

SOLUTIONS MANUAL

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EIGHTH EDITION

Essentials of Sociology



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CHAPTER TWO

CULTURE

LEARNING OBJECTIVES

1. Define *culture* and *society*; explain the difference between *material* and *nonmaterial* culture.
2. Explain how the perspectives of structural-functionalism, conflict theory, and symbolic interactionism differ in how they view culture.
3. Explain how culture may be understood as *problem solving*.
4. Describe the difference between *cultural relativity* and *ethnocentrism*; be able to give examples of each.
5. Discuss culture as a *social product* and how that differs from the perspective of *sociobiology*.
6. Explain *language*, *values*, and *norms* as “carriers of culture.”
7. Define *sanction*; give an example of a formal and an informal sanction.
8. Discuss the difference between a *subculture* and a *counterculture*; give an example of each.
9. Explain the difference between *assimilation* and *multiculturalism* as approaches to cultural diversity.
10. List and give examples of each of the sources of cultural change and diversity: *environment*, *isolation*, *cultural diffusion*, *technology*, *mass media*, and *dominant cultural themes*.
11. Explain and illustrate the difference between *high culture* and *popular culture*.
12. Give examples to illustrate these consequences of cultural change and diversity: *cultural lag* and *culture shock*.
13. Explain the forces and events that have promoted *globalization*; describe the consequences of globalization.
14. Explain the elements of culture, and how these vary between cultures.
15. Define *symbols*, and explain why they are important to culture.
16. Explain the Sapir-Whorf hypothesis; discuss the relationship between language and culture.
17. Discuss the role language plays in social inequality.
18. Define both *norms* and *sanctions*; discuss types of norms, and the need for sanctions to enforce social norms.
19. Discuss how *ethnomethodology*, a method of studying sociology developed by Harold Garfinkel, can be useful in studying social norms.
20. Give examples of the ways in which a culture’s beliefs, attitudes, and values can be sources of both cultural cohesion and social conflict.
21. Explain the role of diversity in society; discuss the impact of diversity on American culture.
22. Differentiate between the concepts of dominant culture, subculture, counterculture, and global culture.
23. Define *ethnocentrism* and give examples of this concept.
24. Define *cultural relativism* and give examples of this concept.
25. Identify the influence of media on culture, including media portrayals of race, gender, and social class.
26. Define the concept of *cultural hegemony* and explain how it functions in society.
27. Discuss the difference between *popular culture* and *elite culture*.
28. Explain the interest of classical theorists in culture; discuss Weber’s classic work on cultural influence on capitalism.
29. Explain how symbolic interaction is used in the study of culture.
30. Discuss the field of cultural studies; describe how this perspective views postmodern society.
31. Explain the difference between *culture lag* and *culture shock* and give examples of each.
32. List and describe the four sources of *culture change*.

CHAPTER OUTLINE

I. Introduction to Culture

1. The broadest context for human behavior is culture. Culture refers to the total way of life shared by members of a society. It includes both material and nonmaterial culture. Culture may be shared across the boundaries of countries. It is distinguished from a society which refers a population that shares the same territory and is bound by political and economic ties.
2. Culture includes intangible and tangible items. It is often envisioned as a “tool kit”, equipping a group for dealing with common everyday life.
 - a. Nonmaterial culture consists of values, beliefs, rules for behavior and meanings. Material culture refers to tangible things such as toys and cars. The material things are given meaning by nonmaterial culture.

II. Theoretical Perspectives on Culture**A. The Structural-Functionalist Approach**

1. Structural-functionalism takes culture as a given. They are more interested in how values, norms and beliefs shape and guide human behavior than with how culture is effected by social interaction.

B. The Conflict Theory Approach

1. Conflict theorists approach culture as a social product and are interested in why it develops in one way and not another.
2. Conflict theory views culture as reinforcing inequality in society. Upper-class knowledge and behavior is considered *cultural capital* that brings power and wealth in much the same way as economic capital. Cultural capital serves as a symbolic boundary between social classes. Conflict theorists are also interested in the conflicts that occur between different cultures.

