DOWNLOAD PDF ADAPTATION AND CULTURAL DEVELOPMENT.

Chapter 1 : Cross-Cultural Adaptation

Cultural adaptation is the process and time it takes a person to integrate into a new culture and feel comfortable within it. A person in this position may encounter a wide array of emotions that.

Cultural Differences and Cultural Understanding The progression towards cultural understanding is vital to becoming an effective volunteer. Success or failure of projects or enterprises rests on creating solutions that work within that cultural context. After having been raised in one culture, sudden immersion in a different culture can trigger a series of complex emotions and reactions. For others, fundamental differences among people from different backgrounds can be difficult to accept. Regardless of your initial attitude towards cultural differences, it is important to develop genuine intercultural sensitivity in order to be an effective volunteer. The model describes, in a series of six stages, a continuum of attitudes toward cultural differences. The goal is to move from the ethnocentric stages of denial, defense, and minimization, to the ethnorelative stages of acceptance, adaptation and integration. A simple way to conceive of the three stages of ethnocentrism is in terms of attitudes toward cultural differences: People in the denial stage do not recognize the existence of cultural differences. Generally, those who experience cultural denial have not had extensive contact with people different from themselves, and thus have no experiential basis for believing in other cultures. A key indicator of the denial stage is the belief that you know better than the locals. Those in the defense stage are no longer blissfully ignorant of other cultures; they recognize the existence of other cultures, but not their validity. They feel threatened by the presence of other ways of thinking, and thus denigrate them in an effort to assert the superiority of their own culture. People in the defense stage tend to surround themselves with members of their own culture, and avoid contact with members from other cultures. People in the minimization stage of ethnocentrism are still threatened by cultural differences and try to minimize them by telling themselves that people are more similar than dissimilar. No longer do they see those from other cultures as being misguided, inferior, or unfortunate. They still have not developed cultural self-awareness and are insistent about getting along with everyone. Because they assume that all cultures are fundamentally similar, people in this stage fail to tailor their approaches to a cultural context. In this first stage of ethnorelativism, people begin to recognize other cultures and accept them as viable alternatives to their own worldview. They know that people are genuinely different from them and accept the inevitability of other value systems and behavioral norms. They do not yet adapt their own behavior to the cultural context, but they no longer see other cultures as threatening, wrong, or inferior. During the adaptation phase, people begin to view cultural differences as a valuable resource. Because differences are seen as positive, people consciously adapt their behaviors to the different cultural norms of their environment. In this stage, people accept that their identity is not based in any single culture. Once integrated, people can effortlessly and even unconsciously shift between worldviews and cultural frames of reference. Though they maintain their own cultural identity, they naturally integrate aspects of other cultures into it. Once you have progressed to an ethnorelativistic view of cultural differences, you will in essence be bicultural. You will revel in cultural differences, and be able to effortlessly take on subtle characteristics of the local culture. Your intercultural sensitivity will also affect how others view and treat you. Being trusted and accepted by local people into a culture you have recently come to know and accept will be thrilling and fulfilling, and will allow you to be a more effective volunteer. Go To Module 8: Local Connections are the Key to Success. Business Week Interactive Case Study. Accessed on 16 December Peace Corps Information and Collection Exchange. Accessed on 18 December Education for the Intercultural Experience. Accessed on 15 December Basic Concepts of Intercultural Communication. Intercultural Press, Inc, ,

Chapter 2 : Ecology and Society: Developing Adaptation and Adapting Development

The Cultural Adaptation and Development Inventory project integrates empirical research from interrelated social science disciplines to assess general dimensions of individual adaptation across cultures. This project is based on acculturation themes that include cultural sensitivity, efficacy.

