Chapter 1 : The Three Traditions Of Dance In Sri Lanka

Likewise, a cultural identity arose around the label "rock-and-roller," covering not only the musicians who play that genre of music, but the fans, roadies, and other hangers-on who helped create and nurture the culture it became.

A current interest in online video games may give way to an interest in graphic design. Social identities do not change as often because they take more time to develop, as you must become interpersonally invested. For example, if an interest in online video games leads someone to become a member of a MMORPG, or a massively multiplayer online role-playing game community, that personal identity has led to a social identity that is now interpersonal and more entrenched. Cultural identities Identities based on socially constructed categories that teach us a way of being and include expectations for social behavior. Experiences and Contexts, eds. Flores, and Thomas K. McGraw-Hill, , Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behavior within cultural identities do change over time, but what separates them from most social identities is their historical roots. For example, think of how ways of being and acting have changed for African Americans since the civil rights movement. Additionally, common ways of being and acting within a cultural identity group are expressed through communication. In order to be accepted as a member of a cultural group, members must be acculturated, essentially learning and using a code that other group members will be able to recognize. We are acculturated into our various cultural identities in obvious and less obvious ways. We may literally have a parent or friend tell us what it means to be a man or a woman. We may also unconsciously consume messages from popular culture that offer representations of gender. Any of these identity types can be ascribed or avowed. Ascribed identities Identities that are placed on us by others. Martin and Thomas K. Nakayama, Intercultural Communication in Contexts, 5th ed. Sometimes people ascribe an identity to someone else based on stereotypes. You may see a person who likes to read science-fiction books, watches documentaries, has glasses, and collects Star Trek memorabilia and label him or her a nerd. But ascribed and avowed identities can match up. To extend the previous example, there has been a movement in recent years to reclaim the label nerd and turn it into a positive, and a nerd subculture has been growing in popularity. We can see from this example that our ascribed and avowed identities change over the course of our lives, and sometimes they match up and sometimes not. Although some identities are essentially permanent, the degree to which we are aware of them, also known as salience, changes. The intensity with which we avow an identity also changes based on context. For example, an African American may not have difficulty deciding which box to check on the demographic section of a survey. If she studies abroad in Africa her junior year, she may be ascribed an identity of American by her new African friends rather than African American. If someone is biracial or multiracial, they may change their racial identification as they engage in an identity search. McGraw-Hill, , 60â€" He notes repressing his Chinese identity as an adolescent living in Peru and then later embracing his Chinese identity and learning about his family history while in college in the United States. This example shows how even national identity fluctuates. Obviously one can change nationality by becoming a citizen of another country, although most people do not. My identity as a US American became very salient for me for the first time in my life when I studied abroad in Sweden. Throughout modern history, cultural and social influences have established dominant and nondominant groups. Communicating Social Identity, 2nd ed. Waveland, , 4. Dominant identities Identities that historically had and currently have more resources and influence. There are obviously exceptions, with people in groups considered nondominant obtaining more resources and power than a person in a dominant group. However, the overall trend is that difference based on cultural groups has been institutionalized, and exceptions do not change this fact. Because of this uneven distribution of resources and power, members of dominant groups are granted privileges while nondominant groups are at a disadvantage. The main nondominant groups must face various forms of institutionalized discrimination, including racism, sexism, heterosexism, and ableism. Identity Development There are multiple models for examining identity development. Given our focus on how difference matters, we will examine similarities and differences in nondominant and dominant identity formation. While the stages in this model

help us understand how many people experience their identities, identity development is complex, and there may be variations. We must also remember that people have multiple identities that intersect with each other. Nondominant Identity Development There are four stages of nondominant identity development. McGraw-Hill, , â€" For example, a young woman who will later identify as a lesbian may not yet realize that a nondominant sexual orientation is part of her identity. In the conformity stage, an individual internalizes or adopts the values and norms of the dominant group, often in an effort not to be perceived as different. Individuals may attempt to assimilate into the dominant culture by changing their appearance, their mannerisms, the way they talk, or even their name. In the resistance and separation stage, an individual with a nondominant identity may shift away from the conformity of the previous stage to engage in actions that challenge the dominant identity group. Individuals in this stage may also actively try to separate themselves from the dominant group, interacting only with those who share their nondominant identity. For example, there has been a Deaf culture movement in the United States for decades. This movement includes people who are hearing impaired and believe that their use of a specific language, American Sign Language ASL , and other cultural practices constitutes a unique culture, which they symbolize by capitalizing the D in Deaf. Waveland, , Staying in this stage may indicate a lack of critical thinking if a person endorses the values of the nondominant group without question. The integration stage marks a period where individuals with a nondominant identity have achieved a balance between embracing their own identities and valuing other dominant and nondominant identities. Although there may still be residual anger from the discrimination and prejudice they have faced, they may direct this energy into positive outlets such as working to end discrimination for their own or other groups. Dominant Identity Development Dominant identity development consists of five stages. For example, a white person may take notice that a person of color was elected to a prominent office. Unlike people with a nondominant identity who usually have to acknowledge the positioning of their identity due to discrimination and prejudice they encounter, people with dominant identities may stay in the unexamined stage for a long time. In either case, many people never progress from this stage. The resistance stage of dominant identity formation is a major change from the previous in that an individual acknowledges the unearned advantages they are given and feels guilt or shame about it. These individuals may begin to disassociate with their own dominant group because they feel like a curtain has been opened and their awareness of the inequality makes it difficult for them to interact with others in their dominant group. People in the redefinition stage revise negative views of their identity held in the previous stage and begin to acknowledge their privilege and try to use the power they are granted to work for social justice. They realize that they can claim their dominant identity as heterosexual, able-bodied, male, white, and so on, and perform their identity in ways that counter norms. A male participant in a research project on identity said the following about redefining his male identity: So I have to be conscious of that. The final stage of dominant identity formation is integration. This stage is reached when redefinition is complete and people can integrate their dominant identity into all aspects of their life, finding opportunities to educate others about privilege while also being a responsive ally to people in nondominant identities. As an example, some heterosexual people who find out a friend or family member is gay or lesbian may have to confront their dominant heterosexual identity for the first time, which may lead them through these various stages. As a sign of integration, some may join an organization like PFLAG Parents, Families, and Friends of Lesbians and Gays , where they can be around others who share their dominant identity as heterosexuals but also empathize with their loved ones. Photo courtesy of Jason Reidy, http: Knowing more about various types of identities and some common experiences of how dominant and nondominant identities are formed prepares us to delve into more specifics about why difference matters. Difference Matters Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. In fact, we also place people into in-groups and out-groups based on the similarities and differences we perceive. This is important because we then tend to react to someone we perceive as a member of an out-group based on the characteristics we attach to the group rather than the individual. In these situations, it is more likely that stereotypes and prejudice will influence our communication. Learning about difference and why it matters will help us be more competent communicators.

