

Beyond Culture Study Guide

Beyond Culture by Edward T. Hall

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Plot Summary

As a young man, Edward Hall worked as a construction foreman in Arizona, where he lived and worked with the Hopi Indians and later he conducted anthropological research among the Navajo Indians. During this time, he also gained firsthand experience of the Spanish American people and culture of Northern New Mexico. Hall's considerable experience of the Japanese culture came from his work as a consultant for the United States Government, where he specialized in facilitating intercultural transactions with embassy staff and in designing language learning courses for Americans working overseas and also for foreigners working in the United States. In "Beyond Culture," Hall draws on his personal, firsthand experience and quotes from material previously presented in his other publications, "The Silent Language," Doubleday & Company Inc., 1959, and "The Hidden Dimension," Doubleday & Company, 1966.

In this book, Hall introduces the highly-significant concept of man's extensions and illustrates the concept using examples from other species. He goes on to identify the misconception of extension transference as a major source of erroneous thinking in all facets of culture.

Another major idea presented in this book is the concept of high- and low-context communications that are used, in turn, as the basis for the classification of different aspects of culture and society, including national and organizational institutions. The scheme is further used to explain the ways that different cultures organize and control their institutions and the way high and low cultures deal with voluntary or imposed modification.

The theme of this book is the path to improvement in intercultural interaction. Resolution of the problems that arise in this field of contemporary society, in a world where different cultures have more and more frequent contact with each other, can only be achieved if each side is able to transcend the ingrained stereotypes present in its own culture. A major barrier to this transcendence is the fact that the human mind carries large portions of its predetermined cultural behavior and attitudes in the subconscious.

Part of the problem for Western culture in the United States lies in the malfunctioning of the American education system, which is criticized for being based on obsolete and erroneous ideas and for being over-bureaucratized.

Hall's objective in this book is to raise awareness of the latent, subconscious aspects of culture to conscious awareness and recognition, so that the issues of intercultural relationships can be dealt with successfully.



Chapter 1, The Paradox of Culture

Chapter 1, The Paradox of Culture Summary and Analysis

Edward T. Hall, experienced in psychoanalysis and anthropology, considers contemporary Western culture, asserting that Western man is constrained by his linear way of thinking and creates chaos by denying that part of himself that integrates while emphasizing those parts of his existence that fragment. This is further exacerbated by the belief that this system is the only true system. Hall's emphasis is on the nonverbal realm of culture, rather than philosophy, religion, language and art.

Modern American society cannot escape from the linear, compartmentalized way of thinking. These cultural undercurrents raise impediments to the enactment of the common good. Anthropologists consider culture to be a series of situational models for behavior and thought, and use abstract models of the culture, although the models are only part of the reality of a whole culture and the anthropologists are influenced by their own culture.

The use of models to predict events and the outcomes of various actions goes back to the beginning of man's existence. Grammars and writing systems are models of language, while myths, philosophical systems, and science are models grouped together under cognitive systems. All models are abstractions and are exclusionary. A model often says more about the person who developed it than about the phenomenon being modeled.

In anthropology, there is a well-defined and explicit model but below this is a whole world of unspoken, unconscious facets, which will have to be understood and acknowledged before we can radically change our view of human nature and evolve into a more harmonious and successful way of constructing our social institutions and way of life.

Forty years ago, the linguist Sapir demonstrated that language and experience are related by the fact that language is a self-contained, conceptual system. Language defines experience and provides an unconscious projection of implicit expectations.

Anthropologists agree on three aspects of culture. First, it is not innate, but learned. Secondly, the various facets of a culture are all interrelated; changing one aspect will produce changes in all other components. Thirdly, a culture is shared and defines the boundaries of different social groups.

Culture encompasses all aspects of human life. Paradoxically, it is often the least studied parts of a culture that most profoundly influence behavior, including time and space systems. The conventional American time can be considered as "monochronic" (M-time) as opposed to "polychronic" (P-time). Both these time systems represent



different solutions to organizing frames for activities and events. M-time relies on schedules, segmentation, and punctuality, while P-time systems are characterized by several things happening simultaneously. P-time systems emphasize the importance of attaining objectives rather than meeting schedules and of involving people in the overall effort.

In contemporary American life, social and technologic pressures exist to conform to monochronic norms at the expense of polychronic ones, leading to psychological stress when one comes in contact with P-time cultures. In contrast to P-time cultures, Westerners are part of a way of life in which very little escapes the constraints of M-time. By conforming to a system that schedules, compartmentalizes and prioritizes all aspects of their lives, the ordinary person loses sight of the possible alternatives to the established status quo.

Time is spoken of as being saved, spent, wasted, lost, made up, accelerated and slowing down. These metaphors express the way in which time is perceived and indicate the extent to which it has become an unconscious frame on which all other aspects of life are determined.

Monochronic time and its adjunct, spatial usage, are arbitrary and imposed, integrated so thoroughly into contemporary Western life that they are considered the logical way of organizing life. Governmental and business bureaucracies sublimate individuals to this time perception at the expense of his own biological, creative and existential rhythms.

M-time systems, by virtue of the compartmentalization of their activities, are less likely to identify themselves in the context of the larger whole, whereas participants in P-time systems are constantly reminded that they are part of a larger organization. Because they rely so heavily on a central authority figure, P-systems are vulnerable to weakness in the central figure. These systems are also limited in the size to which they can grow and are slow and cumbersome when dealing with the business of outsiders. M-time organizations can grow to much larger size than P-time systems; they combine and consolidate bureaucracies. In doing so, they sometimes become too large, turn inward and lose sight of their original objective.



Chapter 2, Man as Extension

Chapter 2, Man as Extension Summary and Analysis

An extension process is the result of an organism altering its environment in some way and comprises two complementary processes, the external and the internal. Extensions can be developed and evolved much faster than the body. Extensions permit man to solve problems and to "evolve and adapt at great speed without changing the basic structure of his body."

If actions occur without the control of the conscience, dangerous social behaviors result. In Western society, sexual controls are invested, for the most part, in the woman; that is, they are internalized. In contrast, in Arab cultures the belief persists that the sexual drive is so strong in men and the capacity of women to resist is so weak that under no circumstances are man and women to be allowed to be present alone together in a room behind closed doors. Thus, doors, walls and locks become physical extensions of morality in Arab society, where they represent externalizations of the control afforded by the internal process of conscience in Western society.