Introduction[edit] Anthropologists and sociologists often assume that human beings have natural social tendencies and that particular human social behaviours have non- genetic causes and dynamics i. Societies exist in complex social environments i. It is thus inevitable that all societies change. Specific theories of social or cultural evolution often attempt to explain differences between coeval societies by positing that different societies have reached different stages of development. Although such theories typically provide models for understanding the relationship between technologies , social structure or the values of a society, they vary as to the extent to which they describe specific mechanisms of variation and change. These 19th-century unilineal evolution theories claimed that societies start out in a primitive state and gradually become more civilized over time; they equated the culture and technology of Western civilization with progress. Some forms of early sociocultural evolution theories mainly unilineal ones have led to much-criticised theories like social Darwinism and scientific racism , sometimes used in the past[by whom? Most 19th-century and some 20th-century approaches aimed to provide models for the evolution of humankind as a single entity. However, most 20th-century approaches, such as multilineal evolution , focused on changes specific to individual societies. Moreover, they rejected directional change i. Most archaeologists work within the framework of multilineal evolution. Other contemporary approaches to social change include neoevolutionism , sociobiology , dual inheritance theory , modernisation theory and postindustrial theory. In his seminal book The Selfish Gene , Richard Dawkins wrote that "there are some examples of cultural evolution in birds and monkeys, but While expecting humankind to show increasing development, theorists looked for what determined the course of human history. Georg Wilhelm Friedrich Hegel â€" , for example, saw social development as an inevitable process. While earlier authors such as Michel de Montaigne â€" had discussed how societies change through time, the Scottish Enlightenment of the 18th century proved key in the development of the idea of sociocultural evolution. They understood the changes Scotland was undergoing as involving transition from an agricultural to a mercantile society. In "conjectural histories" , authors such as Adam Ferguson â€" , John Millar â€" and Adam Smith â€" argued that societies all pass through a series of four stages: Auguste Comte â€" Philosophical concepts of progress , such as that of Hegel, developed as well during this period. Later thinkers such as Comte de Saint-Simon â€" developed these ideas. These developments took place in a context of wider processes. The first process was colonialism. Although imperial powers settled most differences of opinion with their colonial subjects through force, increased awareness of non-Western peoples raised new questions for European scholars about the nature of society and of culture. Similarly, effective colonial administration required some degree of understanding of other cultures. Emerging theories of sociocultural evolution allowed Europeans to organise their new knowledge in a way that reflected and justified their increasing political and economic domination of others: Modern civilization understood as the Western civilization , appeared the result of steady progress from a state of barbarism, and such a notion was common to many thinkers of the Enlightenment, including Voltaire â€" The second process was the Industrial Revolution and the rise of capitalism , which together allowed and promoted continual revolutions in the means of production. Emerging theories of sociocultural evolution reflected a belief that the changes in Europe brought by the Industrial Revolution and capitalism were improvements. Industrialisation, combined with the intense political change brought about by the French Revolution of and the U. Constitution , which paved the way for the dominance of democracy , forced European thinkers to reconsider some of their assumptions about how society was organised. Eventually, in the 19th century three major classical theories of social and historical change emerged: These theories had a common factor: Thus, each past event is not only chronologically, but causally tied to present and future events. The theories postulated that by recreating the sequence of those events, sociology could discover the "laws" of history. Unilineal evolution While

sociocultural evolutionists agree that an evolution-like process leads to social progress, classical social evolutionists have developed many different theories, known as theories of unilineal evolution. Sociocultural evolutionism became the prevailing theory of early sociocultural anthropology and social commentary , and is associated with scholars like Auguste Comte , Edward Burnett Tylor , Lewis Henry Morgan , Benjamin Kidd , L. Hobhouse and Herbert Spencer. Sociocultural evolutionism attempted to formalise social thinking along scientific lines, with the added influence from the biological theory of evolution. If organisms could develop over time according to discernible, deterministic laws, then it seemed reasonable that societies could as well. Human society was compared to a biological organism, and social science equivalents of concepts like variation , natural selection , and inheritance were introduced as factors resulting in the progress of societies. As early as the late 18th century, the Marquis de Condorcet â€" listed ten stages, or "epochs", each advancing the rights of man and perfecting the human race. At that time, anthropology was rising as a new scientific discipline, separating from the traditional views of "primitive" cultures that was usually based on religious views. Spencer also developed and published his theories several years earlier than Darwin. They agree that the process of societal growth can be divided into certain stages, have[clarification needed] their beginning and eventual end, and that this growth is in fact social progress: Thus progressivism became one of the basic ideas underlying the theory of sociocultural evolutionism. Authors such as Edward L. Morgan â€" and other thinkers of the gilded age all developed theories of social evolutionism as a result of their exposure to Spencer as well as to Darwin. Morgan, an anthropologist whose ideas have had much impact on sociology, differentiated between three eras: Morgan viewed technological progress as a force behind social progress, and held that any social change â€"in social institutions , organizations or ideologiesâ€"has its beginnings in technological change. He believed that societies were at different stages of cultural development and that the purpose of anthropology was to reconstruct the evolution of culture, from primitive beginnings to the modern state. Tylor in England and Lewis Henry Morgan in the United States worked with data from indigenous people , who they claimed represented earlier stages of cultural evolution that gave insight into the process and progression of evolution of culture. Morgan would later[when? Tylor and Morgan elaborated the theory of unilinear evolution, specifying criteria for categorising cultures according to their standing within a fixed system of growth of humanity as a whole and examining the modes and mechanisms of this growth. Theirs was often a concern with culture in general, not with individual cultures. Their analysis of cross-cultural data was based on three assumptions: These 19th-century ethnologists used these principles primarily to explain differences in religious beliefs and kinship terminologies among various societies. Ward, who was also a botanist and a paleontologist, believed that the law of evolution functioned much differently in human societies than it did in the plant and animal kingdoms, and theorized that the "law of nature" had been superseded by the "law of the mind". While Spencer believed that competition and "survival of the fittest" benefited human society and sociocultural evolution, Ward regarded competition as a destructive force, pointing out that all human institutions, traditions and laws were tools invented by the mind of man and that that mind designed them, like all tools, to "meet and checkmate" the unrestrained competition of natural forces. He believed that the evolutionary processes have four stages: First comes cosmogenesis , creation and evolution of the world. Then, when life arises, there is biogenesis.

