

Chapter 1 : Cultural memory: the link between past, present, and future

[PDF]Free Cultural Difference Media Memories Anglo American Images Of Japan download Book American Psychiatric Publishing Textbook Of Neuropsychiatry And Clinical Neurosciences Fourth Edition American Psychiatric Press Textbook.

However, it is not its own technological imperative that allows the social media to play a prominent role in social protest. Throughout human history new technologies of communication have had a significant impact on culture. Inevitably in the early stages of their introduction the impact and the effect of such innovations were poorly understood. Plato used the voice of Socrates to raise the alarm about the perils posed by the invention of writing and of reading. Also the invention of the printing press was at its time perceived as a threat to European culture, social order and morality. Similar concerns have also been raised in the aftermath of the ascendancy of the electronic media—television in particular has been often represented as a corrosive influence on public life. For example, Maryanne Wolf, an American cognitive neuroscientist and the author of *Proust and the Squid: The Story and Science of the Reading Brain* frequently draws on Socrates to reinforce her argument about the debilitating effect of the Internet on the so-called reading brain. Her extensive discussion of Socrates is linked to her conviction that his warnings about the risks posed by the written text are particularly relevant for thinking about the transition from print and digital media and its impact on children. The Internet serves as metaphor through which wider social and cultural anxieties are communicated. That is why for so many of its critics its impact on offline culture appears in such a negative light. Time and again the public is informed that the Internet is transforming human life towards a more enlightened and creative existence. The public is constantly told that Big Data and the Internet of Things are about to revolutionize human existence. Claims that digital technology will fundamentally transform education, the way we work, play and interact with one another suggest that these new media will have an even greater impact on our culture than the invention of writing and reading. Technology and Culture There is little doubt that the digital technology and social media has already a significant impact on culture. Towards the end of the 19th century artists sought to capture their subjects through portraits of individuals who were absorbed in the act of reading a book. Today, it is the pictures of people standing in the middle of a crowd, captivated by what they are reading on their smartphone that best symbolizes the 21st century subject. The Internet and social media are very powerful tools that can influence and shape human behavior. The social media has played a significant role in recent outbreaks of social protest and resistance. The mushrooming of Occupy protests, the Arab Spring, the mobilization of resistance against the Government of the Ukraine or in Hong Kong was heavily dependent on the resources provided by the social media. Many observers have concluded that in a networked world the social media possesses the potential to promote public participation, engagement and the process of democratizing public life. That the Internet and the social media are powerful instruments for mobilization of people is not in doubt. Rather the creative use of the social media is a response to aspirations and needs that pre-exist or at least exist independently of it. This technology ought to be perceived as a resource that can be utilized by social and political movements looking for a communication infrastructure to promote their cause. In many cases the Internet has been represented as a powerful technology that incites young Muslims to become radicalized. Yet there is considerable evidence to suggest that young Muslims who go online to visit jihadist websites have gone through a process of self-radicalization. They are already drawn towards radical Islam and are looking for a medium to express their ideals and interact with those who share their sentiments. What these websites do is to affirm, deepen or harden sentiments that their visitors already possess. Their experience of the Internet may encourage young Muslims to move in unexpected radical directions but these individuals have already developed attitudes that disposed them to embark on such a journey. The relationship between the social media and radicalization is both an interactive and dynamic one. The social media provides a medium through which pre-existing sentiments can gain greater clarity, expressions and meaning. It provides a medium for the kind of interaction that can throw up new ideas, new symbols, new rituals and new identities. In this sense it has helped stimulate the emergent Western jihadist youth sub-culture and arguably its online

expressions have exercised an important influence on its offline trajectory. The Internet and Everyday Culture

The culture of everyday life has become entwined with the Internet. The flourishing of online dating offers a striking example of how the construction of significant relationships can draw on the resources provided by the social media. In many Western societies online dating has served as a provisional solution to the problems thrown up by a more individuated and segmented social setting. The stimulus for the cultivation of these online relations is the search for solutions to some of the problems confronting life in the offline world. However, the growing popularity of virtual encounters has had a significant impact on the way that men and women conduct their everyday affairs. The influence of the Internet has been most significant in the way it has transformed the lives of young people. Their digital bedroom symbolizes a childhood that is significantly mediated through the social media, mobile phones and the Internet. Friendship interaction and peer-to-peer relations are increasingly conducted online or through text messaging. Such interactions have had major cultural consequences. Texting and online communications have influenced the evolution of language. Consequently what happens to people through their online interactions really matters to the way that people perceive themselves offline. As with the case of political mobilization, the digitalization of childhood can be interpreted as a response to a pre-existing need for new technologies of interaction. Risk-averse attitudes which verge on paranoia emerged as one the defining features of contemporary child-rearing culture. This confinement of children indoors has been associated with the growth of a phenomenon frequently described as the bedroom culture. So the main driver of this process was not digital technology and the social media, but the prior development of an indoor childhood culture. The Bedroom Culture Bedroom culture is the product of two interrelated and sometimes contradictory developments. On the one hand the confinement of children indoors is the outcome of adult initiative. Surveys frequently attest to the fact that children would rather be outdoors and in particular they would rather be playing with their friends. Arguably it is through the medium of digital technology that some people seek to regain some of the freedoms that they have lost. Bedroom culture represents the antithesis of the family-centered television viewing in a common room. Media usage has become increasingly privatized and children play an influential role in the construction of the new media home environment. Highly motivated to create a separate autonomous space where children can experiment and develop their personality, youngsters seek to evade parental control. The flourishing of bedroom culture encourages the privatization of media usage as young people attempt to forge a world that is distinct from that of their parents. Through pursuing the project of self-socialization, young people attempt to personalize their media to ensure that it directly relates to their interests. This project tends to be pursued in isolation from other family members. The repositioning of childhood into the indoors has not led to the consolidation of intergenerational ties. On the contrary, the rise of bedroom culture reflects the trend towards the privatization and individualization of family life. Children regard the new media as vehicles for setting themselves off from their elders and for attempting to forge links with their peers. They also seek to protect their interaction space from the monitoring of adults. From this perspective, media technology is not something to be shared but is something to be customized, personalized and consumed privately out of the sight of adults. Through the Internet the segmentation of social experience is refracted and given greater momentum through its powerful technological dynamic. This amplification and intensification of social trends constitutes the immediate impact of the Internet on the everyday culture. If the experience of printing serves as a precedent, it is likely that digital technology will not simply intensify prevailing cultural trends but also provide resources for reinterpreting its meaning. Share this on social media copy link Support Aspen Institute The support of our corporate partners, individual members and donors is critical to sustaining our work. We encourage you to join us at our roundtable discussions, forums, symposia, and special event dinners. How many faces and what kind of faces does Europe have? Where the border of European wealth and political culture lies? Will we expect deeper integration of EU in the years to come? Get to know the real face s of Europe.

