

Examples of Culture Papers

Sample A

Sean Bandzar

Cultural Paper

Dr. Gingrich

Skateboarding

Most non skaters, mainly adults, consider skaters hazardous to society. They hold skaters responsible for problems such as graffiti and rusted hand rails. These adults are oblivious to the truth. In reality, skaters aren't responsible for rusted hand rails and graffiti. Rusted hand rails occur from a chemical reaction consisting iron, not from skaters. Adults claim that skaters are "grinding" these handrails and ruining them, however in essence these hand rails are overcoming a chemical reaction called rusting which inevitably happens over time. Furthermore, most skaters are not talented enough to grind hand rails. It takes at least 2 years of practice if you are really good.

Additionally, adults accuse skaters for graffiti. Skaters shouldn't be held responsible for graffiti because anyone can just pick up a spray can and start spraying. Furthermore, skaters aren't in "gangs" and gangs should be the ones held responsible for graffiti because in essence the graffiti they create is symbolic for their gang.

I used to skate for a little more than a year and I became used to these criticisms. I would walk into Publix with a couple of my skater buddies and each of us would have a skateboard in hand and every single person in the supermarket would turn around and stare us down like we are going to rob the store or something. It was not easy being a skater. My friends and I would practice everyday and we wouldn't appreciate how people would make generalizations about skaters when they really work hard to do what they do.

Consequently, it takes all sorts of skills to become a good skater. You need to have 3 primary skills in order to be a successful skateboarder three of which are mandatory: motivation, determination, and patience. These skills make up the foundation of a skilled and successful skateboarder. Without all of these skills a skateboarder can't be victorious. In competitive competitions like the X-games, skateboarders have to be beyond good. This is when the real challenge comes in and skaters have to go beyond these basic skills and achieve other skills. The actual skateboarding culture is very interesting. Skaters practice everyday to keep there skills. Skaters have to buy certain types of shoes that will let them do tricks.

Furthermore, I interviewed a young man named Marc Smith who has been skateboarding for seven years now and owns a skate shop in Atlanta. In this interview I asked the interviewee several questions regarding accusations people

make about skaters and the history of skateboarding. Marc told me that many people accuse skaters of troubles because they don't know better. Marc claims, "They don't know that skateboarders are just like normal people. They have this image stuck in their head that skaters all smoke and only make trouble. However, this is a generalization not a fact. Skateboarding is a sport believe it or not. If you make generalizations like this than we would assume that all basketball players act upon activities like Kobe Bryant."

Moreover, Marc told me the history of skateboarding. He told me that it is inconsistent. Marc states, "It is an on off thing. In the 80s it was a big deal and then in the 90s it wasn't as big of a deal and now in the 21st century it's a big deal again." Marc also told me that skateboarding "became a big deal" in modern society because of the recent explosion of new brand names. A recent study on skateboarding fashion claimed that in the 80s there were only 3 primary skateboarding companies. However, by the last decade of the 90s they was an explosion of various brands such as Element and Globe (1).

Subsequently, studies have shown that skateboarding has become known as the "most dangerous of the sports available." In addition, cities in North America are choosing to not build skate parks to avoid accidents from occurring. However, this myth is not accurate. The Skate Park Association of the United States (SPAUSA) claims that statistics show higher percentages of injury in hockey, football, baseball, and basketball (2).

I asked Marc about this issue and he agreed with the SPAUSA that there are higher percentages of injury in most other sports. Furthermore, Marc told me this was "another myth to add to the myths of skateboarding." Likewise, Marc claimed that "this is not the first time he has heard this myth." He said that this myth has "grown with skateboarding and appears and disappears as skateboarding appears and disappears."

Later, I asked Marc about an issue most skaters face today and if he had ever confronted this problem. I asked Marc if he had ever gotten caught just skateboarding and someone called the cops and said that they heard kids making vandalizing property. Marc said that he has been pulled over by the cops before and that this is a very common problem among skaters. Marc told me that most people, especially police who try to enforce the law, despise skaters and whenever they only assume something wrong the do not reconsider (3).