Chapter 3 : Cultural Evolution (Stanford Encyclopedia of Philosophy)

Introduction. Aphasia is one of the most common and devastating consequences of stroke. It is reported that the aphasia is present in % of patients with acute stroke. 1 A prospective, population-based study of the epidemiology of aphasia found that 43 of , inhabitants are affected per year from first ischemic stroke. 2 The burden of aphasia is high.

What is Cultural Evolution? Theories of cultural evolution need to be distinguished from theories within evolutionary psychology, even though both may involve an application of evolutionary ideas to the explanation of cultural phenomena. The evolutionary psychologist e. Tooby and Cosmides tends to assume that the most important inheritance mechanism in all speciesâ€"our own includedâ€"is genetic inheritance. Evolutionary psychology regards the human mind as evolving through a conventional process of natural selection acting on genetically inherited variation. Such a hypothesis can also help to explain novel cultural trends: So evolutionary psychology is hardly silent about culture and cultural change. Even so, cultural evolutionary theorists tend to place far more stress on the role of non-genetic inheritance, and specifically of cultural inheritance mediated via learning, as a factor playing a positive, creative role in adapting species to their social and biological environments. Darwin believed, as do biologists today, that natural selection can explain the origin of many complex adaptive traits. This explanatory schema is largely neutral regarding what mechanism accounts for parent-offspring resemblance. For example, offspring might learn skills from their parents, and thereby come to resemble them behaviourally. From the perspective of natural selection explanations, it does not matter why offspring resemble parents, only that they do resemble them. As we have seen, cultural processes such as learning might, in principle, underpin this form of inheritance. But we do not learn only from our parentsâ€"we also learn from peers, authority-figures and so forth. This is known as oblique transmission. Once we acknowledge the possibility that learning can underpin natural selection, we also acknowledge that a theory of evolutionâ€"a theory which seeks to explain change, including adaptive change in a populationâ€"may also need to be further expanded to encompass oblique transmission. The admittance of oblique transmission into evolutionary theory necessitates far more radical revisions to traditional Darwinian models of evolution. This is because oblique transmission opens up the possibility that some traits may spread through a population in spite of the fact that they reduce the fitness of the individuals who bear them. While large amounts of work in cultural evolution have focused on the human species, there is also a growing body of work assessing the implications of learning for adaptation and speciation in many other species including chimpanzees Whiten et al , whales Rendell and Whitehead , fish and birds among many others Laland and Hoppitt Moreover, this work on non-human species also helps to refine and to answer a series of questions about why humans, compared with other species, seem so conspicuously good at building, maintaining and refining collective storehouses of adaptive cultural capital Henrich , Laland Natural Selection and Cultural Inheritance In a classic early work of cultural evolution, Cavalli-Sforza and Feldman ask among other things how we can explain declining birth rates among Italian women in the nineteenth century. These women went from having around five children on average to having only two. It would be extremely implausible to argue that this occurred as result of natural selection Sober , It would be implausible, for example, to argue that the fitness of women with smaller families was greater than the fitness of women with larger families. But surely Italian women could have raised more than two children to be healthy adults. Forms of oblique transmission are required to explain this transition, because if cultural transmission was always vertical, then the trait of having greater numbers of offspring would be maintained in the population by natural selection, albeit selection acting via cultural inheritance. One might react to this with confusion: Of course we acquire traits from others by learning. And of course those others from whom we learn can include peers as well as parents. In part, we can respond to this bewilderment by pointing to the virtues of clarifying the conditions required for cultural inheritance to overcome natural selection. Cavalli-Sforza and Feldman argue that if women simply acquired whichever preference for family size was the most widely adopted in their local cultural environment, then cultural inheritance would not have enough of an effect to overcome natural selection. Women must be disposed to acquire the preference for small family size even when it is