Chapter 2 : How Internet and Social Media Are Changing Culture – Aspen Institute Central Europe

A product of a media project undertaken by the London International Research Exchange, this volume seeks to shed new light on the West's long and uneasy relationship with Japan, tracing its evolution.

It is always interesting to study other cultures and it is extremely important to do just that if you are going to have interactions with them. China is one of those interesting cultures mainly because what we usually know about the country is through movies or the local Chinese restaurant. Sincere study of a culture is the only way to truly appreciate the differences. So, being an American what do I see as the 10 biggest cultural differences between the two countries? It took a long time to narrow it all down since we could get so detailed that an encyclopedia would be the end result. But the sweat over the computer paid off. These differences do not make either culture better or worse than the other one. It just shows their differences which has been created through centuries of history and development. China can trace their traditions and customs for thousands of years. America is still a small babe of a nation that has had very few traditions of its own but has become such a melting pot of cultures that there is almost no specific American culture that can be said is applied across the board. This makes both cultures unique and worthy of study and respect.

Social Structure – In China the social structure is formal and hierarchical. You know where you fit in the structure and you abide by the rules there. There is no crossing into other areas. In America, it is much more loose and informal. It is not uncommon to see those of various social levels socializing and knowing each other. There are very few lines that socially are not allowed to be crossed. This can cause problems in business relationships if the visiting culture is unaware of it. Direct conflict or confrontation over issues is highly frowned upon. To prove a point and show yourself in the right even over business issues is considered shameful and should be avoided.

Self – The Chinese looks more at the group collective than at individualism. America has become known for its push of individualism which has been a source of conflict with other cultures that look collectively. A person from China is more prone to look at how their acts affect the whole instead of how it affects them personally. They are more willing to give up and sacrifice for the greater good. If an action will humiliate someone or ruin a reputation, it is avoided. When shame occurs, the person sacrifices their job or whatever it is that will heal the shame. In America, reputations come and go overnight and in the end usually does not matter. The end result is more of the focus. A person is more likely to overlook a reputation to get the job done.

Business Relations – When doing business in China, be prepared for much socializing. Business becomes secondary as the parties get to know each better. If it delays a contract, that is perfectly acceptable as long as the correct social time is allotted for. In America, business associates are usually more aloof. There might be some social gathering but the business is more important and the socializing will be sacrificed to get the job done if needed. Though there seems to be shift in America regarding this. The recognition of networking is becoming more pronounced.

Morals – Chinese society places high values on the morals of their people. Marriage is not encouraged until the late twenties. The American culture is much more relaxed and some could even argue that there needs to be more moral emphasize.

Recognition of the Dead – One of the time honored traditions of the Chinese is the recognition of the dead. Once a year, all members of a family visit the gravesites of each ancestor and pay their respects. Honoring ancestors is very important in Chinese culture. This is in direct contrast to most Americans who rarely know where the majority of their ancestors are laid to rest. This might be due to the fact that most Americans are immigrants who either have lost the information on grave locations or the locations are in foreign countries.

Humility – Humility is a revered virtue in Chinese culture. Most Americans in the fast business world consider humility a sign of weakness. This can be an issue that hurts inter-cultural relations. Be very sensitive to comments and actions in the presence of another culture.

Time Sensitivity – Crossing cultures for business can be frustrating when it interferes with getting the job done. Most Americans are very time sensitive when it comes to meetings and deadlines. If the meeting was to commence at 2: The Chinese do not view time as an absolute but more as a suggestion. Concern is not expressed for a meeting starting late or ending at a different time. The same can be applied to deadlines. If a report is due on Friday, an American would be waiting for that report to be received before end of business

day. The Chinese would not worry if it showed up several days later. It is expected that you will respect the other person and treat them well. Their needs are met at each encounter. This is a characteristic that unfortunately has fallen on the wayside in most American circles.

Chapter 3 : Media and Cultural Memory / Medien und kulturelle Erinnerung

The authors question received notions of cultural difference in the discourses of politics, anthropology, and journalism. The book should be of interest to those in the fields of media and cultural studies, anthropology and Japanese studies.