An extension can be confused with the process that is being extended. Hall defines "Extension Transference" (ET) as the intellectual process in which the extension is confused with or replaces the process extended. This transference takes many forms, but the worshiping of idols represents one of the earliest examples of the ET factor.

Extensions permit man to examine and perfect what exists only inside his own brain. It is possible for man to examine, change, perfect and simultaneously use the externalization to learn facts about himself. An extension can also serve as prosthesis when the process being extended malfunctions.

If the ET process progresses to second and third generations, the original, first-generation extension is overshadowed and viewed as if it had no structure. Dysfunctional characteristics of ET occur when ET systems are moved around and inappropriately applied. A characteristic of extension transference is that people sometimes treat the transferred system as the only reality and apply it indiscriminately to new situations.

Because physical science has been so successful, its methodology has been transferred to the social sciences, where this methodology is seldom appropriate. It is only when the discrepancy between reality and the extension system is so great and obvious that some kind of revolution is called for. ET distortions occur in technology when technology is ascribed as the solution to world problems such as famine and disease.

Extensions enhance a particular function of the organism, as in the cases of language and mathematics, where certain methods of thought process are improved and made

more effective. Other examples of extensions are the telescope and the microscope that extend the functions of the human eye, while cameras augment the visual memory system. That there is an emergent property of discovery in an extended function is shown by language studies that lead to awareness in how certain portions of the human brain are organized.

All the extensions of man are reductionist in their functioning. This aspect of the extension system, the extension-omission is often overlooked. All extension systems are treated as separate and distinct from the user and take on identities of their own; in doing so, the extended entities acquire their own histories, skills, and learned knowledge.

Culture itself is a prime example of an extension and the way different cultures, and their associated social systems, share information and integrate mechanical extensions, leads to the appellation of high and low-context cultures. Cultures where people are deeply involved with each other and where information on all matters is widely shared, are called high-context cultures. Low-context cultures are those such as the northern European societies, which are characterized by compartmentalization and fragmentation.

In the stone age, man's extensions were limited to a few stone tools and a rudimentary, unwritten language. Today, despite the complexity and sophistication of his extensions, modern day man has changed very little from the earlier times. As he occupies an ever-shrinking globe, it becomes of prime importance for man to examine the relationship between his basic fundamental nature and his culturally conditioned control systems.



Chapter 3, Consistency and Life

Chapter 3, Consistency and Life Summary and Analysis

The central nervous system that is the main conduit for mankind's brain functions and the basis for its evolution predates man's extensions.

Man's communicative behavior is based on physiology and spoken language, but cannot be understood apart from the context of the embodying culture or sub culture. The part of man's nervous system that controls his social behavior and communication is based on a negative feedback principle. An individual only becomes aware of the control system and its pertinence to his behavior when it deviates from the subconscious program within himself.

The study of different cultures leads to an awareness of an individual's personal cultural basis for his behavior. It comprises examination of the mental maps each person carries within himself or herself. Studying the underlying control system of cultural behavior can be carried out using thought experiments to vary the inputs to the overall system and examining the subsequent results.

The complex training program for individuals to deal with life in a foreign (to them) culture takes into account the following premises: The nervous system is controlled by negative feedback principles and is therefore invisible to most people. People spend their lives managing their inputs rather than the other way round. People only become aware of the reality and structure of their behavior patterns in a fragmented and sporadic fashion. Abstraction of the underlying system from the behavior of close associates and friends is, in itself, a formidable task.

Because contemporary society is increasingly becoming involved in interactions with different cultures round the world, it is likewise becoming more important than ever before that an individual transcends his own personal culture.

This chapter is based on material from E. T. Hall's 1969 publication "The Silent Language" and is based on his firsthand experiences in Japan when he dealt with intercultural relations between American and Japanese government officials. The import of the title is only loosely associated with the material presented in this chapter, which seems to be more concerned with training schemes for US Embassy staff.



Chapter 4, Hidden Culture

Chapter 4, Hidden Culture Summary and Analysis

Hall uses his experience of life in Japan to describe his development of an understanding of Japanese culture and concomitantly his own. The concept that everyone round the world is basically the same as themselves is a universally held misconception. Cultural differences are based, in part, on deep-seated emotional parts of the brain, the part of the brain that synthesizes experience but does not verbalize.

Similar paradoxes, to the Western mind, occur in the differences in attitudes to companies and jobs. Many aspects of Japanese life pertain to the concept of high-context culture, where enveloping intimacy begins in the home and extends far beyond into public life. The emphasis on self-control and hiding inner feelings are rooted in a long past history, which extends to the time of the samurai and their culture. Paradoxically, when the Japanese function in the low-context mode, they often withdraw and volunteer absolutely nothing, even though they are aware of practical details and information that could be useful to the foreigner.

The beginning of wisdom in human relations relies on the realization that it is never possible to really understand another human without taking into account all the facets of his culture. Conversely, to accomplish this, an individual also has to understand himself.



Chapter 5, Rhythm and Body Movement

Chapter 5, Rhythm and Body Movement Summary and Analysis

The concept of "syncing" or "being in sync" is the unconscious, synchronous movement of people together in a harmonious manner and is a form of communication. The field of study of kinesics and its significance is rapidly expanding and becoming more complex.

Studies of film taken of people interacting in a variety of settings show that even barely perceptible motion such as eyelid motion, head movement, and the like occur simultaneously. Analysis shows that synchronicity occurs and is often correlated to the verbal code (pitch, stress) that is part of the interaction, and tests show that the content of the verbal interchange does not affect the synchrony that, however, will cease if the number of people in the group is altered.

Human interaction does not simply consist of individuals sending discrete, verbal signals to each other, but rather it is part of a bond between individuals who participate in a shared organizational form. The participants are connected to each other by hierarchies of rhythms that are culture specific and expressed through a combination of language and body movement.

Addressing the differences in racial cultures can lead to misunderstanding. Each group or race assumes that their own nonverbal communicative patterns are universal. Thus, when person from a different cultural group does not respond appropriately to an interaction, it is often misconstrued to be implied racism.

Kinesics and posture are easy to identify, but synchronous movement is part of a deeper part of the human psyche. It is different from other communication extensions such as language and writing. All living creatures internalize and respond to different rhythms, be they planetary, such as, daylight and dark, lunar tides and seasonal weather, or more individual like heartbeats, circadian rhythms, etc. In high-context cultures, syncing is very apparent and is highly valued. Non-verbal communication data must be analyzed in the whole context of the culture of the person. Non-verbal communication systems are closely tied to ethnicity.