After I finished asking Marc questions he asked me a question regarding my previous skating experience. He asked me what I hold dear to myself that has a lot of meaning to me. I replied to his question by saying that I treasure my first skateboard. Furthermore, I told Marc that it reminds me of the trouble I went through to learn the tricks I did and that in reality practice does make perfect. In addition, I told Marc that it motivates me to do things that I sometimes think I

can't. It reminds me of how in the beginning I thought it would be impossible to do some of those tricks you see professional skaters do on TV and after a couple months of practice I began doing tricks with no problem.

In conclusion, I feel that this information has influenced me a great deal. When I quit skateboarding during the middle of the first year in high school I quit for two reasons. Those reasons were that skateboarding is the most dangerous sport of all and most northern cities are not creating skate parks anymore. I thought skateboarding was going to die out like it did in the last decade in the 80s but it didn't. Furthermore, I thought that skateboarding was damaging my knees because my family was telling me that they heard skateboarding can cause arthritis and bone problems. Thus I quit because I was afraid of hurting myself and I thought that it would be smart to quit while I am ahead of the game. If I had known that these were merely myths and not facts, then I would not have quit. Additionally, I probably would have gotten a lot better by now and potentially gotten sponsored and maybe gone professional.

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Sample B Shaina Salman
November 27, 2006

The Haitian culture has emerged through and been shaped by 200 years of independence. “From ashes and dust, Jean-Jacques rose, bronze eagle, binding wretched of new world, to burn, sack and hack fresh tracts through the dark jungle of white dominion. Black iron clash and blue blood shed as armies fled the wrath of gilded African oppressed, would be free... or dead(WP cited, Nichols),”Nichols says in reference to the Haitian revolution of 1804. During the revolution, Africans and mulattoes in bondage fought against the French to gain independence as well as freedom. Throughout the history of the young nation, French, American and African cultures have all left their mark within the Haitian culture. With the influence of other cultures emerged the most wide spoken language in Haiti: Creole. Creole, is a mixture of various languages, primarily, French, Portuguese as well as African dialects. This culture has shaped, through various factors, essentially, who I am today.

My Haitian roots have helped me to become education oriented. Indeed, Haitian parents, in general, instill in their children morality and education, and push them to become highly educated; According to G. Mathurin, “Due to a strong emphasis on education, Haitians have infiltrated all parts of professional life overseas, from doctors to actors, writers to small business entrepreneurs.” In this I have forced myself to place morals and education ahead of my every action. According to an article by Bob Corbett, nearly 90% of the Haitian population is illiterate, Haitian parents, therefore, force upon themselves the responsibility of educating the next generation. As my uncle puts it “There was nothing we could have done for the literacy of our generation, the illiteracy today is the product of our ancestors, but there is something we can do about the next generation.” Aside from my education, my Haitian culture has brought about my strong interest in art and folklore music.

People of different cultures express emotions in different ways. Through Haitian art and music, I have been stirred to express my emotions. For example, Josette Baron, my grandmother who is an artist in her spare time, has helped me to express my every emotion through the beauty of art. “Shaina,” she always says passively, “it is important that in drawing you put your emotions in your hands, instead of cursing, yelling, or screaming, take a pen or pencil and draw your heart away.” Although she was my inspiration in art, my inspiration in dance and music evolved by my exposure to my roots.

At the age of 3 months, I moved from Chicago to Haiti and lived there for 8 years. Of all the years I lived there, the event that has remained the most vivid in my memory is the day I encountered the folklorique dancers twisting and swaying to the rhythm and sounds of the traditional drums. My eyes widened with shock at their sensual movement, for my grandmother would have been outraged if she had learned that I had seen such dancing. The way the women twisted their bodies and moved their hips amazed me to such a point that upon my return from the market with my nanny, I immediately ran to the mirror and began reproducing their movements to the beat of the drums in my head. That day in the market made me appreciate the rich folklore of Haitian culture.

