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**ANALYSIS OF COEXISTENCE AND MUTUAL  
INFLUENCE OF NATIVE AMERICAN AND DOMINANT  
CULTURES IN THE UNITED STATES**

Master thesis

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Master thesis

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**Affirmation**

I hereby affirm that I have worked out the final thesis independently and that I have listed all the used literature.

Date:

.....

Signature

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## **ABSTRAKT**

ŠOLTÉSOVÁ, Monika: *Analýza spolužitia a vzájomného vplyvu indiánskej a dominantnej kultúry v Spojených štátoch amerických*. – Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov; Katedra interkultúrnej komunikácie. – PhDr. Hrivíková Tatiana, PhD. – Bratislava: FAJ EU, 2015, 63 s.

Cieľom predloženej práce je zhodnotiť, aký vplyv má súčasná dominantná kultúra na indiánske kultúry v USA a naopak. Výskum je založený na revízii dostupnej literatúry a využíva komparatívnu analýzu pri skúmaní oboch predmetných kultúr. Práca je rozdelená do piatich častí: úvod, tri kapitoly a záver. Úvodná časť obsahuje ciele, výskumné problémy a metodológiu. Prvá kapitola uvádza problematiku práce, definuje a vysvetľuje terminológiu použitú v práci. Základným pojmom prvej časti práce je kultúra a kultúrne teórie viacerých autorov. Druhá kapitola porovnáva dve heterogénne kultúry pomocou komparatívnej analýzy. Porovnávajú sa jednotlivé zložky kultúry ako jazyk a neverbálna komunikácia, náboženstvo a presvedčenia, hodnoty či sociálna štruktúra, rodina a spôsob života. Tretia kapitola identifikuje konfliktné oblasti na základe analýzy z druhej kapitoly a ukazuje, akým spôsobom ovplyvnila dominantná kultúra USA indiánske kultúry a naopak. Táto posledná kapitola plní úlohu súhrnu výsledkov komparatívnej analýzy a diskusie. V závere práce sú stručne zhrnuté závery pozorovania na základe analýzy.

Kľúčové slová:

Kultúra, Indiánska kultúra, dominantná kultúra, spolužitie, vzájomný vplyv

## **ABSTRACT**

ŠOLTÉSOVÁ, Monika: *Analysis of Coexistence and Mutual Influence of Native American and Dominant Cultures in the United States*. – University of Economics in Bratislava. Faculty of Applied Languages; Department of Intercultural Communication. – PhDr. Hrivíková Tatiana, PhD. – Bratislava: FAJ EU, 2015, 63 pp.

Objective of this thesis is to appraise the influence of contemporary dominant culture on Native American cultures in the USA and vice versa, the influence of Native American cultures on the dominant culture. The study is based upon a literature review and employs a method of comparative analysis. The thesis is divided into five sections: introduction, three chapters and conclusion. The introductory part includes objectives, research questions and methodology. The first chapter provides the introduction to the topic; defines and explains the terminology used in the paper. The principal term of the first chapter is culture and numerous cultural theories from different authors. The second chapter compares the two heterogeneous cultures examined in the paper. Particular components of culture are analyzed in this chapter. Among these are for example language, non-verbal communication, religion and beliefs, values, as well as social structure, family and lifestyle. The third chapter identifies conflict areas based on the analysis in the second chapter and describes the mutual influence of the Native American and the dominant culture in the USA. The last chapter has a character of results outline and discussion. The conclusion provides a summary of observation outcomes based on the analysis.

Key words:

Culture, Native American culture, dominant culture, coexistence, mutual influence

# 1. INTRODUCTION

The first population of the United States entered North America by crossing the Bering Strait from Asia around 12,000 B.C. They spread throughout the continent and created numerous smaller communities – tribes with more or less different cultures, languages, traditions, beliefs and way of life. Even if the Native American culture is so diverse and can only hardly be perceived as one homogenous culture, it also has many similarities and a common foundation (Kuiper, 2011).

Encounter of Native American tribes with Newcomers coming from European countries entailed numerous changes in the following centuries for both Native American people and people moving from Europe. Settlers that supplanted Native Americans were predominantly from English-speaking cultures. Numerous problems arose between these two groups because of different perception of reality and absolutely different way of life and cultural thinking. In relation to the encounter of the two cultures, Tocqueville (2012, p. 315) states “*neither a development so prodigious nor destruction so rapid has ever been seen among nations*”. Native Americans were forced to adapt their way of life to the “civilized” world. This process of changing their reality was extremely difficult for them and led to enormous losses.

Nowadays, there are 5,220,579 American Indians and Alaska Natives in the United States, which is 1.7 % of total population and their community is progressively increasing. Even if Native American living conditions have been improving, they are still not completely integrated in the U.S. society, have different rules and regulations and often their own laws. Many of them live in 325 federally recognized American Indian reservations across the United States, isolated from the rest of population, which is a serious obstacle in endeavors for better and smoother integration (Norris – Vines – Hoeffel, 2012).

## 1.1. OBJECTIVES AND STRUCTURE OF THE THESIS

The thesis should provide a revision of existing and new findings. The objective of this thesis is to identify the differences between the two examined cultures and to appraise

the influence of contemporary dominant culture on the Native American cultures in the USA and vice versa, the influence of Native American cultures on the U.S. dominant culture. The study is based upon a literature review and employs a method of comparative analysis. Finally, this research examines the coexistence of the two *worlds* in a single country. To achieve these objectives and in order to appraise the mutual influence of Native American and dominant culture in the United States, the comparative analysis as well as cultural dimensions research of Trompenaars and Hampden-Turner is introduced and applied in the paper.

Following research question are identified:

- What are the cultural differences between Native American and the dominant culture in the USA?
- What impact does the dominant culture have on Native American population?
- What aspects of Native American legacy and culture do influence dominant culture in the USA?
- What are the possible clashes of the two cultural groups?

We suppose that the influence of dominant culture in the United States has been significantly bigger than that of Native American culture on U.S. dominant population. The thesis is divided into five sections: introduction, three chapters and conclusion. The introductory part includes objectives, research questions and methodology. The first chapter provides the introduction to the topic; defines and explains the terminology used in the paper, such as culture, Native American, dominant culture in the USA, etc. The principal term of the first chapter is culture and numerous cultural theories from different authors. The second chapter compares the two heterogeneous cultures (Native American vs. dominant culture) using elements of culture as well as cultural dimensions. Particular components of culture are analyzed in this chapter. Among these are for example language, non-verbal communication, religion and beliefs, values, as well as social structure, family and lifestyle. The third chapter identifies conflict areas based on the analysis in the second chapter and describes the cultural differences as well as mutual influence of the Native American and the dominant culture in the USA. The last chapter has a character of results

outline and discussion. The conclusion provides a summary of observation outcomes of the thesis based on the analysis and in comparison with the planned objectives and hypothesis.

## 1.2. METHODOLOGY AND EXISTING RESEARCH

There is an extensive research on Native Americans and their culture. However, only a small number of scholars examine the culture of American Indians from the aspect of cultural comparison with the dominant culture of the United States. Moreover, there is no published research on comparison of any cultural dimensions of Native American and the dominant culture in the USA.

In order to achieve the objectives of the paper, we will study, analyze and compare literary and online resources in the field of Native American and U.S. dominant culture. Using comparative analysis, the two cultures will be examined and individual cultural components compared. The paper employs a research of distinguished scholars in the field of intercultural communication and anthropology, such as extensive research in cultural differences and cross-cultural communication of Geert Hofstede (1991, 2002), Fons Trompenaars and Charles Hampden-Turner (1998), Richard Lewis (2003, 2006), E.T. Hall (1966, 1989), etc. In the comparative analysis of the paper, we will also use the existing research on Native American cultures and their past as well as contemporary issues (Bubar – Vernon, 2006; Kuiper, 2011; Waldman, 2006; Welch, 2006a, 2006b), and research on U.S. dominant culture. The analysis will be also supported by detailed quantitative data of U.S. Census Bureau, especially by U.S. Census 2010 figures on race structure of the population in the United States.

## **2. CULTURE AND POPULATION OF THE UNITED STATES**

### **2.1. INTRODUCTION**

The following chapter provides an introduction to the examined field of coexistence between Native American and dominant cultures in the United States. The section defines the most important and relevant terminology used in the thesis, such as culture, elements of culture, Native American people, and the dominant culture in the United States. It deals closely with cultural research in terms of development of culture and introduces definitions from distinguished scholars such as Geert Hofstede, Richard D. Lewis, E.T. Hall as well as Trompenaars and Hampden-Turner. Another part of this chapter deals with population structure of the United States, including definitions of U.S. Census Bureau in order to identify various races in American multicultural and multiracial society. In this chapter, the number of Native American population in comparison to total U.S. population as well as the dominant culture population will be determined. The following part represents the basis for the research of this master thesis and has an explanatory character.

### **2.2. CULTURE AND DEVELOPMENT OF CULTURE**

Culture is something that is around us and influences everyday life of people. In spite of the fact that this expression is widely used, there is no matter-of-course definition for it. Culture is a term extremely difficult to explain in a simple, yet complete and comprehensive way. Many authors provide explanations and definitions of this expression; however, as it can be perceived very individually, culture can be defined from various points of view. Also one of the most recognized scholars in the field of intercultural communication Geert Hofstede argues that “*culture is problematic*” and that culture “*is not a universally accepted notion, and there are a great many different ways to define it*” (Hofstede, G.J.- Pedersen - Hofstede, G., 2002, p. 40).

In spite of the difficulties with defining culture, Hofstede finds a definition and compares it to software in a computer. He uses a term *mental programming* and defines culture as “*the collective programming of the mind which distinguishes the members of*

*one group or category of people from another*” (Hofstede, G., 1991, p. 5). What he means by his definition is that human minds are programmed similarly to computers and that culture is not inherited, yet learned (programmed) throughout a life. A child growing up in a certain environment (family, school, city, region, country, continent, etc.) unconsciously accepts the surroundings as something normal and natural. All people around the world have the same basics of culture, yet the environment forms diversified types of cultures. Also Lewis agrees with this notion (2003, 2006) and states that all humanity has historically the same origin and thus the same starting point for development of specific cultural traits. These cultural features have been developed throughout thousands of years and population migration. Diagram 1 shows the routes of culture according to Lewis. In the diagram we can see the dispersion of people around the world in the historical context. A part of the diagram most relevant to the research of this thesis is that of first people entering North America around 12,000 B.C. by crossing the Bering Strait from Asia. Even if having the same origin with other inhabitants of the globe, the culture of these people is completely different from people migrating to Europe. Lewis also explains the fascinating process how different cultural groups meet again after they split thousands of years before. He says:

*“Perhaps the most interesting historical “rendezvous” is that of the people who headed for the Far East a million years ago, splitting from those who went west into Europe. The eastbound group(s) eventually acquired Asian characteristics and qualities. They crossed the Bering Strait in 12,000 B.C. and finally met up with their European cousins as Blackfeet, Cherokee, Sioux, Incas, and Aztecs in the sixteenth century A.D.!”* (Lewis, 2003, p. 9).

This example perfectly displays and proves how culture is acquired through environment, living conditions, and society. It is obvious that Native Americans had to deal with different dangers than European civilizations, the weather was dissimilar, the fauna and flora were unique, the formation of societies was different, and all this caused specific reactions and problem solving attitudes. Hofstede (1980) supports this argument by stating that culture is actually a method of certain group of people applied to solving problems and reconciling dilemmas.