Chapter 6, Context and Meaning

Chapter 6, Context and Meaning Summary and Analysis

The function of the screening of data by the nervous system is to prevent overloading of the system by excessive amounts of input data. This is accomplished by preprogramming the individual and embodies the concept of "context" as defined in the field of communications. Communications data can be described as being high context or low context. The context of a signal carries with it varying amounts of meaning, dependent on the context. A signal that carries a large amount of meaning in relation to a small amount of code is designated as being High-Context (HC); the opposite case is designated as Low Context (LC). A high-context communication or message is one in which the major part of the information is contained in the physical context while very little is embodied in the explicit transmitted code. A low-context communication is one in which the majority of the information is expressed in the explicit transmitted code.

High-Context (HC) communications feature preprogrammed information that is in the receiver with only minimal information in the transmitted code or message. On the other hand, Low Context (LC) communications are those where most of the information must be in the transmitted code or message to make up for what is missing in the context. HC communications are economical, fast, and efficient but require preprogramming; they act as unifying, cohesive forces and are stable and long-lived.

LC communication systems lack the unifying nature of the HC systems but can be easily and rapidly changed, which is a feature of the rapid evolution of such extensions. In general, systems are LC during their initial development and become more HC as they acquire more history and context. Conversely, when change is imperative, transformation from High-Context to Low-Context is mandatory.

Spoken language comprises the abstraction of a past, present or future event. Writing is an abstraction of spoken language serving as a reminder of what was spoken. In this process of abstraction, some data is ignored or excluded. The linear attributes of language results in the emphasis of certain ideas at the expense of others. This process is not restricted to spoken language but takes place at all levels of culture and is governed by rules concerning the different categories of events, including activity, situation, status, past experience, and culture.

In addition to reducing the likelihood of information overload, context also determines that part of a message to which attention is paid. In fact, in the linguistic code, the context, and the meaning of a message can all be considered different aspects of a single event or stream of events.

Cultures can be characterized by the level of context of the majority of their communication systems. The use of context in practical communication's strategy is

portrayed by examples in the failure of communications that leads to the violence attendant in the world of global activism. It is apparent that HC cultures are able to absorb activism more readily than LC cultures, where the outcome is much less predictable and more threatening.

The influence of context is also important in the physiological perception of color, where color is dependent on its surrounding context. Allied to this phenomenon is the brain's ability to supply missing information in stimuli it receives, this being a function of contexting.

It is probable that contexting involves two entirely different processes. The first, the internal process, takes place in the brain and is comprised of past experience (memory) and the innate contexting of the central nervous system. The second, external contexting process, takes into account the situation or setting in which an event occurs.

The role of programmed (experience based) contexting and innate contexting (nervous system based) in the Man Environment relationship is an important feature in architecture.



Chapter 7, Contexts, High and Low

Chapter 7, Contexts, High and Low Summary and Analysis

Much of the law in the United States has been decontexted from the point of view of interpretation, with differences in the way it is applied in the context of sex, socioeconomic level, and ethnicity. Lawyers regard the law as something apart from real life, thereby demonstrating the distortion due to extension transference. Law is a low context system.

The disadvantages of low context systems are readily apparent in American law. It is becomes massively complex and is subject to manipulation by influence of precedents in widely-scattered courts. In French courts, a much higher context system, a trial is placed in the hands of an individual judge rather than a jury of twelve citizens and there is leeway in the matter of evidence submitted to the court. The overriding concern is to find out as much as possible about all the facts relevant to the case. For the Japanese, the purpose of a trial is to resolve the protagonist-antagonist conflict and to bring the accused to an awareness of the consequences and impact of his crime. Furthermore, loyalties are concrete and widely applied. Taking into account the cultural differences due to different levels of contexting is essential for harmonious relationships in a multicultural environment. In high-context systems, a person in power incurs the responsibility for actions of subordinates to a much higher degree than in low-context systems.

Literature provides a huge stockpile of raw cultural data with which to analyze different aspects of culture.



Chapter 8, Why Context?

Chapter 8, Why Context? Summary and Analysis

People automatically supply missing letters or syllables in text streams of language, especially when the context is clear but part of the stimulus is missing. Contexting is embedded in the central nervous system in the processes that are allied to the input from visual and auditory receptors. The human species is more equipped than other species with the ability to work with patterns.

The more specialized a cell becomes, the less potential information it carries. The higher vertebrate forms show more cells that are less specialized in their output, and it is this that leads to the greater potential for feature extraction in these species. Contexting mechanisms are inherent in the basic structure of the human eye. The central portion of the retina comprises the fovea and the macula; the macula apparently serves as a contexting mechanism for the fovea.

The subject of taxonomy and classification in science provides another example of the role of contexting in Western culture. It appears that the more Western man classifies different organisms, the less useful the resulting systems become, as the classification process is more concerned with its underlying decisions than imparting information about the organism under consideration. This preoccupation with specifics to the exclusion of everything else is part of a culture that Westerners believe is inevitable.

The place of context can also be seen in the creative development of high-context systems, which, when dealing with new or innovative situations, have to move to the bottom of the context scale. Low-context systems can be quite creative when dealing with new phenomena, but remain limited to the bounds of the old system.

The ability to anticipate trouble is easier in low-context cultures than in high-context cultures because in low-context systems, the bonds that unite people are more fragile and the withdrawal of participants is more evident. In high-context cultures, there is considerable flexibility in dealing with non-conformity, but when the limit of tolerance is finally reached, the adjustment is likely to be unforeseen and explosive in nature.



Chapter 9, Situation-Culture's Building Block

Chapter 9, Situation-Culture's Building Block Summary and Analysis

The definition of analytical components that can be examined in the study of cultures is an important development. Cultures can be considered to be made up of situational frames, which are made up of situational dialects, material appurtenances, situational personalities, and behavior patterns, all of which occur in recognizable settings and specific situations. Common settings and situations include greeting, eating, fighting, and governing. Within a specific culture there will be thousands of frames containing these situations. This situational frame is the smallest unit of a culture that is amenable to analysis and transmission and exists as complete entities. A frame will contain linguistic, kinesic, proxemic, social, personality and many more components.

