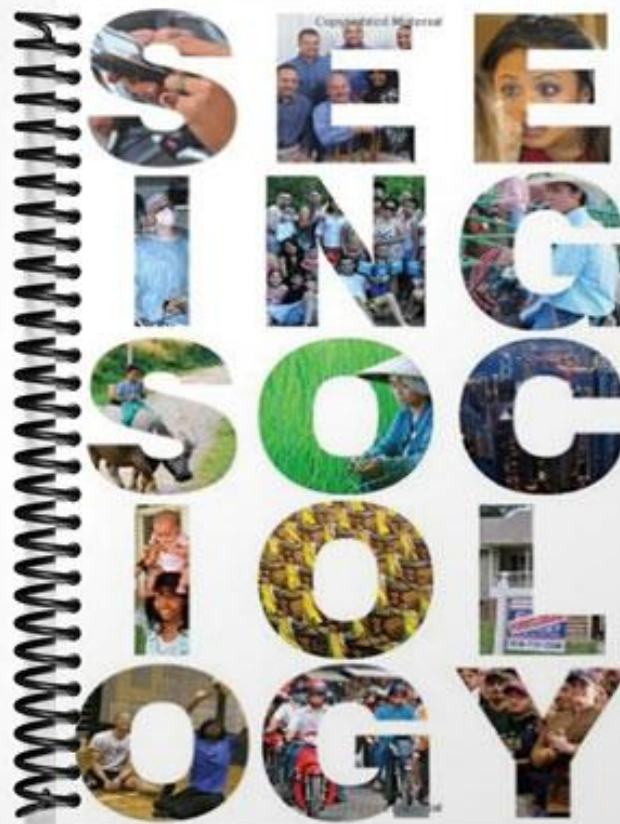


SOLUTIONS MANUAL



AN INTRODUCTION

Joan Ferrante

CHAPTER 2

CULTURE

Learning Objectives

Module 2.1

The student will learn the meaning of culture and the challenges of defining a culture's boundaries.

Module 2.2

The student will learn that culture consists of two components: material and nonmaterial.

Module 2.3

The student will learn that in every society there are groups that possess distinctive traits that set them apart.

Module 2.4

The student will learn concepts for describing people's reactions to foreign cultures.

Module 2.5

The student will learn that many of the items we take for granted in our daily lives originated in foreign settings.

Module 2.6

The student will learn how global society theorists frame the diffusion process.

Glossary

Module 2.1

culture – the way of life of a people, specifically the shared and human-created strategies for adapting and responding to social and physical environment.

cultural particulars – the *specific* practices that distinguish cultures from one another.

cultural universals – those things all cultures have in common.

social emotions – feelings that we experience as we relate to other people, such as empathy, grief, love, guilt, jealousy, and embarrassment.

society – a group of interacting people who share, pass on, and create cultural strategies for adapting to and responding to their surroundings.

Module 2.2

beliefs – conceptions that people accept as true concerning how the world operates and the place of the individual in relationship to others.

folkways – norms that apply to the mundane aspects or details of daily life.

language – a symbol system that assigns meanings to particular sounds, gestures, pictures, or specific combinations of letters to convey meaning.

linguistic relativity hypothesis – the idea that “No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached” (Sapir 1949, p. 162).

material culture – all the physical objects that people have invented or borrowed from other cultures.

mores – norms that people define as essential to the well-being of a group. People who violate mores are usually punished severely: they may be ostracized, institutionalized, or condemned to die.

nonmaterial culture – intangible human creations that include beliefs, values, norms, and symbols.

norms – written and unwritten rules that specify behaviors appropriate and inappropriate to a particular social situation.

symbols – anything (a word, an object, a sound, a feeling, an odor, a gesture, an idea) to which people assign a name and a meaning.

values – general, shared conceptions of what is good, right, desirable, or important.