## The Routes of Culture by Lewis

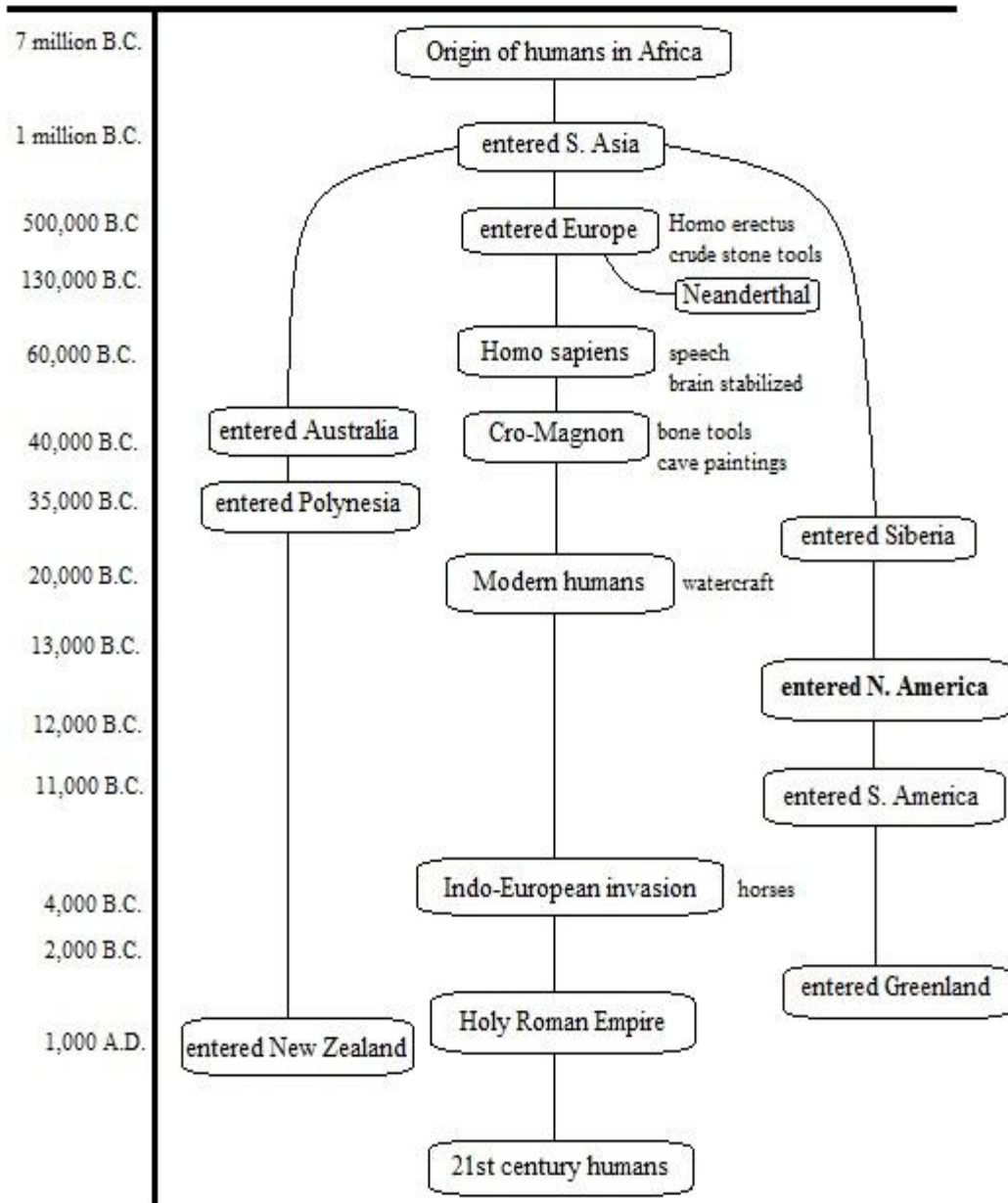


Diagram 1: The Routes of Culture by Lewis  
(Source: Lewis, 2003)

Diagram above (Diagram 1) depicts the routes of global population and actual development of different cultures, including American Indian culture. It shows how first people originating in Africa first entered South Asia, then split in three ways, one group

entered Europe, the other continued to Australia and the last headed to Siberia. This Siberian offshoot continued around 12,000 B.C. to North America, where the people spread and formed many Native American cultural groups.

## 2.3. THE LAYERS AND LEVELS OF CULTURE

Culture is composed of many elements that can be grouped together in a few groups. There are different theories of scholars such as Trompenaars, Hampden-Turner, Hofstede, and Hall, who all tried to identify what culture is comprised of. Their research is unique, however has some common elements. One of the most important facts that they all identified is that culture can be divided in some kind of layers or levels. Another common attribute of their research is the visibility and invisibility of cultural components, which means that some of these components can be perceived immediately and relatively easily by a member of another culture, the other components are rather hidden or less visible. One has to get a deeper understanding of the culture in order to realize these cultural elements. In the following part, the three theories dealing with cultural elements and layers are outlined and described.

### 2.3.1. Layers of Culture by Trompenaars and Hampden-Turner

According to Fons Trompenaars and Charles Hampden-Turner (1998), there are three layers of culture: the outer layer, the middle layer and the core layer (Diagram 2). All of these layers are interconnected and influence each other. The outer layer includes artifacts and products that have a symbolic nature and that are explicit, which means they are obvious and shown to other people. For instance the language, food, architectural styles of buildings, fashion features, monuments, and art can be grouped in this category. These explicit layers represent deeper levels of a culture. The next category is the middle layer of culture comprising norms and values of a society. Norms express the *good* and *wrong* in the society and values reflect the ideals of a certain group. Values and norms in the middle layer can be much more difficult to understand, because they are not as obvious as the artifacts and products layer. The implicit level of culture form basic assumptions about existence. Supporting the Hofstede's (1991) and Lewis's (2003, 2006) theory, Trompenaars states the following: "...because different groups of people have developed in

*different geographic regions, they have also formed different sets of logical assumptions”*  
(Trompenaars – Hampden-Turner, 1998, p. 23).

#### Layers of Culture by Trompenaars and Hampden-Turner

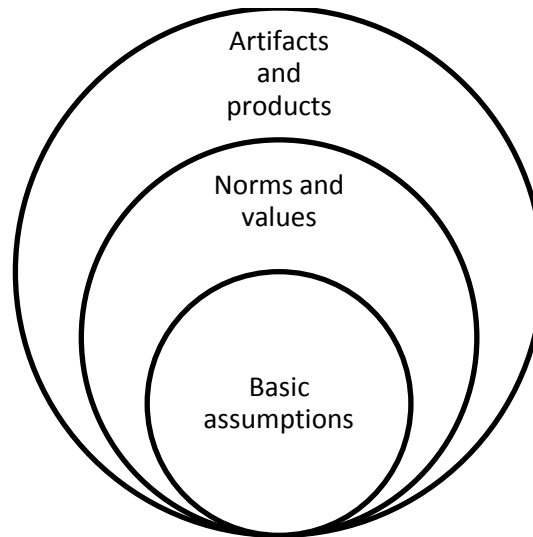


Diagram 2: Layers of Culture by Trompenaars and Hampden-Turner  
(Source: Trompenaars – Hampden-Turner, 1998)

#### 2.3.2. Culture Onion Model by Hofstede

The cultural model of Trompenaars and Hampden-Turner is very close to that of culture onion model developed by Hofstede (1991). Hofstede compared the culture to onion and his model is composed of four levels: the core is made of *values* that are hidden and covered by all other layers. Values are general tendencies that express the preference of certain states of affairs over others. They always have two poles, the minus side and the plus side, e.g. good vs. evil, irrational vs. rational. The next layer is formed by rituals, the collective activities that include for example the ways of greeting and religious rituals. The next layer in his model is called *heroes*, the persons, living or dead, which represent some ideals and values of a certain culture. The outer level is formed by *symbols* that carry a particular meaning, are explicit, and visible to everybody. Symbols comprise such components as words, objects, pictures, and gestures. Hofstede also added the *practices* crossing all the levels of the culture onion (Diagram 3).

## The Onion Model by Geert Hofstede

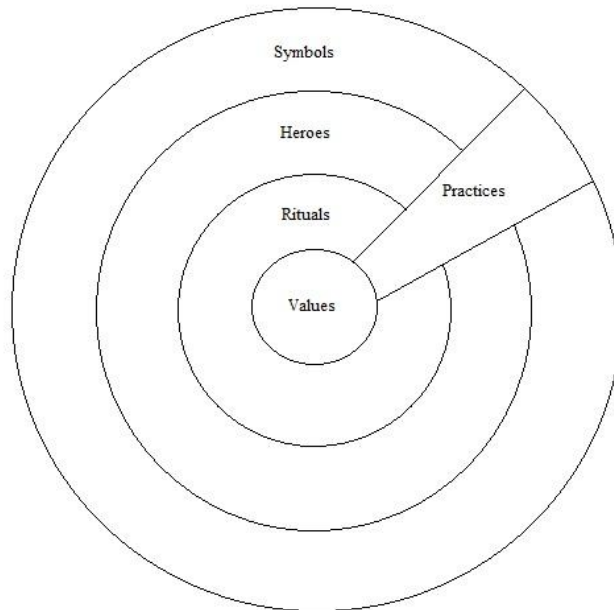


Diagram 3: The Onion Model by Geert Hofstede  
(Source: Hofstede, 1991)

### 2.3.3. The Iceberg Model by Hall

There is also another model depicting cultural elements – the iceberg model of Edward T. Hall (1989). Hall chose the symbol of iceberg because of the fact that only little part of the iceberg is above surface and can be seen easily. The bigger part is hidden in water, under the surface, and is often ignored or difficult to identify and perceive. The iceberg model divides the cultural elements into two main groups: visible and invisible elements or in other words surface versus deep culture. The visible components of culture are those explicit ones, such as behaviors and customs. This part of the iceberg can be perceived easily, as it is the part that is on the surface. Therefore, behaviors and customs are also called surface culture. The other part is invisible and is comprised of attitudes and beliefs as well as core values. This is so called deep culture; it is under the surface (Diagram 4).

## The Iceberg Model by E.T. Hall

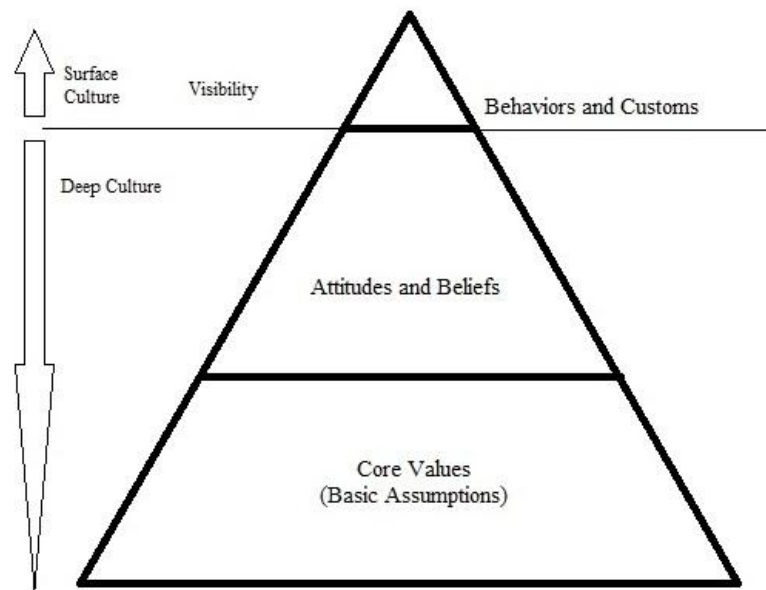


Diagram 4: The Iceberg Model by E.T. Hall  
(Source: Hall, 1989)

### 2.4. DIMENSIONS OF TROMPENAARS AND HAMPDEN-TURNER

Trompenaars and Hampden-Turner (1998) developed a set of cultural value orientations, also called dimensions, in order to better classify and understand different cultures. Their research is based on relationships to people, time, and nature. According to Trompenaars and Hampden-Turner, there are seven dimensions concerning cultural differences:

1. universalism versus particularism (rules versus relationships)
2. individualism versus communitarianism (the group versus the individual)
3. specific versus diffuse (the range of involvement)
4. neutral versus emotional/affective (the range of feelings expressed)
5. achievement versus ascription oriented (how status is accorded)
6. sequential versus synchronous time (concept of time)

## 7. internal versus external control (orientation to nature)

The first five dimensions are those explaining relationships to people. The sixth dimension deals with the relationship to time and the last one defines the orientation towards nature. The research of Trompenaars and Hampden-Turner also showed the connection between the stages of development of society and cultural dimensions. For instance, their work indicated that modern societies tend to prefer universalism and individualism, opposed to more traditional societies preferring particularism and collectivism (Trompenaars – Hampden-Turner, 1998).

The preference of rules versus the preference of relationships is the first value orientation classified as the dimension called *universalism* versus *particularism*. This dimension deals with peoples different approaches to judgment of other individuals' behavior. Trompenaars and Hampden-Turner identified two extremes: universalist and particularist cultures. Universalist, or in other words rule-based cultures prefer to stick to the rules that are anchored in the society in order to signify equality. A rule is taken very seriously and the consequences for breaking the rule cannot be avoided even in the cases of one's friends or family involvement. Particularist cultures, on the other hand, prefer relationships rather than abide by rules. In contrast to the universalist cultures, particularist societies "*focus on the exceptional nature of present circumstances [...] no matter what the rules say*" (Trompenaars – Hampden-Turner, 1998, p. 31).

The second dimension refers to one's approach to a group. The two extremes of this dimension are *individualism* versus *communitarianism*, or in other words the preference of common group objectives versus the individual achievements. Trompenaars and Hampden-Turner (1998) also proved the connection between religion and preference within the second dimension. Their research showed that Protestants, for example, are much more individualistic than Catholics as a result of Protestant worshipping God as a separate being rather than community as is the case in Catholicism.