Gregorio Billikopf University of California To all who took the proxemics survey between December and June a warm thank you! We are in the process of analyzing the data. Helping Others Resolve Differences, which you may download free here. I was there to provide some technical assistance in the area of agricultural labor management. One of my interpreters, once I was there, explained that a gentleman will pour the limonad type of juice for the ladies and show other courtesies. Toward the end of my three week trip I was invited by my young Russian host and friend Nicolai Vasilevich and his lovely wife Yulya out to dinner. At the end of a wonderful meal Yulya asked if I would like a banana. I politely declined and thanked her, and explained I was most satisfied with the meal. But the whole while my mind was racing: Do I offer her a banana even though they are as close to her as they are to me? What is the polite thing to do? So all the while thinking about Russian politeness I picked the banana Yulya had pointed at and peeled it half way and handed it to her. After this experience I spent much time letting the world know that in Russia, the polite thing is to peel the bananas for the ladies. Sometime during my third trip I was politely disabused of my notion. And here I had been proudly telling everyone about this tidbit of cultural understanding. Certain lessons have to be learned the hard way. Some well meaning articles and presentations on cultural differences have a potential to do more harm than good and may not be as amusing. They present, like my bananas, too many generalizations or quite a distorted view. Some often-heard generalizations about the Hispanic culture include: Hispanics need less personal space, make less eye contact, touch each other more in normal conversation, and are less likely to participate in a meeting. Generalizations are often dangerous, and especially when accompanied by recommendations such as: Here is an attempt to sort out a couple of thoughts on cultural differences. My perspective is that of a foreign born-and-raised Hispanic who has now lived over two decades in the United States and has had much opportunity for international travel and exchange. Commonality of humankind Differences between people within any given nation or culture are much greater than differences between groups. Education, social standing, religion, personality, belief structure, past experience, affection shown in the home, and a myriad of other factors will affect human behavior and culture. Sure there are differences in approach as to what is considered polite and appropriate behavior both on and off the job. In some cultures "yes" means, "I hear you" more than "I agree. For instance, someone who walks into a group of persons eating would say provecho enjoy your meal. In Chile, women often greet both other women and men with a kiss on the cheek. In Russia women often walk arm in arm with their female friends. Paying attention to customs and cultural differences can give someone outside that culture a better chance of assimilation or acceptance. Ignoring these can get an unsuspecting person into trouble. Hence, we are comparing two bell curves and generalization cannot be avoided. True and true, but the danger comes when we act on some of these generalizations, especially when they are based on faulty observation. Acting on generalizations about such matters as eye contact, personal space, touch, and interest in participation can have serious negative consequences. Cross-cultural and status barriers Sometimes, observations about cultural differences are based on scientific observation see, for instance, Argyle, Michael, Bodily Communication, 2nd ed. Argyle cites several studies on non-verbal communications and culture see pp. According to the studies cited, Latin Americans make more eye contact, face each other more, and touch more p. Strong eye contact used by Hispanics goes along with my observations. If Hispanics face each other more, it is probably because of the need for eye contact. I do not believe that Hispanics touch more, with the exception of some very specific social contexts, one of them being between dating or married couples. One of the studies cited more contact among Latin American couples p. Another study showed that Latin Americans stand closer than North Americans something that goes contrary to my observations but that there are regional variations among countries p. Argyle asserts that there are few genuine cross-cultural studies in the area of spatial behavior. Interestingly, yet another study p. Much of the differences in culture have to do with food preparation, music,

and what each culture considers politeness. Food preparation, for instance, can be quite different in various cultures. One farmer could not understand why his workers did not attend a specially prepared end-of-season meal. The meal was being prepared by the farm owners. Instead, when the farm operators provide the beef, pork or other meat but delegate the actual preparation to the workers who can spice up their own way, such a celebration meal can be a great success. Similarly, a dairy farmer found out that his Mexican employees were not too excited about getting ground beef as a perk. With world globalization, even tastes in food and music are rapidly changing, however. While I have not conquered this disagreeable human inclination, I feel I am beginning to see the way. Often, observations on cultural differences are based on our own weakness and reflect our inability to connect with that culture. I remember that on several occasions I felt my personal space was being invaded and wondered how Anglo-Saxon men could stand being so close to each other. After all these years, I still feel uncomfortable sitting as close to other men as often dictated by chair arrangements in the US. I am not the exception that proves the rule. Jill Heiken, an HRnet correspondent, explained her learning process this way: It is sort of funny because my wife now realizes that I need to have eye contact while we talk. They were all panicked because I kept looking at my mother as I drove. They felt I was not looking at the road enough and thought we would drive off the mountain. I have a very high need for eye contact. Besides being a native Chilean, I have met, taught, been taught, roomed with, studied with, worked for, worked with, been supervised by, supervised, and been friends with Hispanics from almost every Spanish-speaking country in the world. I have interviewed and done research among hundreds of Hispanic farm workers and have noticed no difficulties with poor eye contact or invasion of personal space. Nor have I ever had difficulties in these areas with people from other nations or cultures. Strong eye contact is partially a factor of shyness; partly a measure of how safe a person feels around another. If those who have written about poor eye contact on the part of Hispanics would walk down a mostly minority neighborhood at dusk, they may also find themselves looking at the ground and making less eye contact. Cross-cultural observations can easily be tainted and contaminated by other factors. Perceived status differences can create barriers between cultures and even within organizations. For instance, farm managers, instructors, and foreign volunteers through universities, peace corps, farmer-to-farmer programs, etc. A person with this status differential will have to show, by word and action, that she values the potential contributions of those she works with. Until this happens she will only obtain compliance but never commitment. At times, then, it may appear that some workers or students, especially when there are social or ethnic differences, do not participate as easily. This is not because they do not have ideas to contribute, but rather, because they may need a little convincing that their ideas would be valued. Once this floodgate of ideas is opened, it will be difficult to stop it. In some sub-cultures, once a person has given an opinion, others are unlikely to contradict it. That is why some organizations ask their least senior employees to give an opinion first, as few will want to contradict the more senior employees. Setting up the discussion from the beginning as one where one desires to hear all sort of different opinions, can be very fruitful both in the workplace and in the classroom. Americans have been historically welcome in most of Hispanic America. With a few exceptions they are looked up to, resulting in deferential treatment. This deferential and polite treatment should not be confused for weakness, lack of interest, and the like. Studies conducted some years ago showed African American children preferred White dolls. The Second Edition, Free Press, I believe Hispanics are also valuing their contributions more than in the past, and less subservient behaviors will be observed. Only through equality of respect between races and nations can we reach positive international relations in this global economy as well as peace at home. Cultural and ethnic stereotypes do little to foster this type of equality. Breaking through status barriers can take time and effort. The amount of exertion will depend on many factors, including the skill of the manager teacher, volunteer on the one hand, and how alienated and disenfranchised from the main stream the person he is trying to reach feels. For example, in East Africa, a non-Black manager speaks to the Black African accountant and the accountant makes little eye contact and responds with submissive "Yes, Sirs" regardless of what he hears. When the manager exits, this same accountant makes plenty of eye contact and is full of ideas and creativity when dealing with those of his same and different race. In another example, an adult class of Hispanic farm workers says nothing to their Anglo-Saxon instructor over a three day period--even though they do not