present in only a small proportion of their cultural circle, if small family size is to replace large family size in the population as a whole. This is an illuminating claim, and it takes a quantitative model to show it. This question of what benefit is to be had from setting these sorts of claims in a quantitative theory will be raised in more detail later in this article. For the moment, note that one may also ask why it should be the case that we are able to learn from non-parents at all, given the adaptive costs of such a disposition. If the tendency of Italian women to learn from their peers has led them to reduce their fitness by reducing their family size, why did natural selection allow such learning dispositions to become established in the first place? Boyd and Richerson, two other pioneers in cultural evolutionary theory, claim that the overall adaptive benefits of learning from non-parents in fact outweigh the overall adaptive costs Richerson and Boyd , Ch. They give several reasons for this view. Suppose an inventive or lucky individual is able to discover some behaviour, or technique, which augments fitness. If other individuals in the population can copy that behaviour, then their fitness will probably be augmented, too. It will often be difficult for individuals to ascertain which behaviours in fact augment fitness, hence which behaviours should be copied. The problem, then, is how to tune a learning mechanism so that beneficial behaviours are copied, while non-beneficial behaviours are not. Boyd and Richerson suggest that prestige bias can overcome this problem: Moreover, evidence has been accumulating for the reality of prestige bias. In other words, they claim that individuals are accorded a broad form of prestige, which affects their likelihood of serving as a cultural model. The value of prestige bias relies on the supposition that those individuals who are able to get themselves into prestigious positions have a better than average tendency to make use of fitness-enhancing techniques. This heuristic will not be failsafe: But the question which settles the plausibility of natural selection explaining prestige bias is not whether prestige bias will sometimes lead to the copying of maladaptive techniques; the question, rather, is whether individuals who learn from the prestigious will tend to be fitter on average than individuals who either do not learn at all, or who are equally likely to learn from any member of the population, regardless of their social status. Richerson and Boyd , â€”22 suggest that other learning heuristics may be adaptive. One of these they call conformist bias. This may mean acquiring behaviours appropriate to a new biological environment: But it can also lead to the generation of socially appropriate behaviours, which will obviate ostracism or attack. Moreover, they argue that children tend to seek out cultural conformists as individuals whom they should trust. These findings offer some support the existence of a form of conformist bias, although Lewens has suggested that both the theoretical and empirical cases for conformist bias may not be as strong as first meets the eye. These examples show the nature of the interaction between cultural evolutionary thinking and more traditional natural selection thinking. Natural selection acting on genetic variation can establish dispositions to learn from non-kin in spite of the fact that under some circumstances these dispositions lead to the proliferation of maladaptive traits. It is worth noting that this aspect of much cultural evolutionary thinking retains a strong methodological affinity with the evolutionary psychological approach it is sometimes contrasted with Lewens Learning dispositions themselves are often understood by cultural evolutionists as genetically inherited adaptations, produced in response to adaptive problems faced by our earlier ancestors. Some recent critics of cultural evolutionary thinking e. Heyes , and especially Heyes consequently argue that it is not cultural enough, for it tends to downplay the possibility that learning dispositions themselves might be inherited through forms of learning. All agree, though, that once these learning dispositions are in place, we should not assume that every trait in a population must be explained by reference to the biological fitness benefit it has conferred in the past. Evolutionary adaptationists tend to ask, of any given trait, what effect might have led natural selection to favour that trait. Even if an adaptationist stance of this sort is justifiable for learning mechanisms and cultural evolutionists typically are adaptationists in this respect this does not mean that an adaptationist stance is justifiable for learned traits. Historical Pedigree The notion that culture itself evolves, and that Darwinian insights can be applied to understanding cultural change, is by no means new. A very early example of cultural evolutionary thinking comes from William James: A remarkable parallel, which to my mind has never been noticed, obtains between the facts of social evolution and the mental growth of the race, on the one hand, and of zoological evolution, as expounded by Mr Darwin, on the other. The great man needs to be made, and society does this. Hence ultimately it is society itself that explains social change. Variations are produced by