The range of involvement of people, the third dimension, has two extremes described as *specific* versus *diffuse* cultures. This dimension defines people's tendency to merge or separate work and private life. Specific cultures are more likely to separate work

life from private, family life. They do not believe that relationships are too important for professional life and tend not to allow coworkers enter their private zone. On the other side, diffuse cultures think that relationships are very important for business. These cultures are more likely to have close relationships with colleagues and let them enter their private life as well. They enjoy meeting coworkers after work and entertaining with them.

The fourth dimension describes the range of feelings expressed by individuals in the society. A culture can be *affective* (or *emotional*), which means it expresses the feelings openly, and emotionally *neutral*. Cultures that are affective are not afraid to show their feelings and emotions and also expect the same in return. The communication of such people is accompanied by numerous gestures as well as facial expressions. On the other hand, affectively neutral cultures keep their feelings carefully controlled and suppressed. The members of such cultures often find the expression of feelings inappropriate and unprofessional.

How people accord status to other people describes another dimension with two types of societies: *achievement* oriented and *ascription* oriented cultures. Trompenaars and Hampden-Turner (1998, p. 102) stated that “*achieved status refers to doing, ascribed status refers to being*”. In other words, achievement oriented cultures are those who value accomplishments of an individual no matter how old a person is, what gender or social connections has, what school the person attended or what profession he or she does. On the other hand, ascription oriented cultures look exactly at these characteristics and are strongly influenced by either all, or at least some of them. The most important for these cultures is who the person is and not what the person achieved in the past.

The concept of time and how different cultures understand the past, present and future is described in the sixth dimension. Concerning this dimension, the two types of cultures are distinguished: those who perceive time *sequentially* and those who believe it is *synchronic*. The difference between these two categories is based on individual's perception and connection of past events, present actions and future plans. Sequential concept of time refers to a series of passing events as opposed to synchronous concept, where the past and future interrelate and shape present action.

The last dimension refers to an individual's the orientation to nature and environment. Two extremes are *internal* versus *external* control. Having internal orientation to nature means a desire to control and use the nature to achieve certain goals. External control, on the other hand, refers to cultures that prefer to cooperate with and live in harmony with nature.

## 2.5. UNITED STATES POPULATION STRUCTURE

The United States is often described as a multicultural nation, as a melting pot, which means that it is a place where incredible number of various cultures and ideas mix together and many races socially assimilate (Russell, 2006). In this section, we will identify the U.S. population structure by race in order to find out what is the dominant culture in the United States and offer quantitative data to support and demonstrate the fact that White population is the dominant culture. Using the data of U.S. Census Bureau, we will determine the percentage of total population of all the races in the United States, including American Indian and Alaska Native group. The U.S. population structure by race is composed of:

- White,
- Black or African American,
- Asian,
- Native Hawaiian or Other Pacific Islander,
- American Indian or Alaska Native, and
- Some other race

In order to get a better understanding of individual race categories, we will provide a brief description of each race based on U.S. Census 2010 data. *White* category is comprised of people having origins in original peoples of Europe, the Middle East as well as North Africa. *Black or African American* refers to a person, who has origins in any of the Black population of Africa. In *Asian* race category, there are people with origins in any of the original peoples of the Far East, Southeast Asia or the Indian subcontinent. *Native Hawaiian or Other Pacific Islander* category includes population having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands. *Some Other Race*

includes all other people who in U.S. Census 2010 reported entries such as multiracial, mixed, interracial, or a Hispanic or Latino group (U.S. Census Bureau, 2007). American Indian or Alaska Native category will be defined in detail in the section dealing with Native American population.

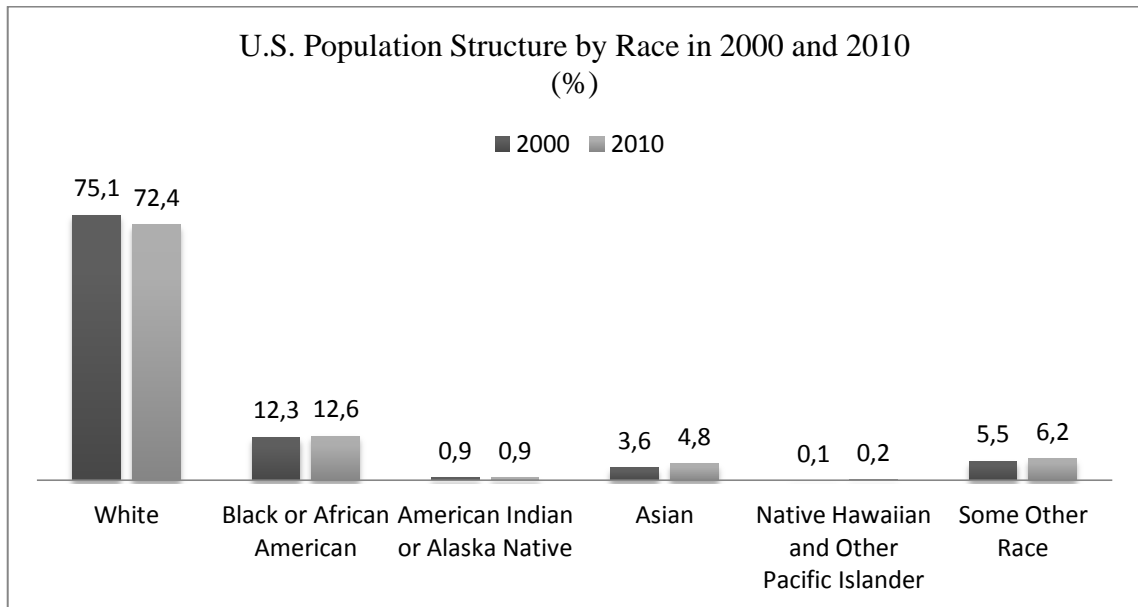


Diagram 5: U.S. Population Structure by Race in 2000 and 2010  
(Source: U.S. Census Bureau Data 2000 and 2010)

According to U.S. Census Bureau (according to 2010 Census), the total population of the United States of America is 308,745,538. This is 9.7 percent more than in 2000, when the population was 281,421,906. White population equals to 72.4 percent of total population in comparison to 75.1 percent in 2000. 12.6 % of total population in 2010 includes Black or African American inhabitants, which is 0.3 % higher share than in 2000. Other race categories that form minorities are Asian with 4.8 percent of total population in 2010, compared to 3.6 in 2000, and Native Hawaiian and Other Pacific Islander represented only by 0.2 percent, which is doubled compared to ten years ago. American Indian or Alaska Native population forms 0.9 percent of total population, exactly the same percentage as in 2000 Census. Other races, that were not mentioned above represent 6.2 percent of total U.S. population, about 0.7 more than in 2000 (Diagram 5).

## U.S. Population Structure by Race

Race	2000		2010		Change, 2000 to 2010	
	Number	Percentage of total population	Number	Percentage of total population	Number	Percent
Total population	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
One Race	273,595,678	97.6	299,736,465	97.1	25,140,787	9.2
White	211,460,626	75.1	223,553,265	72.4	12,092,639	5.7
Black or African American	34,658,190	12.3	38,929,319	12.6	4,271,129	12.3
American Indian or Alaska Native	2,475,956	0.9	2,932,248	0.9	456,292	18.4
Asian	10,242,998	3.6	14,674,252	4.8	4,431,254	43.3
Native Hawaiian and Other Pacific Islander	398,835	0.1	540,013	0.2	141,178	35.4
Some Other Race	15,359,073	5.5	19,107,368	6.2	3,748,295	24.4

Table 1: U.S. Population Structure by Race  
(Source: U.S. Census Bureau Data 2000 and 2010)

### 2.5.1. White Population – Dominant Culture

In order to identify and define a dominant culture in the United States, we offer the latest figures reflecting the U.S. structure of population according to United States Census Bureau in 2010 (see table above). The Office of Management and Budget concisely defined White race as follows:

*“White refers to a person having origins in any of the original peoples of Europe, the Middle East, or North Africa. It includes people who indicated their race(s) as White or reported entries such as Irish, German, Italian, Lebanese, Arab, Moroccan, or Caucasian.”* (Humes – Jones – Ramirez, 2011, p. 3).

The table below offers specific figures on White population, separated in these categories: White alone or in combination, White alone, White in combination, Not White alone or in combination. From the table we can see that White alone or in combinations

accounts for 74.8% in 2010 of total population compared to 77.1% in 2000. The number of White population is growing – the difference between 2000 and 2010 is 14,109,423. However, its percentage of total population has a downward trend. From the figures in the tables it is clear that the White population is the dominant culture in the United States. In this paper, the terms *White* and *dominant* culture are used interchangeably.

### U.S. White Population

Race	2000		2010		Change, 2000 to 2010	
	Number	Percentage of total population	Number	Percentage of total population	Number	Percent
Total population	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
White alone or in combination	216,930,975	77.1	231,040,398	74.8	14,109,423	6.5
White alone	211,460,626	75.1	223,553,265	72.4	12,092,639	5.7
White in combination	5,470,349	1.9	7,487,133	2.4	2,016,784	36.9
Not White alone or in combination	64,490,931	22.9	77,705,140	25.2	13,214,209	20.5

Table 2: U.S. White Population  
(Source: U.S. Census Bureau Data 2000 and 2010)

As follows from the above, the dominant culture is the one of white race. However, since the thesis examines both Native American and the dominant culture also from the religious aspect, there is a need to specify in more detail the people that comprise the dominant culture group. As the majority of first Europeans coming to the United States and settling its territories were white Protestants of Anglo-Saxon origin (Goff, 2004), the comparative analysis in this thesis utilizes exactly this culture.

#### 2.5.2. American Indian and Alaska Natives

American Indian and Alaska Natives – the native population of the American Continent was massacred or pushed further to west because of the desire for greater colonial power of European kings and later enormous flows of European settlers (Tocqueville, 2012; Pritzker, 1998; Kuiper, 2011). There is more than one term describing

the native inhabitants of North America: Indian, American Indian, Native American, Amerindian, Alaska Native and numerous slang expressions which are more or less pejorative terms such as Red Indian, redskin, Injun and others (Kupipe, 2011).

For purposes of this paper, we need to define who Native Americans are. According to Office of Management and Budget (OMB), “*American Indian or Alaska Native refers to a person having origins in any of the original peoples of North and South America (including Central America) and who maintains tribal affiliation or community attachment.*” (Norris – Vines – Hoeffel, 2012, p. 2).

#### American Indian and Alaska Native Population in the United States

Race	2000		2010		Change, 2000 to 2010	
	Number	Percentage of total population	Number	Percentage of total population	Number	Percent
Total population	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
American Indian and Alaska Native alone or in combination	4,118,301	1.5	5,220,579	1.7	1,101,278	26.7
American Indian and Alaska Native alone	2,475,956	0.9	2,932,248	0.9	456,292	18.4
American Indian and Alaska Native in combination	1,643,345	0.6	2,288,331	0.7	644,986	39.2
All other combinations including American Indian and Alaska Native	119,690	--	181,172	0.1	61,482	51.4

Table 3: American Indian and Alaska Native Population in the United States  
(Source: U.S. Census Bureau Data 2000 and 2010)

### **3. COMPARISON OF NATIVE AMERICAN AND DOMINANT CULTURE IN THE UNITED STATES**

#### **3.1. INTRODUCTION**

The objective of this section is to analyze elements of Native American as well as the dominant culture of the United States, including values, communication and language, religious beliefs and traditions, social structure, family, and lifestyle. In this part, the method of comparative analysis will be used. Numerous tables are provided in the second chapter in order to schematically display the differences and similarities between the two cultures studied. The first part of this chapter mentions also historical developments, mutual encounter, and changes in population of the Native Americans as well as dominant white settlers as a consequence of the encounter. The last part of the second chapter is dedicated to the categorization of Native Americans into the extremes of individual cultural dimensions based on the theoretical research of Trompenaars and Hampden-Turner. On the basis of this categorization, we will provide a comparative analysis of the value orientations of Native American culture and the dominant culture in the United States of America. Based on the comparative analysis of this chapter, we will generate results and discussion in the third chapter of the thesis.

#### **3.2. NATIVE AMERICAN CULTURE**

The Native Americans have one of the richest cultures in the world. Their history is rich not only in struggles and conflicts but also in victories and triumphs. The old Indians have enriched people living in modern world more than they can imagine. The teepee, the peace pipe and moccasins are just a few examples.

When we are talking about Native American culture, we cannot consider it a homogeneous society but rather a group of individual communities with marked differences and similarities as well (Kuiper, 2011). Native Americans have very diverse culture, although there are some common characteristics, like basic beliefs and values. It is extremely difficult to speak about one cultural group, because they have different

languages, traditions, ceremonies and heroes. According to Kuiper (2011) there are several culture areas for Native Americans:

- the Arctic,
- the Subarctic,
- the Northwest,
- the California culture area,
- the Plateau,
- the Great Basin,
- the Southwest,
- the Plains,
- the Northeast, and
- Southeast culture areas.