The Haitian culture, especially the culture within my family, revolves around prestige and family honor. In order for a family to acquire such honor, an ancestor or family member had to have been a notable person. Many of my ancestors have contributed to our own families’ honor. For instance, my great-grandfather, Justinien Ricot was one of the most notable people of his time. He was a prominent lawyer of Haitian-European descent who wrote one of the most prized possessions of our family; a book of poetry entitled “Pétale Épaillons”. With the publishing of his book, came the prestige of our family. Another prized possession in our family are the great paintings of my grandmother, Josette Baron. In her paintings, she embodies the true character of the peasantry in Haitian society; through a judicious balance of color, landscape and scenery.

In the beginning of this paper, I quoted David Nichols. In “From Dessalines to Duvalier”, Nichols reflects on Haitian society and how it has changed since independence and the rulership Emperor Jean Jacques Dessalines, Haiti’s founding father, to the dreaded reign of dictator Francois Duvalier. All throughout their history, Haitians have had to fight. Fight for independence, fight for rights as equals within their own society and their latest battle: fighting for *control* of their country. This constant struggle has deeply impacted the struggling attitude within my culture. Because Haitians have always had to fight, for one reason or another, they have always taught their children to be able to fight for what they want and to fight especially for what they believed in.

Haitian etiquette today is a reflection of French society, especially in the upper class. Children of Haitian parents of the “upper class” are taught French values, eat French food and even listen to French music. Therefore, generally, it is not suffice to say that I am simply shaped by Haitian culture but French culture as well.

My Haitian culture has shaped the person who I am today. The way my tongue rolls when I pronounce the word “like”, to the way I apply myself in school, all has been shaped by my culture. The beat of the haitian drums never stray too far away from the back of my mind and the morals embedded within me never leave me. By inspiring me through music, dance and the arts, etiquette, and having a struggling outlook on life, my culture has been the primary factor in making me the unique person that I am.

Sample C

We're smart, we're bold, we're "out-there," and most of all, probably the most interesting culture that could possibly exist; or so we'd, at least, say so of ourselves. We're the culture of the 90's generation of teenage girls. In the earlier times, the "young ladies," of which we were once referred to as, were quiet, naive, and mostly passive. The new era of girls that were birthed from the late 80's throughout the 90's represents the exact opposite of what the human race had attempted to mold and, simultaneously, shield throughout the centuries. We've become more driven, more spontaneous, and, most inevitably, succeeded in becoming the most controversial era of teenage girls yet. This is the culture of the 90's generation of girls, and, concurrently, a representation of what more this culture will grow into.

The first, most distinctive characteristic of this culture is our sense of perpetuating invincibility. We want what we want without any justification or sense of explanation. This is a culture of which we, unfortunately, expect a lot and, in most cases, expect the world to fall in place with our worlds. This isn't probably one of our culture's best qualities, but while we can acknowledge the fact that we can't accept answers like no and words like can't, we still continue to remain consistent in our desires and never cease to give in to the authority of those who bound us to limitations. When I asked a friend of mine who happened to have been born in the same era as me, why this was so she simply replied, "I mean, I feel bad when my mom says no to me and then I go and do it anyway, but I mean, I just want it, and if I

followed her rules, I wouldn't be happy." So is it our estrogenically driven desires for happiness that makes us want to disobey people like our parents? . " In addition to having asked a friend of my same culture, I then asked my boyfriend, who had not grown up in the same, 90's generation, how an outsider looks upon our culture.

"Dude, like I don't know, I just think that [teen] girls today are just flat out ridiculous, no offense to you [laugh], but they just expect everything and, like, right then too, no matter what anyone says they just do what they want man, they're just out of control." So then, now taking that into consideration, is it then simply that we, as females and teens, have finally gotten fed up with enduring centuries of people, mainly socially supremacist men, telling us what we need to and/or should do? Whatever the case may be, our culture has evolved greatly in the field of attitudes and how we appeal to others. We're all packing one pistol of a persona and ready to fire at anyone that objects our presence and moreover, we've become more expressionistic in any and every way, including the most essential element to our culture; clothing and fashion.