unknown causes, and the environment selects among them. The same is true of great men: Great men, like spontaneous variations, are essential and inexplicable elements of the evolutionary process. This social evolution is a resultant of the interaction of two wholly distinct factors: Both factors are essential to change. One of the reasons for this is that cultural evolutionary theories often define themselves in opposition to those which claim that genetic inheritance is the only significant inheritance mechanism. Clearly one cannot cast Darwin as a cultural evolutionist in this manner, for he had no notion of genetic inheritance to oppose. Having said this, Darwin did believe that what was learned in one generation could be inherited in later generations. These were understood to be particles produced throughout the body, of a character specific to the body part that produces them. Darwin believed that gemmules then travelled to the gonads, where they were transmitted to offspring in the sex cells. Darwin claimed that gemmules were produced throughout the body in order to explain the inheritance of acquired characteristics. So in one sense Darwin is in alignment with modern cultural evolutionistsâ€"he believed that characteristics learned during the life of a parent could be transmitted to offspring. But in another sense Darwin is opposed to modern cultural evolutionists, for rather than distinguishing between different interacting inheritance systems e. There are other respects in which one might choose to regard Darwin as a proto-cultural evolutionist. Darwin sometimes integrates discussion of technological evolution into his broader discussions of natural selection. In the Descent of Man, Darwin pauses to discuss technical innovation, arguing that successful innovations will usually be imitated, thereby increasing the success of a group as a whole, increasing the size of that group, and consequently increasing the chances of inventive members being born into it Darwin Darwin , Finally, Darwin endorses the view, widely favoured these days, that natural selection need not act on organisms. Rather, natural selection is substrate-neutral. A natural selection process can occur whenever certain abstract conditionsâ€"these days often expressed as differential reproduction with inheritanceâ€"are met. Darwin explicitly endorses the view that natural selection can act on entities other than organisms in the context of language change, a cultural phenomenon. This position is briefly explored in the Origin of Species, and further expanded in the Descent of Man. A struggle for life is constantly going on amongst the words and grammatical forms in each language. The better, the shorter, the easier forms are constantly gaining the upper hand, and they owe their success to their own inherent value. Darwin , Darwin asserts that this is no mere analogy: Cultural evolutionary theory in general requires only a systematic effort to model the effects of cultural inheritance, and one might decide that thinking in terms of natural selection acting on units of culture is not the best way of doing this. We will investigate these issues in more detail later in this article. We have already mentioned Herbert Spencer, and Spencer is sometimes regarded as a key early advocate of efforts to apply evolutionary thinking to human culture e. Jablonka and Lamb , 21â€" Spencer reasoned that if the experiences of past generations were imprinted on human minds, then it would be true both that some forms of knowledge in current generations were a priori, and also that this knowledge had its origins in experience, albeit the experience of our ancestors. Darwin himself had made a brief note along similar lines in his M notebook: There is an important difference between Darwin and Lorenz, which these superficial similarities might hide.

Chapter 4 : World Heritage Centre - Human Evolution: Adaptations, Dispersals and Social Developments (

The parents' cultural adaptation strategy frames the cultural content of the learning environment at home (Becker, Klein, & Biedinger,) and therefore plays a significant role in child development.

Published here under license by The Resilience Alliance. Go to the pdf version of this article The following is the established format for referencing this article: Developing adaptation and adapting development. Ecology and Society 12 2: Climate change is upon us. Although scientists disagree about the extent to which these changes will happen, they do agree that there have been and will be changes in average climatic conditions, there will be changes in the frequency and intensity of weather hazards, already variable climates will become less predictable, and there is considerable uncertainty about the distribution and impact of these changes. Actions to reduce the human contribution to the changing climate are slowly happening, but they so far seem too few and too limited to make a significant difference to the climate change scientists predict. What has become clear is that people from all countries, from all income levels, and irrespective of capacity to do so, will have to adapt to these changes. The development and climate research communities have much to learn from each other in helping people with these adaptations. The term adaptation refers to actions taken to adjust to the consequences of climate change, either before or after impacts are experienced. At the local level, impacts can be modulated by state interventions as well as through actions by communities, individuals, NGOs, and the private sector. Examples of adaptations include buildings that stay cooler and use less water to cope with higher summer temperatures and reduced precipitation, or agricultural diversification and water management to respond to increased risk of drought and floods. Building adaptive capacity, i. Measuring what this capacity is and assessing how well it enables positive responses and recovery from diverse climate-related impacts has posed great research challenges. In part this is because capacity is a latent condition that can only be observed when realized through some form of concrete adaptation. As such, there is agreement among most scholars of adaptation that adaptive capacity can be created by: Although many of these ideas are not new, they have been part of the development discourse and practice for many years. Indeed, they have been essential elements of numerous programs and policies to reduce poverty and build capacity to respond to different kinds of stressors such as economic crisis, natural disasters, or political strife. What is new is that these elements of development and capacity building are re-emerging in the unique context of climate change. Climate change causes direct stress and accentuates indirect stress on already vulnerable people and the resources on which they depend. For many years, the development community has sought to facilitate development in the face of wars, famines, plagues, epidemics, global economic recessions, restructurings, natural hazards, and other stressors. However, these stressors have different characteristics from climate change, and it is for this reason that the links between the development and adaptation communities have to be forged. The development community must learn about the unique ability of climate change to compromise effective sustainable development, and the climate adaptation community can learn from the processes of building adaptive capacity implemented in the past. Because the development and climate impacts communities both have long term concerns for understanding response to disaster, we suggest this is an area where the most productive collaborations between the two communities can begin in research and practice. Climate change will bring two potentially significant development challenges to less developed countries LDCs. First, the nature and extent of the weather and climate related stressors already affecting vulnerable populations in LDCs such as crop losses, displacement, and lack of access to clean water that may lead to poverty, famine, and even death will become more severe under climate futures. Both the level of risk faced by vulnerable populations, and the number of people at risk, may grow if no proactive capacity building to respond to these additional stressors takes place. Second, development policy will have to pay attention to specific vulnerabilities associated with the sensitivity of particular populations to climate impacts that may not have been in the agenda in the past. These include taking care of people living in coastal areas, lowlands, drought, and flood prone regions or people whose livelihoods directly depend on resources that are going to be negatively affected by climate change. Although policymakers often approach the former through risk