The flip side of emphasizing difference is to claim that no differences exist and that you see everyone as a human being. Rather than trying to ignore difference and see each person as a unique individual, we should know the history of how differences came to be so socially and culturally significant and how they continue to affect us today. Culture and identity are complex. You may be wondering how some groups came to be dominant and others nondominant. These differences are not natural, which can be seen as we unpack how various identities have changed over time in the next section. There is, however, an ideology of domination Common belief system that makes it seem natural and normal for some people or groups to have power over others. In fact, hierarchy and domination, although prevalent throughout modern human history, were likely not the norm among early humans. So one of the first reasons difference matters is that people and groups are treated unequally, and better understanding how those differences came to be can help us create a more just society. Difference also matters because demographics and patterns of interaction are changing. In the United States, the population of people of color is increasing and diversifying, and visibility for people who are gay or lesbian and people with disabilities has also increased. By , racial and ethnic minorities will account for one-third of the population. Waveland, , 5. Additionally, legal and social changes have created a more open environment for sexual minorities and people with disabilities. These changes directly affect our interpersonal relationships. The workplace is one context where changing demographics has become increasingly important. Many organizations are striving to comply with changing laws by implementing policies aimed at creating equal access and opportunity. Some organizations are going further than legal compliance to try to create inclusive climates where diversity is valued because of the interpersonal and economic benefits it has the potential to produce. Many companies conduct mandatory diversity training based on a belief that they will be in a better position in court if a lawsuit is brought against them.

Chapter 2 : Cultural Connections for Learning | Culture and Identity

People construct their identity through internal processes or by belonging to a group, and combined with a person's preference to a type of control, they can be defined by four distinct identity types: leader, follower, independent and drifter. In the general field of social sciences, identity can.

Culture and Identity What is culture? However, while we are born into cultures we are not born with culture. Culture is something that we learn. Culture is dynamic and adapts to changing circumstances. Culture can also be used to describe our way of life and the values, beliefs, and attitudes that we use in everyday life. Some definitions of culture focus on art, religion, eating habits, rituals, humour, science, law, sports, ceremonies and so on. It is important to understand that there is as much variation within cultures, as between them and that individuals express their cultures in various ways depending on the circumstances. When people move to a new country, they often find the new environment is quite different to what they have been used to. They are likely to experience differences in language, dress, food, accommodation, transport, money, weather, lifestyle, attitudes and behaviour. Everything is suddenly very different from what they have been used to. Negative feelings are common and different people experience them at different times. It is important to remember this is a very common experience and is often called "culture shock". Read more about stages of culture shock Is there an Australian culture? Australians of whatever background all have culture. But, as for all societies, it is inaccurate to speak of there being one Australian culture. The original inhabitants of Australia are Aboriginal and Torres Strait Islander Indigenous peoples who have been living in this country for at least 45, years. There were several hundred different language groups on the mainland and two major different language groups in the Torres Strait. So, as for all cultures, there is tremendous variation. Australia has a population of more than 21 million people and the majority of Australians are of Anglo-Celtic ethnicity, but there are also migrants from over countries around the world. This makes Australia a culturally rich and diverse society. Is there an Australian identity? Because Australians are such a diverse population, there are many ethnicities and languages represented as Australian cultures are diverse and dynamic. Many Australians tend to have a relaxed attitude and treat people in an informal manner. This is not to be confused with being disrespectful. However, some occasions are quite formal e. English is the national language of Australia although there are many other languages that are used in everyday life. Anglo-Australians speak English with a distinctive accent and Australians use many colloquialisms unique expressions , and slang words and expressions. Many international students find these expressions difficult to understand, especially at first, occasionally resulting in misunderstandings. Read more about Australian people, culture and lifestyle Watch these Videos to find out what students have to say about adapting to a new culture.

cultures, we don't appreciate the differences between us, and the reverse is also true. You can make positive choices to improve your intercultural understanding, including knowing and eliminating your biases, tolerating the unknown, practicing cultural respect.

Our dimension is primarily about intergroup perception that is, when we see each other or ourselves as members of groups and that perception is important in our communication. So, you see, social identity considers group perception, but is broader. Our discussion for the next several days will blend this discussion. We will begin by looking at identities in general, with communication theories relevant to identities. We will then move to issues of prejudice, then look at environment, and end the week with a discussion of specific identities and communication probably sex and race. Your best bet will be to think about your own identities and those of others in your community at the end of the unit, but in terms of concepts covered all the way back to the beginning. Because of the unusual and difficult structure of this unit, I am going to start with an introduction, then come back to Neuliep, Ch. Introduction to Identity Here, I will introduce some terms found in many textbooks, then provide an example. In outline form, we have: Aspects of us as individuals e. Symbolic interactionists remember back to your COM Theories class! Still, they are descriptions of you, apart from your connection to others. These include aspects of your identity that connect you to other people, and include three different types of social identities. Your identity in established social positions of interrelationship, where each party has expected responsibilities based on her or his position in the relationship my own definitionâ€¦I just made it up. An identity you hold because you belong to some sort of group, either by choice e. We will consider various dimensions of these identities on another day, but briefly, one could consider group identities to vary in terms of permanence of belonging, choice of belonging, visible markers of identity, and so on. We will find that many identities are much more complex than they seem. These are not in a specific text, but are part of class notes. The first assumes a melting pot view or ideology, and the second, a salad bowl, where all of the parts live together in the bowl, but each retaining their own view. I personally opt for the mixed stew metaphorâ€"whereby the whole stew gains flavor from all the parts, and the parts, depending on how large they are population, integration versus segregation or how strongly they are flav ored continued strength of culture of origin maintain a strong taste of their original flavor, while also picking up, to various degrees, the flavor of the stew. This term, more relevant when we get to prejudice, refers to a specific type of prejudiceâ€"fear of foreigners. Thus, it is almost a scandal to discuss racism. This is something I often spend more time on during class, especially in , where I first build up and clarify the terms and then break them down. For the quiz, you should know the standard definitions presented here. But note my hopefully thought-provoking questions. For example, I can move to East L. I could even adopt the Latino culture. But that would not make me a Latino. My ethnicity is in part , English, Irish, and Scottish. But where did they come from? The Angles and Saxons as well as the Celts were all originally Germanic tribes. But where did the Germans come from? Most likely from Eastern Europe. But where did the Eastern Europeans come from? Maybe from the Indus Valley or even the cradle of civilization in the Nile Valley. If I wanted, I could march in the St. We will come back to this idea later in the unit!

Chapter 4 : Three Empires, Three Cities

these cultures can we say that the individual has a multicultural identity. Multiculturalism is a broader term referring to more than one culture (i.e., two cultures, three cultures, four cultures, and so on), whereas biculturalism is a more specific term referring.