We used to wear the bonnets, we used to wear the long dresses that barely, if at all, showed our ankles, and that's all in the past. We have our mini-skirts and our short-shorts, and our tube-tops, tank-tops, no- tops, whatever we want, we wear. Fashion is the biggest element in the summation of the 90's-born, teen girl generation; we've become not only expressive verbally, but most palpably, through our clothing. They're bolder, bigger, and, most definitely better than ever before. Even our most controversially provocative clothing choices demonstrate the strong status of our being and defiance in our culture. The clothing we wear expresses our mood, who we are, and in the process, represents us, as a cultural whole. The mini-skirts and tube-tops represent the crazier half of our culture, and more-so, the bolder. The sweatshirts and sports shirts wearers represent the feminist half who would never allow the male supremacy to over-take our strong generation. Furthermore, with the good, there comes the bad, and even the ugly to our culture and, unfortunately, while our appearances express who we are as a generation, there are supremacist tendencies, bad habits, and some bold moves that severely taint the image of our lovely little culture of 90's generation of teenage girls.

There have been numerous, unflattering, names that have been established

just for our generation of young ladies, one, mainly, that happens to be as deprecating as correlating with the definition of a female dog. Thus, because of our emotional tendencies, as a culture, to be mean to others who may "irritate" us, there have been movies like "Mean Girls," and shows like "Laguna Beach," that depict our generation as...I guess, what we really are. We're selfish, we want what we want, and we go get it. We surround ourselves with a group of friends with these same interests and motives and most inevitably there derives the "cliques." Our "cliquish" tendencies and virtual wars within each have become one the most negative factors to our beautifully formulated culture. We're misrepresented because of these tendencies and stereotyped because of the films and shows of which exemplify these unflattering qualities. Thus, we face some hard decisions, develop some harmful habits, and in the process deal with a plethora of pressure from peers and society to withhold our seemingly materialistic and superficial generation.

In an interview from the Contemporary Women's Issues Database magazine, when a 17-year old is asked what she thinks are the most important issues/struggles facing teenage girls today, she replies, "I think the...most important issue facing teenage girls today include... discrimination (reciprocal-girls can be prejudiced themselves or they can be discriminated against) (no author; "Voice of a Generation" pg 1)." In this interview the teen responds to a number of questions that further reflect on the pressures of being a teen girl of today. Unfortunately, in most cases, when there's the pressure for our generation to keep our "girly figure," some develop eating disorders. In an article entitled, "The Secret Life of An Overweight Teenager," a girl named Jessica of 15 reflects on the horrible comments her peers (girls) had said about her 365 lb. figure. "I overheard girls saying, 'Oh, my God! Can you believe what Jessica is wearing today?!' and that crushed me (Girls' Life, pg.1)." So what's the cause for all this negativity? While the fact remains that we are confident, we're also emotional and such actions by our peers can lead to an over-dramatic action of developing eating disorders. In an article entitled, "Mirror, mirror, on the wall," author Sean McCollum explains that, "eating disorders are caused by a complex mix of social and family pressures, stirred by an emotional or behavioral problem of depression (Junior Scholastic; pg.2)." So yes, our generation of teens has problems, and unfortunately the public subconsciously promotes these pressures. Yet, while the truth hurts, it's also just simply a result of us as a generation becoming more independent and socially confident appearance-

wise, yet, could it then be on the inside our generation is so severely insecure, that we actually become more confident in a defense mechanism? Whatever the case may be, despite these factors, our culture, as a whole, can be most uniquely defined and represented. We're forever changing, and, hopefully, the bad will, one day, outweigh the good in our representation in the eyes of the public.

In defining my culture as a whole, we're just extremely driven. We're driven in the field of finding love, in confidence, in careers, and in any and every desire. We're constantly changing and developing, as well as learning. Our culture will never stop flourishing, and in the same sense, we'll always get bigger, bolder, and even better as we teach those who will follow the culture in which we had once thrived.

