ANTH 1000W — Other People's Worlds

THIS COURSE shows you how one culture's justice is another culture's injustice, and how you may apply this finding to your life. We start by showing you how to identify cultures, differentiate one from another, identify the clashing cultural assumptions that produce conflict, and explore how cultures accomplish goals. Perhaps the most important characteristic of human nature is that we cannot accomplish a goal without participating in one or another culture. Indeed, we cannot not participate in cultures. Cultures are built into us. Our brains produce them in the normal course of their operation. Indeed, we accomplish goals only if we participate in a culture designed to allow us to accomplish that goal. Moreover, global movement and communication have placed you face-to-face with individuals who embody different cultures. But appearances deceive. Some people we think embody different cultures don't. Some people who look just like you show radical differences once they act. Indeed, we commonly encounter people who believe such nonsense that they must belong to another world. Th

And, another world is precisely where they live. This course is about 'other people's worlds' -- how they consist of cultural assumptions and norms, just like the worlds in which you live. You'll find it useful to know how to teach yourself about these other worlds -- perhaps profitable, too, to judge from the frequency with which organizations like Intel, Xerox, General Motors, and Rolls Royce hire anthropologists to analyze clashing cultures. This skill takes on even greater value because it prods you to identify explicitly the cultural assumptions that rationalize what you do. Being human, ordinarily we leave these in our unconscious. Being human, many of these contain egregious errors. Once we identify our assumptions, we can evaluate them, correct those we find deficient, and make more satisfying personal choices.

Six learning modules make up the course:

1. You will identify and illustrate the basic components of cultures.
2. You will describe and differentiate some of the cultures in which you participate and which constitute your environment.
3. You will describe how cultural assumptions and norms produce the coordinated patterns of behavior that accomplish goals. How, for example, did 500 ordinary middle-aged men murder 38,000 people and send another 45,000 to the Treblinka death camp in just 4 months?
4. You will describe the culture that allows rape to flourish on college campuses (19.3 rapes/1000 college women, nearly 1-in-4 multiple times -- that's about 20 times higher than the aggregate national rate) -- and thus apply your findings to one of the cultures in your current environment. NOTE: UConn just made the top 10 nationally!
5. You will describe normative (and practical!) implications of the following cultural assumptions: (a) humans are naturally good but, being human, occasionally make horrendous mistakes; (b) humans take advantage of others if they can and to treat each other well only if they must.
6. Finally, you will integrate your responses to #s 1-5 in a final paper that contrasts normative (and practical!) implications of two contradictory cultural assumptions.
SUMMARY:

Module 1
Discussion #1: Derive important cultural norms that distinguish your culture of higher education from an explicit (set of) cultural assumption(s).

Module 2
Discussion #2: Identify one major difference in assumptions and norms between your culture of higher education, and at least one of the other higher education cultures described by Hacker and Dreifus. Explicitly identify the difference in assumptions and describe the cultural syllogisms that rationalize the two clashing norms.

Discussion #3: Describe two of your cultures – two (sets of) assumptions, the norms they rationalize, and the coordinated patterns of behavior they produce. Clearly describe the cultural syllogism differences – how different norms follow as logical deductions from different assumptions.

Module 3
Discussion #4: Describe how variation in feelings makes for variation in how closely your behavior conforms to cultural norms. Illustrate.

Module 4
Discussion #5: Based on data provided by Browning (1998), explain how, in only four months, 500 ordinary middle-aged men could murder 38,000 people and send another 45,000 to the Treblinka death camp. Describe the cultural assumptions and norms that made them successful. To what extent is your analysis consistent with the finding that cultures set alternatives from which people may choose as well as the consequences of specific choices?

Discussion #6: Describe the culture that allows rape to flourish on U.S. College campuses.

Module 5
Discussion #7: Describe normative implications of the cultural assumption that humans are naturally good but, being human, sometimes make horrible errors; illustrate with data from Sowell, as well as any other useful sources. Apply your findings to a dramatic violation of a very important norm.