Authors have come up to measure Black, Latino, and White identities, often proposing a series of steps from initial contact to a point at which the person can integrate skills and communication behaviors from both cultures equally. We will revisit this notion tomorrow! This model has the greatest relevance for what we will do with it! This model, based in social psychology, has tended to be used very scientifically. Specifically, what variables might predict if one is segregated, assimilated, etc.? Some variables might include social economic status, the social integration or segregation of groups within a society, the permeability or solidness of boundaries between groups, the linguistic strength ethnolinguistic vitality of a group which would discourage assimilation , and so on. Communication Theory of Identity [for corresponding Power Point, go here] An optional on-line reading: If you want to know more about the theory, you can read the first part of this chapter for a coverage of CTI formerly called CTEI, for communication theory of ethnic identity. The last part extends the study of identity to the notion of intoleranceâ€"our ultimate point. But we will consider the two halves of the chapter separately: A holographic look at identity and intolerance. A reader 10th ed, pp. Some other authors, starting with the independent work of Michael Hecht and Mary Jane Collier who later worked together on the theory , have developed another perspective that is now growing in popularity, especially in the communication field. The main focus of this theory is not on how to predict communication with identity, but how groups create an identity through communication. That is, the theory suggests that identities are both negotiated within a groupâ€"to determine what a particular identity means, and negotiated within interaction between people of different identities. The approach is more humanistic, though Hecht often adopts neither humanistic nor scientific approaches in his work, but blends them. But identity is also negotiated in the particular interaction, either between individuals of the same identity group, or individuals of different identity groups. In the same identity group, two individuals might see Blackness etc. So also, a Black woman might go to the workplace and see herself first and foremost in her role identity as a business professional. Either one disrespects the identity the woman seeks to claim in the interaction. With this in mind, we can see that this theory treats identity much more fluidly than a traditional social scientific perspective. Here, briefly, are some assumptions and definitions 1. Please see me if you want a bibliography on this theory! Because identities have both a subjective and an objective component, scholars use either traditional social scientific methods surveys, open-ended questionnaires that are quantified or open-ended data collection communication diaries, interviews to collect data. Data in some studies is analyzed statistically, and in other studies with thick-description. Still, most research begins at some point by asking people about their identities through some open-ended means. People make choices as to how they will enact their identity. The theory does address social inequalities in a couple of senses: A key focus of this theory has been understanding the values and norms of a specific group of people. Norms in this theory are interchangeable with rulesâ€"different from the definition we have accepted so far okayâ€"so different authors define terms different ways! Identity is negotiated and shared through symbols e. One way is the ability for people in interaction to successfully negotiate competing cultural values, meanings, and norms. The second, related to this, is when the identities that someone ascribes to others matches the identity that person chooses avows for her or himself. Characteristics of identity A key contribution of this theory has been to bring under one umbrella a variety of terms or dimensions upon which we can think about our identities. Some of these include: Salience refers to the contextual importance. For another person, the identity might have low centrality, but when meeting a Jewish or Muslim person, or when someone brings up a religious issue, the identity among the many the person might have in an interaction! It is important to note that each of us has multiple, overlapping and sometimes contradicting identities: These are all understood to be shared or social identitiesâ€"not whether I see myself as shy or friendly. The number of people that share an identity. For

example, the identity of Americans with a physical disability is much greater than the identity of Hmong manicurists of Manitoba. The degree to which one expresses ones identity publicly. The theory suggests that we can experience our identity at different levels: Not only do we have an image of our various identities, we also have an image of the identities of others. An ascribed identity is one that we give to someone else. A woman might come to the workplace and see herself as a professional. But then if a man makes a harassing comment, he is treating her in her identity as a woman specifically, a sex object. This simply means that one person ascribes one Black identity the other person, but the person avows a different Black identity. Competent Communication occurs when the identity we avow to others matches the identity that they claim in an interaction. In addition, how each group conceives of its own identity is created through ongoing communication, and is, thus, dynamicâ€"always changing. Abstract of dissertation using CTI: This theory served as a pivotal link in the communicative study of identity. Further, it treats identity more fluidly and emergent, rather than static, addressing a critique many had of prior studies of culture and identity. One writer who used this approach as a bridge to his own theory of identity and communication was Mark Orbe Discuss in terms of specific aspects of identity, levels of identity, avowal and ascription, emergence of identity in interaction, and so on. That is, explain a segment of the video in terms of the communication theory of identity. Discuss the incident using CTI.

Chapter 5 : Culture and Communication

For nearly three hundred years before the American Revolution, the colonial South was a kaleidoscope of different people and cultures. Yet all residents of the region shared two important traits. First, they lived and worked in a natural environment unlike any other in the American colonies. Second.

Description[edit] Child with flag Various modern cultural studies and social theories have investigated cultural identity and understanding. In recent decades, a new form of identification has emerged which breaks down the understanding of the individual as a coherent whole subject into a collection of various cultural identifiers. These cultural identifiers may be the result of various conditions including: Sometimes these contradictions are destructive, but they can also be creative and positive. As a "historical reservoir," culture is an important factor in shaping identity. Cultural identities are influenced by several different factors such as ones religion , ancestry, skin colour, language, class , education, profession, skill, family and political attitudes. We may be teachers, students, friends, bosses, employees, etc. How we act and how our schemas contribute to our positions are the building blocks of your overall cultural identity. The surroundings, the environment, the people in these places play a factor in how one feels about the culture they wish to adopt. Many immigrants find the need to change their culture in order to fit into the culture of most citizens in the country. Some might be able to adjust to the various cultures in the world by committing to two or more cultures. It is not required to stick to one culture. Many people socialize and interact with people in one culture in addition to another group of people in another culture. Thus cultural identity is able to take many forms and can change depending on the cultural area. The nature of the impact of cultural arena has changed with the advent of the Internet, bringing together groups of people with shared cultural interests who before would have been more likely to integrate into their real world cultural arena. This plasticity is what allows people to feel like part of society wherever they go. This tends to allow people to share a way of life that generally links individuals in a certain culture that is identified by the people of that group. The affluence of communication that comes along with sharing a language promotes connections and roots to ancestors and cultural histories. Language also includes the way people speak with peers, family members, authority figures, and strangers, including the tone and familiarity that is included in the language. Language learning process can also be affected by cultural identity via the understanding of specific words, and the preference for specific words when learning and using a second language. Education[edit] Kevin McDonough pointed out, in his article, several factors concerning support or rejection of the government for different cultural identity education systems. During March , the two authors, Linda D. Labbo and Sherry L. Field collected several useful books and resources to promote multicultural education in South Africa. Dina Birman and Edison Trickett conducted a qualitative study through informal interviews with first-generation Soviet Jewish Refugee adolescents looking at the process of acculturation through three different dimensions: In a similar study, Phinney, Horencyzk, Liebkind, and Vedder focused on a model, which concentrates on the interaction between immigrant characteristics and the responses of the majority society in order to understand the psychological effects of immigration. The researchers concluded that most studies find that being bicultural, having a combination of having a strong ethnic and national identity, yields the best adaptation in the new country of residence. An article by LaFromboise, L. Colemna, and Gerton, reviews the literature on the impact of being bicultural. Educators can assume their positions of power in beneficially impactful ways for immigrant students, by providing them with access to their native cultural support groups, classes, afterâ€"school activities, and clubs in order to help them feel more connected to both native and national cultures. Biculturalism can allow for a healthy adaptation to life and school. Comparing three groups of 16 school districts, the loss was greater where the transition was from sixth grade than from a K-8 system. It was also greater when students from multiple elementary schools merged into a single middle school. Students from both K-8 and middle schools lost achievement in transition to high school, though this was greater for middle school students, and high school dropout rates were higher for districts with grades middle schools than for those with K-8 elementary schools. Phinney Three-Stage Model of Ethnic Identity Development is a widely