Sample D:

Kayli Scheffer
November, 2006
Cultural Background Paper
Rough Draft

Scheffer is a German name. It is also a name commonly possessed by the Jewish community. Although I am not Jewish myself, my great grandfather was. He traveled from Germany, along with my Sicilian great grandmother, to Canada. In Canada, they settled down and made their living through banks. After many years, my great grandfather was so wealthy he named his county after himself. Since then, Schefferville has been a Canadian town. Unfortunately, my great grandparents were robbed, and all of their money disappeared. During the robbery, my great grandfather was killed. Therefore, my great grandmother immigrated to America, looking for a better (and warmer) place for their children to grow up.

Much of my family comes from all over Europe and Canada, so I could claim that I have a typical American family. My background, since the early 1900's, has been completely American. America is a great melting pot, full of people from other cultures and places. When I was little, my mother would answer my common question of where my family was from with a simple, "We're American, Kayli, I do not know much more than that. All of our ancestors have come from different places, so we all just meshed together to make American." Since then, I have not questioned where I came from. My only guess is to believe my grandmother's story of her parents, and go by her family tree. I do not define

my background and culture by where my ancestors are from. I like to believe that my background and culture exist through how I have been raised.

All in all, my family is a typical American family. My father goes to work everyday for long hours, while my mother stays home and takes care of my two sisters and me. My mother normally does not feel like cooking (unlike my Sicilian grandmother) so we go out for dinner the majority of nights in the week. Sundays we all sit together in the kitchen eating pizza and watching “Desperate Housewives”, much unlike the earlier American families I tend to see on old television shows and movies. In those shows, the whole family would sit down after church and have baked chicken and cornbread. Well, America has changed much since those days, and so has my culture.

Culture in today’s society is very diverse, especially in Alpharetta, Ga. In school I see many different religions and races, while also learning about them. I define my background not only by where my ancestors are from, but how I live today. I like to consider myself a huge melting pot of many cultures, and in truth, I do not really care where exactly I am from, because that is in the past. Although the past normally affects the present, I am not being affected by it. It is only when I am with my grandparents that I actually learn where I am from, but even then it does not matter much to me.

My father is a typical Italian man. He has a high temper, while being a loving dad. Because of his nature, I have a very strict household. My father has taught me right from wrong, and normally I had to learn the hard way. Ironically, my mother is a complete opposite. She has a laid back character, while still having a strict back bone, and she is my best friend. Being a stay at home mother, I have learned from her, and her personality has rubbed off on me greatly. I get my “go with the flow” personality from my mom, while still inheriting my father’s short temper and laziness. I see both characteristics of my parents in me everyday, and I believe that my parents are my background and culture, not my great great grandparents that I never even met.

My looks have been passed down through my family, however. They have been passed down to my sisters as well. Abby, my youngest sister, has blonde hair and blue eyes. Sara, my other younger sister, has jet black hair and brown eyes. I have brown hair and green eyes. Family friends like to joke about my family’s looks because we are all so different. Both of my parents have dark brown hair, and my mom has my bright green eyes while my dad has Sara’s deep brown eyes. I believe my looks, along with Abby’s, originated with my dad’s father. My grandfather used to have blonde hair, much like Abby’s, and blue eyes. When looks are concerned, my family history interests me because the past has an effect on the present. Even then, however, my family reveals itself to be a typical American family because of the plethora of colorations and body structures.

Back to my family's history in Germany, most were painters and artists. In a data search, many people with Scheffer as their last name showed up as neoclassical era artists living in Germany. Ary Scheffer is a common name in the search results. He was an artist who painted for many important people. These people include Polish royalty (such as Prince Czartoryski). Ironically, my aunt is the Art Designer for Boston Magazine and my mother majored in art at Boston University. I have a great amount of art in my history, so it is no surprise that I love to draw and doodle. It appears that my family history is a bit more complex than I ever imagined. Learning about my ancestors was very interesting, but I still do not include them in my culture.

Every Christmas Eve, my father forces me and the rest of my family to go to his parents' house and have dinner. Unfortunately, the Italian tradition is to have seafood on the night before Christmas. Therefore, my grandmother makes all kinds of food that I have never seen before and loathe. My father's side of the family is true Italian (though they originated from Sicily), and therefore very strict. I must finish everything on my plate before I can get more to drink, even if I do not like it. I am also required to taste everything. Needless to say, I am not a fan of my father's heritage.

