**Chapter 4: Building Order: Culture and History**

Discussion Questions:

1. Identify and describe each of the cultures presented in these articles.
2. What elements of material and nonmaterial culture do you observe in the articles?
3. Can you find examples of sanctions in the articles? If so, what are they?
4. How do researchers understand culture and values in the final article?

Patrick T. Kinkade & Michael A. Katovich

The Driver: Adaptations and Identities in the Urban Worlds of Pizza Delivery Employees

*Journal of Contemporary Ethnography*, Vol. 25, 421 - 448 (1997)

<http://jce.sagepub.com/cgi/reprint/25/4/421?ijkey=ALBKA5pdoZqGA&keytype=ref&siteid=spjce>

**Abstract:**

This article explores the solidarity relationships constructed between urban drivers as they take risks and experience dangers associated with pizza delivery. After one of the authors completed working as a driver and participating in drivers' backstage activities, we analyzed their arcane culture as composed of risk takers who receive minimal rewards. In this context, the world of drivers is "hypermasculine," with racist and sexist nuances, and composed of five identifiable types—the comedian, the adventurer, the denier, the fatalist, and the pro. In conclusion, we locate the driver in the context of urban associations where group membership is perceived as or more valuable than monetary rewards and control of time.

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Jason Rodriquez

Color-Blind Ideology and the Cultural Appropriation of Hip-Hop

*Journal of Contemporary Ethnography*, Vol. 35, No. 6, 645-668 (2006)

<http://jce.sagepub.com/cgi/reprint/35/6/645?ijkey=Q4Sha2pBg3.p2&keytype=ref&siteid=spjce>

**Abstract:**

This article examines how white youths culturally appropriate hip-hop by adhering to the demands of color-blind ideology. Using ethnographic methods and interviews of members in a local hip-hop scene, I argue that colorblind ideology provides whites with the discursive resources to justify their presence in the scene, and more important, to appropriate hip-hop by removing the racially coded meanings embedded in the music and replacing them with color-blind ones. This research contributes to the existing scholarship on racial ideology by analyzing how it is put into action by individuals in a specific local context in which race is salient. Furthermore, it extends our understanding of how color-blind ideology operates in practice, enabling whites with the discursive resources and racial power to culturally appropriate hip-hop, however unintentionally, for their own purposes.

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Laura Grindstaff

Culture and Popular Culture: A Case for Sociology

The ANNALS of the American Academy of Political and Social Science, Vol. 619, 206 – 222 (2008)

<http://ann.sagepub.com/cgi/reprint/619/1/206?ijkey=xA6q5NsI2bdvY&keytype=ref&siteid=spann>

**Abstract:**

The study of popular culture has a long and intimate relationshipto the field of cultural sociology, being both a subcategoryof the field and a separate arena of inquiry taken up by otherdisciplines. This article examines the intellectual traditionsthat have shaped the sociology of popular culture, traces thepoints of connection and difference between sociologists andother scholars studying popular culture, and argues for thecontinued relevance of cultural sociology for addressing keyissues and concerns within the realm of "the popular," broadlyconceived. These developments include the rise of new media/communicationtechnologies and the increasing interdependence between popularculture and other arenas of social life.

Whence Differences in Value Priorities?: Individual, Cultural, or Artifactual Sources

Ronald Fischer and Shalom Schwartz

*Journal of Cross-Cultural Psychology, October 2011; vol. 42, 7: pp. 1127-1144., first published on September 9, 2010*

<http://jcc.sagepub.com/cgi/reprint/42/7/1127?ijkey=oMq/EXgqLgym.&keytype=ref&siteid=spjcc>

**Abstract**

To what extent do value priorities vary across countries and to what extent do individuals within countries share values? We address these questions using three sets of data that each measure values differently: the Schwartz Value Survey for student and teacher samples in 67 countries (N = 41,968), the Portrait Values Questionnaire for representative samples from 19 European countries (N = 42,359), and the World Value Survey for representative samples from 62 countries (N = 84,887). Analyses reveal more consensus than disagreement on value priorities across countries, refuting strong claims that culture determines values. Values associated with autonomy, relatedness, and competence show a universal pattern of high importance and high consensus. Only conformity values show patterns suggesting they are good candidates for measuring culture as shared meaning systems. We rule out reference-group and response style effects as alternative explanations for the results and discuss their implications for value theory, cross-cultural research, and value-based intergroup conflict.

Howe, P. David

**The tail is wagging the dog: Body culture, classification and the Paralympic movement**

Ethnography, Dec 2008; vol. 9: pp. 499-517

<http://eth.sagepub.com/cgi/reprint/9/4/499?ijkey=P37YGg96ndrGg&keytype=ref&siteid=speth>

**Abstract**:

The rules and regulations regarding the classification process through which athletes must be vetted to determine eligibility for Paralympic competition have been transformed drastically over the last two decades. A complex classification system initially developed by the International Organizations of Sport for the Disabled (IOSD) has been the distinctive feature of the Paralympic movement over this period. Key consideration must be given to the equitable nature of any classification system imposed by the International Paralympic Committee (IPC) in order to comply with the ideology of Paralympism. Paralympism is manifest in the dictum of the Paralympic movement: `empower, inspire and achieve'. Using ethnographic data obtained by the author while a Paralympic athlete and journalist, this article explores recent debates within the sport of athletics surrounding classification. This is achieved by highlighting the process of classification and how, as a result of this process, some bodies are celebrated and others are not within a sporting culture established as a ghetto for imperfection.

Adler, Patricia A., Adler, Peter

**Self-Injury in Cyberworld**

Contexts, Feb 2012; vol. 11: pp. 59-61

<http://ctx.sagepub.com/cgi/reprint/11/1/59?ijkey=Lc8QdHyxEgkIw&keytype=ref&siteid=spctx>**Abstract**:

Cyber communities have facilitated new forms of identity and self-regulation for people engaging in self-harm practices. The authors explore the online worlds of self-injurers and how they offer ways for people to develop new kinds of social order.