accepted view of the formation of cultural identity. In this model cultural Identity is often developed through a three-stage process: Usually a person in this stage accepts the ideas they find on culture from their parents, the media, community, and others. An example of thought in this stage: For some this stage may arise from a turning point in their life or from a growing awareness of other cultures. This stage is characterized by growing awareness in social and political forums and a desire to learn more about culture. This can be expressed by asking family members questions about heritage, visiting museums, reading of relevant cultural sources, enrolling in school courses, or attendance at cultural events. This stage might have an emotional component as well. This usually leads to an increase in self-confidence and positive psychological adjustment The role of the internet[edit] There is a set of phenomena that occur in conjunction between virtual culture â€" understood as the modes and norms of behaviour associated with the internet and the online world â€" and youth culture. While we can speak of a duality between the virtual online and real sphere face-to-face relations , for youth, this frontier is implicit and permeable. On occasions â€" to the annoyance of parents and teachers â€" these spheres are even superposed, meaning that young people may be in the real world without ceasing to be connected. For new generations, to an ever-greater extent, digital life merges with their home life as yet another element of nature. In this naturalizing of digital life, the learning processes from that environment are frequently mentioned not just since they are explicitly asked but because the subject of the internet comes up spontaneously among those polled. There, youth talk about their lives and concerns, design the content that they make available to others and assess others reactions to it in the form of optimized and electronically mediated social approval. When connected, youth speak of their daily routines and lives. The connections they feel in more recent times have become much less interactive through personal means compared to past generations. The influx of new technology and access has created new fields of research on effects on teens and young adults. They thus negotiate their identity and create senses of belonging, putting the acceptance and censure of others to the test, an essential mark of the process of identity construction. On the basis of these questions, youth make decisions which, through a long process of trial and error, shape their identity.

I started learning Enâ€" at; 7 My Three Cultures ' Navigating the Multicultural Identity Landscape1 Discussion Questions 1. Spellers discusses dominant discourse and marginalized discourse in terms of how beauty is conceptualized in the United States.

The ontology of Wendt therefore is that the international system is a social construction as opposed to the positivist and materialist conceptualization of International relations theories by realists and liberalists. Social theory of international politics; observes that material objective power as emphasized by realists is not enough to define the international system. Anarchy is what states make of it: The social construction of power politics, lays a theoretical groundwork upon which he challenges the neorealist and neo-liberalists assumptions on the devotion to a crude method of materialism. These ideas are used as groundbreaking foundation for his later works, Social theory of international politics. Theory 1 Constructivism as a social theory challenges materialistic bases by hypothesizing that structures of human associations are largely cultural rather than material phenomena, the resultant of which is identity and interest creation and behavioral regulating. Noteworthy, material strengths still matter and the people are still intentional actors Wendt, , p. Core claims of constructivism 1. States are the principal units of analysis for international political theory 2. Key structures in the states system are inter-subjective rather than material 3. The identities of states and interests are constructed by social structures rather than given by human nature as neorealists claim or domestic politics as neoliberalists observe Wendt, , p. Wendt endorses a scientific approach to social inquiry Wendt, , 1. Identities and interests 2 Constructivists put great importance on identities due to the power it holds in interpersonal and international relations. Identity goes beyond a unit level or subjective since understanding about self also depends on the others understanding and representation of it. This implies varying forms of identity definitions, its lack of uniformity an outcome of susceptibility to general definitions. There are four kinds of identities are portrayed by Wendt; Identities as per Wendt hypothesis 1. Type identity- This applies to a social category sharing some characteristics such as outward look, mannerisms, attitudes, values, dexterities such as language, knowledge, opinions, experience, and similarity of history Wendt, , p. Wendt elucidates that, for type identities to be formulated, they are partially 3 dependent on the understanding and perception of others. Role identity- defined by culture and expectations these identities existence is dependent on the relational aspect with the others. Collective identity- This utilizes type and role identities through blurring of self and others. Thus self and other is amalgamated to form a single identity. The identity of other is configured in part as self hence leading to philanthropic behavior Wendt, , p. A clear identification leads to motivation of interests. Therefore, whereas identities formulate who the actors are, interests stipulate the desires of the actors. Wendt presupposes identity because without knowing who one is, it would not be possible for the actors to know what they want. Wendt further observes that identities would have differing degrees of cultural content and therefore translating to equally varying interests. Subjective interests are necessary to. National Interests as a derivate of actor s identities and interests In line of these identities and interests postulation, states would thus be motivated by varying interests rooted in varying identities by virtue of their corporate identities hence national interests. National interests in the context of objective interests such as security are brought into line with subjective interest to ensure survival. This postulates collective self-images therefore dependent on others view of it. It implies collective self-image can be positive or negative depending on how it is perceived by others Wendt, , p. Varying identities of actors implies differences in interests. Noteworthy, the actors underlying needs have a common goal of reproducing themselves as corporate entities, they must therefore fulfill the underlying needs derivative from their identities. Liberty corresponds to autonomy of a state thus ability to control resources within it and make 5 choice of government as an outcome of state sovereignty. Property need refers to economic wellbeing through utilization of effective method of production and resource cornerstone of the actor Wendt, , p. These positive images are arrived at as a result of mutual respect and cooperation and by extension recognition of sovereign status of each other. Negative images on the other hand is arrived at as a result of perceptions of disrespect or contempt of that other whose resultant