C. The Symbolic Interactionist Approach

1. The focus of this perspective is on how people interpret and use what they see in the media. From the symbolic interactionist view, meanings are created through social interaction. Food, television programs, and other material and nonmaterial elements of culture may be interpreted by those who participate in them.

III. Bases of Human Behavior: Culture and Biology

1. Very generally, culture may be viewed as explaining how human groups are different in different societies, while biology explains the similarities among all human groups.

A. Cultural Perspective

1. The cultural perspective is common to sociologists of all theoretical perspectives. All agree that culture is problem solving, culture is relative, and culture is a social product.
2. Culture is Problem Solving – All people, regardless of where they live, must meet basic needs such as food, shelter, and human reproduction. Cultural patterns emerge to provide ready-made solutions to problems that reoccur.
 - a. Structural-functionalists view cultural patterns as emerging over a long period of time, and having survived because they work for the group.
 - b. Conflict theorists argue that these solutions benefit some in society more than others. They believe the elite manipulate culture to maintain their own privileged position.
3. Culture is Relative – The ways that each culture works out the problems of everyday

life may be radically different. The text gives the example of the Wodaabe of Niger, among whom mothers may not speak to or touch their first or second born children. This ensures that the child will bond with the entire family group; grandmothers and aunts lavish attention on children.

- a. Structural-functionalists feel that if a practice meets the needs of a society and supports social stability that it is functional. Conflict theorists recognize that practices benefit some in society more than others. Both perspectives agree that cultural practices must be evaluated within their own cultural context; this is termed cultural relativity. Whether something is good or bad is relative; there is not universal evaluation.
 - b. Cultural relativism is difficult to achieve. Each of us tends to evaluate based on our own ideas of what is normal and acceptable. Judging the practices of others using one’s own values and beliefs is called ethnocentrism. Ethnocentrism makes miscommunication and misunderstanding between cultures very common. The benefits of ethnocentrism are that it creates social solidarity and promotes conformity by giving one confidence in one’s own way of life.
4. Culture is a Social Product – Sociologists agree that culture is the produced through social interaction. Cultural evolution explains how the culture of various groups differs from each other.
- a. Some aspects of culture are produced intentionally (e.g. books and movies), while others are produced over time through social interaction. In all cases culture is learned, and subject to change.
 - b. Language is essential to culture. It enables people to pass cultural knowledge, such as practices and ideas, from generation to generation. Language frees humans from depending on the slow process of biological evolution for adapting to changing circumstances.

B. Biological Perspective

1. Some cultural forms are universal, meaning they are found in every culture. Examples are the family, conflict, and religion. Universal similarities between cultures are explained by the biological perspective.
2. Sociobiology is the study of the biological basis of all human behavior. It argues that evolution and natural selection determine the existence of some common traits. Genes that survive and are passed down within a population are more likely to reproduce. Eventually the species takes on the traits produced by these genes. Altruism is an example: parents who are willing to sacrifice for their children are more likely to successfully pass their genes along.
3. In addition to human evolution over time, contemporary sociobiologists are likely to study the effects of human biology (e.g. hormones) on behavior. The joint work of biologists and social scientists enables us to understand how biological and cultural factors combine to shape human behavior.

IV. The Carriers of Culture

A. Language

1. The essence of culture is shared meanings. Language is the ability to communicate these meanings through symbols, either orally or with gestures or writing.
2. Language as Embodiment of Culture – Language embodies the values and meanings of a society. Without language one is not able to fully participate in a culture. A related concept is that as a language dies out, so does the culture. Only about 20 of the 300-400 Native American languages will survive much longer. As Native American language disappears, so do important aspects of their culture. The link between

language and culture explains the requirement of learning some English prior to citizenship, and the strong feelings various groups have about teaching children their cultural language.

