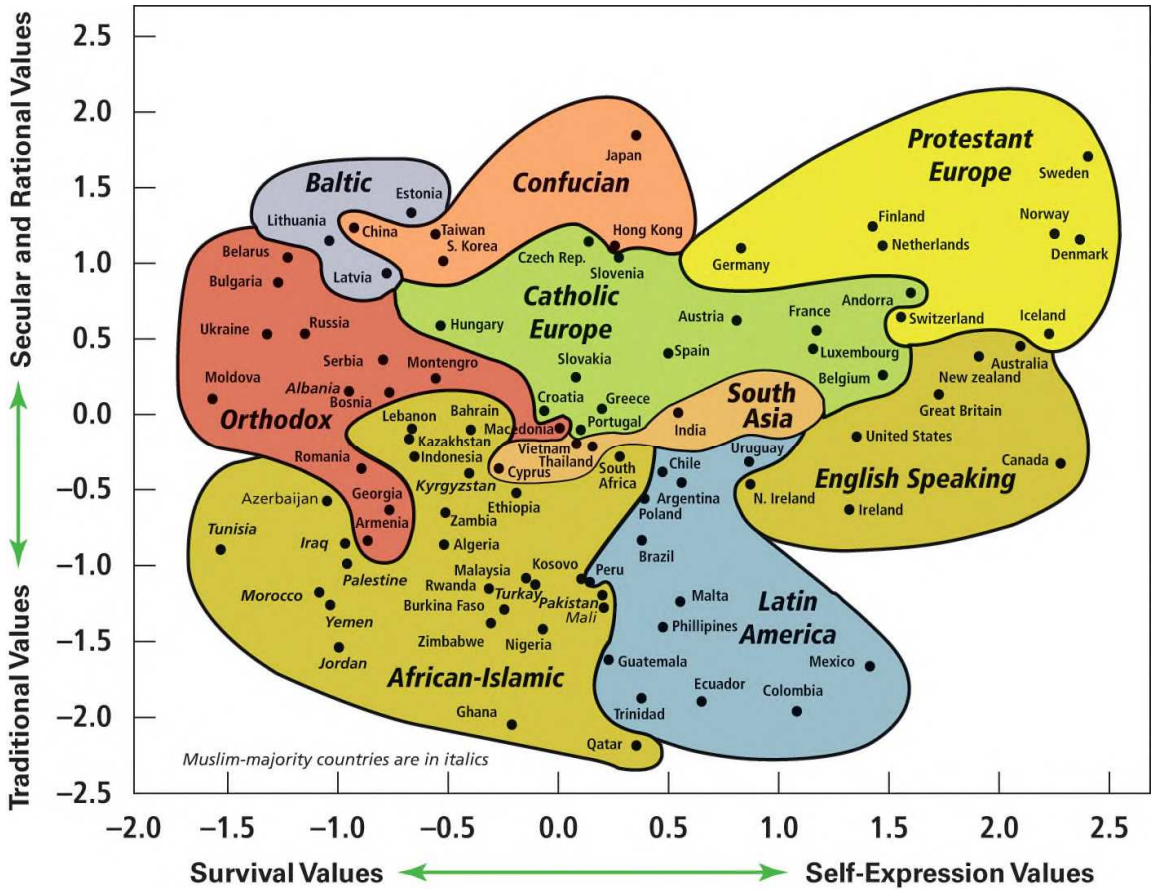
Figure 2–3 Cultural Values of Selected Countries



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Technology and Culture (2 of 7)

- Standards of beauty—including the color and design of everyday surroundings—vary significantly from one culture to another.
- This Ndebele couple in South Africa dresses in the same bright colors they use to decorate their home.
- Members of North American and European societies, by contrast, make far less use of bright colors and intricate detail, so their housing and clothing appear much more subdued.