understand what is being taught. This same group of farm workers, when given a chance to be active participants in the learning process, become, in the words of a second Anglo-Saxon instructor at the same junior college, "the best class of students I have ever taught. He advises others not to expect much participation from Hispanics. The first perceives that the lack of participation is somewhat inherent in the Hispanic population; the latter assumes her gender is the cause. Meanwhile, other Hispanic instructors create so much enthusiasm and active participation from the Hispanic audiences they work with, that those who walk by wonder what is going--and why participants seem to be having so much fun. It is not a cultural difference if someone can totally involve a group into a discussion, within minutes, even when that group has had little experience with a more participatory method in the past. Conclusions Stereotyping can have intense negative effects, especially when educators or managers make fewer attempts to involve those of other cultures because they have been taught not to expect participation! Or do not realize there may be something wrong when a student or employee of a different ethnicity makes little eye contact with them. Faye Lee, a concerned Japanese-American wrote:

Chapter 4 : Culture's impact on social media adoption - O'Reilly Media

Cultural Difference, Media Memories: Anglo-American Images of Japan (Media studies) by Hammond, P (Ed). Continuum International Publishing Group Ltd., This book has soft covers.

Memory[edit] Groups remember more than individuals, as groups are able to draw on the knowledge and experience memories of all individuals present. An example of this is from a study by Norman Brown that involved a few experiments testing individual inaccuracies. The first experiment had 15 subjects estimate the month and year of 36 random events, some of which were political and non-political. The timing of the events ranged from January to May. Subjects were instructed to think out loud and would be prompted if they fell silent for more than a couple of seconds. One prediction was that participants would frequently justify their responses with reference to one or more auxiliary facts. The second experiment used 40 different events 20 being political and 20 being non-political. The 24 four year undergraduates from the University of Chicago were asked to tell if the event happened during the Carter or Reagan presidency. Then they were asked if the event happened while they were in high school or college. As a side experiment participants were given a reward for answering each question correctly in less than 10 seconds. This trial was done twice for each person. Obviously the second time answers were more accurate and faster. Participants as a whole were able to answer political events faster when deciding which president was in office and were able to answer non-political events faster with high school or college. The third experiment consisted of participants using free-association and a knowledge-assessment phase. The 30 students were asked to write down the first current event they could think of related to the shown high-knowledge political event, low-knowledge political event, high-knowledge non-political event, and the low-knowledge non-political event. Akin to this example, when students are permitted to take examinations as a group, they usually outperform individuals, as each member of the group is knowledgeable in different areas. As individuals often have widely differing experiences, backgrounds, personalities, etc. Group members do not remember as much as they have the capacity to remember, as group members engage in free-riding and social loafing. When group members realize "be it implicitly or explicitly" that others will aid in the recall of information, they will put less effort into processing and storing the information. In some situations, these inadequacies in collective memory may be so great that groups are unable to recall previously-made decisions without the aid of a written record group minutes. Additionally, motivational mechanisms may also account for this memory deficit in groups due to social loafing. Explanations for this include: Personal accountability is diminished, as individual contributions are less recognizable in a group. There is a perceived dispensability of effort " individuals believe that their contribution will not make a difference in the end. Individuals may try to create an equity of effort, in that they will try to match the effort exerted by other group members. By nature this output is low, however, as each member must wait for everyone to take their turn. However, it has been found that collective inhibition may be due to sources other than social loafing, as offering a monetary incentive have been evidenced to fail to produce an increase in memory for groups. Working alone initially prior to collaboration seems to be the optimal way to increase memory. Cross-cueing Information exchange among group members often helps individuals to remember things that they would not have remembered had they been working alone. This phenomenon results in enhanced recall. Synchronization of memories from dyads to networks. Bottom-up approaches to the formation of collective memories investigate how cognitive-level phenomena allow for people to synchronize their memories following conversational remembering. Whatever a nation chooses to memorialize in physical monument, or perhaps more significantly, what not to memorialize, is an indicator of the collective memory. Collective memory is also sustained through a continuous production of representational forms. In the media age " and maybe particularly during the last decade of increasing digitization " this generates a flow of, and production of, second hand memories see James E. Particular narratives and images are reproduced and reframed, yet also questioned and contested through new images and so forth. The concept of collective memory, initially developed by Halbwachs, has been explored and expanded from various angles " a few of these are introduced below. This form of memory is similar to the

