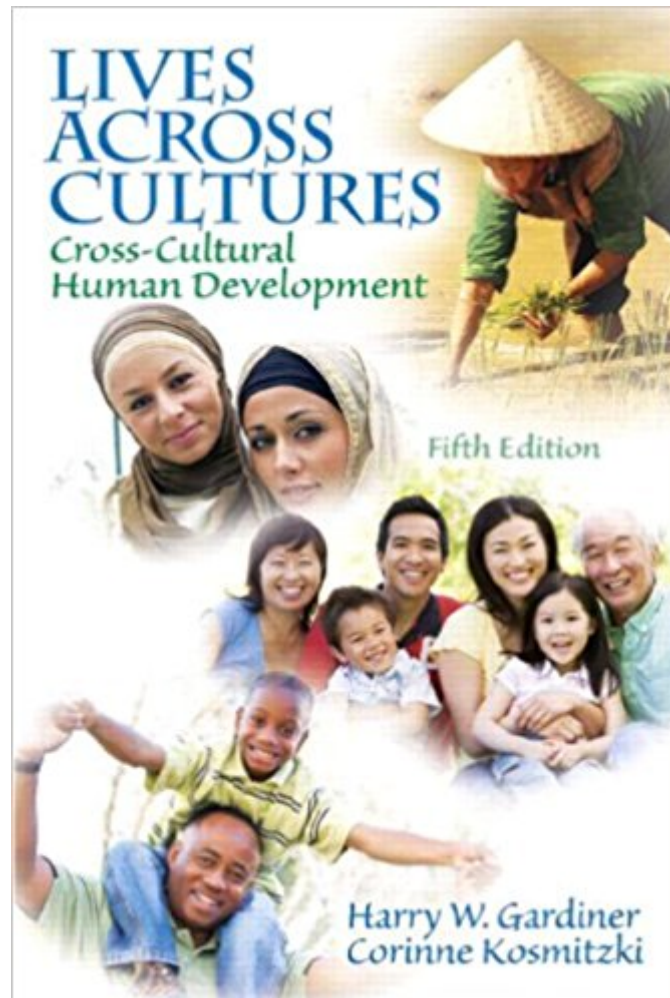


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# Lives Across Cultures: Cross-Cultural Human Development (5th Edition)



## Synopsis

Interdisciplinary exploration of cross-cultural human development throughout the lifespan. Â Presented in a chronological-within-topics approach, covering the entire lifespan, this text focuses on cultural similarities and differences in human development throughout the world while emphasizing links among theory, research and practical applications.Â Â Combining the latest research with vignettes, stories, and personal experiences in their highly-praised, scholarly, yet engaging conversational â “ and frequently humorous â “ writing style, the authors make the study of similarities and differences an exciting experience.

## Book Information

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## Customer Reviews

I have read this book cover to cover and am rather disappointed with some of the sections. The authors matter of factly discuss widow burning in India as a cultural practice. They offer no cross cultural comparisons to this. In France and the USA we call it murder. On the other hand the behavior of needy children is described as 'bonding' with their mothers in China, and 'clingy' in the USA. Here a cross comparison is provided. Another cross cultural comparison: 'genital mutilation' of young girls (clearly for other reasons than for boys) is called 'circumcision' in some cultures. Gusii mothers in Kenya hold their babies longer than women in Boston. Why? Because of infant mortality. Here a cross-cultural reason is provided. But no explanations for widow burning, female genital mutilation, and child marriages are given, where the maternal mortality rate is three times greater than women in the 20-24 year age group. (UN report 1991). In fact the authors add that there are

schools for clitorectomies which girls between 8 and 12 "attend". Young girls of 10 are married in some cultures. In France and the USA that is called child molestation, but the authors don't write that. Chinese foot binding of women is described as a previous "sign of beauty", matter of factly, They clearly don't want to take a stance about these practices. That is because they tacitly uphold the political position that the nuclear family is above the law, and any practices that take place are legitimate. This is why they primarily cover general topics regarding the nuclear family, cross culturally speaking. We are not supposed to question this, because that would , according to the authors, involve a cultural perspective inconsistent with another.

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