can lead to aggression through self- assertion against the disrespected other Wendt,, p. The social construction of power politics delves into the nature of anarchy and thus triangulates on the behavior of states in the international system. The ideology that lack of a centralized system in the international arena leads states to behave in a certain way begs the question on whether anarchy is immutable to changes. The neorealists and neoliberalists postulate that anarchy is indispensable for self-help systems. Taking this approach would mean the Wendtian collective need is problematized. On self-help and power he observes that, they do qualify in terms of logic and causal strength from anarchy, because self-help and power is an outcome of a process and not a structure. Therefore self-help and power are in themselves establishments or brainchild of identities and interests contrary to acknowledging them as anarchic attributes. Contrary to neorealists especially Waltz who ascribes to materialism and security concern, Wendt views anarchy as a structure comprising of cultural or ideational elements thus subject to adaptations. This leads to his, Social theory of international politics propounding a non-realist culture of anarchy based on the Hobbesian, Lockean and Kantian views of human and social interaction. These philosophical views are in turn derivatives of role structures and subjective positions thus analogous to; enemy, rival and friend respectively. States thus represent self and others in terms of these positions resulting to different outputs in the social interactions such as corporation, competition and aggression. The identities and interests of the actors are therefore constructed from the shared ideas and not given by nature Wendt, , p. Social structures are therefore as real as the material structures Wendt, , p. Cultures of Anarchy 1 Hobbesian Enmity otherwise known as Hobbesian culture of anarchy is often taken as permissive cause of war by the neorealists. The enemies intentions are perceived as being unlimited in nature. Hobbes notes that some enemies are real whereas others are imagined. The depiction of either real or imagined does not affect the Hobbesian culture, what matters is the perception of the enemies by the actors of whether they are real or imagined. In other words the more actors in a system represent others as enemies, the depiction takes root and it reaches a point where the actor views others as enemies by their mere membership in the system. This goes on to a point of no return even as new members join the system and get socialized. Constructing an enemy of the other is also done by encouraging other to take identity of the enemy through actions such as groups created within the state that lobby for maximization of power to outcompete a constructed enemy. The Soviet Union and the US militaries took on this analogy during the Cold war in order to advance their interests Mead, , p. Wendt further observes David Campbell whereby actors are viewed to fulfill their national interests security, self-esteem through construction of an enemy Campbell, Self-esteem enhancement on the other hand comes about as members of a group within states compare favorably with other states leading to egoistic definition of interests. Lockean culture of anarchy Wendt observes that Hobbesian culture of kill or be killed has taken another turn where by actors want to live thus live and let live Lockean anarchical society Wendt, , p. Rivalry replaces enmity in this culture. When more and more of this recognition goes on in the international society shared expectation arises. The recognition of other sovereignty, liberty and life does not imply that force cannot be exercised; dispute settlement can resort to force but within confines of allowance to live Wendt, , p. Rivalry at the international society takes form of collective representation creating an anarchical society at a macro-level with four tendencies. Simultaneous acceptance of war as a mode of extending national interests but constrained within limits of not killing states. This implies the existence of states is not at stake but configurative wars are staged over territory and strategic advantage while accepting the sovereignty of the other despite violating it by use of violence. Limited warfare-encourages stable membership with reduced rate of state deaths. This places sovereign states on equal footing with dysfunctional ones since the system only encourages membership of sovereign states. The discouragement of state deaths implies weak states have a chance of survival thus upholding the Westphalian norms Wendt, , p. This follows states recognition of others sovereignty thus arresting the Hobbesian state of nature by not accumulating power due to its lack of logic in state survival Wendt, , p. This indicates that despite security predicament and proclivity to violence conflicts can be resolved without threat to survival and autonomy Wendt, Wendt thus acknowledges the importance of sovereignty which he views as the foundation for the international system Wendt, , p. Sovereignty in Lockean state of nature helps states to resolve their differences without threat of elimination. It also helps to advance national-interests in collective self-esteem in

a less threatening environment. The assurance of sovereignty eliminates mind threat of possible elimination by other. The recognition of sovereignty can be said to exclude certain players in the Lockean culture. Kantian Culture of anarchy based on friendship. The Kantian culture is derived from friendship thus subjects position of friend. The rule of non-violence is embodied, implying resolution of disputes without violence or its threat. Living peacefully with one another and resolving to go own way happens. Various issues can bring conflict within this membership but when national security 11 threat occurs the members consolidate and support the threatened one. Friendship is thus continual despite occasional fallouts Wendt, , p. The outcome of Kantian culture of anarchy is collective security within which members are assured of good intentions that cannot deteriorate to physical fight or threat of war regardless of their internal indifferences that could be ongoing. Mutual aid comes from common reciprocity in which reciprocal aid is given, despite direct return. Specific reciprocity on the other hands expects a return favor Wendt, , p. When matters of national security occur, multilateralism takes over or in other words other help is given. Collaboration is thus not a depiction of a threat from others but a way of enhancing security as a bloc Wendt, , p. Challenges to realism Constructivism challenges certain assumptions of neorealism. Upholding that most of the important content in international politics is explained by the structure of the international system translates to fundamental causal structuralisms. Man, the state and war advances this by elucidating in his central thesis of neorealism, Theory of international politics that international politics is mainly determined by the fact that international system is anarchic, lacking an overarching authority constituting of sub-units states which are equal formally and sovereign in their own given territories. Anarchy forces states to behave in certain ways hence the idea of self-help in order to defend their self- interests such as power. State level explanation is 12 viewed as reductionist approach. In other words structures do not lead to causal powers independent of processes that form the structures to begin with Wendt, , p. Taking an example of Waltz work about material power and specifically military power, despite lodging the explanation on anarchical society in analyzing the behavior of states, something very critical is underplayed according to Wendt, the fact that for example nuclear bombs in the hands of UK is perceived less threatening than 5 in possession of North Korea Schonberg, , informs that there is a process of identity and perception that has taken place thus actors acquire identities that are held consistent thus forming understanding Wendt, , p. The acquired identities goes ahead to inform of the actors interests. The interests are changeable and different because states outline interests in the process of defining circumstances Wendt, , p. The end of cold war also meant Soviet Union and the U. S redefining their interests since the situation shaping their interests was no more. A deeper look at the state of nature, Wendt observes that, states are first made of domestic material which is postulated in the international society.

JALT AT SHIZUOKA CONFERENCE PROCEEDINGS KOWALSKI: THREE DIMENSIONS OF CULTURAL IDENTITY in the second column, however, are more flexible. Nearly everyone is born a citizen of at least one country, for example.

Census takers were required to check one of these boxes based on visual cues. Individuals did not get to select a racial classification on their own until Adapted from Brenda J. Waveland Press, , 71â€" The five primary racial groups noted previously can still be broken down further to specify a particular region, country, or nation. For example, Asian Americans are diverse in terms of country and language of origin and cultural practices. While the category of Asian Americans can be useful when discussing broad trends, it can also generalize among groups, which can lead to stereotypes. We should not assume, however, that someone identifies with his or her cultural lineage, as many people have more in common with their US American peers than a culture that may be one or more generations removed. History and personal preference also influence how we communicate about race. Culture and communication scholar Brenda Allen notes that when she was born in , her birth certificate included an N for Negro. During and before this time, the term black had negative connotations and would likely have offended someone. Brenda Allen acknowledges the newer label of African American but notes that she still prefers black. The terms colored and Negro are no longer considered appropriate because they were commonly used during a time when black people were blatantly discriminated against. Even though that history may seem far removed to some, it is not to others. Currently, the terms African American and black are frequently used, and both are considered acceptable. The phrase people of color is acceptable for most and is used to be inclusive of other racial minorities. If you are unsure what to use, you could always observe how a person refers to himself or herself, or you could ask for his or her preference. In any case, a competent communicator defers to and respects the preference of the individual. The label Latin American generally refers to people who live in Central American countries. Although Spain colonized much of what is now South and Central America and parts of the Caribbean, the inhabitants of these areas are now much more diverse. Theorizing Performance New York: Peter Lang, , 1â€"9. Additionally, there are people who claim Spanish origins and identify culturally as Hispanic but racially as white. Labels such as Puerto Rican or Mexican American, which further specify region or country of origin, may also be used. The history of immigration in the United States also ties to the way that race has been constructed. Communicating Social Identity, 2nd ed. Waveland, , Generally, immigrant groups who were white, or light skinned, and spoke English were better able to assimilate, or melt into the melting pot. But immigrant groups that we might think of as white today were not always considered so. Irish immigrants were discriminated against and even portrayed as black in cartoons that appeared in newspapers. All this history is important, because it continues to influence communication among races today. Interracial Communication Race and communication are related in various ways. Racism influences our communication about race and is not an easy topic for most people to discuss. Today, people tend to view racism as overt acts such as calling someone a derogatory name or discriminating against someone in thought or action. However, there is a difference between racist acts, which we can attach to an individual, and institutional racism, which is not as easily identifiable. As competent communicators and critical thinkers, we must challenge ourselves to be aware of how racism influences our communication at individual and societal levels. A Conversation with Dr. Education plays an important role in language acquisition, and class relates to access to education. In general, whether someone speaks standard English themselves or not, they tend to negatively judge people whose speech deviates from the standard. This has also created a backlash, which some scholars argue is tied more to the race of the immigrants than the language they speak and a fear that white America could be engulfed by other languages and cultures. This backlash has led to a revived movement to make English the official language of the United States. While nearly thirty states have passed English-language legislation, it has mostly been symbolic, and court rulings have limited any enforceability. The Linguistic Society of America points out that immigrants are very aware of the social and economic advantages of learning English and do not need to be forced. Interracial communication presents some additional verbal challenges. Code-switching Changing from one