exchanges in an oral culture or the memories collected and made collective through oral history. As another subform of collective memories Assmann mentions forms detached from the everyday, it can be particular materialized and fixed points as, e. The theory of collective memory was also discussed by former Hiroshima resident and atomic bomb survivor, Kiyoshi Tanimoto , in his tour of the United States as an attempt to rally support and funding for the reconstruction of his Memorial Methodist Church in Hiroshima. The idea was also discussed more recently in *The Celestine Prophecy* and subsequent novels written by James Redfield as a continuing process leading to the eventual transcendence of this plane of existence. The idea that a futuristic development of the collective unconscious and collective memories of society allowing for a medium with which one can transcend one's existence is an idea expressed in certain variations of new age religions.

Relationship to music and film[edit] This notion of collective memory overflows into the music and film world. Certain references and songs have permeated through culture and invoke certain reactions in a wide social group. This makes it easy to make references to these scenes and songs, knowing that a large audience will recognize and understand them without further explanation. Soundtracks have been instrumental to cinema and television as a subtler form of expression and identity. Music, and more specifically soundtracks, can be utilized as an outlet for hope, possibility and resistance for everyday people. The music not only grounds itself in time but also helps personify the complex characters. The combination of new and classic songs helps promote these ideals. Sharing music and exchanging songs and in turn facilitating a collective memory also connects a person to their larger community. Television and movies can have just as big of an impact on cultural identities as any history book. In mass media[edit] The examples and perspective in this section deal primarily with the United States and do not represent a worldwide view of the subject. You may improve this article , discuss the issue on the talk page , or create a new article , as appropriate. December Learn how and when to remove this template message

The arrival of film created many images, film scenes, news scenes, photographs, quotes, and songs, which became very familiar to regular moviegoers and remained in their collective memory. Images of particular movie stars became part of collective memory. During cinema visits, people could watch newsreels of news stories from around the world. For the first time in history a mass audience was able to view certain stories, events, and scenes, all at the same time. They could all view how for instance the Hindenburg disaster was caught on camera and see and remember these scenes all at once. When television became a global mass entertainment medium in the s and s the collective memory of former cinema visitors increased when various films could be repeated endlessly and worldwide on television broadcasts. Hereby particular film scenes have become well-known, even to people who had not seen these films on their original cinematic release. When newsreels in the cinema gradually made place for television news broadcasting , it became a habit for mass audiences to watch the daily news on television. Worldwide this led to a new kind of collective memory where various news events could be shown much quicker than with the cinema News Reels. Therefore, certain filmed news stories could be shown on the same day they happened and even live during the broadcast itself. Millions of people have viewed the assassination of John F. Kennedy in , the landing of Apollo 11 in , the Wedding of Prince Charles and Princess Diana , the death of Princess Diana, and the September 11 attacks on their television. In fact, certain questions like "What were you doing when For example, "What were you doing when you heard that John Lennon was shot? Due to television repeats, these moments could be relived even long after the actual event happened. The introduction of video stores and video recorders in the s, the internet in the s and the DVD player and YouTube in the s even increased the opportunity to view and check out famous and infamous movie and TV scenes. This makes it easy for journalists, comedians, advertisers, politicians, etc. For example, when president Ronald Reagan concluded a speech on March 13, against the increase of taxes he said " Make my day ". Most people in the audience and TV viewers understood the reference to the Clint Eastwood film *Sudden Impact* and laughed and cheered as a consequence of that. Whenever a comedy show or film features a scene where someone is killed or threatened in a shower , most people understand it as a parody of *Psycho*. Various cartoons from Bugs Bunny to Shrek have spoofed famous fairy tales , knowing that everybody is familiar with the original stories and will immediately laugh at every deviation. Numerous TV shows and films such as *The Simpsons* , *Family Guy* , *Scary Movie* , the *Shrek* films, and the films of Mel Brooks , have referenced, parodied, imitated and