Module 2.3

communitarian utopians – a type of counterculture in which members withdraw into a separate community where they can live with minimum interference from the larger society, which they view as evil, materialistic, wasteful, or self-centered.

countercultures – subcultures that challenge, contradict, or outright reject those of the mainstream culture of which they are a part.

cultural diversity – the cultural variety that exists among people who find themselves sharing some physical or virtual space.

mystics – a type of counterculture in which members search for “truth and for themselves” and in the process turn inward.

radical activists – a type of counterculture in which members preach, create, or demand a new order with new obligations to others.

subcultures – groups that share in certain parts of the mainstream culture but have distinctive values, norms, beliefs, symbols, language, and/or material culture that set them apart in some way.

Module 2.4

cultural relativism – a point of view advocating that a foreign culture not be judged by the standards of a home culture, and that a behavior or way of thinking must be examined in its cultural context—that is, in terms of that culture’s values, norms, beliefs, environmental challenges, and history.

culture shock – the mental and physical strain that people can experience as they adjust to the ways of a new culture. In particular, newcomers find that many of the behaviors and responses they learned in their home culture, and have come to take for granted, do not apply in the foreign setting.

ethnocentrism – a point of view in which people use their home culture as the standard for judging the worth of another culture’s ways.

re-entry shock – culture shock in reverse that can be experienced upon returning home after living in another culture

reverse ethnocentrism – a point of view that regards a home culture as inferior to an idealized foreign culture.

Module 2.5

adaptive culture – the part of the culture (nonmaterial) that adjusts to a new product or innovation.

cultural diffusion – the process by which an idea, an invention, or a way of behaving is borrowed from a foreign source and then adapted to the culture of the borrowing people.

cultural lag – a situation in which adaptive culture fails to adjust in necessary ways to a material innovation and its disruptive consequences.

Module 2.6

consumerism – an ideology that locates the meaning of life in the things that people possess.

global interdependence – a situation in which human relationships and activities transcend national borders and in which social problems — such as unemployment, drug addiction, water shortages, natural disasters, or the search for national security — are experienced locally, but are shaped by events taking place outside the country.

globalization – the ever-increasing flow of goods, services, money, people, technology, information, and other cultural items across political borders. This flow has become more dense and quick-moving as constraints of space and time break down. As a result of globalization, no longer are people, goods, services, technologies, money, and images fixed to specific geographic locations.

Integrating Media into Your Classroom

Music

“Best Friend” by Kana Nishino

Concepts: cultural diffusion, symbols

cultural diffusion – the process by which an idea, an invention, or a way of behaving is borrowed from a foreign source and then adapted to the culture of the borrowing people.

symbols □ anything (a word, an object, a sound, a feeling, an odor, a gesture, an idea) to which people assign a name and a meaning.

Directions:

Play the Japanese song titled “Best Friend” by Kana Nishino, which was a top 10 song in Japan in 2010. The song can be found at:

<http://www.jpopasia.com/play/26996/kana-nishino/best-friend.html>

The lyrics, Japanese words with English translation, can be found at:
<http://www.lunarist.com/2010/02/kana-nishino-best-friend-lyrics-english-translation>

Before playing the song, which is sung in Japanese, ask students to listen for English words. They should hear two: “best” and “friend.”

“Best friend” are words that the Japanese have borrowed from the English language. Apparently the concept of friendship as Americans know it has no equivalent Japanese word. The concepts of “friend” and “best friend” became known through cultural diffusion – perhaps through American popular songs about friends/friendships such as “Ben” by Michael Jackson and “I Turn to You” by Christina Aguilera. While there is no specific word in Japanese for “friend” there is the concept of someone with whom a person has a deep “understanding how to communicate.” The Japanese concept does not encompass the notion that one can make, lose, or have a lot of friends and the Japanese language does not support thinking about the degree to which a friendship is important (such as a “best” friend), perhaps because friendship is considered a very rare thing and by definition is very important (ABC Translations 2010).