way of speaking to another within or between interactions. Some people of color may engage in code-switching when communicating with dominant group members because they fear they will be negatively judged. Adopting the language practices of the dominant group may minimize perceived differences. This code-switching creates a linguistic dual consciousness in which people are able to maintain their linguistic identities with their in-group peers but can still acquire tools and gain access needed to function in dominant society. White people may also feel anxious about communicating with people of color out of fear of being perceived as racist. In other situations, people in dominant groups may spotlight nondominant members by asking them to comment on or educate others about their race. For example, I once taught at a private university that was predominantly white. Students of color talked to me about being asked by professors to weigh in on an issue when discussions of race came up in the classroom. While a professor may have been well-intentioned, spotlighting can make a student feel conspicuous, frustrated, or defensive. This question illustrates the importance of gender in organizing our social lives and our interpersonal relationships. Their desire for their child, named Storm, to be able to experience early life without the boundaries and categories of gender brought criticism from many. Just like race, gender is a socially constructed category. While it is true that there are biological differences between who we label male and female, the meaning our society places on those differences is what actually matters in our day-to-day lives. And the biological differences are interpreted differently around the world, which further shows that although we think gender is a natural, normal, stable way of classifying things, it is actually not. There is a long history of appreciation for people who cross gender lines in Native American and South Central Asian cultures, to name just two. You may have noticed I use the word gender instead of sex. There are two important parts of this definition to unpack. First, we internalize notions of gender based on socializing institutions, which helps us form our gender identity. Then we attempt to construct that gendered identity through our interactions with others, which is our gender expression. Sex Classification based on biological characteristics, including external genitalia, internal sex organs, chromosomes, and hormones. Communication, Gender, and Culture, 5th ed. Thomas Wadsworth, , For example, cross-cultural research has found that boys and girls in most cultures show both aggressive and nurturing tendencies, but cultures vary in terms of how they encourage these characteristics between genders. In a group in Africa, young boys are responsible for taking care of babies and are encouraged to be nurturing. Gender has been constructed over the past few centuries in political and deliberate ways that have tended to favor men in terms of power. In the late s and early s, scientists who measure skulls, also known as craniometrists, claimed that men were more intelligent than women because they had larger brains. These are just a few of the many instances of how knowledge was created by seemingly legitimate scientific disciplines that we can now clearly see served to empower men and disempower women. This system is based on the ideology of patriarchy System of social structures and practices that maintains the values, priorities, and interests of men as a group. One of the ways patriarchy is maintained is by its relative invisibility. While women have been the focus of much research on gender differences, males have been largely unexamined. But that ignores that fact that men have a gender, too. Masculinities studies have challenged that notion by examining how masculinities are performed. There have been challenges to the construction of gender in recent decades. Since the s, scholars and activists have challenged established notions of what it means to be a man or a woman. Her speech highlighted the multiple layers of oppression faced by black women. You can watch actress Alfre Woodard deliver an interpretation of the speech in Video Clip 8. Feminism has gotten a bad reputation based on how it has been portrayed in the media and by some politicians. When I teach courses about gender, I often ask my students to raise their hand if they consider themselves feminists. I usually only have a few, if any, who do. However, when I ask students to raise their hand if they believe women have been treated unfairly and that there should be more equity, most students raise their hand. Gender and communication scholar Julia Wood has found the same trend and explains that a desire to make a more equitable society for everyone is at the root of feminism. She shares comments from a student that capture this disconnect: Thomas Wadsworth, , 4â€"5. I would never call myself a feminist, because that word has so many negative connotations. I do think women should have the same kinds of rights, including equal pay for equal work. The feminist movement also gave some momentum to the transgender rights movement. Transgender

people may or may not seek medical intervention like surgery or hormone treatments to help match their physiology with their gender identity. The term transgender includes other labels such as transsexual, transvestite, cross-dresser, and intersex, among others. Terms like hermaphrodite and she-male are not considered appropriate. As with other groups, it is best to allow someone to self-identify first and then honor their preferred label. If you are unsure of which pronouns to use when addressing someone, you can use gender-neutral language or you can use the pronoun that matches with how they are presenting. If someone has long hair, make-up, and a dress on, but you think their biological sex is male due to other cues, it would be polite to address them with female pronouns, since that is the gender identity they are expressing. Gender as a cultural identity has implications for many aspects of our lives, including real-world contexts like education and work. Schools are primary grounds for socialization, and the educational experience for males and females is different in many ways from preschool through college. Although not always intentional, schools tend to recreate the hierarchies and inequalities that exist in society.

Chapter 8 : Cultural Identities

Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture.