This framing concept is important for the decomposition of a culture into identifiable units and also as a basis to learn a new culture. Learning a new culture is best accomplished by considering frames that occur naturally in every day life. The situational approach is very much superior to language learning by the conventional method of learning rules of grammar and vocabulary and then fitting the pieces together. The work that Hall and his wife carried out in evaluating English Language tests for new arrivals to the United States led them to identify situational dialects which are used in specific situational frames. In these situations everything is condensed; grammar, vocabulary, and intonation adapt to the specific situation. Generalized language instruction rules are completely inappropriate.

Situational behavior is basic to all vertebrate species, probably evolving from the single-celled organism having active and passive phases when they conjugate and divide into animals who demonstrate species-specific behavior in a range of different situations based on such needs as food, sexual drive, fear, and flight. Basic archetypical situations (BAS) are birth, death, and hierarchical behaviors such as dominance and submission.

The existence of different time systems is part of the situational frame. Time, in Western cultures, is used to schedule and to organize events. Ignorance of the significance of man's natural rhythms leads to strife. Man is situationally aggressive.

The study of situational behavior focuses on the total framework and elements from all the primary message systems. These situational frames are the building blocks of individual lives and the cultures in which they exist.

Chapter 10, Action Chains

Chapter 10, Action Chains Summary and Analysis

An action chain is defined as a set sequence of events in which two or more individuals participate. Action chains are similar to situation frames and can be simple, complex, or derived. The time span of an action chain can be from less than a second to a whole lifetime.

Action chains can also be considered as transactions in the same way that transactional psychologists use the term and who categorize them into three basic types. The first category is transactions with inanimate environments and man's extensions such as designing and erecting buildings. The second category is transactions with living things such as other human beings and plants or animals. The third category is the intrapsychic transaction between different parts or levels of the human psyche.

Cultures other than the Western European culture divide the universe differently, such as the culture of the Hopi's, who talk to crops and animals as if they were their children, consider the life cycle of every living thing, and treat tasks involving inanimate objects as having no inherent schedule.

The completion of an action chain is subject to pressure in both personal situations and in cultural environments. There are some action chains in which the commitment to completion is sporadic and haphazard, while there are others in which a relentless progression is initiated from which there can be no turning back. High-context cultures tend towards high commitment to completion while low-context cultures, such as the White American culture, tend to abort an action chain if the anticipated results are not favorable.

When people are unable to influence the powers governing them, or are subjected to impossible economic conditions, the feelings of despair can turn to destructive activity. High-context people are often also polychronic and place the importance of the completion of an action chain below the attainment of pleasant and harmonious relations with members of their own social group. To the monochronic, low-context person, the behavior of polychronic people is regarded as being totally disorganized, and when they are forced to interact with them, this effect is comparable to overcrowding and produces disruptive behavior,

Courtship rituals can also be subjected to action chain analysis, and once the steps are identified, the process is remarkably stable. Courtship processes also occur when important positions are to be filled and when business amalgamations or joint ventures are undertaken in the business world. There are many aspects of culture that are also hidden in the unconscious part of a culture.

The definition of action chains has its counterpart in situational frames. The inclusion of the analysis of the commitment to achieve satisfactory termination is also important, but once again, a specific analysis of any aspect of a cultural component is lacking. The correlation with high-context and low-context aspects of culture and the description of the influence of classification of chronological types all converge in this chapter.



Chapter 11, Covert Culture and Action Chains

Chapter 11, Covert Culture and Action Chains Summary and Analysis

Much of the behavior ascribed to culture and social interaction takes place at the non-verbal level. At the same time, the action chain serves to contradict the popular misconception that each individual is free and independent of other people; in fact, action chains clearly show that each individual is acting within the sphere of influence of other people and situations. Thus, one of the problems with making people aware of the grip which culture has on them and their behavior is the fact that it is often denied. People will never become truly independent of their cultural constraints until they become conscious of the role and mechanisms of action chains.

If the step of verbal exchange is bypassed, there is a danger that the action chain will dissolve into violent behavior. In Western European culture, the progression in the resolution of disputes is a combination of non-verbal cues followed by indirect vocal hints, direct verbal confrontation, legal action and finally physical action. Serious consequences arise in intercultural disputes when short circuiting the action chain by omission of important steps can lead to violence or permanent social disruption. The built-in safeguards to prevent violent escalation of disputes are culturally specific and usually effective. The problems arise when the parties in a dispute or confrontation are from different cultures.

Non-verbal systems that form part of the action chain include the ways that people walk. Time and motion analysis can be used to examine how people walk and how they use their limbs. Limbs that primarily serve other major functions can also be considered as a means of communication. It is important to separate the analysis from the conscious meaning imparted to an activity. Because this study of the subconscious structure of cultural systems is so poorly developed, very little data has been gathered in this arena.

Investigation of subconscious, or out-of-awareness culture can only be successful if actual observations are made of real events in realistic and normal settings. Unfortunately, this kind of activity is not promoted or encouraged by modern educational systems that are plagued by bureaucracy and excessive organizational size.



Chapter 12, Imagery and Memory

Chapter 12, Imagery and Memory Summary and Analysis

The human extension of language has led to the extension transference of language being synonymous with intelligence. Verbal facility is unnecessarily emphasized in education at the expense of other parts of man's mind. There are many examples of cerebral activity, in both humans and animals, which are not expressed in verbal form. Visual and auditory memory skills of humans have been widely studied at the expense of other memory systems, such as body movement, olfactory, and tactile senses, which all form part of the whole human experience.

Modern man uses different and distinct sensory systems in the realization of his external world. Different individuals use their senses in different ways to record various aspects of their existences. Various famous authors and musicians demonstrate the large number and variety of different sensory specializations. This leads to the conclusion that verbal and visual memory are simply part of a wide range of sensory skills integrated in man's cultural systems.

At the moment, the education systems in the United States and elsewhere in the Western world are erroneously standardized into believing that all people are similar in their intelligence systems with the result these systems impose uniform solutions of learning processes on what, in fact, is from a sensory point of view, a highly diverse cultural population.



Chap 13, Cultural and Primate Bases of Education

Chap 13, Cultural and Primate Bases of Education Summary and Analysis

The necessity to establish a balance between form and function is a key ingredient for the success of any species. In the case of mankind, progress in development appears to be curtailed by his lack of understanding of his own basic nature. Of all the basic cultural systems, the process of learning is one of the most widely-applicable forms of cultural determination. Hall's basic thesis is that cultures originating in Europe have institutionalized learning and produced systems that disregard man's basic nature and distort the natural process of learning.