recreated these famous scenes, often to the point of overkill. Certain observers, like Kenneth Tynan in a quote from his diaries from October 19, have noted that due to the heavy rotation and repeats of all these famous film scenes, often even without their original context, they have become part of the cultural consciousness. As the sheer number of films piles up, their influence will increase, until we have a civilization entirely molded by cinematic values and behavior patterns. The influence of television scenes on collective memory has been noticeable with children who are able to quote lines and songs from commercials, films and television shows they have watched regularly. Some young children who have watched a large amount of television have been known to react in an unnatural way to certain situations, comparable with overacting, because they recreate scenes they remember seeing in similar situations on television. They try to recreate the happy families and perfect love relationships they remember seeing on television or in movies. Not all scenes that were once collective memory are remembered as well today. Certain shows, commercials and films that were popular in one decade are shown less frequently on television in the next. Thus, certain scenes do not rest in the collective memory of the next generation. Many references in old Bugs Bunny cartoons to Hollywood stars and radio shows who were famous in the s, are almost obscure to modern viewers. On the other hand, certain scenes have remained in the collective memory, due to being constantly repeated in other media and are well known even for those unfamiliar with the original. For example, even people who never saw the film King Kong know that there is a scene in which the large ape climbs the Empire State Building with a human girl in his hand. This could be a negative side effect of the multi-referential nature films and television shows. Younger audiences, unfamiliar with the original subject being referenced in a contemporary film or TV series, do not recognize the reference and assume that, for instance a Twilight Zone plot reference in The Simpsons has been thought up by the creators of The Simpsons instead of the other way around. In some cases, references or parodies of older movies in contemporary films and TV shows are almost comparable to plagiarism since they just mimic or imitate a famous scene frame-by-frame instead of adding a funny new element. In a more general and global perspective, the work of Jeffrey Andrew Barash emphasizes the ways in which the mass media select, articulate and transmit reported events and thus endow them with public significance. Mass media representation of communicated events configures them in accord with spatio-temporal patterns and a logic that are not simple replicas of the order of everyday experience, since disseminated information is charged with an autonomous symbolic sense through which public awareness is channeled and sedimented in collective memory. This autonomous symbolic sense draws its potency from an uncanny ability to simulate direct experience while dissimulating the gap which separates it from the immediate life world in which it originates. The potency of the mass media format appears in a particularly clear light in examples such as the televised Romanian revolution, media representation of the Balkan wars, and the mediatized O. Simpson trial in the United States [13].

Chapter 5 : Study may help explain cultural differences in forming memory | BrandeisNOW

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Contact Author A culture media is a special medium used in microbiological laboratories to grow different kinds of microorganisms. A growth or a culture medium is composed of different nutrients that are essential for microbial growth. Since there are many types of microorganisms, each having unique properties and requiring specific nutrients for growth, there are many types based on what nutrients they contain and what function they play in the growth of microorganisms. A culture may be solid or liquid. The solid culture media is composed of a brown jelly like substance known as agar. Different nutrients and chemicals are added to it to allow the growth of different microorganisms. Below given are some types of important culture or growth media used in microbiological laboratories: Agar Plate with bacterial colonies The Preservation Culture Media This is composed of all the basic nutrients required for a microbial growth and is used to preserve a specific type of microorganism, preferably bacteria or a set of different microbial entities for a long period of time. The basic purpose of this culture is to let these microorganisms grow safely in an ensured environment that has all the important nutrients and to protect them against any environmental damage so these organisms can be used when needed. The Enrichment Culture Media This is a liquid medium which allows the microorganisms to multiply and has the essential nutrients that are required for it. It is usually composed of bacteria taken from a liquid source such as pond water. The basic nutrient broth is the most commonly used. Selective Media Plate Selective Culture Media This is a special type of media which allows the growth of certain microorganisms while inhibits the growth of the others. Examples of commonly used selective media includes: Differential Culture Media This is a media that is used for differentiating between bacteria by using an identification marker for a specific type of microorganism. The selective and differential culture media are opposites to each other in a way that one inhibits the growth of other organisms while allowing the growth of some while the other does not kill the others but only highlights one type. Blood agar is a common differential culture medium used to identify bacteria that causes haemolysis in blood. Resuscitation Culture Media This is a special type of media which is used for growing microorganisms that are damaged and have lost the ability to produce due to certain harmful environmental factors. This culture allows the organisms to regain their metabolism by providing the nutrients that the organisms had been deprived of. For example, a type of bacteria that requires histamine for its growth is subjected to a medium lacking this essential component its growth will be inhibited. If the same bacteria is then placed in a medium consisting of histamine it will start to grow again. In this case the media containing histamine will act as resuscitation media. An example of a commonly used resuscitation culture media is the tryptic soya agar. Fermentation Media General Purpose Media The general purpose media is a media that has a multiple effect, i. Isolation Culture Media An isolation culture medium is a simple agar containing solid medium that allows the growth of microorganisms in the direction of the streaks. For example the bacteria will only grow on the pattern made on the solidified agar during the streak plate method. This is the most commonly used medium in microbiological labs. Fermentation Media The fermentation culture media is a liquid selective media which is used to obtain a culture of a specific organism more likely yeast or a particular toxin. The fermentation media can also be differential but mostly it is selective in nature that is allowing the growth of one type while inhibiting the growth of others.

Chapter 6 : Cultural memory - Wikipedia

The media and cultural difference. Part 1 Questioning difference: is Japan different the making of the yellow peril - pre-war Western views of Japan Nihonjinron - made in the USA.