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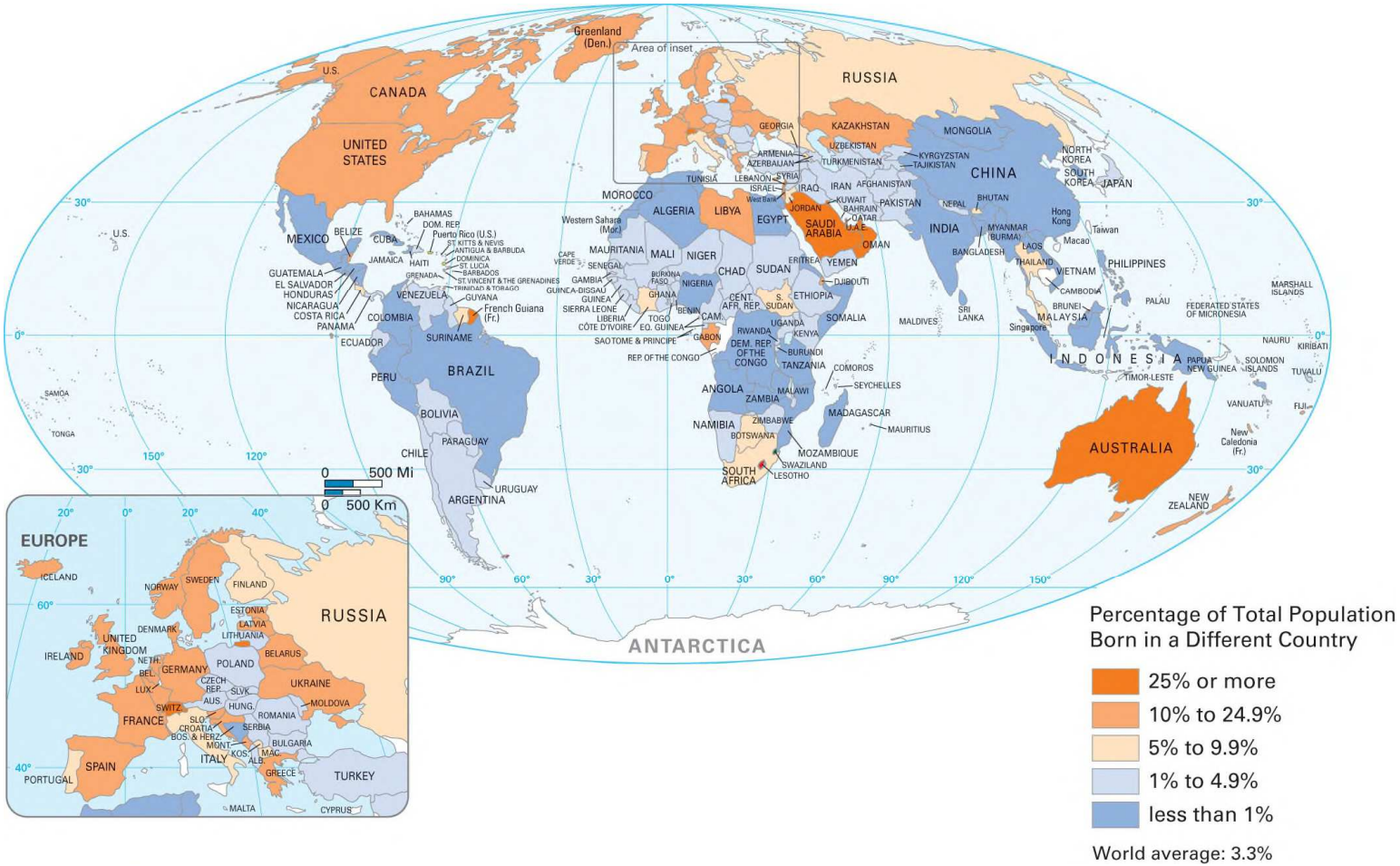
Global Map 2–1 Foreign-Born Population in Global Perspective



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Cultural Diversity: Many Ways of Life in One World (3 of 10)

- Reality television is based on popular culture rather than high culture.
- Duck Dynasty stars the Robertson family, who operate a successful business in Louisiana meeting the needs of duck hunters.