Again, completely opposite, my mother's mom is a very sweet woman who cooks amazing American food for the holidays. She makes traditional turkey dinners and could care less if we finish our meals or not. She, like my family, likes to eat out as well, and loves to prepare desserts. I would like to claim I am much more like my mother's side of the family.

Background can be culture, heritage, community, or even environment. Each person has a different background and has his or her own story. Mine, unfortunately, is not so detailed, but I like to think that it is my own history and it does not matter to me how interesting or uninteresting it is. As long as I can explain where my personality traits come from, why my hair is the color it is, and my family's medical history, I am satisfied. "To each his own" is a quote I like to say, and I would not change my background for anything. If I did, I would not be the person I am today.

Sample E

Cultural Background Paper

Han Jung

5th period 11th Honors Lit

In the United States, the fourth week of November is the holiday week. American people celebrate the Thanksgiving holiday during that week. As most people know, Thanksgiving holiday is to give thanks, traditionally to God, for the things one has at the close of the harvest season. Canada, England, Germany, and many other countries in Europe celebrate this harvest-thanks holiday. Koreans

celebrate this holiday as well. In fact, it is one of the 3 national festive seasons. This festive, written “Chusok” in English, also known as the Harvest Moon Festival is celebrated on the 15th day of the eighth Moon on the lunar calendar. In the modern calendar, this holiday is usually celebrated in September or October. The lunar calendar is based on the moon, the beginning marked by the start of the moon, 15th or the middle marked by the full moon, and falling of the moon towards the end of the month. The most beautiful special sight for Chusok is the full moon because the moon is the biggest and brightest of all year on Chusok.

This festive holiday is celebrated over 3 days so most people go back to their hometown, typically in rural country for a family gathering. For Koreans, the hometown means more than just home. This is where they were born, brought up, and their ancestors are enshrined. Traditional hometowns consist of people from the same family, usually protecting the land and burial grounds inherited from the ancestors. Because it is a national holiday for 3 days, workers in the cities go back to their hometown to spend time with their family. Generally, people take another day off on Saturday to enjoy the “Golden Holiday,” which combines the Chusok and the weekend. Every year, a mass crowd of city dwellers hit the road bound to their hometowns, causing tremendous stress to the drivers. Because the traffic is so bad for all the people on the road, it is jokingly said that the foreigners should stay at their hotel rooms in the beginning and the end of Chusok. Nonetheless, however, this is the beauty of the trip for little ones because they can have so much fun while they’re stuck in the traffic. I can tell you this because my brother and I enjoyed this part. Also it is not hard to find people just parking the car off the shoulder of a highway and just have a cookout. My brother especially enjoyed it because this is the time when he can spend so much time with his parents and me away from the busy life.

The main purpose of Chusok is to have a family gathering, trim and take care of their ancestral burial grounds, and give thanks to the ancestors for the harvest. On the morning of Chusok, Koreans put on their traditional clothes called han-bok and prepare a table-full of food and fruits to commemorate their ancestors. Food for this is made from the new crop of the harvest that year. Traditionally, the whole family bows, which is called Jesa in Korean, to the ancestral tablet in order from the eldest to the youngest including females. Next, males go out to the ancestral burial grounds to trim the grass and take care of the burial ground if damaged from the monsoon rains. Again, they offer food and drink to the spirit. While men are out to the burial grounds, females stay home and cook food for the whole entire family. Formerly women were inferior to men in Korean society, so women had to do all the chores and cooking for men during the holiday. In addition, women had to go to the husband’s hometown because they were to be subdued to their husbands, but this is no longer widely practiced anymore.