3. Language as Symbol – Shared language is the most obvious sign of shared culture. This is why various groups insist on their own languages. Examples in the text are the fight of French Canadians to make French the official language of Quebec, and the push for making English the official language of the U.S. In any case, members are most likely to use or adopt the language that carries the most status or has the greatest utility.
4. Language as Framework – Language provides a framework within which culture develops. According to the Sapir-Whorf hypothesis, also called the linguistic relativity hypothesis, the grammar, structure and categories of a language shape how the speakers view reality. The hypothesis is no longer accepted among many linguists who argue that language differences only influence thought in small ways. They argue that the universal qualities of language and thought far outweigh the differences.

B. Values

1. Values, the shared standards for what is considered desirable, are the second most important element of culture, after language. Values convey whether something is good or bad, desirable or undesirable. They do not prescribe specific practices necessarily, and are often very general. Some values seem to be universal: safety and security, a strong family, and good health. While these may be shared cultural goals, each culture has different ways of achieving these goals.

C. Norms

1. Norms are shared rules of conduct that prescribe the most appropriate ways to achieve socially valued goals. They differ in their importance for society.
2. The usual, customary ways of doing things are called folkways. Folkways cover a broad range of human activities and carry no moral value.
3. Mores are norms that do carry moral value. Those who violate mores are considered immoral, and violations will result in either formal or informal reprisals.
4. When mores are sanctioned and enforced by the government they become laws. Laws may lose the support of social norms and values (e.g. driving the exact speed limit) or may be put in place to try and change current norms or values (e.g. laws against texting while driving).

D. Social Control

1. Social control within society encourages conformity with social norms. For the most part, norms are internalized and followed habitually; social control is achieved without the individual feeling constrained. Voluntary compliance is not always the case, however. Then society must use sanctions, a system of rewards and punishments, to encourage conformity. Formal sanctions are used for violations of formalized norms such as laws and rules within an organization. These formal sanctions are specific punishments that are given for violation of rules and laws. Informal sanctions, positive and negative, are often extremely effective for achieving social control. Examples of positive informal sanctions are approval, inclusion, and affection; Negative informal sanctions include exclusion, disapproval, and snubbing or shunning.
2. Norms are not necessarily an accurate reflection of a group's behavior. Normative behavior and actual behavior may be very different. For example, norms in the U.S. include marital fidelity, despite the high rate of extramarital affairs that take place. Even so, norms are important as behavioral guides; deviance from social norms is termed deviance.

V. Cultural Diversity and Change**A. Subcultures and Countercultures**

1. No society is completely homogeneous. Groups that share much of the larger culture, but have some distinctive cultural elements (e.g. rituals, language, religion) of their own, are called subcultures. Fraternities and sororities are used in the text as examples.
2. In contrast, countercultures have values, beliefs, and lifestyles that are clearly in conflict with those of the larger culture. Punkers are the example used in the text.

B. Assimilation or Multiculturalism?

1. Assimilation occurs when members of a subculture learn and adopt the values and norms of the dominant culture. Until recently most Americans believed that assimilation was the best approach for ethnic and religious subcultures. The education system is largely geared toward assimilation.
2. Over the past 25 years, there has been an increasing desire for preserving the wealth of cultural differences that are considered by many to be a unique strength of American society. This approach is called multiculturalism.

C. Case Study: Deafness as Subculture

1. Most people see deafness as undesirable and a condition to be remedied, if possible. Some deaf people maintain that they share a unique culture based on their shared language, American Sign Language (ASL). ASL is learned and shared; it has its own rules of grammar. Deafness may be a positive shared identity, and many deaf people would not choose to be hearing if given that choice.
2. Deaf culture exemplifies many of the concepts already developed. It is a subculture, because deaf people share in the larger culture around them. The subculture is shaped by language, and a source of identity. For these reasons, many deaf people strongly object to the use of cochlear implants that give deaf people the ability to hear some sound.

VI. Sources of Cultural Diversity and Change

1. The solutions that culture provides to address the problems of human life vary considerably. A number of factors explain this variability.

A. Language

1. An obvious source of cultural difference is the physical environment. This shapes the type of livelihood, as well as what foods and clothing are practical.

