

others in families, groups and communities. We learn the use of tools and techniques as well as the non-material signs and symbols through interaction with family members, friends and colleagues in different social settings. Much of this knowledge is systematically described and conveyed either orally or through books.

For example, notice the interaction below. Notice how words and facial expressions convey meaning in a conversation.

Commuter asks autodriver: "Indiranagar?" The verb that conveys the question — "Bartheera?" or "Will you come?" — is implied in the arch of the eyebrow. Driver jerks his head in the direction of the back seat if the answer is "Yes". If it is "No" (which is more likely the case as every Bangalorean knows) he might just drive away or grimace as if he has heard a bad word or shake his head with a smile that seems to suggest a "Sorry", all depending on the mood of the moment.

This learning prepares us for carrying out our roles and responsibilities in society. You have already dealt with status and roles. What we learn in the family is primary socialisation, while that which happens in school and other institutions are secondary socialisation. We shall discuss this in greater detail later in this chapter.

II

DIVERSE SETTINGS, DIFFERENT CULTURES

Humans live in a variety of natural settings like in the mountains and plains, in forests and clear lands, in deserts and river valleys, in islands and mainlands. They also inhabit different

social set up like in villages, towns and cities. In different environments, people adapt different strategies to cope with the natural and social conditions. This leads to the emergence of diverse ways of life or cultures.

Disparities in coping mechanisms were evident during the devastating tsunami of 26 December 2004, which affected some parts of the Tamil Nadu and Kerala coast as well as the Andaman and Nicobar Islands in India. People on the mainland and islands are integrated into a relatively modern way of life. The

fisherfolk and the service personnel in the islands were caught unaware and suffered large scale devastation and much loss of life. On the other hand, the 'primitive' tribal communities in the islands like the Onges, Jarawas, Great Andamanese or Shompens who had no access to modern science and technology, foresaw the calamity based on their experiential knowledge and saved themselves by moving on to higher ground. This shows that having access to modern science and technology does not make modern cultures superior to the tribal cultures of the islands. Hence, cultures cannot be ranked but can be judged adequate or inadequate in terms of their ability to cope with the strains imposed by nature.

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Katrin Zwirgmaier



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