management, addressing the underlying conditions of existing vulnerabilities, e. These general vulnerabilities are symptoms of much deeper socioeconomic and political inequalities that have historically plagued the less developed world. Although it is not our goal to equate adaptation to development, we suggest that in order to be effective, adaptive capacity building for adaptation and development needs to squarely address the structural inequalities that create and sustain poverty, constrain access to resources and threaten their long-term sustainability. Theorizing about the attributes of adaptive capacity is important, but the real challenge and potential impediment to successful adaptation is how to realize adaptive capacity in very inhospitable conditions. Addressing inequalities may require policies that profoundly challenge the current distribution of power and assets across societies. The critical question seems to be how to integrate development planning and climate adaptation policy in ways that avoid the pitfalls of past failed development practices while promoting positive synergies. We propose that adaptive capacity building can be delivered through a two-tiered approach that focuses on developing effective disaster management to climate related hazard, and implementing policy reform that addresses deeper structural inequalities that are often at the heart of entrenched vulnerabilities. Although policy intervention to build adaptive capacity should happen at multiple levels to be effective Adger et al. Local disaster risk management programs can incorporate well-tested good governance practices that: Examples of this type of approach already exist. In drought ravaged NE Brazil, drought response programs have increased adaptive capacity by subscribing to participatory decision making schemes, creating accountable and transparent organizations and institutions, investing in long term planning, and building learning features into managing institutions Lemos Here, local scale capacity building has simultaneously reduced sensitivity to climate variability and change and built overall capacity for decision making among vulnerable groups. In Africa, several countries are already integrating climate risk management into development planning; examples include efforts to address flood management in Mozambique, malaria control in southern Africa and drought in Malawi and Kenya Osbahr and Vinner , Hellmuth et al. The development community can clearly guide the adaptation community in how to best build capacity and the adaptation community can contribute its understanding of the unique stresses associated with climate change. This symbiotic relationship can profit from empirical research that systematically and purposefully identifies the markers of success within development programs across different policy systems, climates, and geographies to avoid making the mistakes made by development programs in the past. For example, development research shows that investments in good governance such as participatory development, investment in social networks, and provision of information, technologies, and new institutions for resource management, often fail if they do not redress the fundamental structural problems that are at the root of poverty. The experience of the Green Revolution in Latin American and Asia shows how a programme designed to adapt and improve basic grain production in the context of harsh climates and disease encountered problems in helping the poorest rural people who did not have access to the land, water, and inputs needed to benefit from the development programmes Conway Many of these processes end up captured by local elites and fall short from their goal of enhancing accountability and democracy. It is important to understand empirically how these challenges can be overcome, especially in cases in which building adaptive capacity involves redistributive policymaking that can be met by fierce political opposition. To face these and other challenges, it is time to bring the development and adaptation communities together in a constructive engagement of mutual learning and practice and to the realization that the process of adaptation to climate change does not need to start from scratch. Given the urgency of climate change and the high likelihood that it will seriously affect developing countries, new forms of governance are needed at local and national levels to address disaster risk management and structural reform. Formulating systems of governance to address and build adaptive capacity among states, businesses, scientists, and individuals can constructively draw from the vast development experience of building capacity for people and communities coupled with new knowledge about climate change and its impacts.