Recall that cultural diffusion or borrowing is selective. That is, even when people in one culture — in this case Japan — accept a foreign idea they are choosy about which feature of the borrowed item they adopt. Ask students to pick out themes from the lyrics and symbolism in video that illustrate the Japanese sensibilities about friendship, especially “understanding how to communicate.” Some things students might notice include:

- ❖ The refrain certainly suggests that friendship cannot be lost: “No matter how many years pass while we’re away from each other / Nothing will have changed.”
- ❖ The Japanese version uses phrase “best friend;” the English translation is “best friends.” This suggests that the Japanese do not think of a lot of people holding the status “best friend.”
- ❖ Cherry blossoms are important symbol in Japanese culture that, among other things, symbolize deep love and affection. Cherry blossoms are associated with springtime when cherry trees bloom for about a week and then lose their blossoms. In Japan these blossoms symbolize great beauty and elicit strong emotion, intensified by associating the blossom with the ephemerality of life. Human life is ephemeral when you consider the time that comes before we are born and the time that will follow after we die. This association of friendship with intense beauty and placing it in the context of the short time humans live gives great significance to the meaning of a best friend.

- ❖ The songs lyrics place strong emphasis on a best friend's communication skills: e.g., "I can tell you anything / Even things I can't tell my mom; / You understand better than anyone."

References

ABC Translations. 2010. "Meaning and Context: Asian Cultures vs. Others."
http://www.abctranslations.com/articles/art008d_meaning_context.aspx

Movie

Lost Boys of Sudan, scenes 3, 4, 5

Concepts: culture shock, norms, symbols

Culture shock – a term used to describe the physical and emotional discomfort that occurs when someone reorients themselves to a new culture or social environment. People experiencing a new culture often find that what was considered "normal" in their home culture is not considered as such in the new setting. As a result, they experience anxiety as they re-learn what they used to take for granted, such as the language they speak, the food they eat, and the social interactions in which they engage. It is not any single experience that triggers culture shock; rather it is a series of experiences that overwhelms the newcomer.

norms – written and unwritten rules that specify behaviors appropriate and inappropriate to a particular social situation.

symbols □ anything (a word, an object, a sound, a feeling, an odor, a gesture, an idea) to which people assign a name and a meaning.

Background:

The documentary *Lost Boys of Sudan*, about a group of boys from Sudan who move to the U.S. as part of a resettlement program, depicts the mental strain that results from culture shock. The film portrays the challenges the "lost boys" experience as they negotiate a culture that is foreign to them. On the flight from Sudan to Houston, the boys encounter food they have never seen or eaten. One boy, unfamiliar with how Americans use butter, opens a packet of it and begins eating. Upon arriving at their new apartment, a YMCA representative teaches them how to use a stove and a garbage disposal, neither of which they've encountered previously. A case worker from the program takes the boys to a grocery store, where he shows them how to read the prices in the produce department and how to use deodorant. Back at their apartment, the boys joke about how their behaviors in the U.S. differ from those at home. With regard to the abundance of food in the U.S. relative to Sudan, one boy declares, "We haven't stopped eating since we got here." Another responds, "Our stomachs might blow up if we keep this up."

A boy named Santino starts a new job -- the nightshift at the United Plastics Group factory -- where he is responsible for placing plastic strips on the back of metal objects. He describes his feelings about being in the U.S. by saying, "When I come nearby, people, people just look at me. I look odd. I feel shame and I don't like that. I'm [blacker] than the black people living here." Back at the apartment again, several boys discuss their experiences as newcomers to the U.S. In describing how a friend was acting

towards a girl he met there, one of the boys places his hands on another's shoulders. The group erupts into laughter and a collective imitation of Americans who stigmatize men touching other men. "Hey, in America, a man can't touch another man like that. They'll think you're a homosexual." While one boy maintains that he would still hold hands with a man in America, the others respond by saying, "Forget your culture, you've come to America!" Another boy, Peter, eats lunch with his coworkers where he describes the challenges in navigating a foreign culture. "I see different things. Everybody is busy. You can't get friends. Time is money... I say how, how am I going to find friend now. I feel like going back, I say, this place there is no friends here."

Directions:

As students watch the clips from *Lost Boys of Sudan* ask them to write down all the things the boys had to learn and to adjust to, with particular emphasis on norms and symbols. (That is, how did they learn to attach new and different meanings to behavior?)