B. Isolation

1. A culture that is isolated from other cultures will develop its own unique norms and values. Today virtually no culture is totally isolated from others.

C. Cultural Diffusion

1. When aspects of one culture become part of other cultures over time, this is called diffusion. Diffusion explains a great deal of cultural change, and similarities between cultures. Globalization occurs when cultural elements spread throughout the world.

D. Technology

1. Technology refers to the tools available to a culture. Technology affects values and norms, in addition to economic and social relationships. The example developed in the text is Facebook and its impact on social interaction.

E. Mass Media

1. Aspects of culture that are widely available and shared are called popular culture. Mass media is a type of popular culture that includes movies, music, television, books, and magazines. High culture contrasts with popular culture; it is shared by the middle-

CULTURE

- and upper-classes and not considered as widely accessible (e.g. fine art, opera).
2. The mass media reflect existing cultural values, but may also impact culture and influence change in values.

F. Dominant Cultural Themes

1. Cultures generally contain a dominant theme that distinguishes it from other cultures. Whether or not new cultural forms are accepted depends largely on how well they fit within the existing cultural scheme.
2. U.S. culture is the product of the environment, the influence of immigrants, technologies, and historical events. A distinctive feature of American culture is the emphasis on consumerism. Consumerism is a philosophy that presents buying as positive, and is associated with the view that status and identity are represented by consumer goods.
3. Consumerism has grown out of the amount of consumer goods now available, and also new sources of information. Instead of comparing belongings with one’s peer group or neighbors, today’s consumers may choose to emulate people they see on television, and make comparisons with the people they meet in the workplace.
4. Consumerism is a source of entertainment in the U.S., and affects culture in other ways as well. People work longer, often more than one job, to be able to afford the goods they desire. Today’s students are graduating from college with more debt than ever before, and most Americans have little savings compared with their debt.

VII. Consequences of Cultural Diversity and Change**A. Culture Lag**

1. When one part of a culture changes faster than other parts, this creates problems that are termed culture lag. Many new technologies have been adopted without the development of new norms that govern their use. The use of cell phones among teens for “sexting” is the example in the text, but there are many others (e.g. reproductive technologies, cloning).

B. Culture Shock

1. When people encounter new cultures they often experience discomfort and unpleasant feelings. These are termed culture shock. Differences in acceptance of physical proximity and touching are examples of cultural differences that may contribute to culture shock.

VIII. Globalization

1. When cultural change occurs across societies, this is called the globalization of culture. As ideas, practices, resources, and people operate within a worldwide, as opposed to a local, framework this is termed globalization.

A. The Sources of Globalization

1. Technologies and political forces both contribute to increasing globalization. The Internet, air transportation, the collapse of the Soviet Union, and creation of the European Union, have all contributed to the growth in globalization. The recent global recession may result in new barriers to global trade, but overall globalization continues to be a powerful force.

B. The Impact of Globalization

1. As people throughout the world share popular culture in the form of music and film, they are also exposed to different values. Some fear that this will weaken local traditional values.
2. Globalization has produced new international economic relationships as goods are produced and sold, imported and exported, throughout the world. Some argue this is a positive development that will encourage international interdependence and peace. Others argue that these economic relationships serve to enrich wealthier countries at the expense of the poorer countries. Even within wealthier countries the impact has

not been exclusively positive. Workers in the U.S. have lost their jobs as production has been moved overseas.

3. The transnational corporations, firms that conduct business including production and distribution across national boundaries, are now often larger and wealthier than many nations. Their wealth and ability to control employment and capital have made transnational corporations extremely powerful. Another political impact of globalization has been the creation of new international organizations. Both wealthy and poorer nations fear these organizations will diminish the power of the independent nations as they push for conformity to international standards.