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National Map 2–1 Language Diversity across the United States

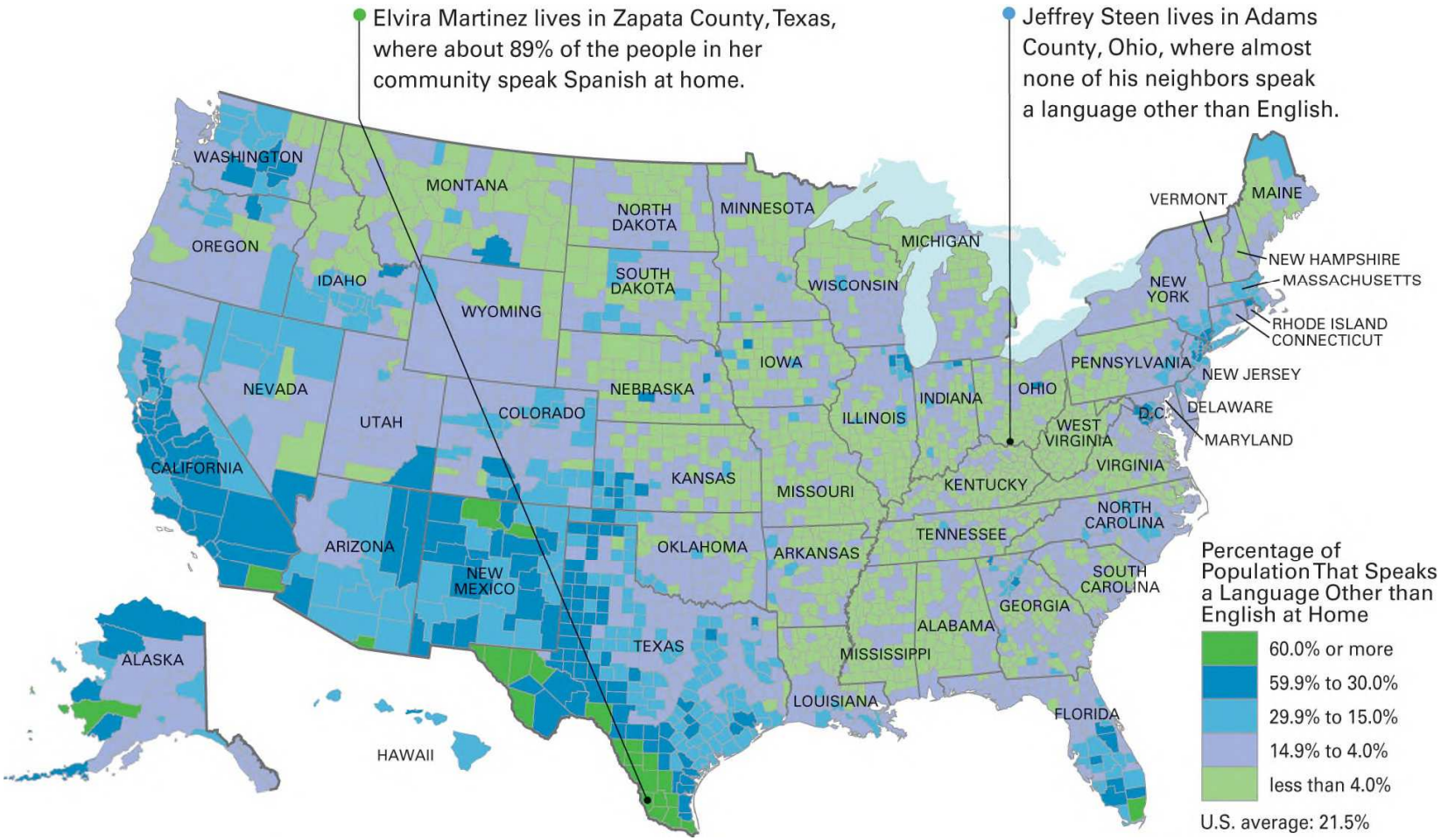

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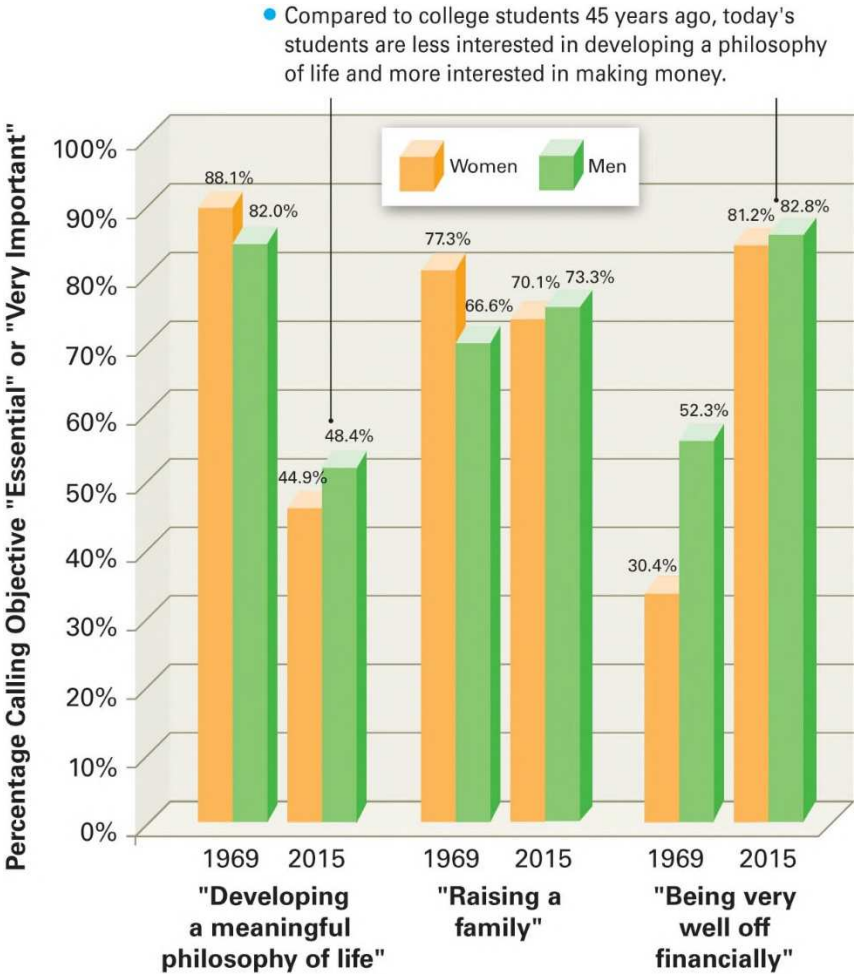
Figure 2–4 Life Objectives of First-Year College Students, 1969 and 2015



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Cultural Diversity: Many Ways of Life in One World (9 of 10)

- In the world's low-income countries, most children must work to provide their families with needed income.
- Is it ethnocentric for people living in high-income nations to condemn the practice of child labor? Why or why not?
- This young boy works long hours carrying firewood in Laos.

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Theories of Culture (2 of 5)

- From a structural-functional point of view, we might ask if this universal character reflects the fact that families carry out important tasks not easily accomplished in other ways.
- What tasks do families perform?

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Applying Theory: Culture

Culture

	Structural-Functional Approach	Social-Conflict and Feminist Theories	Sociobiology Theory
What is the level of analysis?	Macro-level	Macro-level	Micro-level
What is culture?	Culture is a system of behavior by which members of societies cooperate to meet their needs.	Culture is a system that benefits some people and disadvantages others.	Culture is a system of behavior that is partly shaped by human biology.
What is the foundation of culture?	Cultural patterns are rooted in a society's core values and beliefs.	Marx claimed that cultural patterns are rooted in a society's system of economic production. Feminist theory says cultural conflict is rooted in gender.	Cultural patterns are rooted in humanity's biological evolution.
What core questions does the approach ask?	How does a cultural pattern help society operate? What cultural patterns are found in all societies?	How does a cultural pattern benefit some people and harm others? How does a cultural pattern support social inequality?	How does a cultural pattern help a species adapt to its environment?

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