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REVIEWS

**Burdens of Freedom: Cultural Difference and American Power.** Lawrence Mead, Encounter Books, 2019, 368 pp., \$14.28 hardbound.

**Does Culture Matter for Assimilation?**

Ricardo Duchesne

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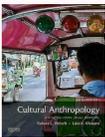
As I was reading this book, I kept asking myself: can people from any cultural background or race assimilate to Western values? Lawrence Mead, a professor at New York University who provided much of the supporting research and rationale for welfare reform in the 1990s, maintains the popular conservative belief that individuals from all cultures can be socialized into Western culture. But Mead is not typical in his insistence that the psychology of Westerners is fundamentally different from the psychology of non-Western peoples. The primary differences between

individuals has less to do with the degree to which their external conditions differ than with the extent to which they have internalized attitudes that encourage intellectual autonomy and goal setting. The peoples of the non-Western world have "a more passive mind-set." But what makes Mead really untypical for an academic (really almost a typical member of the dissident right) is his straightforward observation that the United States is "much less individualist today" because it is becoming populated by immigrants chiefly "from Asia or Latin America rather than Europe." He goes beyond many Trump supporters, indeed, in calling for "at least" a fifty percent reduction in legal immigration to the United States.

Individualism is the most important attribute of the West, Mead argues, and the United States is the most individualist nation. Initially I was unpersuaded by Mead's announcement in the opening pages that his book is different in identifying "individualism" as the most important cultural trait of the West. Since Jacob Burckhardt wrote about the "birth of individualism" in his celebrated book, *The Civilization of the Renaissance in Italy*, published in 1860, countless books and articles have emphasized this trait. One has to

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MAPPING LINGUISTIC DIVERSITY IN MULTICULTURAL CONTEXTS: DEMOLOGIC PERSPECTIVES

Guo Feifei

Methodological issues: concepts, paradigms and databases

The focus of this chapter is on mapping linguistic diversity in multicultural contexts (Bass and Eisen 2008). We will explore well-known and established approaches, now commonly referred to as the linguistic typology (LT) (Venn 1999) or language diversity (LD) (Clyne 2005, 2010) and postmodern (Clyne 2005, 2010) approaches. The term 'demographic' originated among genetic biologists, probably during the 1970s. Over the last few decades, the term has become an interventional acronym for demography and linguistics; the same holds for practitioners in the coming of genetic and linguistic. When recent genetic data have been explained in terms of linguistic landscape, whereas post-genetic and demographic studies tend to focus on the spatial and distribution of linguistic diversity in the present domain of the home, linguistic landscape has to focus the public domain in the most local sense, i.e. in terms of the visibility and distribution of linguistic diversity. In this sense, the outcomes of linguistic landscape research should be read with care: they do not intend to present a faithful mapping of the linguistic makeup of the population in a given area.

We will offer cross-national demographic perspectives on languages other than "national" languages. Depending on particular contexts or perspectives, such languages are often referred to as minority languages or diasporic languages. National classifications do not necessarily coincide with social classifications. According to the 2007 census statistics on South Africa, isiZulu is the most widely spoken home language there and English functions commonly as a lingua franca with all its major and minor groups (Clyne 2005, 2010). Whereas English is a minority language in the homes of South Africa, it is the dominant language in schools in Western Europe. English is the major language of the world and it is spoken in the homes of far more people than any of the national languages of the three continents for instance.

The chapter is based on a research project on the demography of linguistic diversity with a strong foundation in large data sampling and for the visual representation of the resulting outcomes in relation to genetic and linguistic studies. This is a key to the chapter's small-scale data, common to ethnographic research, should be under-estimated. In particular in the domain of multilingualism in multicultural contexts, there is a need for methodology and complementarity of data collection methods. Table 1 gives an outline of complementary approaches or paradigms in ethnographic versus demographic research.



Chapter Eleven  
**The Question of Culture of Philosophy in Africa**  
Adeboye A. Aina and Olatunji A. Oyesibile

INTRODUCTION

This essay investigates the presence of philosophy in pre-colonial and colonial Africa. It argues that the African continent has a rich history of philosophical thought, which has been largely overlooked by Western scholars. The author explores the role of philosophy in African societies and its impact on the continent's development. The essay also discusses the challenges of studying African philosophy and the need for a more holistic and interdisciplinary approach.

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The content makes connections to real-world people, events, and cultural traditions."--Denise Knisely, Northern Kentucky University Letter from the AuthorsAbout the AuthorsPrefaceAcknowledgments1. Similarly, if the municipality plans to widen the road in front of the property, you may lose some of your yard. The local government may also decide to pave a dirt or gravel road. If you're considering buying property in another country, make sure you understand that country's foreign ownership laws. 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This approach demonstrates how anthropological thinking can be used as a tool for deciphering everyday experiences. If you've been renting a place that had electricity, water or Internet service included in the rent, you should find out what these services cost on their own. It avoids jargon and does not talk down to students. Tylor and Belief in SpiritsUnderstanding Religion, Version 2.0: Anthony F. Wallace on Supernatural Beings, Powers, and ForcesUnderstanding Religion, Version 3.0: Religion as a System of SymbolsUnderstanding Religion, Version 4.0: Religion as a System of Social ActionMaking Sense of the Terrorist Attacks in France: Charlie HebdoWhat Forms Does Religion Take? Clan Spirits and Clan Identities in New GuineaTotemism in North AmericaShamanism and Ecstatic Religious ExperiencesRitual Symbols That Reinforce a Hierarchical Social OrderPolytheism and Monotheism in Ancient SocietiesWorld Religions and Universal Understandings of the WorldHow Does Atheism Fit in the Discussion?How Do Rituals Work? Magical Thought in Non-Western CulturesSympathetic Magic: The Law of Similarity and the Law of ContagionMagic in Western SocietiesRites of Passage and the Ritual ProcessHow Is Religion Linked to Political and Social Action?The Rise of FundamentalismUnderstanding Fundamentalism--THINKING LIKE AN ANTHROPOLOGIST: Examining Rites of Passage?13. The book covers the essential concepts, terms, and history of cultural anthropology, introducing students to the widely accepted fundamentals and providing a foundation that can be enriched by the use of ethnographies, a reader, articles, lectures, field-based activities, and other kinds of supplements. 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Gender, Sex, and Sexuality: The Fluidity of Maleness and FemalenessHow and Why Do Males and Females Differ?Shifting Views on Male and Female DifferencesBeyond the Male-Female DichotomyDo Hormones Really Cause Gendered Differences in Behavior?Why Is There Inequality Between Men and Women?Debating "The Second Sex"Taking Stock of the DebateReproducing Male-Female InequalitiesWhat Does It Mean to Be Neither Male Nor Female?Navajo Nidíeehíndian HijrasTrans in the United StatesIs Human Sexuality Just a Matter of Being Straight or Queer?Cultural Perspectives on Same-Sex SexualityControlling Sexuality--THINKING LIKE AN ANTHROPOLOGIST: Anthropological Perspectives on American (Non)Acceptance of Trans People11. About the Author(s) Reviews Robert L. Neighborhood organizations like homeowners associations may also have regulations for property use. 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