DISCUSSION AND LECTURE TOPICS

1. Begin by asking students what they had for breakfast, for lunch or dinner last night. Then point out the similarities in the things that they've been eating. Ask them why there is so much similarity. Answers will likely be that it is what is available in the cafeteria or grocery stores. Pursue the topic, asking why those foods are offered—why not other foods? What determines why any particular culture eats what it does? If students do not offer these responses, remind them that culture is shaped by the environment, technology, and historical events, among other things. Apply the various sources to the question of food choices. U.S. technology permits us to eat a wide variety of foods out of season because they can be transported long distances fairly quickly. Despite the wide variety of foods available, there are basics (meats, potatoes, etc.) that dominate the American diet. These food preferences are part of the Anglo-European inheritance of the earliest colonists. Native Americans contributed corn to these staples.
2. As a class, brainstorm a list of words that are fairly new creations: guy (used generically), texting, email, friending and “sexting” are some examples. Develop a brief lecture on the role of language in communicating culture, including language as an embodiment of culture. What values and meanings are communicated through the newly invented vocabulary? How are new words disseminated throughout the population? Ask the students to consider who might be left out of different parts of a changing vocabulary. If they do not contribute these ideas, be sure to point out that there are generational differences in how different words are understood (e.g. gay=happy vs. gay=sexual orientation). There are also social class differences.

This classroom discussion may be extended by incorporating other examples of language. For example, ask who can give examples of words related to sewing or to hunting. Discuss how language is related to identity. In these examples, knowledge of various types of terminology is related to gender. Can students think of examples of times when they were required to learn a new vocabulary? What were the circumstances?

3. The Franklin Delano Roosevelt Memorial Commission was established by Congress in 1955. It was not until May 1997 that a memorial to Franklin Delano Roosevelt was dedicated. It is located in West Potomac Park, between the Tidal Basin and the Potomac River. When the new memorial was being planned, there was considerable controversy about whether or not he should be shown in his wheelchair. In the end, the primary sculpture of Roosevelt shows him seated in a chair that is covered by his cloak. An argument for this depiction is that during his Presidency Roosevelt’s use of a wheelchair was kept from the public. In that way, the sculpture is realistic. In 2001 an additional sculpture of Roosevelt seated in a wheelchair was added near the entrance to the memorial. An argument for the inclusion of this sculpture is that it is more realistic because Roosevelt used a wheelchair that should be seen as a sign of weakness or stigmatized in any way.

Prepare a brief lecture covering some of the history of the monument. A power point presentation could include photographs of the different sculptures included in the monument. Following the lecture, engage students in a discussion of the controversy over how to depict Roosevelt. This provides an opportunity to reinforce the idea that sometimes culture is created intentionally. The symbolic interactionist perspective could be applied to the sculptures in an exploration of how their meaning is created. Apply conflict theory illustrating how competing interests may impact the creation of culture.

4. Prepare a brief lecture on a controversy involving reproductive technologies. Examples would include, who should be entitled to use them (women on public assistance?), should fertilized eggs ever be destroyed (to prevent premature multiple births; if the donors die), or cloning (should people be permitted to clone their pets?). Ask students for their opinions on these controversies. How would they make these decisions? Who do they think should have the authority to make these decisions?

From this discussion introduce the concept of culture lag. How does this concept help us to understand the controversies under discussion? Does the concept of culture lag imply any possible solutions? Finally, ask students to give their own examples of culture lag. The most obvious example for them may be the use of cell phones and texting.

IN-CLASS PROJECTS AND ACTIVITIES

1. Bring to class some copies of *National Geographic* or any other magazine that highlights cultures/societies outside the U.S. Select some photographs to display that show instances of body adornment that may seem physically harmful and unnecessary to the students in your classroom. Have the students discuss their impression of the adornments and why they believe they are practiced.

To highlight the ethnocentric way in which most students tend to view the photos, discuss some body adornments that are practiced in the U.S. that may be described as harmful and unnecessary by other cultures. Examples are easy to find such as tattoos, body/ear piercing, wearing high heels, eyebrow plucking, shaving, plastic surgery, and so on. This discussion can easily include gender by noting that most of the adornments mentioned are practiced by women.