NOTE: The printed TestBank and ExamView software include a few multiple choice questions for the Music and Movie activities. If you include the Music and Movie activities in your classroom, you may wish to include these questions on your tests. The can be found at the end of multiple choice section for each chapter and are labeled "TOP: Music" or "TOP: Movie."

Sample Critical Thinking Essays

The following essays are examples from actual students. You may find it useful to share them with your students to initiate discussion, or you may use them as rubrics against your own students' work.

Module 2.1 – Do you consider yourself a member of a particular culture? If yes, are there markers that define your membership? If you believe that you are not part of a culture, explain how that is possible.

I do consider myself a member of a culture, in particular the American culture for many reasons. I have been in several different countries throughout my life and have discovered that each country seems to have their own set of values, beliefs, and norms that make me aware that I am American. For example, when I am eating a particular meal if I choose not to finish eating everything on my plate it is not considered a big deal, however when I was in Honduras, it is a sign of disrespect to the cook if you do not eat everything on your plate. Food is a definite marker of membership to a culture. I enjoy eating food such as steak and chicken, however would not attempt to eat certain animals such as dogs, cats, and a lot of seafood such as oysters and squid. Even though you can find some of these items in the United States they are considered borrowed or part of some other culture's diet. People in other countries associate hamburgers and other fast food with the United States.

Module 2.2 – Identify an item of material culture that has come into being in your lifetime. Describe the ways this item has affected your relationships with others.

For me the one material item that comes to mind when I think about this topic is the video game. The video game that started it all for me was the Atari 2600 because of its affordability and decent graphics (for the time). Money was scarce in my household so pretty much any video game was totally unattainable. That was okay at first because I grew up in the generation that still emphasized playing tag and hide & seek outside. Back then friendships were started and cemented playing these great outdoor games. I think back and realize that all of these games taught me so many things about social norms and competition and learning to play well with others. Technology was rendering these types of activities obsolete. Heck, I started to lose touch with my friends because they wanted to play video games. One year for Christmas someone from the place where my mom worked gave us a slightly used Atari system with a couple of games. Finally I felt like I was back on par with everyone else – I could relate to them and talk the talk. When my twins were born I made an informal promise to myself to reject the pull of getting games for my kids. This promise put them out of touch with their friends. As evidence to the power of video games, I (along with about 70 others) waited in line for 4.5 hours in the freezing rain to a Nintendo Wii when it first came on to the market. We decided to purchase a Wii for two reasons; 1. My kids insisted they just had to have one, 2. My wife and I insisted we just had to have one. It turns out that you are not cool unless you have a Wii. We are now the cool house. When our extended family is having a get together it has to be at our house. When adults want to get together to “bowl” and have a few beers, we get together at our house. When my mother-in-law feels like getting some form of what she calls “exercise”, we play tennis at our house. The point to all of this is that video games are so intertwined in our day to day lives that it is impossible to go a day without seeing their impact. At the risk of sounding corny the video game has brought our family closer together. The family that plays together...

Module 2.3 – Are you a member of a subculture or counterculture?

A subculture to which I belong is the computer gaming geek subculture. There is a huge subculture of computer gamers in the United States, and even across the globe. Even though we are a large group we are still a subculture, because not everyone who is part of mainstream American culture plays computer games. Computer gamers have their own language that outsiders would not understand or even know. Computer gamers can also meet in a virtual world no matter where they live on earth. Once in the virtual world you could really say that we are our own culture, because there can be no outsiders when playing virtual games.

Module 2.4 – Describe a time when you were introduced to a culture different from your own and reacted with an ethnocentric response.

When I meet my wife, I was introduced to a culture different from my own. My wife’s sister is married to a Korean man. By interacting with him, I began to learn more about