Each of these culture areas has some specific characteristics. The culture areas approach serves for a better classification of individual Native American tribes and cultural features based on the geographical region and historical migration. In spite of the diversity of Native American tribes, for the comparative purposes of this thesis, we will use common or very similar features and elements of Native American cultures and thus the expression Native American or American Indian culture will be used in singular.

### 3.2.1. Historical Encounter of Cultures

The most widely accepted theory states that the first Native Americans – intercontinental wanderers came to American territory from Asia over the Bering Strait (Pritzker, 1998). It is believed that the frozen ocean created a land bridge between what is now known as Siberia and Alaska. Once in America, they started to spread throughout the whole continent.

Some researchers estimate that the population of North American Indians was between 600,000 and 2,000,000 in 1492 (Kuiper, 2011). Pritzker (1998) on the other hand indicates these numbers were much higher and states that at its peak, the Native American population is estimated at between 2,000,000 and 18,000,000.

During historical development of relations between American Indian and dominant societies, there were several milestones of either ideological or political thinking and acts that shaped mutual relations considerably. Among the most significant are the theory of Indian destruction, removal of Native Americans, allotment endeavors, the Indian New Deal, termination and relocation, and finally self-determination of American Indians (Snipp, 1992; Tocqueville, 2012). All these initiatives resulted in considerable changes in not only American Indian demography (see Diagram 6, Diagram 7, Diagram 8) but culture as well. Below are the brief descriptions of these important initiatives.

#### 1) The Theory of Indian Destruction

When the Europeans commenced the process of settling in what is today known as the United States, they moved from the eastern coastline to midlands, slowly advancing to the west. Despite the unfavorable historical developments caused by European settlers and negative predictions of some scholars (Tocqueville, 2012), Native American population is now 5,220,579. A well-known political thinker Alexis de Tocqueville, for example, predicted after visiting North America in 1831, that American Indian population would become eventually extinct. Tocqueville developed a destruction theory of Indian people based on his observations. His theory starts with the mutual trade between Europeans in America and Native Americans, who first had just very few needs that could be easily fulfilled by the natural resources. The only needs of Native Americans were river water, simple arms, and animals for both hides and flesh (Kuiper, 2011). When Europeans started to interact with Native Americans, they showed them many other things that were useful and interesting, and more importantly, the Indians were not able to manufacture these goods and thus satisfy the increasing needs. This is the starting point of the advantage of European settlers. Using just very little money and some for Native Americans precious products, people settling new territories were able to buy the cheap land (Steinman, 2012). Indians were after some time unable to satisfy the demand of colonists. In order to be able to hunt, Native Americans progressively moved west because of the receding game and so made way for White settlers to inhabit new territories.

Tocqueville states he believes “*that the Indian race of North America is condemned to perish*” and continues “*the day the Europeans settle on the shores of the Pacific Ocean, that race will have ceased to exist*” (Tocqueville, 2012, p. 318). In his chapter dealing with the present state and probable future of the three races of America (in 1831, at the point Alexis de Tocqueville visited North America, there were only three races inhabiting the area: Whites, Blacks and Indians), he states “*the Negro would like to mingle with the European, and he cannot do so. The Indian could, to a certain point, succeed in doing so, but he disdains to try. The servility of the one delivers him to slavery, and the pride of the other, to death.*” (Tocqueville, 2012, p. 313).

To demonstrate that it was logical to believe in extinction of American Indians, two diagrams depicting the size of population both US and American Indian population trends are provided below. Diagram 6 and diagram 7 show the development of both U.S. population and American Indian population from 1790 through 1890. From the graphs it is obvious how U.S. population grew during this period and American Indian population, on the other hand, had a descending nature. This rapid decrease in population size was a consequence of arrival of Europeans (Sollors, 1986). Snipp (1992, p. 3) states “*as disastrous as this decline was in its own right, it was made even more calamitous by the massive numbers of immigrants arriving to settle on tribal lands*”. Yet this was just a temporary development, since between 1900 and 1930, there was a turnabout in Native American population and it started to increase slowly. The increasing tendency of American Indian population has a continuing character nowadays (Diagram 8).

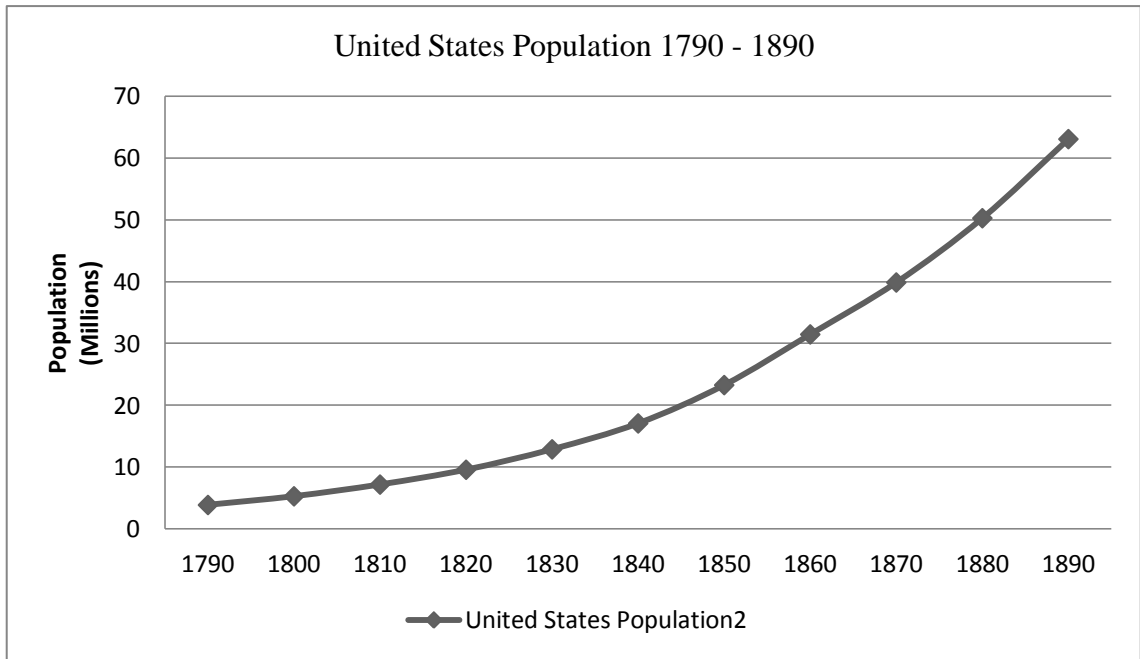


Diagram 6: Development of U.S. Population 1790 - 1890  
 (Source: Snipp, 1992)

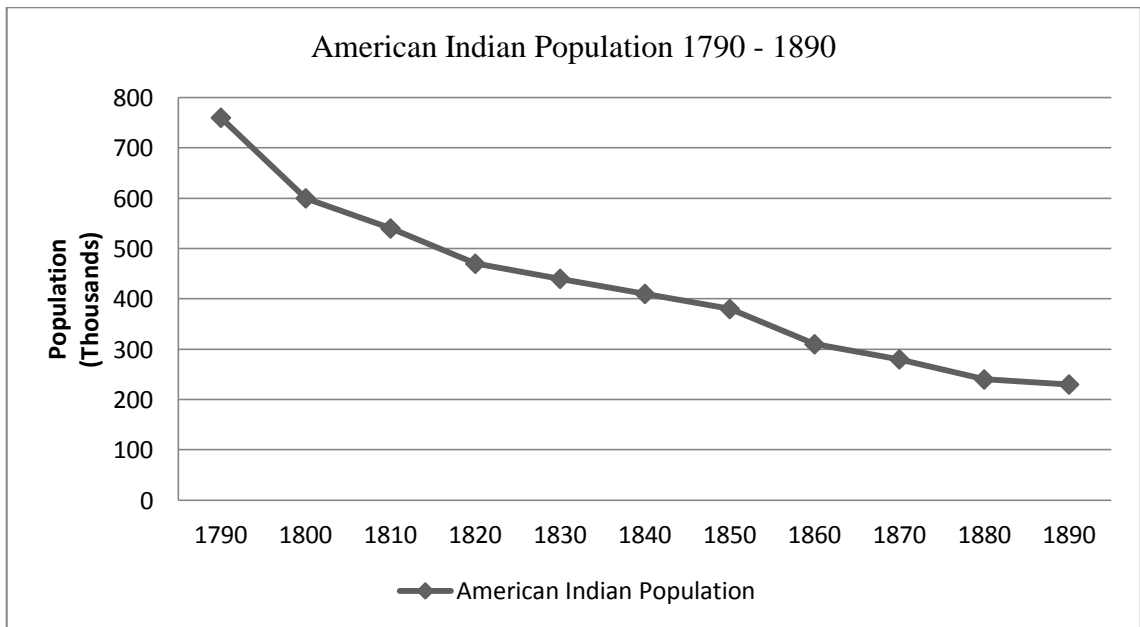


Diagram 7: Development of American Indian Population 1790 - 1890  
 (Source: Snipp, 1992)

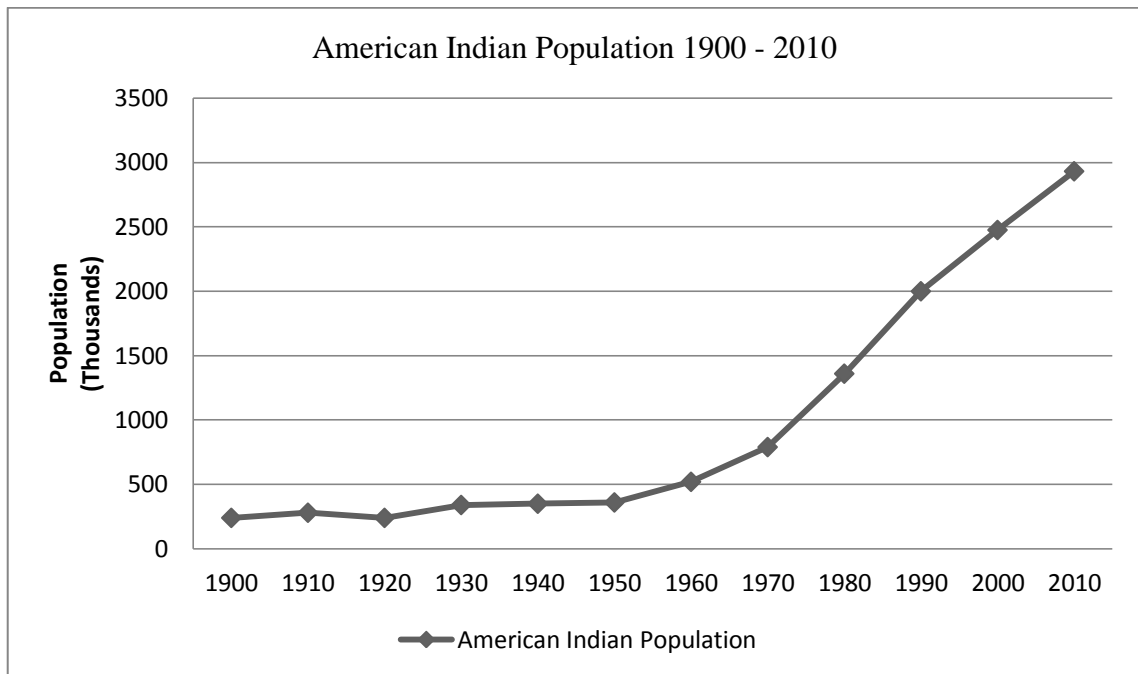


Diagram 8: Development of American Indian Population after 1900  
 (Source: Snipp, 1992; U.S. Census Bureau Data)

It is obvious today that the theory of Tocqueville has not proven to be right. In spite of the cruel first centuries of European settlements, many present-day members of U.S. Indian tribes, *“actively engage in cultural nurturing and revitalization, including new emphasis on tribal government, identification of stable sources for group economic well-being, and encouragement of the use of indigenous languages”* (Kuiper, 2011, p. 17).

## 2) Removal of Native Americans

Removal initiatives commenced in early nineteenth century when continuously higher numbers of immigrants were coming to settle in North America (Snipp, 1992). The federal government decided to move American Indian living in the eastern part of the United States to the western parts, so that the eastern area could be settled by newcomers (Lewis, 2004; Iverson, 2004). Native Americans were in this way forced to abandon their lives and move to the area which was to become the Indian Territory. *“Initially, the federal government used bargaining and negotiation to accomplish removal, but many tribes resisted”* (Snipp, 1992, p. 6). Later, after the Indian Removal Act was passed,

*“dozens of tribes were forcibly removed from the eastern half of the United States to the Indian Territory and newly created reservations in the West. As the nation expanded beyond Mississippi river, tribes in the Plains, Southwest and West Coast were forcibly settled and quarantined on isolated reservations”* (Snipp, 1992, p. 6).