Discussion #8: Describe a culture to suppress rape on college campuses based on this assumption.

Discussion #9: Describe normative implications of the cultural assumption that humans take advantage of others if they can and to treat each other well only if they must; illustrate with data from Sowell, as well as any other useful sources. Apply your findings to the dramatic violation of a very important norm you chose in #7.

Discussion #10: Describe a culture to suppress rape on college campuses based on this assumption.

Module 6 – Final
Integrate your responses to #s 1-5 in a final paper that contrasts normative implications of the cultural assumption that (a) each individual knows best for him/her-self with normative implications of the cultural assumption that (b) another person or group knows what's best for any given individual. The Discussion section of your paper will address implications of these contrasts for policy bearing on the material welfare of the U.S. population. The Conclusion section of your paper will address implications of these contrasts for your life and material welfare.
REQUIREMENTS: Active participation in

1. 10 class & blog discussions (12 pt font, single spaced, 500 word limit for any one contribution – unless you receive permission to make it longer) – 60%,
2. an integrative final paper (12 pt font, single spaced, 5,000 word limit unless you receive permission to make it longer) – 30%.

You may draw on earlier papers and commentary for subsequent comments or essays – the more, the better, and remember to cite people as well as literature properly. I expect each written contribution to integrate ideas and perspectives that you develop earlier in this class. Your last assignment (the final paper) will thus count as your Final, from which I will evaluate your mastery of the concepts and skills that are part of the course.

BLOG DISCUSSION CONTRIBUTIONS: Paste your submissions into the blog space given you on HuskyCT. If you want specific comments on your submissions, paste your discussion into an email to handwerker@uconn.edu and I will embed comments directly.

FINAL: Send your final paper to handwerker@uconn.edu no later than noon, the day of our Final.

You must write acceptably well or you will fail this course. I expect correct spelling, punctuation, and grammar in all written communication – that includes emails. Write for adults who may want to know what you’ve learned, like your parents or grandparents. That means lots of specifics, examples, details, and clearly laid out arguments. Adhere to this rule and you’ll do fine: Write concisely with active verbs. Use Strunk & White’s *The Elements of Style* as your guide to good writing. Consult the writing center for additional help.

I will assign grades as points (e.g., 2.0=C, 3.0=B, 3.3=B+, A=4.0, B+/A-=3.5). Use a 12 pt font and single space. I look for evidence that someone (1) read the material/watched the films, (2) processed the information, and can (3) use that information creatively and thoughtfully to address questions (4) concisely and (5) clearly. Evidence for the first criterion = appropriate citations/quotes. Evidence for the second criterion = accurate reporting and description of issues. Evidence for the third criterion = judicious selection of specifics to illustrate subtleties not just the obvious. Evidence for the fourth criterion = overwhelming preference for active verbs and no extraneous words. Evidence for the fifth criterion = simple words used to make descriptions with detailed specifics.

Produce arguments, not opinions. Opinions don’t count because we have no reason to think they’re any more than your fantasy. Arguments count to the extent that they (1) contain no logical fallacies (consult any text in logic, or Wikipedia’s List of Fallacies) and (2) provide evidence (the stronger the better) that a claim corresponds with a set of observations. Critically evaluate your own argument, and those of others. Critical evaluations thus do not consist of statements like

- “I don’t believe you” – without evidence, no one cares what you ‘believe,’ or
- “I don’t understand” – it’s your responsibility to get the information you need so you do understand; or
“you should have written on something else” – it's not your business to tell someone else what topic to write on; or
➢ “but that doesn't account for this contradictory example” – instances do not invalidate generalizations.

Critical evaluations require you to identify the assumption(s) and quality of evidence on which an argument rests, and will consist of statements like “This argument doesn’t make sense, and here’s why – [cite and explain the logical fallacies and/or evidence weaknesses],” or “This argument makes sense, and here’s why – [cite and explain its strengths in logic and evidence].”