Chapter 5 : How Does Culture Affect the Language Development of a Child? | blog.quintoapp.com

Acculturation, Development, and Adaptation Eugenio M. Rothe, MDa,, Dan Tzuang, MDb, Andres J. Pumariega, MDc,d Acculturation refers to the process that occurs when groups of individuals of different.*

A General Introduction Adaptation: We should differentiate between different types of cross-cultural travel. It is not about a single stressful experience on any single trip, but about the ongoing stress of living in a new culture over a period of time. Some emigrate leave a culture to seek better opportunities; others leave, for example, as refugees. Many of these do not have a choice of the culture to which they choose to immigrate enter a culture. Often, but not always, social class combines with purpose of immigration. Those who emigrate because they choose to do often have more financial support and higher social status depending on the closeness of the culture to which one is immigrating and the firmness of the border between cultures. Refugees can be any social status, but, if the travel distance is far such as from Southeast Asia to the U. There can be a wide variety of patterns of adjustment of one group to another. That is, these terms which you learned earlier this semester deal more with the degree to which an immigrant group or co-culture adopts the culture of the dominant or new culture. This level of adjustment is more often the topic of study of sociologists and anthropologists. This is related to acculturation, and many of the same variables and explanations for one work for the other. In a sense, competence deals with appropriate communication more detailed def below ; but it also deals with acculturation, because the more competent one is, the more one will acculturate and vice versa , and if one acculturates several times to different cultures, one might become a multicultural person. If you want more extended notes, including summaries of some specific research, please contact me! I probably have outlines of this research in my files. This is related to other important words: The definition acculturation raises some issues! The problem is that one could be totally psychologically comfortable in a new culture that is, adjusted but not adopt the norms and values of the new culture! Maybe people acculturate in some ways but deliberately? I think we see this a lot with Indian immigrants, who often may keep close in-group ties in the new culture, even with cricket games in the park, arranged marriages, and so on. Perhaps adjustment is dialectical, existing in tension, with people adjusting in some ways but maintaining their original identity in other ways which exist in constant change and tension. What are the 4 stages and what are they like? Many writers, based on the original work of Oberg have pictured acculturation in some series of stages some see 3, 4, 5, or more. For our purposes, we will use a standard four-stage model: The Four Stages 1. In the words of Carley Dodd textbook writer a third response to the culture stress is flex, where one learns to deal with, even embrace cultural differences or to work with them with stability and a good attitude. Many organizations that train cross-cultural travelers use this, and it is standard knowledge that anyone with a class in intercultural communication should probably know! Perhaps there is more than one dimension of adjustment, such that one might be doing great in terms of getting around or getting the job done, but just miserable psychologically. So, why do we like it? Because, I think 1 it makes general sense. Like many of our cultural notions, there is some truth to the fact that there are different responses to adjustment. People often like what seems easy, even if academic research does not support it. With which of the stages would you associate it? It is important if you train to note the symptoms of culture shock! Here are some of them, from Taft, 1. Culture fatigue, irritable, hostile, insomnia, psychosomatic disorder 2. A sense of loss, uprooted 3. Rejection by new enevironment members 4. Feeling of powerless impotenceâ€”but not that kind of impotence! An important note is that Janet Bennett is that the same sorts of things that people confront, and the same sort of stage process if this, indeed, exists, as noted above! She calls the principle, to use a broader term, transition shock. John Berry, along with others, has described a 4-fold pattern of assimilation by a person or group to a culture see figure. Some cultures try to force assimilation; others encourage pluralism; some people separate themselves from the minority, and some seek to segregate the minority culture. She says we should neither insist on the sojourner adapting nor think that the sojourner is the only one adapting. Members of the dominant culture also adapt to the sojourner, just as dominant culture members shift their behavior in interaction with minority members. Many researchers try to predict how immigrants and sojourners will adjust with a variety of variables. As