2. Generate a list of situations involving human action with which students are likely to be familiar. You may also ask students for help in generating this list. Divide the class into groups of no more than five. Assign at least one of the situations to each group. Ask the students to generate a list of all of the behavioral norms they feel apply to that situation. As they generate their list they should also note whether or not the norms apply to everyone equally, or whether there are differences based on one’s social status (e.g. gender, age). Finally, ask students to take a few minutes and write a paragraph describing how they learned the norms that they just discussed. They should be as specific as they can. As a class discuss the findings of each of the groups.

3. The purpose of this is to demonstrate how similarities in socialization patterns contribute to shared culture, and the impact of the media. Tell the class that you are going to conduct a word association exercise with them. Instruct them that when you say a word they are to immediately write down the first word that enters their head.

Generate a list of disparate words, for example: Jello, party, family, and convertible. Then state the words with little time between them. When you have finished, ask students to share their responses to each word. The collection of responses can be done formally (pick up and tally papers) or informally (shout out responses). Frequently, the students will find that they come up with very similar responses. For example, when the word Jello is stated, we often get responses such as “Cosby,” “pudding,” “wiggly,” and “dessert.” The similar responses to the word Jello can help them understand how they have been socialized in ways that are similar to many of their peers. It also demonstrates the influence of the media within American culture. Ask students to consider how similar cultural experiences influence interactions with other persons. Once you have made the connection between the similar socialization process of the students and their shared cultural ideas, you may further develop the exercise by asking students to consider the sources of difference in their responses.

Adapted from: Hickman, J. L. 1985. “Culture” in Roger C. Barnes and Edgar W. Mills (eds.) *Techniques for Teaching Sociological Concepts* (2nd Edition). Washington D.C.: American Sociological Association Teaching Resources Center, pg. 10.

4. For this exercise in the application of concepts, students may work alone or in small groups. Ask students to reflect on their high school experience and identify at least one subculture with which they were familiar. As students to note how that subculture shared in the larger culture, and in what ways it was different. What role did technology and other factors (events, people) play in the creation of subcultures within the high school? Their descriptions should be as detailed as possible. They may also consider whether or not the larger culture of the high school generally might also be considered a subculture within their community. Why or why not?
5. Read Horace Miner’s classic, “Body Ritual among the Nacirema”* to your students or otherwise make it available to them. After discussing it briefly, tell the students you want them to analyze their classroom and campus using the same level of abstraction and social distance. You might ask them to pretend to be an anthropologist or a Martian sent to explore human culture. You may need to help get them started with some examples of your own. Either in front of the entire class, or as circulate among groups raise some of these concepts:
 - a. Symbolic behavior—describe how people dress, hair styles, the use of body adornment, how some women paint their faces, others do not. Earrings? Skirts or slacks? Wristwatches? Does there appear to be any symbolic meaning to any of this?
 - b. Normative behavior—what appear to be the norms that govern the classroom? Do there appear to be some rules for some members of the classroom (students) and other rules for other members (faculty)? What behavioral cues are used to start or stop an activity?
 - c. To a dispassionate observer, what would seem to be the purpose of the small group activity in which students are currently participating? Dating service? Entertainment? Punishment?

After the small group discussion, ask each group to contribute an example to the class. You may also follow this up with a short essay assignment that asks students to review what was discussed in their group. (*Miner, Horace. (1956). “Body Ritual Among the Nacirema.” *The American Anthropologist* 58:503-507.)

*VIDEO SUGGESTIONS***Popular film***Whale Rider* (101 minutes)

This 2002 film is based on a book of the same name and follows the story of a young girl who is trying to claim her birthright as leader of her family’s tribe. The film may serve as a useful starting point for discussions regarding culture and gender inequality.

Monsoon Wedding (114 minutes)

In this 2001 movie about an arranged wedding in India can be useful in helping students think about ethnocentrism and different family structures. Because it is a popular film, it has a romantic, feel-good ending, but can still be a good way to spark discussion.

Bend It Like Beckham (112 minutes)

This story of a girl from a traditional Indian family who wants to play soccer can be used to point out cultural differences in gender expectations as well as the role of family in gender socialization.