The re-creation of education should be based on a design that incorporates what is known about how man's central nervous system deals with the acquisition, organization, and storage of sensory data. It must also be recognized that man is a primate and that the cultural values of different ethnic groups should be acknowledged and preserved. The dichotomy between mind and brain is a core issue and reflects the larger distinction between man as a biological and a cultural organism.

Man has not one, but three brains. The old reptilian brain (the brain stem) is separated from the old mammalian brain (called the limbic system) and the newest brain (in evolutionary terms), the neocortex. It is now recognized that the brain of man, and other species such as salamanders and monkeys, who have been the subjects of experiments, store information in a manner more closely associated with the way laser holographs function. The physical location of pieces of information cannot be assigned to a particular site in any local area of the brain. Holograms deal with sensory data in the form of rules and can store data, in this form, in great depth. The identification of centers in the brain where specific functions such as emotions, visual, auditory and motor functions are localized, conforms to this theory if they are considered as classification and contexting stages, rather than as storage locations.

Ideas such as holographic thinking are in direct conflict with many of the ideas and underlying assumptions of Western culture, as well as the content and organization of modern American education. American education assumes a human brain that compartmentalizes knowledge and which, given a specific stimulus, produces a uniform response. This philosophy is the basis for all teaching. Closely allied to this erroneous way of thinking is the belief that thinking is exclusively carried out in the form of verbal and numeric symbols. The brain and its organization embody a series of models of the mental processes that man has evolved over time to enable him to survive as a species.

Training and habituation leads to changes in the way the brain organizes itself. In many instances the brain exhibits a stereotypical response to certain tasks and stimuli that

bypass the original analytical processes. This shortcut in cerebral processing leads to a much faster response to certain sensory stimuli. It is this sort of activity that could form the basis for future development of educational systems.

The opportunities for self improvement and growth are based on transcending unconscious culture and incorporating self-awareness into the learning systems that are the underlying foundation for cultural development. Education and learning are deeply rooted in culture. The success of Western technology has led modern Western man to the belief that he is inherently superior to other cultures and has caused him to become alienated from profound examination of the complexities of his own existence. The acceptance of science as the new religion leads to the unthinking acceptance of its assumptions, dogmas, and rituals as being the ultimate reality.

Various deficiencies in modern American education can be summarized as follows: Overemphasis on uniformity of organization of content and delivery systems produces a homogeneous and unresponsive system that stifles individuality. Continued reliance on models of learning that do not take into account modern research on the way the mind and brain work hand in hand does not produce meaningful and relevant models. The suppression of the spontaneity and pleasure of learning, which is found in many other species besides human beings, continues to be the norm. Imposition of restraints of motion and action on students in the classroom remains. The optimal, natural group size in student bodies (about 10 individuals) is still being ignored. The perpetuation of the cultural conditioning of the hierarchical organization of social institutions continues to prevent the introduction of innovative changes.

Unfortunately, the American education system, which is the biggest business in the United States, exhibits the usual facility of large bureaucracies for self-perpetuation and survival. Other nations and cultures, such as the French and Japanese, have exported their own educational systems as complete packages. As history has shown, once established and functioning, these imposed cultural institutions are extremely difficult to uproot and change.



Chapter 14, Culture as an Irrational Force

Chapter 14, Culture as an Irrational Force Summary and Analysis

The concept of logic is an invention of Western culture and dates back to Socrates, Plato and Aristotle. It uses low-context paradigms in the analysis of ideas, concepts and mental processes. Other cultures have different methods of arriving at equally-correct decisions and often the alternate methods use higher-context frames than the linear, low-context, logical frames of Western culture.

Different types of irrationality lead to correspondingly different levels of difficulty in dealing with them. There are at least five levels to observe irrational or counterproductive behavior, and can be labeled as situational, contextual, neurotic, institutional, and cultural.

Situational irrationality arises when a specific situation occurs that leads to counterproductive or anti-social behavior. Contextually, irrational situations arise when people apply inappropriate logic from one context to another. Neurotic irrationality pertains to people becoming neurotic, deviant, or psychopathic when they are constantly exposed to things that distress them. Institutional irrationality exists on occasions when bureaucratic institutions blindly adhere to invalid procedures with the aim of self preservation and perpetuation of the institution, not the purpose for which the institution had been developed. Cultural irrationality exists in some form in all cultures, possibly a natural component inherent in all cultures.

Theoretically, a culture which embodies a successful adjustment to its enveloping culture would contain a minimum of irrational components. Unraveling the irrational aspects of a culture is difficult as culture contains hidden assumptions that block man's perception of the true nature of the cultural paradigms that control his behavior.

In America today it is becoming more, not less, difficult to work within the environment of the interface of different cultures. The situation can change, however, when individuals are exposed to answering the untrammelled inquiries of young people, and when traditional cultural institutions begin to crumble as their irrelevance to modern life becomes apparent to all. When cultures clash, either through warfare or encroachment, the result is often the extinction of the less-dominant culture.



Chapter 15, Culture as Identification

Chapter 15, Culture as Identification Summary and Analysis

Life itself is punctuated by birth and death, but in between these separations there occur many more that involve the development of the individual's identity and self-awareness. From the moment that the newborn child learns to separate itself from the, hitherto enjoyed, mother, to the moment when the child progresses on from childhood and enters into the world of adults, there are large differences in various cultures.

Separation crises can, and do, occur at the population-group level. There are large-scale changes in belief systems when old traditional beliefs are given up and replaced by new ones. In general, man resists separations in his life. The struggle man experiences in these situations are based on the undifferentiated part of his psyche that still extends into his environment. The growth of identity-separation dynamisms can also be considered as being part of boundary-ambiguity syndromes. Growth and development of self-awareness (the ego) as a result of differentiation is existential and therefore natural but not inevitable.

Neurotic type separation anxieties can include boundary ambiguity syndromes, which, in turn, can lead to perceptual aberrations. Perceptual distortion can also cause psychological problems and be part of such poorly understood mental disorders as schizophrenia.

The role of culture in determining where the boundaries exist between different entities is arbitrary. Once learned, these boundaries become internalized. By virtue of the extension transference mechanism, the boundaries also become perceived as being real. There are two forms of the process of identification, the first being a unique individual dynamism and the second a manifestation of culture. It is admitted that the distinction between the two forms of identification is arbitrary and will be expressed differently in different cultures.