Once all the formal procedures are over, then it's time for food and fun. Many traditional games involved everyone across the generation and sex. Traditional games include see-saw, dancing under the moon, tug of war, Korean wrestling, and making of the rice cake. The see-saw, which was mainly played by young girls, is played by two, jumping on the each end of the see-saw. This may sound easy, but it is hard to balance because one person is flying in the air, while the other one is on the see-saw. The dancing under the moon called Kangkangsulle is also played by women only. Women hold their hands in the open area at night to dance in circles while singing. There is a story about Kangkangsulle. Back in late 16th century when Japanese had invaded Korea, renowned General Lee guarding the southern coastal region was facing a great difficulty. His troops were outnumbered greatly by his enemies so he devised a clever plan to scare them away. He gathered all women in the town to dance under the moon on the hill top. By doing so, it appeared to Japanese that the General Lee's troops are dancing under the moon at leisure because they were so confident, and it seemed like that the General Lee's troops outnumbered Japanese. Because of this incident, this was widely played in the southern coastal region and different versions of the song and dance spread out to other regions. The Korean style wrestling is somewhat like Sumo of Japan. Played in a sand arena, two men with cloth wrapped around their waist compete against each other for a prize, usually a cow. To win, one has to force the opponent's knees to touch the ground or just simply collapse. This game was very popular among young men because the winner was almost always admired by the girls. Tug of war the town-wide game. The whole town was divided in half and competed against each other. A band plays traditional percussion music called "nong-ak" while all of these games were played during the day. In addition to the traditional games, a modern card game called "go-stop" is widely played today.

The making of rice cake is probably the most memorable and widely practiced activity. Used to be the activity for only females, but now it became the activity in which everyone participates. First, these rice cakes called songpyun are made from rice dough. Then, they are stuffed with the new crop of the year such as sesame, beans, chestnuts, or Chinese dates. Finally, they are steam cooked in a steam pot upon the pine needles to give them fragrant smell.

The one of the 3 most famous festive seasons in Korea Chusok is very fun. Perhaps almost every Korean observe this holiday because they all have extended family. During the season, young ones can learn about Korean culture, everyone can enjoy food, games, the talking, and the time to recharge weary body away from the busy city life. Although they are so far away from the home country, Koreans in America still observe this holiday. Not as elaborate as traditional way, but people still make traditional food and have a gathering with close friends. I'm very

proud of this culture, not because it's my own heritage, but because I always had fun during this holiday.

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Sample F

Gingrich-5th period 26 November 2006

Culture Paper

Looking through old photo albums of my parents' teenage years, I have always been intrigued by the hippie culture. I love the fashion, the history, the peaceful protests, and most of all, the music. It was from looking at an old photograph of my mother with her long blonde hair grown down to her waist, wearing bell-bottom jeans and a flannel shirt, that I had the idea of growing my hair that long and wearing that type of clothing. I have been fascinated with this era for as long as I can remember because it was unique for my generation. All I wanted to do was to find a way of being unique and to stand out among the crowd. This was an older culture that not many people my age were interested in, which is one of the reasons I chose this style. I constantly ask my mother questions about what it was like when she was younger, if times seemed to be easier back then and if her generation was more fun than today's generation. She said it wasn't easier, but a lot of interesting events took place in her time, both good and bad.

The hippie generation first began in the 60's, when many people were upset with the Vietnam War situation and began to protest against it. This group of

people consisted of young adults who rebelled against "established institutions, criticized middle class values, opposed the Vietnam War, embraced aspects of non-Judeo-Christian religions, and created intentional communities". This was a new era in America's history that would create many historical events we still acknowledge today. These people formed a new culture that people still discuss and remember, idolizing the fashion, music, and individualistic legacies they left behind(Huber 1-3).

Although my parents were still young kids at the time of the 60's, they still remember some historical events that took place during this time period. I asked my mother about what she remembers of certain events, such as the landing on the moon in 1969. She remembers that when the first moon visit occurred, the teachers showed her and her classmates at school on a black and white television set. I also asked her about the reaction people had towards the Vietnam War and she responded that the reaction towards it was sort of the opinions people have of today's war: it's sort of a split. "Many were against it and there were many demonstrations to protest it. When the Vietnam vets returned home, they weren't greeted too warmly because so many opposed it." She added that "there were still some people who supported the soldiers and wore metal cuff bracelets with the names of POWs soldiers and their unit to show respect for them". These were just some of the events that occurred during my parents' childhood.