The varieties of English people as opposed to the other peoples in the British Isles were the overwhelming majority ethnic group in the 17th century population of the colonies in , and were The English ethnic group contributed the major cultural and social mindset and attitudes that evolved into the American character. Large non-English immigrant populations from the s to , such as the Germans , or more , Scotch Irish , , added enriched and modified the English cultural substrate, The Encyclopedia of Colonial and Revolutionary America, Ed. John Mack Faragher, , pp. The religious outlook was some versions of Protestantism 1. The British colonies inherited the English language, legal system , and British culture , which was the majority cultural heritage. Latin American culture is especially pronounced in former Spanish areas but has also been introduced by immigration, as has Asian American cultures especially on the West Coast. Forced migration during the Atlantic slave trade , followed by liberation won in the American Civil War created African-American culture which pervades the South and other areas receiving internal immigrants during the Great Migrations. Blending Southern and traditional African culture to some degree, this uniquely American culture has its own dialect; has contributed significant innovation in music, dance, and fashion; embraced a struggle by many African-Americans for political and economic equality; and is associated with significant populations of African-American Muslims and Christians in " Black churches ". Rap and music videos featuring African-American urban street culture have appeared in countries and melded with local performance cultures worldwide. Native culture remains strong in areas with large undisturbed or relocated populations, including traditional government and communal organization of property now legally managed by Indian reservations large reservations are mostly in the West, especially Arizona and South Dakota. The fate of native culture after contact with Europeans is quite varied. In contrast the Hawaiian language and culture of the Native Hawaiians has survived in Hawaii and mixed with that of immigrants from the mainland U. It occasionally influences mainstream American culture with notable exports like surfing and Hawaiian shirts. Most languages native to what is now U. The most common native languages include Samoan , Hawaiian , Navajo language , Cherokee , Sioux , and a spectrum of Inuit languages. See Indigenous languages of the Americas for a fuller listing, plus Chamorro , and Carolinian in the Pacific territories. American culture includes both conservative and liberal elements, scientific and religious competitiveness, political structures, risk taking and free expression, materialist and moral elements. Despite certain consistent ideological principles e. The flexibility of U. However, beginning in the s and continuing on in the present day, the country trends towards cultural diversity , pluralism , and the image of a salad bowl instead. Due to the extent of American culture, there are many integrated but unique social subcultures within the United States, some not tied to any particular geography. The cultural affiliations an individual in the United States may have commonly depend on social class , political orientation and a multitude of demographic characteristics such as religious background, occupation, and ethnic group membership. Some subcultures have national media exposure with dedicated television channels and crossover with mainstream media such as Latin, African American, and LGBT culture , though there are many niche channels. Some communities have local broadcast or paper publications that carry content from a specific culture, such as native radio stations or Chinese-language newspapers in Chinatowns. Almost every subculture has a presence on the World Wide Web and social media. Military history has influenced American culture and its worldwide reach in several ways. German cuisine became stigmatized by World War I ; but in contrast the end of World War II resulted in cross-fertilization of American and Japanese business techniques during reconstruction and occupation, and brought home troops with an increased taste for Italian dishes. Wars have also forced progress on equal rights for women and racial minorities, as these groups proved their till-then unrealized potential either in industry while men were off fighting, or by serving in the military honorably and effectively. The American Civil War

highlighted differences in culture including attitudes toward racism between the Southern United States and the North. Though the issue of slavery was settled by the war, racism and discrimination persisted and were supported by laws in some Southern states. Combined with determined civil rights activism, later wars resulted in profound changes in social norms, including desegregation, more intermixing of Black and White cultures, and more egalitarian social roles for men and women compared to countries that have not undergone similar shifts. Modern display of the Confederate flag and removal of Confederate monuments and memorials remain controversial cultural and political issues, though many elements of proud Southern identity and culture such as hospitality, drawl, and comfort food have nothing to do with racial division. Some differences in modern cultural tendencies fall along liberal-conservative political lines, with people on both sides of that increasingly self-segregating. The post-WWII economic and military power of the United States not to mention its large, relatively unified population also helped it become more of an exporter of its own culture and values compared to its initial tendency to import of European culture especially in its early, largely rural decades. The United States has also administered now-foreign territories for many years, creating opportunities for cultural intermingling among many government employees and military personnel. Colonists from the United States formed the now-independent country of Liberia , which inherited a considerable amount of American culture and values. Given its proximity, relatively free movement over the border, the highly integrated North American economy, strong military alliance, shared origins in British colonialism, and a common language, the English-speaking culture of Canada is strongly influenced by that of the United States. Some Canadian resist the dominance of the United States includes requirements for domestically produced mass media, though especially since the Hollywood North phenomenon began in the s, Canada also exports entertainment to the United States. American movies may have made the biggest impact of all American exports on popular culture worldwide.

Chapter 9 : Social and Cultural Identities â€" Moniviestin

Updated 27 May Group Identities. and include three different types of social identities. though in some cultures two men are much more likely to touch.

Three Worlds, Three Views: Yet all residents of the region shared two important traits. First, they lived and worked in a natural environment unlike any other in the American colonies. Second, like humans everywhere, their presence on the landscape had profound implications for the natural world. Exploring the ecological transformation of the colonial South offers an opportunity to examine the ways in which three distinct culturesâ€"Native American, European, and Africanâ€"influenced and shaped the environment in a fascinating part of North America. The Native American World Like natives elsewhere in North America, those in the South practiced shifting seasonal subsistence, altering their diets and food gathering techniques to conform to the changing seasons. In spring, a season which brought massive runs of shad, alewives, herring, and mullet from the ocean into the rivers, Indians in Florida and elsewhere along the Atlantic coastal plain relied on fish taken with nets, spears, or hooks and lines. In autumn and winterâ€"especially in the piedmont and uplandsâ€"the natives turned more to deer, bear, and other game animals for sustenance. Because they required game animals in quantity, Indians often set light ground fires to create brushy edge habitats and open areas in southern forests that attracted deer and other animals to well-defined hunting grounds. The natives also used fire to drive deer and other game into areas where the animals might be easily dispatched. To clear farmland, the natives used fire and stone axes to remove smaller brush and timber. They then stripped the bark a process known as girdling from larger trees so that they sprouted no leaves and eventually died. Native farmers primarily women then planted corn, beans, and squash together in hills beneath the dead and dying trees. Farming seems to have allowed native populations to increase in the millennium before European contact. Some of the larger native cultures probably numbered in the tens of thousands. Old fields then had to lie fallow until they recovered some fertility and could be planted again. In addition, the natives had to store seeds, manage harvests, and distribute surplus crops, all of which required complex social and political organization. And, as several southeastern cultures seem to have discovered, a diet too rich in corn led to nutritional deficiencies and poor health. Thus, agriculture had to be blended proper proportion with hunting, fishing, and gathering wild foods in order to ensure survival. Lean times were inevitable. However, they did not regard land as property that could be transferred in perpetuity to another individual or group. Native culture also did not encourage the unrestricted accumulation of land or other material goods. For most southern Indians, an ideal chieftain or leader was one who regularly distributed great stores of food, animal skins, or other valuable items within the community. Generosityâ€"not individual wealthâ€"conferred status, fostered allegiances, and helped maintain the communal good. Long before the arrival of Europeans, native people traded items between themselves and with more distant cultures. Trade, however, was more than simply an economic enterprise. Before any items changed hands, traders often ate together, smoked tobacco, or practiced other rituals designed to indicate friendship. In such an atmosphere of hospitality the exchange of goods became a means for expressing good will, a vehicle for negotiation, and a way to engage in diplomacy. Native people believed that everything in natureâ€"plants and animals as well as inanimate objects such as rocks and shellsâ€"possessed spiritual power. Consequently, those who hunted animals, farmed, or gathered wild foods had to observe certain guidelines and practice particular rituals designed to demonstrate respect for the spiritual world. One of the most prominent rituals was the Green Corn Ceremony, which coincided with the ripening of maize. Modern Americans sometimes regard such rituals as evidence that Indians practiced conservation or had an innate understanding of ecology. Though such practices might indeed promote sound environmental practices, they could also have the opposite effect. In all likelihood, their native belief system served a more subtle and practical function. In the Southâ€"as elsewhere in North Americaâ€"Indians had to rely on and therefore destroy plants and animals that they regarded as spiritual kin. The various rituals allowed them to do so without violating a sacred relationship between people and the natural world. The native world was not a place of ecological perfection. When bad weather led to poor crops, natives had to rely more on