The term identification is further amplified to include disassociation. Disassociation results from the disapproval of certain behaviors and impulses during childhood by persons significant to the individual. Problems arise when a parent sees its own child exhibiting behavior from which the parent has disassociated itself. Here the parent will treat the child as itself and will unconsciously include the child within its own psychic envelope. The child becomes an extension of the parent's identity with the associated extension-transference process. This process can equally apply to an individual's close friends or entourage and can include disassociation, not only of negative traits, but also, those traits considered in a positive light such as love, compassion and creativity.

The cultural identification process is one of the strongest and fundamental forces of cohesion that binds cultures together. People in a group are adamant that individuals in

a group conform to the common mores of the group. When this does not occur, there is widespread discomfort and anxiety. The identification process is the most important psychological factor in establishing a bridge between personality and culture.



Characters

Edward T. Hall

Edward T. Hall is the author of the book "Beyond Culture;" he is also the source of many firsthand experiences used as examples and material in this book, in cultures as varied as those of the American Southwest and the Japanese nation. As a young man, he worked as a construction foreman in Arizona where he lived and worked with the Hopi Indians. Later he conducted anthropological research among the Navajo Indians. During this time he also gained firsthand experience of the Spanish-American people and culture of Northern New Mexico. Hall's considerable experience of the Japanese culture came from his work as a consultant for the United States Government, where he specialized in facilitating intercultural transactions with embassy staff and in designing language learning courses for Americans working overseas and also for foreigners working in the United States.

Hall's firsthand experiences are widely used in his book and are the basis for his observations on various aspects of cultural analysis. They are included with an extensive list of references by other authorities in the field. The unique blend of skills exemplified in this book is derived from the author's experience in both the fields of anthropology and psychology.

Additionally, Hall quotes from material previously presented in his other publications, "The Silent Language," Doubleday & Company Inc., 1959, and "The Hidden Dimension", Doubleday & Company, 1966 .

Japanese People and Culture

The vast differences in culture and customs between the Western American and the Japanese people is a major topic in the book. Many of the observations are based on J. T. Hall's personal experiences and exemplify the confusion and stress experienced by Americans when they first encounter Japanese culture.

The Japanese culture is characterized by Hall as being a high-context culture, where an individual's identity is allied closely to the organizations and groups to which he belongs. The automatic assumptions of various aspects of life, which seem too obvious to mention for a Japanese, are uncovered by anecdotes and their analysis. The difference between American and Japanese legal systems is of fundamental importance as is the change in the use of honorifics, as personal contacts grow deeper and more meaningful.

Resolution of the intercultural challenges posed by transactions between individuals from such disparate cultures is a major feature of the book.



Navajo Nation

The still-extant culture of the Navajo Nation in the Southwest of the United States is so different from that of urbanized Western man that it forms a basis for analysis of different aspects of both cultures. In doing so it sometimes leads to more awareness of the traits of the contemporary Western culture than that of the Navajo culture. Topics about the Navajo include the history of the extermination of the Navajo horses, fundamental differences in the languages—the Navajo language being a verb-oriented language and English being an adjectival-based language system—and the differences in visual perception between Navajos and Westerners as exemplified by research into movie making.

Experiments in Navajo schools at Rough Rock, Arizona and Ramah, New Mexico, are mentioned, as is the hostility of various state and federal institutions towards these efforts to improve the Navajo education process.

Hopi Peoples

Edward Hall lived and worked among the Hopi as a construction foreman in the 1930's. His intimate knowledge of their culture leads him to detail their concept of time and the difference in commitment to finish tasks (action chains). The Hopi method of dealing with territorial and aggression behavior as a result of their closely-led lives in the pueblos and mesas and their rigid and unyielding culture are thoroughly dealt with under the theme of situational behavior.

The inevitable result of the white man's meddling in Hopi affairs is that the already-weakened Hopi culture and institutions is continuously threatened by their encounters with the encroaching Western culture. This is described in the chapter on Culture as an Irrational Force.

Spanish American People

Most of the attempts by social scientists to describe Spanish-American culture are based on erroneous or out of context assumptions, such as the very real differences in Spanish-American culture in the case of dispute resolution, particularly the misinterpretation, by white Americans, of the show of force. In the same context, Spanish-American social groups, families and extended families often are much more closely knit than similar groups in white American cultures, and they sometimes act as a group to the surprise of their white American counterparts.

Research in Spanish New Mexican communities show a more tolerant attitude towards people who exhibit signs of mental illness. The Spanish American culture treats mental illness as a situational form of behavior and tend to try an keep an individual away from the situations which cause him to behave in an irrational or anti-social manner rather than classifying him as insane and consigning him to an institution.



Edward Sapir

Edward Sapir was a linguist whose work predates that of Marshall McLuhan by thirty-five years and is extensively quoted on the topic of the relationship between language and experience. The practical usefulness of Sapir's model was demonstrated by Kluckhohn and Leighton in their pioneering work "The Navajo." Sapir's student, Whorf, is also credited with original work in the development of the field of language and thought.

Marshall McLuhan

Marshall McLuhan is the widely-known author of the book "Understanding Media," McGraw-Hill, 1964. He popularized the dictum, "The media is the message." He also borrowed Edward Hall's term and concept for man's extensions that he used in his 1962, book "The Gutenberg Galaxy."

A. R. Luria

A. R. Luria is a Russian scientist whose work deals with specialized brain functions. He has advanced theories as to how the human brain processes information and stores it in ways which are independent of culture. His work included the writings of a Russian engineer named Zasetky who suffered severe brain damage in World War II, but whose frontal lobe survived the trauma and whose subsequent descriptions of how he perceived the world led to Luria's conclusions on the functioning of the brain.

William Condon

William Condon worked at Pennsylvania's Western State Psychiatric Institute in the sixties and made studies, on film, of people talking to each other. In doing so, he discovered evidence of body synchrony. This led to the term that people, in conversation, exhibited synchrony in their movements even down to eyelid movements.

Konrad Lorenz

Konrad Lorenz has been called the father of ethology. His work shows that intelligence exists in other species in addition to mankind and is a key attribute in the survival of different species.

Jane Goodall

Jane Goodall is the British anthropologist whose research work on chimpanzees in the wild is world-renowned. Her work reveals that chimpanzees reveal a high order of intelligence in their behavior.



Objects/Places

The King of Ruffle Bar

The King of Ruffle Bar was the name given to a police dog that had lived, happily on Ruffle Bar, an island near New York. The story of the huge effort and expense on the part of the authorities to recapture this dog is used as an example of the insanity of bureaucratic institutions.