**Buy these books** (Amazon usually ships faster than alternative online sources):


Find all other reading online.

No one can achieve their best without help and I urge you to help one another do better. In the process, you will use someone else's ideas or words. Give them credit for helping you! Citations to others, including to the readings, count heavily in all assignments.

In summary, your course grade will come from the following:

- 60% from 10 blog post contributions
- 10% from my personal assessment of your participation
- 30% from a Final paper

I will answer questions in class and online, either with email or Skype conversations.

**VERY STRONG RECOMMENDATION:**
You will do your best if you frame your reading and writing as a means to achieve the stated 'learning goals.' You handicap yourself if you focus only on the assignments.
Who Am I?

Penn Handwerker graduated from Willamette University in 1966 with a B.A. and from the University of Oregon in 1971 with a PhD. I taught at the University of Oregon, Washington State University, and Humboldt State University before coming to the University of Connecticut as a Professor of Anthropology in 1994. I trained as a general anthropologist with an emphasis on the intersection of biological and cultural anthropology, and have published in all five fields (applied, archaeology, biological, cultural, and linguistics) of anthropology. I have conducted field research in

- West Africa (~3 years residence in Liberia, with short excursions to Sierra Leone, Ghana, Cote d'Ivoire, during 1968, 1969-70, 1977-78, 1984),
- Moscow (1993, 1994) and the Russian Far East (Chukotka in 1995), plus
- various portions of the contemporary United States (Oregon, California's North Coast, Connecticut, and Alaska).

I developed new methods with which to study cultures while I studied topics that included the causes and consequences of entrepreneurship in both food production and marketing, corruption, human fertility, and both inter- and intragenerational power differences. My most recent book (The Origin of Cultures, 2009) explains how and why cultures come into being and change. A soon-to-be published book (Our Story, c. 2013) explains how and why cultures achieve goals and why the cultures you use determine what you do and whether you succeed or fail.

Who Are You?

Please submit a brief bio on HuskyCT to tell me and the other class members who you are.
Learning Module 1 -- What is a Culture?

Learning Goals:
Recognize basic characteristics of cultures:

- consists of shared assumptions, shared understandings about what we should and should not do (which we call cultural norms), and coordinated patterns of behavior -- plus bodies of knowledge about the things of our world and how they operate, including how to make things happen.
- identifiable only by reference to specific assumptions, norms, and patterns of behavior
- individuals embody multiple cultures, some named, some not, some global, some local
- the assumptions, norms, and coordinated patterns of behavior that make up a specific culture accomplish goals.

Perhaps the most important characteristic of human nature is that we cannot opt out of creating, living as a part of, and changing cultures. In this sense, cultures are built into us. Our brains produce them in the normal course of their operation. We can't wish cultures away. You may hate the idea of money, for example, but without it you'll be hard pressed to survive. You live your whole life enmeshed in cultures. When you go to class, for example, you see and engage in a series of coordinated activities: you (a) take a seat, (b) take out writing materials with which to take notes, (c) listen to the instructor and the comments or questions of other students, (d) take notes, and (e) participate in class discussions. You see other things as well. Plus you may not do things you know you probably should – like read assigned books before you come to class.

Almost certainly, however, you do not yell obscenities while you jump up on the desk and drop your pants. Neither does your instructor, nor do secretaries who help you with information and appointments or bursars who take your money. Each of these others engage in their own behavior. Taken together, the coordinated activities of students, professors, secretaries, bursars and others run what we call a cultural institution that we call a 'college' or 'university.' If we coordinate our behaviors well (think of this as a well-oiled team), you will 'graduate' from college with a 'degree,' which will help you acquire employment that pays better than you would otherwise get.