### 3) Allotment Endeavors and Enforced Americanization

In late nineteenth century, there were new efforts regarding Native Americans. It was not removal, yet the allotment acts of the federal government with intention to “civilize” American Indians and teach them a new and for them alien way of life. These efforts to civilize Indians included not only allotment acts, but also boarding schools for children of American Indian origin.

*“American Indian boarding schools were established for the purpose of resocializing Indian children and ultimately, to eradicate all vestiges of tribal culture. Indian children were forbidden their native attire and native foods, and were not allowed to speak their native language or practice traditional religion. Instead, they were issued EuroAmerican clothes, and expected to speak English and become Christians. The curriculum of these schools taught vocational arts along with “civilization” courses.”* (Snipp, 1992, p. 6).

In contrast to the boarding schools aimed at children, the allotment acts were focused on entire families. American Indian families could get a land so that they could change their lifestyle from nomadic to farming, farm implements, and receive citizenship (Saperstein – Penner, 2012). Nevertheless these activities were always presented to varnish the actual situation (Pritzker, 1998; Tocqueville, 2012; Snipp, 1992; Kuiper, 2011). Native Americans usually got less fertile or even infertile lands, so it was difficult to farm there and as a result *“relatively few changed their lifestyles to become farmers”* (Snipp, 1992, p.6).

### 4) Indian Reorganization Act

The Roosevelt administration embraced the principle of cultural pluralism regarding the American Indian affairs. It was a great shift in perception of other cultures,

not only that of Native Americans and promoted an idea of other cultures having value, “equal to that of Anglo-America” (Welch, 2006a., p. 19). Passage of Indian Reorganization Act in 1934 meant the end of allotment era and boarding schools.

#### 5) Termination and Relocation

After the World War II, the new federal government reopened the Native American issues and as a result developed a new initiative which started the era of termination and relocation of American Indians. The objective of these efforts was to terminate a special status of many reservations in order to relocate Native Americans to pre-selected cities such as Los Angeles and Chicago in order to mingle them with dominant population and seize the reservation lands. The problem was that this policy was presented to the public as something that Native Americans can benefit from. In fact, the termination and relocation efforts were just another attempt to take possession of fertile lands (Snipp, 1992; Welch, 2006a).

#### 6) Self-Determination of Native Americans

Policies enacted during the termination and relocation period were naturally rejected and opposed by many Native American leaders and activists. This was one of the reasons why the new priority called Self-Determination was developed (Iverson, 2004). This legislation meant a shift in American Indian policies and finally a positive step for Native American tribes. The Self-Determination Act allowed tribal leaders to assume a larger role in the administration of reservations. Thanks to this act, many reservations created their own police forces and game wardens, issued licenses and levied taxes (Snipp, 1992). Since the Self-Determination Act several amendments have been added and thus the continuation of this policy ensured.

### 3.3. COMPARATIVE ANALYSIS OF THE CULTURES

In order to compare the Native American culture with the dominant culture, we identify and analyze some of the components of culture, using the onion model developed by Hofstede as a basis. Within the symbols category, we analyze language and non-verbal communication. The next component is religion and beliefs closely linked to rituals. Then

it is value system of both cultures. On the top of that, some other important components will be analyzed separately. Among these, the components such as social structure, family, and lifestyle, primarily in terms of farming versus nomadic way of life.

- Communication – language and non-verbal communication
- Religion and beliefs
- Values
- Social structure
- Family
- Lifestyle – farming vs. nomadic

### 3.3.1. Verbal and Non-verbal Communication

The main characteristic of the Native American culture is its language diversity. Some theories also suggest that there was one or two common original languages brought over a land bridge and fragmented through dispersion into various languages and dialects (Kuiper, 2011).

There is no consensus on the number of Native American languages spoken in Northern America. Some linguists estimate that about 300 different Native American languages were used by the old Indians in Northern American territory (Kuiper, 2011; Pritzker, 1998). Other scholars suppose that the number ranged from about 400 to more than 2,500 languages (Campbell, 1997). Nowhere was the linguistic diversity more extreme than in California, where an extraordinary variety of peoples spoke 78 mutually unintelligible languages. *“At one time, there were more languages in use among the peoples of the California culture area than in all of Europe.”* (Kuiper, 2011, p. 12). These facts clearly demonstrate the linguistic diversity among Native Americans.

For example, Eskimos consist of two groups: the Inuit and the Yupik. While the Inuit have a common language with many different dialects, the second group of Native Arctic people, the Yupik, use about five languages for communication. Besides Eskimos, there are another Arctic people inhabiting northern territory of America: the Aleuts.

Typical for this cultural group is their use of one language with two diverse dialects (Kuiper, 2011).

The communication of these people can be characterized as relatively difficult as they often used two or more different languages within a tribe. There were many symbols depicting everyday objects, like tepee, bird, man, snake, arrow, eagle feathers, etc. American Indians, because of obvious reasons, used to prefer non-verbal communication and silence. They did not speak much in the past (Reyhner, 2006).

On the other hand, settlers from European countries were predominantly English speaking people. Also for the reasons of huge diversity of Native American languages, the language preference was given to English. White European settlers supported the use of common language at the expense of language and cultural diversity of American Indians. For example, “English only” laws forced Native Americans to learn and speak English (Reyhner, 2006). Some American Indian languages were therefore endangered and *“indeed many have become extinct since European contact; many more are currently obsolescent and will certainly cease to be spoken in the near future”* (Campbell, 1997, p. 4). The future of Native American languages has been described as alarming also by Campbell (1997). According to him, American Indian languages face massive extinction; out of 187 still spoken Native American languages in the North America, only 38 are still being learned by children.

Both Native American languages and English were mutually influenced and the lexis of both was enriched by new words, mostly referring to objects, plants and animals that were new for either American Indians or Europeans. In this way, the English language acquired new words such as canoe, teepee, moccasins, powwow, totem, igloo and many others. Countless American place-names derive from Indian words, including the states of Massachusetts, Ohio, Michigan, Mississippi, Missouri, and Idaho, the names of rivers, mountains, cities etc.

The initial interaction of Europeans with American Indian was very difficult because of the fact that Native Americans did not have one common language, not even few of them, but hundreds of different languages. The above mentioned fact together with

the fact that English (as well as other languages of colonists) and Native American languages were so distant in terms of origin, did not facilitate the communication between these two cultural groups.

#### Native American Languages versus English Language

<b>NATIVE AMERICAN CULTURE</b>	<b>WHITE DOMINANT CULTURE</b>
Native American languages	English language
many diverse languages	one common language
diverse and/or unclassified origin	Indo-European language family
diverse writing systems (if any)	Latin script
many of them no more learned by children	learned widely also as a second/third language
danger of extinction	world language

Table 4: Schematic Overview of Comparison of Native American Languages versus English Language

#### Examples of American Indian words in English

<b>CATEGORY</b>	<b>AMERICAN INDIAN WORDS</b>
<b>Names of places</b>	Mississippi, Alaska, Tennessee, Nebraska, Minnesota, Oklahoma, Ohio, Michigan
<b>Names of plants (flora)</b>	Agave, squash, pecan, yucca
<b>Names of animals (fauna)</b>	Coho, coyote, chipmunk, raccoon, moose, quahog
<b>Names of cultural items</b>	Teepee, totem, tomahawk, igloo, kayak, moccasin, powwow, hominy, wampum, wigwam, toboggan

Table 5: Examples of English Words Borrowed from Native American Languages

As far as non-verbal communication is concerned, the four main components of non-verbal behavior are crucial for this analysis. The principal components used in this thesis include eye contact, facial expression, distance and time. Chiang (1993) introduced some of the typical behaviors of Native Americans. Concerning eye contact, Native Americans prefer to look down at their hands and avoid direct eye contact. Their facial expressions are quite neutral, showing only little excitement or emotions. The common

distance between people within American Indian culture cannot be identified definitely because it varies considerably from tribe to tribe according to Chiang. The last component is time, which is perceived very differently in comparison to dominant culture's time perception. Some tribes go *by rhythm*; some use the position of the sun (Kuiper, 2011; Chiang, 1993).

#### Comparison of Non-verbal Communication Behaviors

<b>NATIVE AMERICAN CULTURE</b>	<b>WHITE DOMINANT CULTURE</b>
looking down, at the hands or in some other directions	direct eye contact is desirable
not showing extreme excitement	showing emotions is acceptable to some limits
distance is highly diverse and depends on tribal culture	-distance depends on relationship -categorized into four types: intimate, personal, social, public (Hall, 1966)
nature's time (rhythm, position of sun)	linear time

Table 6: Schematic Overview of Comparison of Principal Non-verbal Communication Components

### 3.3.2. Religion and Beliefs

A very important part of the culture is religion and common beliefs. Native American religious beliefs were absolutely indifferent from those shared by dominant culture in the United States. Unlike the monotheistic Protestantism of the dominant culture, American Indian beliefs, just like the languages, are extremely diverse. Before European domination, American Indians had extensively developed beliefs, religious traditions and ceremonies, including the Great Spirit, holy lands and sacred sites, holy men and women in the tribes and prophets. Their beliefs were accompanied by numerous rituals and dances, such as the Sun Dance and the Ghost Dance (Pritzker, 1998; Kuiper, 2011; Waldman, 2006).

In spite of the fact that also in the religious world of Native Americans, there was no unity and different tribes had various belief systems and religious traditions, there are some central beliefs shared by most of them, for example: living in a complete harmony with nature, animism, shamanism, vision quests, and spirits (Goff, 2004; Kuiper, 2011). As far as religious diversity of Native Americans is concerned, even if they had numerous different beliefs and rituals, they highly honored acceptance and mutual tolerance of beliefs in different tribes. This is called religious plurality and it is a very important element of American Indian religious culture (Albanese, 2008).

In order to better understand the differences, descriptions of basic shared beliefs are outlined. *Animism* is the belief that all natural phenomena have soul, animists perceive the world as filled with living entities: spirit-beings that animate the sun, moon, rain, thunder, animals, plants, topographic features and many other natural phenomena. *Shamanism* serves as a system of various beliefs to facilitate communication with spirit world. Shamans are men and women who have achieved a level of knowledge or power regarding physiological and spiritual health, especially its maintenance, recovery and destruction. *Vision quests* are a personalized acknowledgement of the paramount belief in all spirits and things. An individual seeks to interact with guardian spirit to obtain advice or protection. Vision quests are most typical among the North and South Native Americans. In some tribes nearly all young people engaged in some kind of vision quest, some cultures augmented fasting and prayer with hallucinogens. For many indigenous peoples remained vision quests an important element of their culture and are still practiced nowadays. *Dreams* were considered as entrance into the spirit world as well. Besides, dreaming was also considered as a medium to acquire supernatural protection, power or guidance (Albanese, 2008). Many groups also believed in existence of a “*Great Spirit*” that was held for the overseer of life on Earth (Pritzker, 1998).

Various ceremonies related to these and other beliefs as well as traditions were also very important aspect of Indian lives; their goal was to keep the world in order. The religion constituted a very important aspect of the old Indians. In some tribes, for example, salmon, who possessed supernatural powers, assumed fish form in order to sacrifice themselves for the benefit of humankind (Waldman, 2006). Another religious concept was

the acquisition of personal power by searching individual contact with a spirit-being. The spirit dances, the most common ceremonials of the Northwest Coast Indians, were public dances performed during the winter time. Through shamanism, another method of acquisition of supernatural powers, they were able to heal the sick. The Native California Indians recognized two religious systems: the Kuksu in the north and the Toloache in the south. At the Kuksu religion ceremonies, colorful and dramatic costumes and equipment were used, while in the Toloache religion hallucinogenic substances were common among the indigenous people (Pritzker, 1998).

#### Comparison of religion and belief system

<b>NATIVE AMERICAN CULTURE</b>	<b>WHITE DOMINANT CULTURE</b>
many diverse religions and beliefs	Protestantism
nature-oriented	Bible- oriented
animism, shamanism, Great Spirit	monotheistic – one true God, Trinity

Table 7: Schematic Overview of Religious Beliefs Comparison

### 3.3.3. Value System

Following values associated with behavior and attitudes cannot reflect wide variation within American Indian culture, but according to many scholars (Kuiper, 2011; Pritzker, 1998; Waldman, 2006) these are the most common among Native American peoples.