BowerBird

The bowerbird and its elaborate courtship rituals and behavior, particularly its decoration of its bower to attract females, is used as an example to illustrate the extension process exhibited by a species.

Stickleback

The detailed account of the mating behavior of the male stickleback (*Gastersteidae*) is used as an example to illustrate "action chains."

Tokyo

Tokyo is the capital of Japan and the site of the U. S. Foreign Service Institute. Hall recounts his experiences in a downtown hotel and elsewhere in describing the strangeness of Japanese culture for foreigners.

Navajo Schools

The Navajo schools at Rough Rock, Arizona and at Ramah, New Mexico have experimental curricula that include Navajo language and culture as well as the "normal" white culture.

Hopi villages and towns

Hall studied the Hopi people who claim to be the "Peace People" and cites the history of specific Hopi villages to demonstrate that aggression among the Hopi has been disassociated. The villages are Awatovi, New Oraibi, Moencopi, Bakavi, Polacca, and others.



Figan

Figan is the name given by Jane Goodall to the young chimpanzee who uses intelligence to get a banana off his much larger (Goliath) companion.

Dysfunctional Bureaucracies

Bureaucracies who no longer serve their original purpose and who now spend their efforts in perpetuating themselves are identified by Hall as The Army Corps of Engineers, The Bureau of Reclamation, and the American Educational System.

Human Brain

The human brain is the organism, housed in man's head that is the seat of the central nervous system. Recent research indicates that man has three brains with their associated natures, an old reptilian brain, an old mammalian brain and a higher, or more recent (in evolutionary terms), mammalian brain called the neocortex.

Hologram

Optical holograms are formed by lens less, three-dimensional lasers. They were originally discovered as a result of work done on the improvement of electron microscopes.

Red Guards

The Red Guards were a Chinese revolutionary cadre, created by Mao Tse-Tung as a means of showing his political strength to his opponents and to initiate drastic changes in the middle levels of Chinese society.

Themes

Evolutionary Extension

The revolutionary concept of extension to organisms was pioneered by Edward Hall in the 1960's. In "Beyond Culture," he introduces the idea by describing the courting behavior of the bowerbird, but a more vivid example might be the snail and its relationship to its shell.

The organism of the snail, both terrestrial and marine, produces an enormous number of beautifully-designed, outer membranes, which, when the animals die, remain as separate structures. Structures that provide great pleasure to humans as they embody complex and intricate expressions of innate mathematical forms. The shell seemingly bears no information about the animal that built it and, as such, exists as a separate entity.

As Hall points out, the evolution of extensions for any natural organism, but especially in the case of man, is more rapid and widespread than evolutionary processes that depend on natural selection as the fundamental process. Given that the destiny of man is inextricably tied to escape from the doomed planet Earth and its solar system and that man needs to evolve rapidly to be able to travel in space away from the Earth, it is not difficult to predicate that the future of man lies in the evolution of his extensions. The extension in this case is the genetic engineering of the human being for the purpose of enduring space travel. Other species have developed the ability to hibernate for long periods of time, while, in the marine world, whales and seals routinely descend to great depths in the inner space of the sea.

The ultimate extension for mankind, therefore, will be the evolutionary modification to his own physical body.

Communication Channels and Context

The concept of high- and low-context communications is based on signal communications theory. In reference to the analysis of cultures and the characterization of different cultures by the nature of the contextual to code ratio this should, perhaps, be carried further. In the real world, the code and hence, contextual information, can be adversely affected by noise and signal interruption. It is at this point that the high-context systems become vulnerable to miscommunication. It is sometimes necessary to examine the signal in detail to reconstruct the high-context, or symbolic, information.

If a high-context signal is misinterpreted and the wrong symbol is construed, then disastrous results can occur. The use of camouflage and false symbolic information is a well-established technique in defense mechanisms for both man and other species, and in these cases the deception (wrong signal) is intentional.



An important aspect of the working of man's brain is based on the symbols that are built and stored in the left frontal lobe. This is also the area of the language processes of the brain and, by extension, the mind. The symbols themselves are examples of very high-context information. When these symbols are so ingrained that their existence becomes embedded in the subconscious, they can become a barrier to flexible thought and ideas. Many aspects of artistic activities are concerned with bypassing the high-level, symbolic language thought processes and uncovering the less constrained, visual and acoustic, sensory brain mechanisms.

The Clash of Cultures

The basic premise in Hall's writings is that man should be aware of his own and other peoples' cultures in intercultural exchanges. There is reference to the alienation of cultures that are suppressed by the predominant Western culture in, what is in effect, cultural imperialism.

History, however, is full of examples, down through the ages, where different people and their associated cultures are overcome, either by warfare, invasion or cultural encroachment. Culture defense, however, can take many forms. The Japanese saying "the reed that bends is not broken" springs to mind. That there are benefits to be had from being absorbed by another culture—that this is not necessarily the end can be seen from the continuation (albeit sometimes covertly) of religions after conquest by another nation. It is usually the case that the suppression of the conquered culture is never fully accomplished and reemerges in later ages, rather like the roots of a tree that was meant to be destroyed.

The two-way traffic in ideas and cultural components is the normal situation when cultures merge. It is this merging process that is the most beneficial, to both cultures, rather than the preservation of an isolated relic of previous cultures.

Style

Perspective

Edward T. Hall is a distinguished anthropologist and author. His previous books are "The Silent Language," "The Hidden Dimension" and with his wife, Mildred Reed Hall, "Hidden Differences." Hall states that the objective of this book is to raise awareness of the latent, subconscious aspects of culture, to conscious awareness and recognition, so that the issues of modern man's crisis in relation to his own and other people's extensions ideas and institutions can be resolved. His emphasis is on the nonverbal, unstated realm of culture rather than the aspects that deal with philosophy, religion, language and art.

The author presents his ideas in a non-technical form to an intended audience of non-specialist readers. A lot of the material is presented in anecdotal form, but there are abundant references for the reader who wants to delve deeper into the many subjects that are broached. A highly significant aspect of all the chapters is that Edward Hall can, and does, quote from his own firsthand, personal experiences starting from when he lived and worked among the Hopi peoples in Southwestern America to when he spent a great deal of time working in Japan for the United States Government.

