

PART THREE · CULTURE

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QUEER CUSTOMS

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Clyde K. M. Kluckhohn (1905–1960) was born in Iowa and studied anthropology at Princeton, Wisconsin, Vienna, and Oxford universities. In 1935, Kluckhohn accepted a position at Harvard University, where he stayed for the remainder of his career. Kluckhohn's particular area of expertise was the Navajo. The following essay is excerpted from his 1949 book *Mirror for Man*, which Kluckhohn wrote in order to explain cultural theory to the lay public.

Why do the Chinese dislike milk and milk products? Why would the Japanese die willingly in a Banzai¹ charge that seemed senseless to Americans? Why do some nations trace descent through the father, others through the mother, still others through both parents? Not because different peoples have different instincts, not because they were destined by God or Fate to different habits, not because the weather is different in China and Japan and the United States. Sometimes shrewd common sense has an answer that is close to that of the anthropologist: "because they were brought up that way." By "culture" anthropology means the total life way of a people, the social legacy the individual acquires from his group. Or culture can be regarded as that part of the environment that is the creation of man.

This technical term has a wider meaning than the "culture" of history and literature.

A humble cooking pot is as much a cultural product as is a Beethoven sonata. In ordinary speech a man of culture is a man who can speak languages other than his own, who is familiar with history, literature, philosophy, or the fine arts. In some cliques that definition is still narrower. The cultured person is one who can talk about James Joyce, Scarlatti, and Picasso.² To the anthropologist, however, to be human is to be cultured. There is culture in general, and then there are the specific cultures such as Russian, American, British, Hottentot,³ Inca. The general abstract notion

¹Banzai is a Japanese war cry.—Ed.

Clyde Kluckhohn, "Queer Customs" from *Mirror for Man: The Relation of Anthropology to Modern Life*. Copyright 1949 by George E. Taylor. Reprinted with the permission of George E. Taylor.

²So, are you a cultured person by this definition? James Joyce (1882–1941) was an Irish author. His best-known book, *Ulysses*, was a novel about a day in Dublin (June 4, 1904). It was published in Paris in 1922 but was banned in the United States until 1937. Alessandro Scarlatti (1660–1725) was a Sicilian composer noted mostly for his operas. Pablo Picasso (1881–1973) was a prolific artist. Born in Spain (in Málaga), he spent much of his life in France. During his lifetime, he created more than 50,000 works—drawings, paintings, sculptures, and even ceramics and lithographs.—Ed.

³More properly called the *Khoikhoi*—a people mostly of Namibia, Africa. Nomadic and pastoral, their numbers were decimated by Dutch colonists in the seventeenth and eighteenth centuries.—Ed.

serves to remind us that we cannot explain acts solely in terms of the biological properties of the people concerned, their individual past experience, and the immediate situation. The past experience of other men in the form of culture enters into almost every event. Each specific culture constitutes a kind of blueprint for all of life's activities.

One of the interesting things about human beings is that they try to understand themselves and their own behavior. While this has been particularly true of Europeans in recent times, there is no group which has not developed a scheme or schemes to explain man's actions. To the insistent human query "why?" the most exciting illumination anthropology has to offer is that of the concept of culture. Its explanatory importance is comparable to categories such as evolution in biology, gravity in physics, disease in medicine. A good deal of human behavior can be understood, and indeed predicted, if we know a people's design for living. Many acts are neither accidental nor due to personal peculiarities nor caused by supernatural forces nor simply mysterious. Even those of us who pride ourselves on our individualism follow most of the time a pattern not of our own making. We brush our teeth on arising. We put on pants—not a loincloth or a grass skirt. We eat three meals a day—not four or five or two. We sleep in a bed—not in a hammock or on a sheep pelt. I do not have to know the individual and his life history to be able to predict these and countless other regularities, including many in the thinking process, of all Americans who are not incarcerated in jails or hospitals for the insane.

To the American woman a system of plural wives seems "instinctively" abhorrent. She cannot understand how any woman can fail to be jealous and uncomfortable if she must share her husband with other women. She feels it "unnatural" to accept such a situation. On the other hand, a Koryak woman of Siberia, for

example, would find it hard to understand how a woman could be so selfish and so unsirous of feminine companionship in the home as to wish to restrict her husband to one mate.