Coordinated patterns of behavior like these count as critically important parts of a culture. But we achieve coordination by enforcing consequences for violations of shared understandings about what we should do (or should not do), which we call cultural norms. When you go to class, ordinarily you should (a) take a seat, (b) take out writing materials with which to take notes, (c) listen carefully to the instructor and the comments or questions of other students, (d) take careful and thorough notes, (e) participate in class discussions, (f) prepare for the class before you arrive, and (among many other shoulds') (g) leave with a clear understanding of the class assignments to complete before you next meet. Similarly, you should not (a) yell obscenities, or (among many other should nots') (b) jump up on the desk and drop your pants. Cultural norms provide the means by which we reason about what we see going on around us. Because our cultural norms occupy our consciousness, questions about what people should or should not do provides the easiest view into a culture. However, assumptions give cultures coherence and cultural differences.
always rest on differences in assumptions. Classroom norms rest on the assumption that you attend class to learn. Everything you should do (e.g., take a seat, take notes) helps you achieve that. Everything you should not do (e.g., dropping your pants) detracts from that.

Cultures thus consist of two very different things. Assumptions & norms exist as mental constructs inside your mind. Behavior consists of all the things you do that other people can see and to which they respond. The two correspond to the extent that you sanction or you face sanctions for behavioral violations of cultural norms.

You may go to class for your own reasons – to meet someone, or to avoid your coach's ire. Those assumptions, however, generate a separate set of cultural norms and distinguish one culture from another. If those norms conflict with classroom norms, you'll find yourself in trouble. Clashing cultures provide the most prevalent form of conflict in the world today.

Norms accompanied by no serious consequences for their violation signal points of cultural change. The absence of consequences means increasingly ineffective behavioral coordination and increasingly poor performance. A shift in consequences will create a new culture based on a different assumption and its distinctive set of norms.

Please Note: WHAT YOU CALL VALUES, WE CALL NORMS

Popular culture holds that the most important differences between cultures, and between individuals, consist of differences in values. American culture, for example, places a high value on individual achievement, by contrast with Latin culture which places a high value on family achievement. The abortion debate in the US contrasts people who place a high value on life, even for unborn children, and people who place a high value on women's ability to make their own life choices. Political conservatives place great value on freedom. Political liberals place great value on ... freedom.

Wait. That can't be right.

It is right, however. Ask any political conservative or liberal. Values don't differentiate political conservatives and liberals any more than values differentiate 'right-to-life' or 'right-to-choose' advocates.

Here's why. Values consist of all those things we think of as 'good.' Values research, particularly the cross-national work carried out by S. Schwartz and colleagues, has revealed ten major value categories found throughout the world. Here they are, each with examples of more specific values:

Power: authority; leadership; dominance
Achievement: success; capability; ambition; influence; intelligence; self-respect
Hedonism: pleasure; enjoying life
Stimulation: daring activities; varied life; exciting life
Self-direction: creativity; freedom; independence; curiosity; choosing your own goals
Universalism: broadmindedness; wisdom; social justice; equality; harmony
Benevolence: helpfulness; honesty; forgiveness; loyalty; responsibility; friendship
Tradition: accepting one's portion in life; humility; devoutness; respect for tradition; moderation

Conformity: self-discipline; obedience

Security: stability of social order; health; sense of belonging

Not only do we find these values everywhere, we also find that, whether people live in urban North America or the African rainforest, whether in Shanghai or the Argentine pampas, people throughout the world agree about 98% on the order of their importance.

Which is most important? Benevolence – doing unto others as you would have them do unto you.

Which is least important? Power.

In order of their importance, here's the whole list of values.