Probably one of the biggest events in the 60's was the Woodstock festival in August 1969. This was in a field in Bethel, New York, where a three-day music and art festival took place and included such bands as The Grateful Dead, Janis Joplin, Creedence Clearwater Revival, Jefferson Airplane, The Who, and Jimi Hendrix. This was a gathering among over 500,000 people to enjoy the popular music of that era. This celebration is still remembered today as a time for peace and love in a time of war and violence. This represented the freedom of self-expression that these groups of people sought during this generation and to this day is seen as a unique and legendary event(Huber 2).

The music and culture began to change when the 70's came around. What was once hippie culture, meant to stand out from the ordinary, became mainstream and the norm in modern American society. The music changed a bit too. Rock n' Roll continued, but the psychedelic music of the 60's began to fade while disco came to this newer decade. My mom liked her

generation, saying it was fun and there was good music, except disco. I asked my mother about the supposed "disco burnings" of the late 70's when many people opposed this new genre of music because they wanted Rock n' Roll to rule. She said that it was still kind of new when she was a teen and that she never attended a disco record burning, saying that some liked it while others hated it.

Music was probably the biggest influence in the fight against the Vietnam War. Many popular musicians wrote and performed anti-war songs and songs about finding peace in the world. Some of these artists included John Lennon and Yoko Ono with their song "Give Peace A Chance", Crosby, Stills, Nash, and Young, Creedence Clearwater Revival, Buffalo Springfield, and many others. There were also songs about environmental issues. Some artists also favored saving the Earth, next to keeping the peace in the world. These songs included Joni Mitchell's "Big Yellow Taxi" in which she sings, "They took all the trees, and put them in a tree museum, and they charged the people a dollar and a half just to see 'em". These artists wanted to use their music and persuade their listeners to find a way to save the environment and not-so-peaceful world from the destruction caused by the violent human population.

There were both positive and negative effects of the hippie culture however. Some of the positive effects is that people became more ecology-minded and walked to places more often instead of driving everywhere like we do today. Another is that we had scientific breakthroughs, the biggest being the landing on the moon. Also during this time, there was a higher rate of college attendees, but mostly because many were trying to avoid the war draft and college students weren't required to go to Vietnam. Some of the most popular movements during this time were the protests of the war, asking for peace in the nation and in the world. These events characterized the hippie culture, but not everything was free-loving peace at this time(Galileo 1).

There were still many violent events going on in this era though. Drug use was increasingly popular and was a major influence in the hippie culture. People like Ken Kesey and his group, the "Merry Pranksters" experimented with LSD and traveled across the nation to spread the use of the drug and experience America on acid. The use of drugs also distinguished the hippie generation from earlier periods. There were "race wars" during this time because of segregation between ethnicities. This left racial tension in the

nation, making it difficult for the "peace" the hippies were trying to achieve. There were also some groups that chose a more violent approach to the war protesting. The Kent State Massacre in 1970, for example, was a terrible tragedy. This started when protestors set the campus on fire after hearing about more invasions in the war in Vietnam. These incidents later led to the calling of the National Guard. After these incidents, the governor later made comments about the war protestors, saying they should be stopped by "using any force necessary". These types of protests made people reconsider the consequences of their actions, even though they meant to fight for peace, not cause more violence(Stone1).

So, this culture had a definitive role in American history today. Many things we see and here can be referenced to this era and the events that took place during it. This generation has always fascinated me because it seemed like a peaceful time, although I have learned that it wasn't always that way. I still listen to the genres of music from this era because it's my favorite kind and I still wear the types of clothes and have some of the same viewpoints of peace and being environmentally friendly because of what I learned from this generation. I feel this era and this culture has made me who I am today because I try to find the peace in all the mess our country is in today. At least, I hope for peace. It was a unique era that hopefully no one will forget because of the legacy it left our country.