For the reader who is new to the subject of intercultural communication and subconscious aspects of culture, this book is a wonderful introduction to the subject. The revolutionary ideas of man's extensions and the all-pervasive concept of high- and low-context communications are clearly and persuasively revealed and instill in the reader a desire to pursue these topics further. They also serve as a practical basis for understanding how mankind reacts and interacts with his own and other people's cultures.

Tone

The tone of the book is that of a well-informed expert trying to persuade a non-technical reader of the validity and significance of his ideas. The tone comprises an effective blend of personal experiences and discussion of parts of specialist publications, so that the reader feels he is being persuaded rather than being lectured to in an authoritarian way.

Occasionally the author switches to capitalized mnemonics (HC and LC for High-Context and Low-Context) to label some of the important ideas and terms with which he deals. This device is less than successful, particularly when it is not treated in a consistent fashion, and appears to present no practical advantage for the reader.

Structure

The division of the book into fifteen chapters, each with a title indicating its main contents is clear and concise. In the majority of the chapters the content is as indicated by the chapter title, but there are one or two instances, Chapter 3, for example, where the title is not obviously tied to the contents of the chapter. Again the topic of high- and low-context is dealt with in detail in Chapter 6 but is introduced, and used, in Chapter 1. The reader might have found it useful to have a more formal exposition of this critical idea.

There is a section with notes for each chapter, which is useful when there is an explanatory note; however, when the note is simply a redirected reference to a publication in the bibliography section, it is just a nuisance for the reader. Again the existence of four separate indices, index, themes, index, and author's index, none of which have any identification after the first page, is merely irritating for the reader who now has to look up three different indices to research a particular topic. The first index, which appears to be machine generated, appears to have no use and results in an unnamed index. It would have been much better to have one single index for topics and, perhaps, another one for authors only. The chapter notes that simply resolve to a bibliographic reference could be better dealt with by MLA or APA format citations within the text.



Quotes

"Western man sees his system of logic as synonymous with the truth. For him it is the only road to reality." Chapter 1. The Paradox of Culture, p 9.

"The evolution of the bowerbird is highly suggestive as an example of how a species, once it begins to use the environment as a tool, sets in motion a whole series of new and often unforeseen environmental transactions that require further adjustments." Chapter 2. Man as Extension, p 27.

"If the early white settlers in North America couldn't make the Indians conform to the European paradigm, the response was to destroy what could not be controlled and what did not perform in a predictable manner." Chapter 3. Consistency and Life, p 49.

"Having spent significant segments of my professional life translating behavior of one culture into another, I have learned that translating is one thing, getting people to believe it is another." Chapter 3. Consistency and Life, p 53.

"The paradox of culture is that language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task." Chapter 4. Hidden Culture, p 57.

"From this, it appears that synchrony is perhaps the most basic element of speech and the foundation on which all subsequent speech behavior rests." Chapter 5. Rhythm and Body Movement, p 73.

"The level of context determines everything about the nature of the communication and is the foundation on which all subsequent behavior rests (including symbolic behavior." Chapter 6. Context and Meaning, p 93.

"As often happens, today's problems are being solved in terms of yesterday's understanding." Chapter 6. Context and Meaning. p 97.

"Internal contexting makes it possible for human beings to perform the exceedingly important function of automatically correcting for distortions or omissions of information in messages." Chapter 8. Why Context? p 117.

"The framing concept is important not just because it provides the basis for identifying analytical units that are manageable when put into the hands of an expert, but framing can be useful when learning a new culture." Chapter 9. Situation, p 129.

"The Hopi tell us that they cannot conceive of anything growing and flourishing except with love, care and encouragement." Chapter 10. Action Chains, p 145.

"One reason for this is that much of the truly integrative behavior that falls under the rubric of culture is under the control of those parts of the brain that are not concerned with speech." Chapter 11. Covert Culture and Action Chains, p 153.

"Along with tool making, language is one of the extension systems that most characterizes human beings - regardless of their stage of economic and political development." Chapter 12. Imagery and Memory, p 168.

"Holographic thinking is in direct conflict with many of the underlying basic assumptions of our culture as well as with the content and organization of American education." Chapter 13. Cultural and Primate Bases of Education, p195.

"Paradoxically the identification process as described herein one of the strongest cements that bind cultures into cohesive wholes. It is analogous to the forces that bind the nucleus of the atom together." Chapter 15. Culture as Identification. p 237.



Topics for Discussion

The classification of individuals into monochronic or polychronic types does explain some of the behavior attributes associated with the classification. However is this type of classification as inflexible as presented by the author? Elsewhere, in the discussion on aggression (p 138), it is mentioned that aggression is part of a situational context. Could not this also be the case of M and P time individuals? Discuss the possibility of flexibility in chronological type behavior.

High order and low order context systems incorporate different forms of management in the organization. Throughout the modern history of mankind, warfare has been an empirical test of the success of the competing armies, their organization and motivation. An example would be the rebel militia versus the British Army in the American war for independence. Discuss the relative effectiveness of high context and low context systems in political and military conflicts.

Modern science is regarded as a religion, especially in the area of creation myths and the theory of evolution. There is, however, much more to a religion than simply the creation myths to which it adheres. The creation myths of the Navajo and Hopi peoples are also part of their culture. Discuss the role of Darwin's theory of evolution in the ongoing development of Western culture.

The author criticizes the American educational system as being based on obsolete principles and suffering from inflexible bureaucracy. With the modern Internet and the globalization of media channels, has the time come for the establishment of an Internet-based education system incorporating virtual classrooms and global cultures? Discuss the political and social barriers that would be encountered in contemporary America if such a system were proposed.

Will popular commercial language learning systems, which are emerging independently from the formal education system, become the arena for the demonstration of a more effective language education system? Discuss.

The cultures of the Native American peoples such as the Navajo and the Hopi have survived despite the cultural imperialism of the white, Western encroachment. However, the preservation of these cultures, in isolation from modern society and in a museum-type environment such as the reservations, may not be in the long-term interests of the original peoples. Discuss the pros and cons of assimilation versus isolated preservation. Is there a means of compromise?

Man's extensions have evolved much more rapidly than his own physical evolution under the process of natural selection. If it is assumed that human beings can only survive, in the long term, by escaping from the astronomically-doomed planet Earth and its dying solar system, would not an extension to man's physical nature, in the form of genetic engineering, be the response to the physical demands of planetary or galactic

travel? Alternatively, man's extensions may harbor the seeds of the obliteration of the species. Discuss man's extensions, damnation or salvation!