1. Benevolence
2. Self-direction
3. Universalism
4. Security
5. Conformity
6. Achievement
7. Hedonism
8. Stimulation
9. Tradition
10. Power

Values cannot distinguish one from another. In all essentials everyone agrees about what's good. Moreover, everyone agrees about how good something is compared with other good things. Actions that correspond with the Golden Rule are more important than safety or having fun, though they're all good things. Thus individualistic cultures differ from collectivist cultures because material success depends heavily on individual or group efforts, respectively. People on both sides of the abortion debate agree on the value of life, even for unborn children, and the value on women's ability to make their own life choices. Both count as forms of Benevolence. They differ, just like political conservatives and liberals, on what counts as what. Some people count any fertilized ovum or fetus as an unborn child. Other people count only a fetus that may live outside the womb as an unborn child. Freedom comes from the active exercise of personal responsibility, for political conservatives. Freedom comes from authoritative regulation of inequalities for political liberals.

Cultural assumptions thus distinguish one culture from another, and one individual for another. Differences in cultural assumptions produce differences in cultural norms. Cultural norms are the admonitions that tell us what we should do (or, should not do). If group efforts pay off better than individual efforts, you should work cooperatively and honor group commitments. If a fertilized ovum counts as a living being, you shouldn't kill it any more than you should kill your neighbor. To maximize freedom, you should minimize restrictions on personal choices imposed by authorities.
Readings:

Walter Russell Mead, The Invisible Hand is Writing on Our Wall, 5 August 2011
Walter Russell Mead, Back to School, 1 September 2011
Walter Russell Mead, How to Ruin Your Life, 7 December 2011
Walter Russell Mead, The Ax is Laid to the Root of the Tree, 19 December 2011

Handwerker, The Origin of Cultures, Chapters 1, 2, 3. (Left Coast, 2009) ISBN: 1-59874-068-4

Discussion #1: Derive important cultural norms that distinguish your culture of higher education from an explicit (set of) cultural assumption(s).
Learning Module 2 – Cultural Diversity Inside & Out

Learning Goals:
Describe how you (1) participate in multiple, multilayered cultures, some of which (2) clash dramatically with other cultures in your immediate environment.

Readings:
OPTIONAL – Many linked online readings – see HuskyCT.

Discussion #2: Identify one major difference in assumptions and norms between your culture of higher education, and at least one of the other higher education cultures described by Hacker and Dreifus. Explicitly identify the difference in assumptions and describe the cultural syllogisms that rationalize the two clashing norms.

NOTE:
Discussion # 1 asked you to show that you could describe one of your cultures, specifically your culture of higher ed.

#2 asked you to show your awareness of cultural differences, one being your higher ed culture and the other being another higher ed culture selected from Hacker & Dreifus. One example might read something like this – H&D assume that what counts as ‘beneficial’ consists of... Liberal Arts education conveys these things. Therefore, H&D's cultural assumption produces the cultural norms that ....

#3 will ask you to show your awareness that you participate in multiple cultures. Any one culture rests on a set of assumptions that produce a set of cultural norms, which say you should do this and not do that but which may or may not correspond with behavior. Differences in assumptions produce different sets of cultural norms. #2 thus called for you to explicitly identify two sets of assumptions about higher ed that produced different sets of cultural norms. #3 calls for you to explicitly identify two sets of assumptions that produce two sets of cultural norms that you (try to) follow.

Discussion #3: Describe two of your cultures – two (sets of) assumptions, the norms they rationalize, and the coordinated patterns of behavior they produce. Clearly describe the cultural syllogism differences – how different norms follow as logical deductions from different assumptions.
Learning Module 3 – What Things Count as Just, Fair, and Moral? Why?

Learning Goals:

- Describe your emotional responses to environmental variation with conclusions about what counts as just, fair, and moral.
- Some of these responses produce behavior that conforms closely to cultural norms. Other responses produce behavior that conforms badly to cultural norms. Characterize the differences in these responses.

Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it. But no one has a right to coerce others to act according to his own view of truth. – Mohandas Gandhi

What goes around comes around.