the Korean culture. When my nephew Jonah was born his father, Peter, was very proud and was reluctant to allow anyone else hold him. You practically had to pry him out of his arms. Jonah was quickly given a Korean middle name by his grandfather. I found it odd and could not believe that the parents did not get to pick the child's name since that is what is done here in America. On my nephew's first birthday we went to his birthday party. The first birthday in Korean culture is a very big deal. The child is dressed in traditional Korean clothing and there is a ceremony in which the child picks from items in front of him. What he picks determines what he will do in the future. However, when my niece Ashlyn was born, things were very different. In the Korean culture woman are not valued as much as men. Unlike Jonah, whose name was determined before he was born, Ashlyn was named 3 days after her birth. Peter did not hold Ashlyn until almost a week after her birth. He was very distant and did not really help with taking care of her. It was appalling to me that he did not want to have anything to do with his own flesh and blood simply because she was a girl, yet this was typical for his culture. Further, unlike her brother, Ashlyn was not given a Korean middle name, because as her grandfather stated "there is no need for a woman to have a Korean name." On her first birthday, the big Korean ceremony was not performed because it is not necessary to find out what a woman will do with her future because it is to support the husband. Peter's and his father's actions towards Ashlyn disgusted me. I saw their culture as inferior because they did not hold the same values for men and women. I could not understand a culture that did not respect women, for without them how would we continue the human species.

Module 2.5 – Identify something you do, use, say, eat, or think that has been borrowed from a foreign source. Explain its significance to your life.

A good example of a borrowed invention from another country is the French-fried potato. This idea was taken from a Belgian chief who used a method called a French-cut on his potatoes. Almost everyone in America knows what a French fry is. I used to eat French fries almost everyday in high school. Unfortunately, they were a significant part of my diet. French fries are so infused into our culture that almost every fast food restaurant has some type of fry. I did not know the true origin of the French fry until my junior year of high school. At one time, our culture tried calling them Freedom Fries to protest the French. This ridiculous protest shows that Americans did not even know from whom we borrowed the idea.

Module 2.6 – Review the four positions or themes describing globalization effects. Which of the four best captures globalization as you have experienced it in your life? Give examples to support your point.

Position 2: Globalization is producing a homogeneous world by destroying variety or the local cultures that get in the way of progress or simply cannot compete against large corporations.

In my lifetime I most see the effect of position 2. In my local area and in the nation we have seen more and more retailers and restaurants dominate business. In town, every shopping mall or business district contains the same stores and the same restaurants

and I know that all these retailers and restaurants have a global presence. One can find a Wal-Mart in just about any town in the US and upon entering, find that every one looks exactly the same. Small local retailers cannot compete with the Wal-Mart's prices. Familiarity the food and prices of a McDonalds or Olive Garden compels us to eat or shop there when traveling rather than risk having a bad experience with some establishment we nothing about. So the big companies grow and the smaller ones go out of business. I work for a consumer goods company whose mantra over the past 20 years or so is to put its products into all markets in the world. We try to understand local needs only so we can market our product to them by offering them something that may improve their life in some small way but still introduce something that they have never felt a need for before. Internet technology has made it so much easier to communicate and set up service centers in anywhere in the world. Many times we get into a market by buying the local company. As we expand – we strive to come up with ways to make all of our locations operate in the same way.

Soc Scenes and Write a Caption

The PowerLecture DVD¹ contains PowerPoint slides for each module. Included in the slides are two assets – “Soc Scenes” and “Write a Caption” – created to facilitate class discussion and to assess students’ ability to apply sociological concepts to specific images and situations.

The Soc Scenes slides are meant to get students talking about specific module topics. The photographs can be presented in lectures or discussion sections to encourage student interaction. Additionally, the Test Bank (available in print or on the PowerLecture DVD) includes some multiple choice questions about the Soc Scenes, which can be used for student assessment. They can be found at the end of the multiple choice section of each chapter and are labeled “TOP: Soc Scenes.”

The Write a Caption slides are an extension of the Write a Caption activity in the textbook, where students examine a photograph from a sociological perspective and create a caption for it. As with Soc Scenes, Write a Caption can be used for classroom discussion and debate. To encourage students to engage with this textbook feature, you can also use Write a Caption to test their sociological thinking. Simply show one or more of the images on the PowerPoint slides during a testing period and have students write a caption like they would a short answer response. The slides include a sample caption that can act as your rubric.

The following pages show the slides and instructor notes for this chapter’s Soc Scenes and Write a Caption.

¹ If you need a copy of the PowerLecture DVD, please contact your local Cengage Learning Sales Representative.