1. *Silence* historically contributed to survival (hunting) and is also marked by the fact that languages were less developed or too diverse to communicate effectively. Nowadays, in situations when Indians are angry or uncomfortable, they remain silent.
2. *Patience* in Native American culture is based on the belief that everything unfold in time. It is associated to silence, because only who is patient can remain silent. Patience also demonstrates respect for individuals and helps reaching group consensus.

3. Native Americans highly respect *personal differences* among people. They stay out of others' affairs and do not express their opinions until asked. They also expect others to do the same thing towards them.
4. *Mutualism and group harmony* is connected to collectivism as a way of life, because it is very difficult for an individual to survive. Mutualism promotes a sense of belonging and solidarity with group members. This value is also linked to *extended family orientation* of American Indians.
5. In Native American culture things happen when they are ready to happen. This *time orientation* does not allow Indian people to measure and structure time into precise unit as it is usual in many cultures. The time is flexible and non-linear, usually bound to nature.
6. *Orientation to present* instead of past or future is another value of Indigenous peoples of America, "*emphasizing concrete, current realities rather than future possibilities*" (Kuiper, 2011, p. 36). This orientation is based on a deep philosophical emphasis on being rather than becoming.
7. *Practicality* is a value reflecting practical-minded individuals of this culture. They prefer concrete and empirical approach.
8. *Holistic orientation* means an orientation to the whole, rather than elements. Native Americans are very precise in taking into consideration every single component of a whole, so they do not omit any important idea, fact or principle.
9. *Spirituality* is considered a natural component of everything in Native American cultures. It cannot be separated from the life of any human being.

Many of the above mentioned values are opposed to the typical values of the dominant culture in the USA. The dominant culture's values include individualism, competition, intervention in others' affairs, linear time and future orientation, mastery over nature, eurocentrism, protestant belief system, and orientation to the closest family (Hofstede, 1991; Trompenaars-Hampden-Turner, 1998). The differences in the value systems are schematically demonstrated in more detail in the table below (Table 8).

Comparison of Native American traditional values and dominant culture values

NATIVE AMERICAN CULTURE	WHITE DOMINANT CULTURE
cooperation	competition
concern for group harmony	individual achievement
modesty and humility	over identification of accomplishments
non-intervention	advice giving, defectiveness, counseling and educating
silence, ability to listen and wait	aggressive verbal behavior, expression of opinion
emotional control, contemplation, low-key profile	action over inaction, direct confrontation
patience	rapid responses
generosity and sharing	individual ownership
indifference toward future planning	saving for the future
work done to feed the family	work for work's sake
time orientation to present, non-linear and flexible time	obsession with time - time is money
orientation to the present being rather than becoming	future orientation
relationship with nature, intuitiveness	master over nature, ownership of land
spirituality and religion - pluralist, land-based, inclusive	Christian belief system

extended family orientation	nuclear family orientation
cultural pluralism, respect for others, and resistance to assimilation	eurocentrism, dominant society
respect for elders	respect for knowledge and skills
having few and flexible rules	numerous fixed rules and laws

Table 8: Schematic Overview of Value Systems Comparison

### 3.3.4. Social Structure, Family Life, and Lifestyle

As for social aspects of the Native Americans, people had to adapt to their surrounding conditions. In other words, every culture was influenced by geographic traits of the area they chose for a settlement (Weaver, 1998). Areas where food was easy to obtain had also more stratified social system. People in these areas led more sedentary life and they developed stronger political systems as a need to share resources had arisen. On the contrary, areas where food resources were scarce consisted of migratory groups of people with more decentralized form of political structure (Waldman, 2006).

In general, most of the Native American tribes were migratory, in other words they moved from place to place in order to be able to hunt (Kuiper, 2011). Only a smaller number of American Indian people were familiar with sedentary farming way of life (Pritzker, 1998). There were also tribes identified as seasonally migratory, which means they moved in seasons, some because of the climatic conditions, some because of the diversity of resources, for example sea and land resources (Waldman, 2006).

Families of Native Americans are usually much bigger than those of the dominant culture. For instance, aunts and uncles play a very important role for an American Indian child, similarly to the role of mother and father (Powell, 2005). The groups of Native Americans are organized either in extended families, clans, bands, tribes or even bigger societies similar to villages and towns. Some tribes allow for example a marriage between cousins, some do not, some practice sororate and levirate, some are not familiar with these

practices (Bubar – Vernon, 2006). It can be concluded that practices vary greatly from tribe to tribe, from family to family.

Comparison of selected aspects of social life, family, and lifestyle

<b>NATIVE AMERICAN CULTURE</b>	<b>WHITE DOMINANT CULTURE</b>
migratory, seasonally migratory or sedentary lifestyle depending on natural resources and weather	sedentary farming lifestyle
extended families, clans, bands, tribes, bigger communities	nuclear families
different practices: sororate, levirate, marriage between cousins, polygamy	no such practices, people to be married are normally not related in any way, monogamy
chiefs – appointed or hereditary, elders	elected representatives

Table 9: Schematic Overview of Differences in Social Structure, Family Life and Lifestyle

### 3.4. COMPARATIVE ANALYSIS OF THE DIMENSIONS

Based on the theoretical research and dimensions of Trompenaars and Hampden-Turner (1998), this section of the thesis provides a comparative analysis of cultural dimensions of both Native American and dominant cultures in the United States. According to Trompenaars and Hampden-Turner, there are 7 dimensions concerning cultural differences:

1. universalism versus particularism
2. individualism versus communitarianism
3. specific versus diffuse
4. neutral versus emotional (affective)
5. achievement versus ascription oriented
6. sequential versus synchronous time

## 7. internal versus external control

### 3.4.1. Universalism versus Particularism

According to Trompenaars and Hampden-Turner (1998), the dominant society in the United States is defined as rather universalist culture. In other words, people prefer to stick to rules and laws rather than relationships to other people. They do not favor exceptional nature of relationships between people and do not like to break the rules that are commonly shared in the society. Such exception in abiding the rules is considered evil and may be seen as a form of nepotism and corruption.

Based on the analysis of values, Native American culture, on the other hand, do have predominantly characteristics of particularist societies. People highly value relationships and often break rules in order to maintain positive relations to other relatives and friends. These cultures do not prefer to abide by rules and laws and consider making a decision in favor of family and relatives as the right one.

### 3.4.2. Individualism versus Communitarianism

Similarly to the Hofstede's individualism versus collectivism dimension, Trompenaars and Hampden-Turner developed a dimension referring to preference of group goals versus the individual objectives. According to cultural research of these scholars (1998) as well as the research of Hofstede (1991), the dominant culture of the United States can be described as individualistic. A link between religion and preference of cultural dimension of individualism and communitarianism also emerged from the work of Trompenaars and Hampden-Turner. Their research showed the connection between Protestantism (and Puritanism) and the individualistic approach. On the other hand, Catholics have higher preferences of communitarianism as a result of their group worshipping of God. They confirm in the research that *“Roman Catholic cultures, along with Asian cultures of the Pacific Rim, score lower on individualism than the Protestant West, for instance, the UK, Scandinavia (as a rule), the Netherlands, Germany, the USA and Canada”* (Trompenaars – Hampden-Turner, 1998, p. 53).

According to detailed literature examination, most of the Native Americans are considered to be rather communitarian (except for Eskimos for example). The reason is that people preferred to live in groups – tribes or clans, and so simplify their lives. They historically share common goal, such as survival in the wilderness, and thus needed to help each other. Still today, the Native Americans highly value extended family and their tribes and communities. This is the reason for their strong preference of group goals rather than individual achievements.

### 3.4.3. Specific versus Diffuse

The United States dominant culture is described as rather specific according to Trompenaars and Hampden-Turner (1998). This is a result of separating personal and work life and avoiding creating deep relationships with coworkers and colleagues. Americans are not likely to frequently meet their colleagues after work and let them enter their private zone.

Based on the analysis of Native American culture, Indigenous people of United States of America can be classified as diffuse culture. The reason is very simple – their work and private life naturally overlap, it cannot even be separated, because their life is their work – hunting, gathering, and farming. They meet family, relatives and other tribal fellows in order to provide for their families and work together on common goal, which is survival.

### 3.4.4. Neutral versus Emotional

Dominant white population of the United States cannot be included in any of the two extremes of this dimension. The dominant culture in USA can be placed somewhere in the middle of the imaginary scale. It is neither solely neutral nor emotional culture. In other words, it highly depends on the situation if the expression of feeling is or is not acceptable. In some cases, it is common to show emotions, in some cases there are limits that need to be accepted and followed in the society in order to stay professional for instance.

In comparison to dominant culture in the States, Native Americans are rather neutral cultures. Indians do not like to show their emotions or reveal feelings and so let

other people see inside their head. They are masters in straight face and prefer to be silent. They are able to communicate and understand each other without explicitly showing all the emotions and feelings.

#### 3.4.5. Achievement versus Ascription

Dominant U.S. culture belongs to achievement oriented cultures (Trompenaars – Hampden-Turner, 1998). There is no doubt that Americans appreciate an individual's work and results. This fact results from their value orientation to individual achievements, over-identification of accomplishments, respect for knowledge and skills as well as competition that is naturally very strong among the dominant culture's members.

Native Americans, unlike the dominant culture, value group harmony, modesty, respect for elders, and cooperation. In other words, the members of Native American culture prefer to respect older people with knowledge and wisdom, who have long experience and this makes their wisdom real. Based on the analysis it can be concluded that the American Indian culture is rather ascription oriented.

#### 3.4.6. Sequential versus Synchronous Time

The U.S. dominant culture's concept of time is, similarly to many other western cultures, sequential, which means there is a course of events, one follows another. Their value orientation in terms of time perception can be described as obsession with time, because time generates money. Resulting from the achievement orientation, dominant culture in the United States is strongly future-oriented.

According to the literature studied, it can be assumed that Native Americans prefer synchronous time orientation. They highly value orientation to the present being, rather than future becoming. This is connected to their flexibility in what they do, because they are not able to plan in advance. The concept of time of American Indians can be described as present-oriented, non-linear, and flexible.

### 3.4.7. Internal versus External Direction

The relation to nature of dominant culture in the United States is evident. Like many other cultures in the world, dominant white population in the United States believe people can and should control nature. Unlike Native Americans, the individual ownership is highly valued among the dominant society. Ownership of land is a crucial factor of person's wealth, status and personal satisfaction. The dominant culture also believes in the mastery over nature. All these facts prove that U.S. dominant culture's relationship to nature has internal direction.

American Indians definitely have outer (external) direction. The fact is that they do not think they can control nature, on the contrary, they believe they have to adapt to their environment because nature has a power over the world. They value generosity and sharing, also sharing of the land and refuse to trade with land. Historically, this was a substantive issue; because Native Americans were forced to give up the land they inhabited or sell it to the newcomers from Europe. The issue here was that American Indians have very positive and deep relationship with nature and prefer not to change it or master over it, yet to intuitively live in harmony with the environment.

Comparison of cultural dimensions of Native American and dominant culture in the USA

<b>NATIVE AMERICAN CULTURE</b>	<b>WHITE DOMINANT CULTURE</b>
particularism	universalism
communitarianism	individualism
diffuse	specific
neutral	neither neutral nor emotional, in the middle
ascription-oriented	achievement-oriented
synchronous time	sequential time

external direction	internal direction
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Table 10: Schematic Overview of Cultural Dimensions of Trompenaars and Hampden-Turner Applied on Native American and Dominant Culture in the United States

## **4. RESULTS AND DISCUSSION**

### **4.1. INTRODUCTION**

The objective of this chapter is to state and explain the results of the comparative analysis in the second chapter as well as provide a critical discussion based on the results. This chapter also deals with the conflict areas of Native American and the dominant culture in the USA based on the analysis of selected cultural components in the previous chapter of this thesis. Another goal is to discuss how cultural differences influence mutual coexistence of American Indians and the dominant culture in the United States.

### **4.2. OBSTACLES DURING RESEARCH**

The objective of this thesis is to provide the comparative analysis of the two examined cultures in order to identify the possible clashes and state the areas of mutual influence and coexistence of Native American and dominant cultures in the United States. During the research, we were able to identify several principal obstacles that may influence the outcomes and results of the study:

- the immense diversity of individual cultural groups and tribes within Native American culture,
- the ambiguity in data concerning the life of Native Americans before colonization of the American continent, and
- the lack of research in the field of value orientation categorization of Native Americans as an individual cultural group.

The first obstacle, the immense diversity among Native American cultural groups, was the most serious one. This variety of Native American tribes, of their languages, religious beliefs, values, and social structure as well as lifestyle is considerable and thus it was difficult to provide reliable and universal comparison of the two cultures examined in the thesis. In spite of this fact, we tried to generalize the typical and common features of all the tribes into one single culture and so compare the individual components of the culture.