In *Measuring Culture*, I talked about specific cultural traits and attitudes, and I described how those things are being measured on social media. Commerce finds a way Commerce always finds a way. A different study, this one from [redacted], found a strong link between cultural attitudes and beliefs about e-commerce [redacted] but although the study used measurements of traits like collectivism, it gathered a batch of traits into a single score instead of examining them separately full PDF ; Van Slyke et al. Its main conclusion was that cultural differences are, indeed, correlated with different beliefs about e-commerce. Technological challenges Digital media platforms can rise and fall based on whether they function in the right context. So some of them upload photos to Instagram and tag them for sale. At one point in [redacted], Instagram itself fielded anger from animal rights activists because sacrificial animals were being sold over the platform in the Middle East. Bernardo Arropide [redacted], a startup CEO whose parents were both diplomats, regaled me with another Facebook tale from his current home in Brazil. Brazil, he said, is generally a low-trust environment. Yet many products are expensive there, because of high import tariffs. And Brazilians famously do plenty of social networking. As a result, Arropide said that he often sees Brazilians buying and selling international goods with their trusted friends on Facebook. However, I did come upon proceedings from a conference where researchers speculated about ways that trust might affect e-commerce abstract ; Isherwood et al. They suggested that there may be different dimensions for trust that apply among collectivist, rural Africans as opposed to individualist Westerners. For instance, they proposed that an e-commerce system targeted at collectivists should use information about their social positions in their home communities. When social media deliberately goes commercial Many ambitious social platforms seek to turn their audiences towards e-commerce on purpose. One beautiful example of a culturally specific campaign comes from China, where red envelopes full of cash are a traditional gift for the Lunar new year. In early [redacted], the Chinese messaging platform WeChat created a game that allowed users to send virtual red envelopes full of money. Five million users went for it, so now WeChat has 5 million users with shiny new bank account info attached. WeChat already had limited monetary functions [redacted] but in March, it added a very flexible framework for in-app payments to brands and retailers. However, Mashable recently reported that when Weibo a. Weibo lost lots of users in [redacted], which sparked debate about whether the loss could be pinned on censorship or not. The resultant charts show an extremely clear correlation between censorship enforcement and loss of users, especially once the government started arresting people. Over the last few years, researchers at Harvard have developed a method for grabbing millions of Chinese social media posts before they could be censored, then analyzing the ones that get taken down. In early [redacted], they published an interesting conclusion: Their data indicates that the Chinese government is not concerned about punishing anti-government sentiment in itself, but cares more about the potential for collective action full PDF , King et al. However, that research was published in May, and the Weibo-related arrests happened after that, so things may have changed. Future directions for analysis These are some of the most basic patterns in how the social media landscape changes from culture to culture. For instance, how do communication styles correlate with commercial usage? What about individualism and collectivism? As social media goes increasingly global, these questions will prove important for everyone from journalists to marketers to user researchers and platform developers.

Chapter 7 : 10 Major Cultural Differences Between China and the United States | Owlcation

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At first glance, memory seems something inert, stuck in the past - a memory of something that has happened and stopped in time. But a closer look reveals that memory is dynamic and connects the three temporal dimensions: Jan spoke on the durability and symbolic aspects of cultural memory, emphasizing their role in the construction of identities, while Aleida prioritized contemporary historical narrative, focusing on mnemonic processes related to the formation of new nation-states. Cultural memory is formed by symbolic heritage embodied in texts, rites, monuments, celebrations, objects, sacred scriptures and other media that serve as mnemonic triggers to initiate meanings associated with what has happened. Also, it brings back the time of the mythical origins, crystallizes collective experiences of the past and can last for millennia. Therefore it presupposes a knowledge restricted to initiates. Communicative memory, on the other hand, is limited to the recent past, evokes personal and autobiographical memories, and is characterized by a short term 80 to years , from three to four generations. Due to its informal character, it does not require expertise on the part of those who transmit it. Identity Jan pointed out the connections between cultural memory and identity. Therefore, cultural memory preserves the symbolic institutionalized heritage to which individuals resort to build their own identities and to affirm themselves as part of a group. He also highlighted that, by working as a collective unifying force, cultural memory is considered a hazard by totalitarian regimes. As an example, he mentioned the case of the Bosnian war, when Serbian artillery destroyed the Library of Sarajevo in an attempt to undermine the memory of the Bosnians and minorities in the region. The goal, he said, was to make culture a blank slate so that it could be possible to start a new Serbian identity from scratch: The past in focus Aleida opened her conference calling attention to a characteristic phenomenon of the recent decades: According to the researcher, from the s, confidence in the future as a promise of better days lost power and gave rise to the restlessness before the past: This phenomenon, she said, is the effect of the period of excessive violence of the 20th century and new problems faced by contemporary society, such as the environmental crisis, for example. Thinking from the case of France - a country that would be defined by the triumphant character of its people -, the concept of places of memory refers to concrete symbolic objects such as monuments, museums and archives, linked to a self-image of heroism and pride by the nations. But for the researcher, this concept does not apply to the new nation-states that emerged after post-colonial and post-Soviet. Unlike France, these countries are not constituted around the triumph but around the trauma generated by past events. Thus, at the time former colonies are elevated to the status of free nations and define their own identity, a memory marked by a history of violence, slavery and genocide arises. According to Aleida, nations recall those wounds in an attempt to obtain, at present, an acknowledgment of the suffering and abuse they passed by. This type of memory, built on traumatic episodes, intensifies in the s, when the testimonies of the victims gain ground and several museums and memorials dedicated to symbolically perpetuate the past human rights violations open around the world. The case of Israel When asked by Helmut Galle, Professor of the Department of Modern Languages of the Faculty of Philosophy, Letters and Human Sciences FFLCH , about the construction of a memory of trauma linked to the holocaust in Israel, Aleida stressed the interval of time between the creation of the nation-state and the emergence of this memory. Risks and benefits Aleida raised questions about the risks and benefits of the cultural memory derived from traumatic events: The researcher concluded that cultural memory should not be understood as an unhealthy fixation to the past, but as a back-up, a kind of background necessary for society to build its future. But, according to her, this memory should be inspected critically, as any other. Therefore, she said, we must take care that the negative past, once transformed into memory, does not wake the revanchism: She holds a Ph. He holds a Dr. In recent years, he has been focusing on the dimension of cultural memory in a distant timeline, dating back more than years. From this, he seeks to understand the role of memory in disputes between Israelis and Palestinians in the Middle East and between Protestants and Catholics in Northern Ireland.