Nell (113 minutes)

This 1994 film starring Jodie Foster introduces Nell Kelly, a girl who was raised by her partially paralyzed mother with little contact with the outside world. After Nell’s mother dies, she encounters the world for the first time, but cannot communicate with strangers because of the odd, idiosyncratic language that she developed in concert with her mother. The film could be a way to discuss the importance of socialization and language development.

V for Vendetta (132 minutes)

This film, based on a comic book series, explores the dynamics of a fictional, future, fascist British government. This film could provide a starting point for a discussion on deviance, social control, or collective behavior.

The Terminal (128 minutes)

This 2004 film is about a man from a fictional European nation who is stuck in an international airport terminal when his country’s political schism causes his passport to become invalid. *The Terminal* can be used to begin conversations about socialization, groups, and expressive and instrumental ties.

Television*Kid Nation* (13 episodes, approx. 50 minutes each)

This reality show took dozens of children and required them to create a functioning society. In different episodes, the children deal with issues of stratification, employment, social status, norms, laws, etc.

30 Days (approx. 50 minutes per episode)

Another FX reality TV show, this series is hosted by Morgan Spurlock of *Supersize Me* and takes his model of trying something for 30 days to other topics. In the premiere episode, Spurlock and his wife try to live on a minimum wage salary for 30 days. In another first season episode, an evangelical Christian man lives as a Muslim for 30 days. In 2008, the show entered its third season. Many of the episodes may be helpful in introductory classes. <http://www.fxnetworks.com/shows/originals/30days/>.

CULTURE

Lost Children of Rockdale County (90 minutes)

This Peabody Award winning documentary by Frontline begins with an investigation into a rare syphilis outbreak among a set of affluent teenagers from 1996. It expands from there into a discussion of the changing expectations of teenagers and their loneliness, reasons for engaging in risky behavior and the structures of their families. More information can be found at:

<http://www.pbs.org/wgbh/pages/frontline/shows/georgia/>.

The Office, Season 3, Episode 5: Diwali (approx. 25 minutes)

Office employees attend a Diwali festival (the Hindu Festival of Lights) with one of the employee's families. This episode has several examples of cultural ethnicity and miscommunication based on culture.

Paris is Burning (71 min.)

This film explores the subculture of New York City drag balls and the poor and gay/transgendered youth involved in it.

Documentaries

Many Ways to See the World: A Thirty-Minute Tour of World Map Images (30 minutes)

This short film looks at the political, social and scientific issues that influence how mapmakers depict the earth, its political and geographic features and the size and relationship of countries to one another. I think this film would be useful at the beginning of an introductory sociology course to encourage students to think critically about the information they perceive and to reconsider the ways we have traditionally thought about the world. Available at <http://mediaed.org>.

Internet clips

Breaking Social Norms (5 min)

These two students videotape their attempt to break a social norm for a class assignment. I like to use this video as a cautionary tale for my students when I assign them to break a folkway. Can be found at:

http://www.youtube.com/watch?v=Zf_PE1Ivj4k

Improv Everywhere (varies)

This informal band of improvisers stage huge public events around norm breaking. I like to use the No Pants 2k8 to demonstrate norm breaking and sanctions. The Grand Central Freeze is also entertaining.

Can be found at: <http://improveverywhere.com/video/>

General video sources

Improv Everywhere

This group of improvisational performers organize and coordinate public spectacles that are often useful in exploring norms, sanctions, statuses, etc. Perhaps most famous for their "No Pants" events in major American public transportation venues, they also organized the "Frozen Grand Central Station" stunt (which is great for talking about norms and sanctions) that was highlighted on national news outlets at the time. Browsing through the "Missions" is a fun way to find fodder for classes and most missions include video footage of the event. I would also suggest the mission about "Ted's Birthday" for a fun way to talk about statuses and roles. <http://www.improveverywhere.com>.