noted above, one might adjust psychologically be very happy and comfortable , but not adjust in terms of adopting the norms of the new culture. Berry see identity notes and Young Yun Kim is two such authors. Note her assumptions on pp. Know the general idea of her approach: Rather than see culture shock as bad, she feels it is necessary, even good. Kim sees cross-cultural travel, in this sense, as empowering. The transformation occurs, of course, through communication! The model she provides Figure 2 is difficult to understand to a degree. Here is my own visualizationâ€"you can use them both together. Kim takes what is called a systems approach: In this system, the feedback or process is done through communication of two typesâ€"mass and social interpersonal , and with two groupsâ€"own and new culture groups. All this occurs within an environment. Finally, Kim believes that adjustment leads to a new repertoire of thoughts, feelings, and behaviors that help one to be a more global, multicultural person. The model is different from most other approaches in a few key ways! Hanging out only with people of your own culture will not help you adjust! Own-culture media also serves as a bridge and becomes important when one returns home to reduce return culture shock! People in the environment are part of the process, making adjustment harder or easier! This may occur through variables such as host receptivity and conformity pressure. But could one learn and follow the rules of the new culture but still feel miserable and sad? Suddenly, it seems important to know exactly how we are defining adjustment. Do you want to know more!? The variables are listed on pp. The way we did this presentation was an interactive session, where the participants developed the solutions in the later panels. We then typed them into the presentation on-the-spot and returned the PPt to all participants. On-line for a limited time only, as the university limits my Web domain space. Here are some quick hints: The cycle of cross-cultural adaptation and re-entry. Surprisingly, many travelers actually experience as much or more culture shock coming home! One student in traveled to Ireland he has given me permission to tell his story. He wrote me from Ireland before returning home: I found your email to be most practical and helpful. When the student returned home, he was trying to show his pictures of Ireland to his family. No one really wants to see them. They especially rejected his view that America is wasteful. One of my friends from the mission field said she came home and one day she just broke down. Unfortunately, while many organizations prepare for the trip there, much fewer prepare employees for returning home. Many business people are told even if not in words to forget their years of experience and new knowledge they have gained abroad and to fit back into the old mold. For this reason and others a large number of return employees end up leaving their company within a year of their return abroad. And many return home not because of their own lack of adjustment, but that of their spouses and family, who are often ignored by companies in cross-cultural training. The stages are similar as is the lack of strong empirical support! We begin with anticipation at the trip home, being excited to be returning home. After we get home, things are not as we expect, so we enter crisis, but hopefully we adjust. Like culture shock, return culture shock is often based not on major crises, but on the little things see my journal â€"I have a lot to say about this! Change in self and others see notes below. We expect others to change in same way we did; they expect us to be the same as when we left. Unrealistic expectations may expect everything to be the same and return to be easy. Either we expect the U. They might want to, but often after a few brief minutes, they tire of hearing about it and want to talk about other things. No one wants to listen Here are what some other authors say: Clyde Austin, who has written a lengthy annotated bibliography on return culture shock narrows the symptoms of culture shock to 4: Psychological Stress from the changes, setting up the details of living back home, re-establishing relationships 2. Self-Evaluation who am I: People change and often are not sure if they belong to the culture they just came from or to their original culture.

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But cultural evolutionary models also aim to assess the role of cultural inheritance in the construction of adaptation: here, cultural evolutionary theorists are not merely seeking to explain distributions of traits in populations, they are seeking to explain the appearance of valuable cultural novelties (Godfrey-Smith).

Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. People at this position are generally uninterested in cultural difference, but when confronted with difference their seemingly benign acceptance may change to aggressive attempts to avoid or eliminate it. They will openly belittle the differences among their culture and another, denigrating race, gender or any other indicator of difference. People at this position are more openly threatened by cultural difference and more likely to be acting aggressively against it. People recognize superficial cultural differences in food, customs, etc. People at this position are likely to assume that they are no longer ethnocentric, and they tend to overestimate their tolerance while underestimating the effect e. Such a viewpoint is ethnocentric because it presupposes that the fundamental categories of behavior are absolute and that these categories are in fact our own. People at this position accept the existence of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. They can identify how culture affects a wide range of human experience and they have a framework for organizing observations of cultural difference. We recognize people from this stage through their eager questioning of others. This reflects a real desire to be informed, and not to confirm prejudices. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries. Evolutionary strategies[edit] In his theory, Bennett describes what changes occur when evolving through each step of the scale. Summarized, they are the following: From Denial to Defense: From Minimization to Acceptance: From Acceptance to Adaptation: References[edit] Bennett, M. A reader in multicultural education. Originally published in The diversity symposium proceedings: An interim step toward a conceptual framework for the practice of diversity. Additional information at www. A developmental model of intercultural sensitivity revised. A developmental approach to training intercultural sensitivity.

Chapter 7 : Sociocultural evolution - Wikipedia

Culture First: Lessons Learned About the Importance of the Cultural Adaptation of Cognitive Behavior Treatment Interventions for Black Caribbean Youth Guerda Nicolas and Billie Schwartz Development and Cultural Adaptation of the Taller de EducaciÃ³n PsicolÃ³gica Para Padres y Madres (TEPSI): Psychoeducation for Parents of Latino/a Adolescents.

Chapter 8 : Module 7: Cultural Differences and Cultural Understanding

development of similar cultural adaptations to similar environmental conditions by peoples whose ancestral cultures were already somewhat alike. culture area a geographic region in which a number of different societies follow similar patterns of life.

Chapter 9 : eCOA Translations and Cultural Adaptation: Best Practices and Efficiencies

Culture and Adaptation The Origins of Culture Culture is a central concept in anthropology, encompassing the range of human phenomena that cannot be attributed to genetic inheritance.