Some years ago I met in New York City a young man who did not speak a word of English and was obviously bewildered by American ways. By "blood" he was as American as you or I, for his parents had gone from Indiana to China as missionaries. Orphaned in infancy, he was reared by a Chinese family in a remote village. All who met him found him more Chinese than American. The facts of his blue eyes and light hair were less impressive than a Chinese style of gait, Chinese arm and hand movements, Chinese facial expression, and Chinese modes of thought. The biological heritage was American, but the cultural training had been Chinese. He returned to China.

Another example of another kind: I once knew a trader's wife in Arizona who took a somewhat devilish interest in producing a cultural reaction. Guests who came her way were often served delicious sandwiches filled with a meat that seemed to be neither chicken nor tuna fish yet was reminiscent of both. To queries she gave no reply until each had eaten his fill. She then explained that what they had eaten was not chicken, not tuna fish, but the rich, white flesh of freshly killed rattlesnakes. The response was instantaneous—vomiting, often violent vomiting. A biological process is caught in a cultural web.

A highly intelligent teacher with long and successful experience in the public schools of Chicago was finishing her first year in an Indian school. When asked how her Navaho pupils compared in intelligence with Chicago youngsters, she replied, "Well, I just don't know. Sometimes the Indians seem just as bright. At other times they just act like dumb animals. The other night we had a dance in the high school. I saw a boy who is one of the best students in my English class standing off by himself. So I took him over to a pretty girl and

told them to dance. But they just stood there with their heads down. They wouldn't even say anything." I inquired if she knew whether or not they were members of the same clan. "What difference would that make?"

"How would you feel about getting into bed with your brother?" The teacher walked off in a huff, but, actually, the two cases were quite comparable in principle. To the Indian the type of bodily contact involved in our social dancing has a directly sexual connotation. The incest taboos between members of the same clan are as severe as between true brothers and sisters. The shame of the Indians at the suggestion that a clan brother and sister should dance and the indignation of the white teacher at the idea that she should share a bed with an adult brother represent equally nonrational responses, culturally standardized unreason. . . .

Culture and Society

Since culture is an abstraction, it is important not to confuse culture with society. A "society" refers to a group of people who interact more with each other than they do with other individuals—who cooperate with each other for the attainment of certain ends. You can see and indeed count the individuals who make up a society. A "culture" refers to the distinctive ways of life of such a group of people. Not all social events are culturally patterned. New types of circumstances arise for which no cultural solutions have as yet been devised.

A culture constitutes a storehouse of the pooled learning of the group. A rabbit starts life with some innate responses. He can learn from his own experience and perhaps from observing other rabbits. A human infant is born with fewer instincts and greater plasticity. His main task is to learn the answers that persons he will never see, persons long dead, have worked out. Once he has learned the formulas supplied by the culture of his group,

most of his behavior becomes almost as automatic and unthinking as if it were instinctive. There is a tremendous amount of intelligence behind the making of a radio, but not much is required to learn to turn it on.

The members of all human societies face some of the same unavoidable dilemmas, posed by biology and other facts of the human situation. This is why the basic categories of all cultures are so similar. Human culture without language is unthinkable. No culture fails to provide for aesthetic expression and aesthetic delight. Every culture supplies standardized orientations toward the deeper problems, such as death. Every culture is designed to perpetuate the group and its solidarity, to meet the demands of individuals for an orderly way of life and for satisfaction of biological needs.

However, the variations on these basic themes are numberless. Some languages are built up out of twenty basic sounds, others out of forty. Nose plugs were considered beautiful by the predynastic Egyptians but are not by the modern French. Puberty is a biological fact. But one culture ignores it, another prescribes informal instructions about sex but no ceremony, a third has impressive rites for girls only, a fourth for boys and girls. In this culture, the first menstruation is welcomed as a happy, natural event; in that culture the atmosphere is full of dread and supernatural threat. Each culture dissects nature according to its own system of categories. The Navaho Indians apply the same word to the color of a robin's egg and to that of grass. A psychologist once assumed that this meant a difference in the sense organs, that Navahos didn't have the physiological equipment to distinguish "green" from "blue." However, when he showed them objects of the two colors and asked them if they were exactly the same colors, they looked at him with astonishment. His dream of discovering a new type of color blindness was shattered.