A teenage female elephant nursing an injured leg is knocked over by a rambunctious, hormone-laden teenage male. An older female sees this happen, chases the male away, and goes back to the younger female and touches her sore leg with her trunk. Eleven elephants rescue a group of captive antelope in KwaZulu-Natal; the matriarch undoes all of the latches on the gates of the enclosure with her trunk and lets the gate swing open so the antelope can escape. A rat in a cage refuses to push a lever for food when it sees that another rat receives an electric shock as a result. A male diana monkey who has learned to insert a token into a slot to obtain food helps a female who can't get the hang of the trick, inserting the token for her and allowing her to eat the food reward. A female fruit-eating bat helps an unrelated female give birth by showing her how to hang in the proper way. A cat named Libby leads her elderly, deaf, and blind dog friend, Cashew, away from obstacles and to food. In a group of chimpanzees at the Arnhem Zoo in The Netherlands individuals punish other chimpanzees who are late for dinner because no one eats until everyone's present. A large male dog wants to play with a younger and more submissive male. The big male invites his younger partner to play and restrains himself, and biting his younger companion gently and allowing him to bite gently in return.

Morals — all correct moral laws — derive from the instinct to survive. Moral behavior is survival behavior above the individual level.

Robert A. Heinlein, 1959

Readings:
Costly Punishment Across Human Societies (2006) – see HuskyCT

Discussion #4: Describe how variation in feelings makes for variation in how closely your behavior conforms to cultural norms. Illustrate.
Learning Module 4 – How Can Someone Believe Such Nonsense and Act So Horribly?

Simple – by how their culture structures the consequences of their choices...

Learning goals:

- Identify the goals specific cultures were designed to accomplish,
- Describe how cultural assumptions, norms, and coordinated patterns of behavior accomplish these goals.

We ask that the government undertake the obligation above all of providing citizens with adequate opportunity for employment and earning a living. The activities of the individual must not be allowed to clash with the interests of the community, but must take place within its confines and be for the good of all. Therefore, we demand: ... an end to the power of the financial interests.

[On ancient Athens]: In the end, more than freedom, they wanted security. They wanted a comfortable life, and they lost it all – security, comfort, and freedom. When the Athenians finally wanted not to give to society but for society to give to them, when the freedom they wished for most was freedom from responsibility, then Athens ceased to be free and was never free again.

– Edward Gibbon

And so, my fellow americans: ask not what your country can do for you - ask what you can do for your country. My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

John F. Kennedy, Inaugural address, January 20, 1961

#5 Readings:

Handwerker, *The Origin of Cultures*, Chapters 4 & 5
http://en.wikipedia.org/wiki/The_Holocaust

#5 Films:

Come and Sec (1985)
Recommended: http://en.wikipedia.org/wiki/Come_and_See

The Holocaust - The Dreaded Einsatzgruppen
http://www.youtube.com/watch?v= Pur9Bmj8k9M&feature=related
Discussion #5: Based on data provided by Browning (1998), explain how, in only four months, 500 ordinary middle-aged men could murder 38,000 people and send another 45,000 to the Treblinka death camp. Describe the cultural assumptions and norms that made them successful. To what extent is your analysis consistent with the finding that cultures set alternatives from which people may choose as well as the consequences of specific choices?

NOTE: Although these readings and films focus on actions ordered by Adolf Hitler, Josef Stalin did the same thing and worse. For details, see Bloodlands: Europe Between Hitler & Stalin, Timothy Snyder (NY: Basic Books, 2010)

#6 Readings:
Handwerker, The Origin of Cultures, Chapters 4 & 5

#6 Films:
University of Montana PETSA (Personal Empowerment through Self-Awareness) tutorial on rape. Go here: http://umt.edu/petsa/
The instructions for students apply ONLY to students at Univ of Montana. Go directly to the videos.