The second problem that arose during research was the data ambiguity, particularly in terms of data related to population of the Native Americans before the colonization, the number of Native American tribes, the number of languages as well as geographical division of individual tribes and cultural groups. This obstacle is not the most serious one, as our research was not based on historical figures, but caused some difficulties in identifying the damage inflicted on Native Americans and their culture.

Since there is no research on categorization of Native American culture into any cultural dimensions, we tried to provide our own categorization, based on cultural values comparison and literature studied. There is existing research in the field of national cultures categorization by numerous scholars, such as Hofstede, Lewis, and Trompenaars and Hampden-Turner, but none on other cultural groups that do not form a nation-state.

#### 4.3. RESULTS AND DISCUSSION

The comparative analysis of the two cultures examined in this thesis revealed several interesting findings. As the objective of the thesis was to assess the mutual influence and coexistence of Native American and the dominant culture in the United States, the results of the comparative analysis and study of the materials relate to differences in cultures of the two cultural groups, potential clashes between the two cultural groups based on these differences, and the areas of influence of both Native American culture on the dominant culture of the United States and vice versa. The results of our research are grouped in five categories:

- the differences in the cultural components of Native American and the dominant culture in the United States
- the differences in the value orientation of Native American and the dominant culture in the United States based on the cultural dimensions of Trompenaars and Hampden-Turner
- the clashes between Native American and the dominant culture in the United States resulting from differences in the cultural components and cultural dimensions
- the areas of influence of the dominant culture in the United States on Native American culture

- the areas of influence of Native American culture on the dominant culture in the United States

#### 4.3.1. The Differences in the Cultural Components of Native American and Dominant Culture

In the beginning of this thesis we introduced several theories of cultural elements, described also as layers or levels of culture. According to distinguished scholars like F. Trompenaars and Ch. Hampden-Turner, G. Hofstede, and E.T. Hall, there is a model identifying the components of culture. Some of these components are hidden, others are explicit. In our research, we adopted the cultural model of Hofstede (1991), called the onion model with its layers of culture. For the purpose of this thesis, several cultural components were chosen to be analyzed, such as communication – language and non-verbal communication, religion and religious beliefs, value orientations, social structure, family, and lifestyle. Analyzing all these components, we covered all the layers of the onion model.

Beginning with the analysis of the communication – both verbal and non-verbal, the first culture component studied was a language, and thus Native American languages versus the English language. As already mentioned in the obstacles part, it was difficult to compare the cultures in terms of language because of the diversity of Native American languages. It is widely known that Native Americans do not use one single language, yet have many of them, sometimes even within one single tribe. Therefore, after trying to generalize facts that can be applied to all, or at least a majority of the Native American languages, we can sum up following findings:

- Compared to the English language, a common and well-classified language using Latin script, spoken by the dominant cultural society of the United States, Native American languages belong to a diverse group of more or less distinct languages, using diverse scripts (if any), and having either diverse or unclassified origin
- The second important difference lies in the fact that Native American languages are in danger of extinction and many of them are no more learned by children, whereas the English language plays a crucial role in today's world and is often called a

world language, because it is not only widely spoken, but also learned as a second or even third language worldwide

- The third finding in our research is the mutual lexical influence, mostly concerning geographical names and new and unknown objects, animals or plants used by either of the cultural groups, for example Alaska, totem, coyote, agave

As far as non-verbal communication is concerned, there are considerable differences between Native Americans and members of dominant U.S. culture. We analyzed the four main components of non-verbal communication, including eye contact, facial expression, distance, and time. The results can be summed up in the following points:

- Non-direct eye contact of Native Americans versus direct eye contact preferred by dominant culture
- Moderation in showing emotions of Native Americans versus accepting display of emotions to some limits by the dominant culture
- Preferred distance between Native Americans varies highly from tribe to tribe versus distance depending on relationship in the dominant culture
- Time considered as a nature's time – rhythm, position of sun, versus linear concept of time of the dominant culture

As for religion and religious beliefs of both analyzed groups, there are also numerous differences in perception of religion and religious rituals. White dominant culture of the United States is mostly Protestant, Bible-oriented and monotheistic, which means there is one true God worshipped by the believers. Unlike the dominant culture, Native Americans have many diverse religious beliefs and no common religion. However, there are some widespread beliefs that are very similar among many tribes. Thus, the Native American religious beliefs can be described as diverse, nature-oriented, and supernatural. The supernaturalism in this context means practicing animism, shamanism, vision quests, and worshipping dreams and the Great Spirit in different forms.

The next cultural component analyzed in the thesis is the value system. The value system is closely linked to beliefs as well as the way of life of both Native Americans and

the dominant culture in the United States. Results of the value systems analysis can be summarized as follows:

- Native Americans value cooperation, group harmony, and sharing rather than the dominant culture's preference in competition, individual achievements, and individual ownership
- Native Americans respect modesty and humility, as well as non-intervention and silence rather than the dominant culture's over identification of accomplishments, intervention, and aggressive verbal behavior
- Native Americans give preference to emotional control, contemplation, and patience, unlike the dominant culture's members, who value action, direct confrontation, and rapid responses
- As far as approach to time is concerned, Native American culture is oriented to present being rather than becoming, time is flexible and non-linear as opposed to the dominant culture members, who prefer future orientation and are obsessed with time
- Native American culture also highly respects nature wants to live in harmony with nature unlike the dominant culture that believe in mastery over nature
- Native Americans value pluralism in both religion and culture, they have respect for others, yet still very spiritual and resistant to assimilation in contrast to the members of the dominant culture who tend to manifest the dominance over other cultures and religions
- Native Americans also highly respect elders in their tribes and societies and have extended family orientation unlike the dominant culture that respects knowledge and skills and prefers nuclear family orientation
- Native Americans prefer having few and flexible rules as opposed to the dominant society in the United States that gives preference to numerous fixed rules and laws

Concerning the cultural components such as the social structure, family life, and lifestyle, there are also differences between both cultures. Based on the literature review and analysis, we can summarize the following:

- Native Americans have predominantly migratory way of life as opposed to the sedentary farming lifestyle of the dominant culture members
- Native Americans live mostly in extended families, clans, bands, tribes, and bigger communities unlike the white dominant population that prefers living in the nuclear families
- As for the family life, many Native American tribes practice sororate, levirate, a marriage between cousins, and polygamy; the dominant culture in the United States refuse all of these practices and monogamy is valued
- Regarding the social structure of the Native American society, appointed or hereditary chiefs and elders are highly respected, as opposed to the elected representatives of the dominant society

#### 4.3.2. The Differences in the Value Orientation of Native American and Dominant Culture

By comparing the cultural components of both cultures, we were able to deduce and identify the cultural value orientation based on the cultural dimensions of Trompenaars and Hampden-Turner (1998): universalism versus particularism, individualism versus communitarianism, specific versus diffuse, neutral versus emotional, achievement versus ascription, sequential versus synchronous time, and internal versus external control. The classification of Native Americans into the dimensions is supported by the detailed literature review and comparative analysis of the cultural components including the values, beliefs, social life, and lifestyle. The results of our efforts are stated below:

- Native American culture is particularist; the dominant culture is universalist
- Native American prefers communitarianism; the dominant culture prefers individualism
- Native American society can be classified as diffuse; the dominant culture in the United States is specific
- Native Americans are rather neutral in showing their feelings; the dominant culture is placed somewhere in the middle between neutral and emotional

- Native American culture is ascription-oriented; the dominant culture is achievement-oriented
- Native American concept of time is synchronous; the dominant culture has sequential perception of time
- Native Americans give preference to external direction in terms of relationship to nature; the dominant culture has rather internal direction towards nature

As we can see from above stated findings, Native American value orientations are absolutely dissimilar to those of the dominant society's value orientations. Except for neutral versus emotional dimension, all other dimensions are in opposition.

#### 4.3.3. The Clashes between Native American and Dominant Culture

Resulting from all of the above stated findings as well as the historical developments, we can declare there are numerous possible clashes between Native Americans and the dominant culture. As showed in the comparative analysis, the cultures of Native Americans and the dominant society in the USA are very dissimilar and therefore the coexistence causes numerous issues between these cultural groups. The issues are results of different perception of world, of opposing value orientations, different way of life, religious beliefs, and communication, both verbal and non-verbal. The possible clashes identified in this thesis resulting from the differences mentioned above include, but are not limited to:

- The approach to the land, land sharing/ ownership
- The concept of time
- The relationship to the nature
- The collectivism versus the individualism
- The respect for elders versus respect for knowledge
- The communication style

The above stated is not only historically proved by many authors, such as Kuiper (2011), Welch (2006a; 2006b), Tocqueville (2012), Pritzker (1998), and others, but also is a logical consequence of numerous differences examined in this thesis.

#### 4.3.4 The Influence of the Dominant Culture on Native American Culture

The dominant culture, as also logically follows from this term, has had a broad influence on Native Americans in almost all of the areas of life. The historical developments prove this impact resulting from numerous differences between these cultural groups. Still today, Native Americans attempt to live the way that is natural to their people and many of the Native Americans refuse the assimilation endeavors of the dominant society. The fact is that also one of their core values is to preserve their culture and the way of life and to reject the assimilation. This is the reason why the reservation emerged in the past, trying to satisfy the needs of the American Indians and let them the way of life they chose. In spite of this fact, the dominant society in the United States has had an immense influence on the lives of the Indians. Based on the analysis and review of historical developments, some of the areas of influence are as follows: food exchange, weapons, religion, language, architecture, law and order, technology, consumption.

#### 4.3.5. The Influence of Native American Culture on the Dominant Culture

The Native American culture also has had various effects on Europeans coming to settle the land in the past as well as the present-day dominant culture's members, who try to compensate for the damage caused to native population of the United States a long time ago. Native Americans have extremely rich culture and nowadays strengthen and support the endeavors to maintain the original culture and spread the knowledge and legacy about their people. The influence that Native Americans have had on the dominant society is relatively broad, but based on the historical developments and current situation; it is not as extensive as the influence of the dominant culture on Native Americans. The areas of influence are in particular food and weapons exchange, language (lexis), and architecture.

## 5. CONCLUSION

In this thesis on *Mutual Influence and Coexistence of Native American and dominant culture in the United States*, we aimed to provide analysis of the selected components as well as cultural dimensions of the two cultures respectively, and so come to conclusions regarding the differences and mutual influence. Objective of this research was to provide an analysis on the topic that is not examined very well from the cultural point of view. There are a lot of research papers and monographs that refer to Native Americans, their culture, history, legacy, and contemporary issues. However, there is only very limited research in the field of comparing the individual cultural components, and no research on the classification of any cultural dimensions on Native American culture and the comparison of these dimensions with some other culture. This played a crucial role when deciding the topic for the thesis. The aim was to provide new point of view using the well-known facts and historical developments.

In order to achieve the objectives of the thesis, we studied, analyzed and compared literary and online resources in the field of Native American and U.S. dominant culture. Using the comparative analysis, the two cultures were examined and individual cultural components compared. The paper employed a research of distinguished scholars in the field of intercultural communication and anthropology, such as extensive research in cultural differences and cross-cultural communication of Geert Hofstede (Hofstede, 1991, 2002), Fons Trompenaars and Charles Hampden-Turner (Trompenaars – Hampden-Turner, 1998), and Richard Lewis (Lewis, 2003, 2006). In the comparative analysis of the paper, we also used the existing research on Native American cultures and their past as well as contemporary issues (Bubar – Vernon, 2006; Kuiper, 2011; Waldman, 2006; Welch, 2006), and research on U.S. dominant culture. The analysis was also supported by detailed quantitative data of U.S. Census Bureau, especially by U.S. Census 2010 figures on race structure of the population in the United States.

The study was based upon a literature review and employed a method of comparative analysis. The research on cultural dimensions of Trompenaars and Hampden-Turner was introduced and applied in the paper.

Following research question were identified:

- What are the cultural differences between Native American and the dominant culture in the USA?
- What impact does the dominant culture have on Native American population?
- What aspects of Native American legacy and culture do influence dominant culture in the USA?
- What are the possible clashes of the two cultural groups?

The thesis is divided into five sections: introduction, three chapters and conclusion. The introductory part includes objectives, research questions and methodology. The first chapter provides the introduction to the topic; defines and explains the terminology used in the paper, such as culture, Native American culture, dominant culture in the USA, etc. The principal term of the first chapter is culture and numerous cultural theories from different authors. The second chapter compares the two heterogeneous cultures (Native American vs. the dominant culture) using elements of culture as well as cultural dimensions. Particular components of culture are analyzed in this chapter. Among these are for example language, non-verbal communication, religion and beliefs, values, as well as social structure, family and lifestyle. The third chapter identifies conflict areas based on the analysis in the second chapter and describes the results of the research, including the differences between Native American and the dominant culture as well as the mutual influence. The last chapter has a character of results outline and discussion.