Every culture must deal with the sexual instinct. Some, however, seek to deny all sexual expression before marriage, whereas a Polynesian adolescent who was not promiscuous would be distinctly abnormal. Some cultures enforce lifelong monogamy; others, like our own, tolerate serial monogamy; in still other cultures, two or more women may be joined to one man or several men to a single woman. Homosexuality has been a permitted pattern in the Greco-Roman world, in parts of Islam, and in various primitive tribes. Large portions of the population of Tibet, and of Christendom at some places and periods, have practiced complete celibacy. To us marriage is first and foremost an arrangement between two individuals. In many more societies marriage is merely one facet of a complicated set of reciprocities, economic and otherwise, between two families or two clans.

The essence of the cultural process is selectivity. The selection is only exceptionally conscious and rational. Cultures are like Topsy. They just grew.⁴ Once, however, a way of handling a situation becomes institutionalized, there is ordinarily great resistance to change or deviation. When we speak of "our sacred beliefs," we mean of course that they are beyond criticism and that the person who suggests modification or abandonment must be punished. No person is emotionally

⁴To grow like Topsy means to flourish without being purposefully tended. The roots of this odd-sounding expression are to be found in *Uncle Tom's Cabin*, by Harriet Beecher Stowe. In 1850, the Congress enacted a Fugitive Slave Act which required the return of runaway slaves who fled to states where slavery had been abolished. Beecher Stowe's novel was written in a protest against this law and slavery in general. The character Topsy was a young slave girl of about eight or nine years old. Purchased from an abusive family, Topsy is brought to New England to be raised by the pious Ophelia St. Clare. Asked by Miss Ophelia how old she is, Topsy says she has no idea. Another slave explains to Miss Ophelia that it is common practice in the South for speculators to purchase black infants and raise them for the slave market. When queried about her parents, Topsy says, "I spect I growed. Don't think nobody never made me."—Ed.

indifferent to his culture. Certain cultural premises may become totally out of accord with a new factual situation. Leaders may recognize this and reject the old ways in theory. Yet their emotional loyalty continues in the face of reason because of the intimate conditioning of early childhood.

A culture is learned by individuals as the result of belonging to some particular group, and it constitutes that part of learned behavior which is shared with others. It is our social legacy, as contrasted with our organic heredity. It is one of the important factors which permits us to live together in an organized society, giving us ready-made solutions to our problems, helping us to predict the behavior of others, and permitting others to know what to expect of us.

Culture regulates our lives at every turn. From the moment we are born until we die there is, whether we are conscious of it or not, constant pressure upon us to follow certain types of behavior that other men have created for us. Some paths we follow willingly, others we follow because we know no other way, still others we deviate from or go back to most unwillingly. Mothers of small children know how unnaturally most of this comes to us—how little regard we have, until we are "culturalized," for the "proper" place, time, and manner for certain acts such as eating, excreting, sleeping, getting dirty, and making loud noises. But by more or less adhering to a system of related designs for carrying out all the acts of living, a group of men and women feel themselves linked together by a powerful chain of sentiments. Ruth Benedict gave an almost complete definition of the concept when she said, "Culture is that which binds men together." . . .