game and wild plants. In regions of intensive agriculture, such as along the river floodplains of the piedmont and mountains, Indian farmers sometimes depleted soils and had to move their villages to more suitable lands. By the time Europeans arrived in the South, old fields, open forests subjected to periodic burns, and local fluctuations in game animal populations all attested to the native presence. Within the context of their culture and belief system, southern Indians simply did what was necessary to subsist and survive. The European World Europeans came from an acquisitive capitalist culture that valued individual wealth and accomplishment. In keeping with their Christian beliefs, most Europeans took literally the biblical admonition to subdue the earth and exert dominion over it. From their perspective, any land that had not been thoroughly settled and cultivated was useless. Colonists failed to understand that southern Indians used some landsâ€"especially hunting and fishing groundsâ€"without cultivating them. Most Europeans believed they had the right to buy such property even if Indians did not fully understand the terms of sale or simply take the land to use as God commanded. In short, they transformed the land and its resources into valuable commodities that could be sold in the world market. Explorers from Spain brought about the first critical changes in the southern environment. In , Hernando de Soto, a Spanish conquistador, led a three-year expedition from Florida into the southern interior in search of the most valuable commodity: While in the South Carolina piedmont, de Soto saw several deserted Indian towns, large communities whose populations had apparently been devastated by infectious diseases introduced from Europe. De Soto also had some hogs, brought along as a mobile meat supply, which had the potential to spread diseases such as anthrax which affects both animals and people among native wildlife. Though the exact effects of these early Spanish incursions remain to be discovered, one thing seems certain. Old World diseases might have reduced some southern Indian populations by as much as 90 percent by the mids. Spain remained a strong presence in Florida and parts of the southeastern interior, but farther north English settlers began to reshape the landscape in their image. French colonists also established an outpost at Mobile on the Gulf Coast in As it became clear that southern soils would yield few precious minerals, all three nations turned their attention to other products from southern forests. Animal hides, especially deerskins which could be fashioned into leather breeches, gloves, and bookbindings , found ready markets in the Old World. Because native people were already well versed in the rudiments of commerce, European traders initially encountered Indians eager to swap deerskins for metal knives, pots, utensils, jewelry, guns, and ammunition. Trade between Europeans and Indians, however, was not of equal benefit to both cultures. European traders encouraged native warriors to trade captives taken in battle with other Indians as slaves. As a result, thousands of southern natives were sold to masters in New England and the Caribbean. Europeans also supplied Indians with alcohol, an intoxicant with which the natives had no previous experience and one on which many became dependent. Worse, the trading paths from the coast to the interior continued to be conduits for pestilence. Serious smallpox epidemics struck the southern interior in , , , and , killing thousands of Indians during every outbreak. As Indian numbers declined and demand for trade goods soared, native people became enmeshed in the European economy. Instead of killing animals primarily for food, Indians hunted to obtain deerskins for the overseas market. Native people often insisted that European traders engage in traditional practices such as preliminary gift-giving and smoking tobacco , but native rituals associated with hunting probably became less important as Indians engaged in market hunting. Only when Indians went to warâ€"either against each other or against one of the European powersâ€"did deer and other get a prolonged respite from native hunters. Because deer reproduced quickly during such interludes, the animals never became extinct, but by , the once-plentiful animals were noticeably scarce throughout the region. Though the French and Spanish were powerful players in the Indian trade, the transformation of southern agriculture was largely an English enterprise. In addition to corn and other foodstuffs, English colonists planted cash cropsâ€"tobacco in the region surrounding Chesapeake Bay, rice and indigo in the Carolina low countryâ€"for the European market. Whereas native people had hunted deer and other animals for meat, colonists relied on cattle and hogs raised on the open range in southern forests. For the most part, planters who raised cash crops engaged in monoculture, the practice of planting only a single crop per field. Tobacco, rice, and indigoâ€"all of which are extremely demanding of soilsâ€"quickly exhausted colonial plots. Without the tangle of food plants typical of Indian gardens, English

fields were also more subject to erosion and attracted insect pests such as grasshoppers, tobacco flea beetles, and rice worms. Free-roaming livestock had to be protected from native predators, especially wolves. By the s wolves were extinct in the settled regions, though other animalsâ€"such as crows and squirrelsâ€"for which officials offered bounties, continued to thrive. English colonists eventually found ways to turn trees into commodities, too. Lumber from live oaks became important to the shipbuilding industry. Barrel staves made from white oak helped sustain the international trade in molasses and rum. Bald cypress and Atlantic white cedar became the preferred woods for shingles and clapboard. The resin was then distilled into turpentine, tar, and pitch, products all used in the shipping industry and collectively known as naval stores. North Carolina, whichâ€"unlike South Carolina and Virginiaâ€"never developed a single-crop economy, led the southern colonies in the production of naval stores. Agricultural clearing and the various forest industries had the overall effect of reducing the forest cover and altering drainage patterns along major rivers. By the mid-eighteenth century, spring floods spawned by excessive runoff, annually threatened coastal communities. Those trees most in demand, including longleaf pine, disappeared from settled regions, to be replaced by scrubby oaks and less valuable loblolly pines. In the years immediately before the American Revolution, firewood became increasingly scarce and expensive in Charleston, Baltimore, and other burgeoning southern towns. Dams constructed to provide waterpower for sawmills also restricted the annual runs of fish up coastal rivers. Virginia established a closed hunting season on deer in Other colonies outlawed night hunting and the killing of does, two measures designed to relieve some of the pressure on the deer herds. Such laws, however, were almost impossible to enforce and in , Virginia decided to invoke a four-year moratorium on deer hunting in an effort to save the lucrative trade in leather products. The African World Wringing money from southern soils and forests required an extensive labor force, a need England first met with white indentured servants and, by the early eighteenth century, with African slaves. The shift to slaves resulted from several factors including a growing shortage of white labor, English racism, and the profitability of the slave trade , but the cash crop economy and the southern environment also played crucial roles in the changeover. In Virginia and Maryland, as tobacco fields became exhausted, planters eventually developed a system of field rotation in which laborers first cleared a plot in the Indian manner by girdling trees and burning off the underbrush. The first year, planters grew corn and beans on the new tracts, then as the land became more open and fit for cultivation several crops of tobacco, followed by wheat. Fields then lay fallowâ€"sometimes for as long as 20 yearsâ€"before they recouped enough fertility to produce more food and cash crops. As a result, any planter actively engaged in growing tobacco had a constant need for labor to clear new fields. The shift was gradual, but between about and , most Chesapeake planters seem to have concluded that environmentally sustainable tobacco farming went hand-in-hand with slavery. The southern climate and disease environment figured into the shift as well.