Considering the diversity of Native American and Alaska Indian cultures, it was difficult to provide a detailed comparative analysis. Native American culture is too heterogeneous and can only hardly be considered one culture. In spite of this fact, we tried to come up with evidence to support the hypothesis and to answer the research questions. We supposed that the influence of dominant culture in the United States has been significantly bigger than that of Native American culture on U.S. dominant population.

The results of our analysis proved that this hypothesis was right. The results of this master thesis can be summed up in five groups as follows:

- the differences in the cultural components of Native American and dominant culture in the United States
- the differences in the value orientation of Native American and dominant culture in the United States based on the cultural dimensions of Trompenaars and Hampden-Turner
- the clashes between Native American and dominant culture in the United States resulting from differences in the cultural components and cultural dimensions
- the areas of influence of the dominant culture in the United States on Native American culture
- the areas of influence of Native American culture on the dominant culture in the United States

All these results provide the evidence for the fact that Native American culture is absolutely dissimilar to the dominant culture in the USA. These differences in the two examined cultures are displayed in all of the analyzed cultural components and cultural dimensions.

This thesis can be perceived as a starting point for new research in the field of classification and comparison of Native American cultural dimensions, as well as bolster research in this field on other non-national cultures around the world.

## RESUME

Predložená magisterská práca s názvom *Analýza spolužitia a vzájomného vplyvu indiánskych a dominantných kultúr v Spojených štátoch amerických* má za cieľ zhodnotiť vplyv súčasnej dominantnej kultúry v USA na indiánske kultúry a naopak, vplyv indiánskych kultúr na dominantnú. Cieľom je tiež porovnať obe kultúry a identifikovať rozdiely a podobnosti medzi predmetnými kultúrami. Výskum je založený na revízii dostupnej literatúry a využíva metódu komparatívnej analýzy pri skúmaní oboch kultúr.

Potreba napísať prácu na takúto tému vznikla po štúdiu existujúcej literatúry a zistení, že sa súčasné publikácie dostatočne nevenujú porovnaniu prvkov kultúry a dokonca žiadna známa publikácia nerieši zadelenie indiánskych kultúr do kultúrnych dimenzií, ako sú dimenzie predstavené Trompenaarsom a Hampden-Turnerom. Vzhľadom k tomu, že súčasný stav riešenej problematiky v tejto oblasti je nedostačujúci, práca by mala vyplniť medzeru a poskytnúť odrazový mostík pre ďalší výskum. Predovšetkým komparácia oboch kultúr z hľadiska jednotlivých prvkov kultúry ako aj z hľadiska kultúrnych dimenzií Trompenaarsa a Hampden-Turnera je unikátnym krokom v riešenej problematike.

Práca je rozdelená do piatich častí: úvod, tri kapitoly a záver. Úvodná časť predstavuje problematiku práce, obsahuje ciele, výskumné problémy a metodológiu. Prvá kapitola uvádza problematiku práce, definuje a vysvetľuje terminológiu použitú v práci. Základným pojmom prvej časti práce je kultúra a kultúrne teórie viacerých autorov. V prvej kapitole sa uvádza vývoj kultúry podľa Lewisa a taktiež rozširovanie rôznych kultúrnych skupín po celom svete. Lewis a mnoho ďalších autorov sa zhodujú v tom, že indiánske kultúry vstúpili na územie dnešných Spojených štátov amerických a Kanady asi 12 000 rokov pred našim letopočtom. Títo prví obyvatelia Ameriky teda podľa Lewisa prišli z Ázie prekročením Beringovho prielivu, ktorý v minulosti pravdepodobne tvorila pevná zem spájajúca Áziu a Ameriku. Lewis tiež predstavil myšlienku stretávania sa dvoch odlišných kultúrnych skupín, ktoré sa v podstate vyvinuli z rovnakej niekoľko miliónov rokov predtým. Práve takýmto opätovným stretnutím bolo stretnutie pôvodných

obyvateľov Ameriky s Európanmi. Počas enormne dlhého obdobia, čo sa tieto dve kultúrne skupiny nestretávali a teda neovplyvňovali navzájom svoje kultúry, sa obe skupiny uberali rozdielnym smerom, ktorý odzrkadľoval rôzne životné podmienky a požiadavky na prežitie. Výsledkom boli preto prirodzené rozpory vzhľadom na rozličné vnímanie reality, vzťahom k prírode, k blízkym, k pôde, či k náboženstvu. Práve tieto prvky kultúry sú predmetom predloženej magisterskej práce.

Prvá kapitola taktiež uvádza teórie prvkov kultúry od rôznych uznávaných autorov v tejto oblasti – Hofstedeho model vrstiev kultúry inšpirovaný cibuľou a jej vrstvami, model ľadovca od Halla, ktorý zdôrazňuje existenciu viditeľných a neviditeľných prvkov kultúry a v neposlednom rade model kultúrnych úrovní predstavený Trompenaarsom a Hampden-Turnerom. Všetky tieto teórie majú isté spoločné charakteristiky: všetci autori opisujú vrstvy kultúry a všetci sa zhodli na tom, že existujú viditeľné a menej viditeľné, resp., neviditeľné zložky kultúry.

Podstatnou časťou prvej kapitoly je taktiež predstavenie teórie Trompenaarsa a Hampden-Turnera v oblasti kultúrnych dimenzií a uvedenie všetkých siedmich dimenzií spolu s ich opisom. Táto časť práce sa stáva východiskovým bodom pre komparatívnu analýzu oboch kultúr z hľadiska kultúrnych dimenzií. Medzi tieto kultúrne dimenzie patrí:

- Univerzalizmus verzus partikularizmus (preferencia pravidiel verzus vzťahov)
- Individualizmus verzus komunitarizmus (preferencia individuality verzus skupiny)
- Špecifická verzus difúzna charakteristika (rozsah oddelenia súkromného a pracovného života)
- Neutrálna verzus afektívna charakteristika (rozsah prejavovania emócií a citov)
- Získaný verzus vrodenný status (preferencia udeľovania statusu)
- Sekvenčná verzus synchronná orientácia (koncept času)
- Interná verzus externá kontrola (orientácia a vzťah k prírode)

V poslednej časti prvej kapitoly sa definujú dve kultúrne skupiny, ktoré porovnávame v práci: indiánska kultúra a dominantná kultúra v USA. Pre tieto účely boli vyžité definície U.S. Census Bureau, ako aj niekoľko numerický údajov na podporu

a lepšie pochopenie aktuálnych štatistík týkajúce sa počtu obyvateľstva a podielu jednotlivých skupín na celkovom počte obyvateľov v USA.

Cieľom druhej kapitoly je dospieť k analýze indiánskej a dominantnej kultúry v Spojených štátoch amerických. Druhá kapitola porovnáva dve heterogénne kultúry pomocou komparatívnej analýzy. Predmetom porovnania sú jednotlivé zložky kultúry ako jazyk a neverbálna komunikácia, náboženstvo a náboženské presvedčenia, hodnoty či sociálna štruktúra, rodina a spôsob života. Navyše poskytuje druhá kapitola aj historický prehľad najdôležitejších udalostí po stretnutí indiánov s prisláhačmi. Tento historický pohľad je poskytnutý s cieľom lepšie pochopiť súčasný stav a správanie sa oboch predmetných kultúr.

Ďalšou dôležitou časťou druhej kapitoly je identifikácia a zaradenie indiánskej kultúry do kultúrnych dimenzií, ktoré predstavil Trompenaars a Hampden-Turner (1998). Následná komparácia amerických indiánov a dominantnej kultúry v USA na základe týchto dimenzií má prispieť k určeniu výsledkov práce v oblasti vzájomného pôsobenia a kultúrnych rozdielov. Vzhľadom k tomu, že Trompenaars a Hampden-Turner sa vo svojej metodike sústredili na národné kultúry, v tejto práci sme sa pokúsili zaradiť indiánske kultúry do dimenzií na základe predošlej analýzy kultúrnych zložiek, predovšetkým hodnotových orientácií.

Cieľom tretej kapitoly je uviesť výsledky skúmania literatúry a komparatívnej analýzy z druhej kapitoly, vysvetliť prekážky, ktoré sa objavili počas výskumu ako aj načrtnúť diskusiu v danej problematike. Tretia kapitola teda identifikuje konfliktné oblasti na základe analýzy z druhej kapitoly a ukazuje, akým spôsobom ovplyvnila dominantná kultúra USA indiánske kultúry a naopak. Táto posledná kapitola plní úlohu zhrnutia výsledkov komparatívnej analýzy a diskusie.

Vďaka aplikovaniu metódy komparatívnej analýzy sme dospeli k zaujímavým záverom. Tieto závery sa týkajú predovšetkým výsledkov komparácie kultúrnych zložiek a kultúrnych dimenzií a následne aplikovania týchto výsledkov na oblasti vzájomného vplyvu a rozporov medzi indiánskou a dominantnou kultúrou. Závery pozorovania a analýzy je možné zhrnúť do piatich skupín:

- Rozdiely v kultúrnych komponentoch indiánskej a dominantnej kultúry v Spojených štátoch amerických
- Rozdiely v hodnotových orientáciách indiánskej a dominantnej kultúry v Spojených štátoch amerických na základe metodiky dimenzií Trompenaarsa a Hampden-Turnera
- Rozpory medzi indiánmi a dominantnou spoločnosťou v USA vychádzajúce s rozdielných kultúrnych komponentov a kultúrnych dimenzií
- Oblasti vplyvu dominantnej kultúry na indiánsku kultúru v Spojených štátoch amerických
- Oblasti vplyvu indiánskej kultúry na dominantnú kultúru v Spojených štátoch amerických

Prvá oblasť porovnávania kultúrnych komponentov sa zaoberala najmä analýzou zložiek ako sú komunikácia – verbálna aj neverbálna, náboženstvo a náboženské presvedčenia, hodnoty, sociálna štruktúra, rodina a životný štýl. Výsledkom tejto analýzy boli početné rozdiely vo všetkých kultúrnych zložkách.

Rovnako to bolo aj pri hodnotových orientáciách založených na metodike Trompenaarsa a Hampden-Turnera. Výsledkom komparácie v oblasti kultúrnych dimenzií boli protikladné orientácie oboch kultúr, s výnimkou jedinej a tou je neutrálna verzus afektívna charakteristika. Zaradenie indiánskej kultúry bolo založené na analýze kultúrnych komponentov. Dominantná kultúra v USA bola už skôr predmetom skúmania viacerých autorov, ktorí predstavili problematiku kultúrnych dimenzií. Rovnako to bolo aj u Trompenaarsa a Hampden-Turnera, ktorí skúmali a snažili sa zaradiť národné kultúry do svojich dimenzií. V komparatívnej analýze sme teda použili ich zaradenie dominantnej kultúry do dimenzií a vlastné zaradenie indiánskej kultúry podľa skúmaných kultúrnych komponentov a historického vývoja. Výsledky sa dajú zhrnúť do nasledujúcich bodov:

- Indiánska kultúra v USA je partikularistická; dominantná kultúra má tendenciu k univerzalizmu
- Indiánska kultúra preferuje komunitarizmus; dominantná kultúra v USA je individualistická

- Indiánska kultúra je charakterizovaná ako difúzna; dominantná kultúra v USA zase ako špecifická
- Indiánska kultúra je na základe preferencií identifikovaná ako neutrálna kultúra; dominantná kultúra sa v tejto dimenzii nachádza medzi neutrálnou a afektívnou orientáciou
- Indiánska kultúra preferuje vrodenný status; dominantná kultúra preferuje získaný status
- Čo sa týka konceptu času, Indiánska kultúra je synchronne orientovaná; dominantná kultúra v USA je sekvenčne orientovaná
- Indiánska kultúra preferuje externú orientáciu k okoliu a prírode; dominantná kultúra v USA preferuje internú orientáciu, čo znamená kontrolu nad prírodou a svojim okolím

Ďalšie závery sa týkajú rozporov medzi oboma skúmaným kultúrami vychádzajúcimi z rozdielnych preferencií a oblasti vplyvu jednak indiánskej kultúry na dominantnú ako aj naopak, dominantnej kultúry na indiánsku. V tejto súvislosti sme dospeli k záveru potvrdzujúcemu hypotézu, že dominantná kultúra v Spojených štátoch amerických mala a má väčší vplyv na indiánsku kultúra ako mala a má indiánska kultúra na dominantnú.

Záverečná časť práce ešte stručne sumarizuje problematiku práce, metodiku použitú v práci, štruktúru a predovšetkým zhŕňa závery a výsledky analýzy.

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