No participant in any culture knows all the details of the cultural map. The statement frequently heard that St. Thomas Aquinas was the last man to master all the knowledge of his society is intrinsically absurd. St. Thomas

would have been hard put to make a pane of cathedral glass or to act as a midwife. In every culture there are what Ralph Linton has called "universals, alternatives, and specialties." Every Christian in the thirteenth century knew that it was necessary to attend mass, to go to confession, to ask the Mother of God to intercede with her Son. There were many other universals in the Christian culture of Western Europe. However, there were also alternative cultural patterns even in the realm of religion. Each individual had his own patron saint, and different towns developed the cults of different saints. The thirteenth-century anthropologist could have discovered the rudiments of Christian practice by questioning and observing whomever he happened to meet in Germany, France, Italy, or England. But to find out the details of the ceremonials honoring St. Hubert or St. Bridget he would have had to seek out certain individuals or special localities where these alternative patterns were practiced. Similarly, he could not learn about weaving from a professional soldier or about canon law from a farmer. Such cultural knowledge belongs in the realm of the specialties, voluntarily chosen by the individual or ascribed to him by birth. Thus, part of a culture must be learned by everyone, part may be selected from alternative patterns, part applies only to those who perform the roles in the society for which these patterns are designed.

Many aspects of a culture are explicit. The explicit culture consists in those regularities in word and deed that may be generalized straight from the evidence of the ear and the eye. The recognition of these is like the recognition of style in the art of a particular place and epoch. If we have examined twenty specimens of the wooden saints' images made in the Taos valley of New Mexico in the late eighteenth century, we can predict that any new images from the same locality and period will in most respects exhibit the same techniques of carving, about the same use of colors and choice of woods, a

similar quality of artistic conception. Similarly, if, in a society of 2,000 members, we record 100 marriages at random and find that in 30 cases a man has married the sister of his brother's wife, we can anticipate that an additional sample of 100 marriages will show roughly the same number of cases of this pattern.

The above is an instance of what anthropologists call a behavioral pattern, the practices as opposed to the rules of the culture. There are also, however, regularities in what people say they do or should do. They do tend in fact to prefer to marry into a family already connected with their own by marriage, but this is not necessarily part of the official code of conduct. No disapproval whatsoever is attached to those who make another sort of marriage. On the other hand, it is explicitly forbidden to marry a member of one's own clan even though no biological relationship is traceable. This is a regulatory pattern—a Thou Shalt or a Thou Shalt Not. Such patterns may be violated often, but their existence is nevertheless important. A people's standards for conduct and belief define the socially approved aims and the acceptable means of attaining them. When the discrepancy between the theory and the practice of a culture is exceptionally great, this indicates that the culture is undergoing rapid change. It does not prove that ideals are unimportant, for ideals are but one of a number of factors determining action.

Cultures do not manifest themselves solely in observable customs and artifacts. No amount of questioning of any save the most articulate in the most self-conscious cultures will bring out some of the basic attitudes common to the members of the group. This is because these basic assumptions are taken so for granted that they normally do not enter into consciousness. This part of the cultural map must be inferred by the observer on the basis of consistencies in thought and action. Missionaries in various societies are often disturbed or puzzled because the natives do

not regard "morals" and "sex code" as almost synonymous. The natives seem to feel that morals are concerned with sex just about as much as with eating—no less and no more. No society fails to have some restrictions on sexual behavior, but sex activity outside of marriage need not necessarily be furtive or attended with guilt. The Christian tradition has tended to assume that sex is inherently nasty as well as dangerous. Other cultures assume that sex in itself is not only natural but one of the good things of life, even though sex acts with certain persons under certain circumstances are forbidden. This is implicit culture, for the natives do not announce their premises. The missionaries would get further if they said, in effect, "Look, our morality starts from different assumptions. Let's talk about those assumptions," rather than ranting about "immorality."...

In our highly self-conscious Western civilization that has recently made a business of

studying itself, the number of assumptions that are literally implicit, in the sense of never having been stated or discussed by anyone, may be negligible. Yet only a trifling number of Americans could state even those implicit premises of our culture that have been brought to light by anthropologists. If one could bring to the American scene a Bushman who had been socialized in his own culture and then trained in anthropology, he would perceive all sorts of patterned regularities of which our anthropologists are completely unaware. In the case of the less sophisticated and less self-conscious societies, the unconscious assumptions characteristically made by individuals brought up under approximately the same social controls bulk even larger. But in any society, as Edward Sapir said, "Forms and significances which seem obvious to an outsider will be denied outright by those who carry out the patterns; outlines and implications that are perfectly clear to these may be absent to the eye of the onlooker."...