Chapter 8 : Types of Culture Media | Owlcation

A cross-cultural study, led by Iowa State University researchers, shows prosocial media and video games positively influence behavior regardless of culture.

Time[edit] Crucial in understanding cultural memory as a phenomenon is the distinction between memory and history. This distinction was put forward by Pierre Nora , who pinpointed a niche in-between history and memory. Nora points to the formation of European nation states. For Richard Terdiman , the French revolution is the breaking point: This not only resulted in an increasing difficulty for people to understand the new society in which they were living, but also, as this break was so radical, people had trouble relating to the past before the revolution. In this situation, people no longer had an implicit understanding of their past. In order to understand the past, it had to be represented through history. As people realized that history was only one version of the past, they became more and more concerned with their own cultural heritage in French called patrimoine which helped them shape a collective and national identity. In search for an identity to bind a country or people together, governments have constructed collective memories in the form of commemorations which should bring and keep together minority groups and individuals with conflicting agendas. What becomes clear is that the obsession with memory coincides with the fear of forgetting and the aim for authenticity. Scholars like Tony Bennett rightly point out that representation is a crucial precondition for human perception in general: Space[edit] It is because of a sometimes too contracted conception of memory as just a temporal phenomenon, that the concept of cultural memory has often been exposed to misunderstanding. Although he concentrates on a spatial approach to remembrance, Nora already points out in his early historiographical theories that memory goes beyond just tangible and visual aspects, thereby making it flexible and in flux. Either in visualized or abstracted form, one of the largest complications of memorializing our past is the inevitable fact that it is absent. It is this impractical desire for recalling what is gone forever that brings to surface a feeling of nostalgia , noticeable in many aspects of daily life but most specifically in cultural products. According to Paul Connerton the body can also be seen as a container, or carrier of memory, of two different types of social practice; inscribing and incorporating. The former includes all activities which are helpful for storing and retrieving information: The latter implies skilled performances which are sent by means of physical activity, like a spoken word or a handshake. However, neither of these concepts is accepted by current science. Objects[edit] Memory can, for instance, be contained in objects. Souvenirs and photographs inhabit an important place in the cultural memory discourse. Several authors stress the fact that the relationship between memory and objects has changed since the nineteenth century. Stewart, for example, claims that our culture has changed from a culture of production to a culture of consumption. At the same time, he claims, the connection between memories and objects has been institutionalized and exploited in the form of trade in souvenirs. These specific objects can refer to either a distant time an antique or a distant exotic place. Stewart explains how our souvenirs authenticate our experiences and how they are a survival sign of events that exist only through the invention of narrative. This notion can easily be applied to another practice that has a specific relationship with memory: Catherine Keenan explains how the act of taking a picture can underline the importance of remembering, both individually and collectively. Also she states that pictures cannot only stimulate or help memory, but can rather eclipse the actual memory “ when we remember in terms of the photograph ” or they can serve as a reminder of our propensity to forget. Others have argued that photographs can be incorporated in memory and therefore supplement it. Readings of ancient Egyptian artefacts by Herodotus , Pliny , the Collector Earl of Arundel , 18th-century travellers, Napoleon , Shelley , William Bankes , Harriet Martineau , Florence Nightingale or Sigmund and Lucian Freud , reveal a range of interpretations variously concerned with reconstructing the intentions of their makers. Between culture and memory: Experience , whether it be lived or imagined, relates mutually to culture and memory. It is influenced by both factors, but determines these at the same time. Culture influences experience by offering mediated perceptions that affect it, as Frigga Haug states by opposing conventional theory on femininity to lived memory. In turn, as historians such as Neil Gregor have argued, experience affects culture, since

individual experience becomes communicable and therefore collective. A memorial, for example, can represent a shared sense of loss. The influence of memory is made obvious in the way the past is experienced in present conditions, for " according to Paul Connerton, for instance " it can never be eliminated from human practice. On the other hand, it is perception driven by a longing for authenticity that colors memory, which is made clear by a desire to experience the real Susan Stewart. Experience, therefore, is substantial to the interpretation of culture as well as memory, and vice versa. Traumatic memory transmission[edit] Main article: Transgenerational trauma Traumatic transmissions are articulated over time not only through social sites or institutions but also through cultural, political, and familial generations, a key social mechanism of continuity and renewal across human groups, cohorts, and communities. The intergenerational transmission of collective trauma is a well-established phenomenon in the scholarly literature on psychological, familial, sociocultural, and biological modes of transmission. Ordinary processes of remembering and transmission can be understood as cultural practices by which people recognize a lineage, a debt to their past, and through which "they express moral continuity with that past. The MA in Cultural Memory has now been running for 10 years. This unique degree explores the many different ways in which culture is based on the construction, manipulation and transmission of memories, and the role played by memory in collective and individual identity formation. In , the first issue of quarterly journal Memory Studies concerning subjects of and relating to cultural memory was published by SAGE. Some might see cultural memory as becoming more democratic, due to liberalization and the rise of new media. Others see cultural memory as remaining concentrated in the hands of corporations and states.

Chapter 9 : Collective memory - Wikipedia

Leichtman is examining the differences between rural and urban Indians to see whether patterns of how people discuss the past, and thus early memory, are changing in that culture. Pillemer, of the University of New Hampshire, is taking a slightly different tack on early-memory research.