Discussion #6: Describe the culture that encourages rape to flourish on U.S. college campuses.
Learning Module 5 – Cultural Postulates Tell You What Counts as Justice

Guido Calabresi used to tell his students on the first day of classes at Yale. Are you in favor of high taxes? Yes. Are you in favor of high spending? Yes. Do you want to see your seats at Yale redistributed to people with lower test scores? Silence. Aha, he would say, you just want to redistribute other people’s advantages, not your own.

Posted by: mike livingston | Aug 18, 2011

Paraphrase – If you benefit from acts of your ancestors you must take responsibility for those acts.
Fr. Michael Pfleger, YouTube upload on 29 May 2009

“He didn’t invent iron ore and blast furnaces, did he?”

“Who?”

“Rearden. He didn’t invent smelting and chemistry and air compression. He couldn’t have invented his Metal but for thousands and thousands of other people. His Metal! Why does he think it’s his? Why does he think it’s his invention? Everybody uses the work of everybody else. Nobody ever invents anything.”

She said, puzzled, “But the iron ore and all those other things were there all the time. Why didn’t anybody else make that Metal, but Mr. Rearden did?”

From the book Atlas Shrugged, Part One, Chapter Nine.
Posted By Jeffrey Carter: http://pointsandfigures.com/2012/07/18/kind-of-timely-fiction-meets-reality/

Learning goals:
- describe the practical implications of fundamental assumptions.
- describe cultures at multiple phenomenal levels.
- describe the intersection of cultures that tell you how you should act in specific domains and other cultures that tell you how you should respond to violations of those norms.

Readings:

http://www.youtube.com/watch?feature=player_embedded&v=amsqeYOk-w#!
Discussion #7: Describe normative implications of the cultural assumption that humans are naturally good but, being human, sometimes make horrible errors; illustrate with data from Sowell, as well as any other useful sources. Apply your findings to a dramatic violation of a very important norm.

Discussion #8: Describe a culture to suppress rape on college campuses based on this assumption.

Discussion #9: Describe normative implications of the cultural assumption that humans take advantage of others if they can and to treat each other well only if they must; illustrate with data from Sowell, as well as any other useful sources. Apply your findings to the dramatic violation of a very important norm you chose in #7.

Discussion #10: Describe a culture to suppress rape on college campuses based on this assumption.
Learning Module 6 - **Final Exam**: Integrate your responses to #s 1-5 in a final paper that contrasts normative implications of the cultural assumption that (a) each individual knows best for him/her-self with normative implications of the cultural assumption that (b) another person or group knows what's best for any given individual.

... the unwashed masses are too stupid to vote in their own self interest, so they espouse tea bagger values that are all about maintaining or increasing the wealth differential, without realizing it!

*Posted By Jim Bindon, FACEBOOK comment on Vanessa Fuller's page*

Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others?

*Thomas Jefferson, 1801*

**Learning goals:**

- Describe ways in which, because cultures produce effects at different hierarchical levels, your cultures drive you in specific directions, some of which you may not wish to go.

**Readings:**

Handwerker, *The Origin of Cultures*, Chapter 6

**THINK BIG, when you think of implications. On a narrow level, you will have learned something important about cultures and their differences. On a broader level, you will have learned something about the nature of cultures and the relationship between cultures and the choices we make (appropriate for your Discussion). On a still broader level, you may learn something about the nature of people, of what it means to be a human being (appropriate for your Conclusions).**

**Pay Attention to These Critical Paper Components**

**Introduction** This paper .... [fill in the blank with a simple statement of the what you intend in the paper. Then, explain why the issue or issues or questions are important enough to spend time on. Explain what we (think we) know and what we need to find out next. Think of this section as a reader’s road map to your report. Summarize your findings and conclusions in 1-2 sentences.]

**Body of Paper:** write your paper. Describe each clashing culture and compare them in any way that makes sense to you.

**Discussion** [Analyze implications of these contrasts for national policy bearing on the material welfare of the U.S. population.]

**Conclusions** [Conclude by summarizing your findings and say something about their implications for your life and material welfare.]