INTERNET EXERCISES

1. One way that sociobiologists make their claims about the biological basis for different types of human behavior is by making comparisons with the behavior of other primates. In the U.S, there are at least seven primate research centers. Enter “primate research” into a search engine and explore several of the web sites of primate research centers. Look for research findings that seem to indicate a biological basis for different types of human behavior. Bring at least one example to class, and note the URL where you find it so that others may read further if they choose.
2. The world is currently experiencing the globalization of culture. Go to: http://www.americans-world.org/digest/global_issues/globalization/culture.cfm and read about American attitudes toward the globalization of culture generally, and the spread of American culture specifically. After reading the article, write a short essay on your own opinions of the globalization of culture. Do you think it is positive, negative, or neutral? Is it possible to control it? Explain how, or why not?
3. Visit this web site that is devoted to publicizing information on the negative impact of Wal-Mart on local communities: <http://walmartwatch.com/> Explore the site and bring to class at least two examples of negative consequences to share. Think about how Wal-Mart is related to culture, cultural change, and the globalization of culture. Be prepared to evaluate this web site from each of the major theoretical perspectives (symbolic interaction, conflict theory, and structural-functionalism).
4. Go to: <http://www.theatlantic.com/politics/foreign/barberf.htm> This link should take you to the Atlantic magazine web site and an article entitled “Jihad vs. McWorld.” Read at least the first four paragraphs carefully and then skim quickly through the different sections that follow until you reach the section called “Jihad or the Lebanonization of the World”. Read the first three paragraphs here. Finally go to the section called “The Darkening Future of Democracy” and read the fourth paragraph focusing on the notion of a Jihad. When you have finished this reading, consider these questions:
 - a. According to this article, what is the consequence of the increasing globalization of culture?
 - b. Why are both Jihad and McDonaldization bad for democracy, according to the article?

Bring any questions you have about the reading to class for discussion, and be prepared to discuss the questions above.

5. This link will take you to the web site of the Center for American Progress and an article on what have been termed the “culture wars” in U.S. society. The first part of the article describes what is meant by “culture wars”. Then the author argues that the culture wars are drawing to a close, not just because of more pressing issues like war and the economic recession. According to the article, demographic changes are bringing with them changes in cultural attitudes. What is your response to this article? Do you agree that your generation is changing attitudes? Why or why not? Is it possible that a different type of “culture war” will replace the current one, that is, that the issues will change but there will still be some type of cultural divide. Be prepared to discuss your ideas in class.

INFOTRAC EXERCISES

1. Explore the concepts of “cultural relativism” and “ethnocentrism” in the database. Scan the article titles and find at least one that seems positive about and one that seems critical of each of these concepts. Write a very short summary of some of the arguments you encounter that both support and critique the concepts of cultural relativism and ethnocentrism.
2. Search the InfoTrac database for articles on the concept of “cultural capital”. (Warning: there are articles that discuss various locations as cultural capitals; this is a completely different meaning of these words.) Generate a list of five different types of cultural capital. Under each type write the complete citation for a source that addresses it. Use APA format for your citations.
3. Enter the term “sociobiology” in the InfoTrac search box and locate an article of interest to you. Write a brief article review, summarizing what aspect of human behavior is being addressed, and what the evidence is that the behavior is biologically based or determined. Then briefly critique the article. Do the findings seem reasonable to you? Is there a problem in the methodology, are the results overgeneralized or too specific to be useful? Have you learned something new about human behavior? If none of these questions works for your particular article you may develop your own. The point is to write a thoughtful review of the article you select.
4. Use InfoTrac to learn about countercultures that are new to you. Search the database and then write brief descriptions of five different countercultures to share with the class. Be sure to cite your sources of information, and prepare your descriptions in a format that may be submitted if required.
5. Culture is symbolic. Symbolic interactionists are interested in how the meanings of symbols are created through social interaction. Symbols may convey emotions and are often very important to a group’s identity. Because of this symbols are often used to challenge, discredit, humiliate, empower, and threaten. Search the InfoTrac database for examples of ways in which symbols are used to either elevate or to discredit or threaten various groups. Bring at least three examples to class for discussion.