

MULTIPLE CHOICE

1. What is one key aspect in how we understand the idea of culture?
 - a. Humans inherit culture from their parents.
 - b. The process of culture is unique to humans.
 - c. Culture can only be learned through exposure to cultural institutions.
 - d. Humans learn culture throughout their lives.

ANS: D DIF: Moderate OBJ: 2.1 What is culture?
MSC: Analyzing

2. Culture as a system includes knowledge, beliefs, patterns of behavior, and artifacts. It also must include which of the following?
 - a. institutions
 - b. ideas
 - c. languages
 - d. religions

ANS: A DIF: Easy OBJ: 2.1 What is culture?
MSC: Remembering

3. Sitting in your anthropology class helps you learn about culture through formal instruction. What informal learning process helps you learn culture from family, friends, and the media?
 - a. unconscious instruction
 - b. contestation
 - c. relativism
 - d. enculturation

ANS: D DIF: Moderate OBJ: 2.1 What is culture?
MSC: Understanding

4. Humans learn culture from the people and cultural institutions that surround them. When does this occur?
 - a. predominantly in early childhood
 - b. during their entire lives
 - c. primarily in cultural institutions such as schools and churches
 - d. generally from infancy through early adulthood

ANS: B DIF: Moderate OBJ: 2.1 What is culture?
MSC: Remembering

5. Family gatherings that honor particular moments in our lives—weddings, special holidays, and so forth—are often sources of tension when different family members want to “change things up.” As a facet of culture and how we learn it, this reminds us that culture is a shared experience. It also reminds us that culture is:



- a. static in that it remains identical, consistent, and uncontested over time.
- b. constantly contested, negotiated, and changing.
- c. genetically inherited.
- d. unique to humans.

ANS: B DIF: Difficult OBJ: 2.1 What is culture?
 MSC: Analyzing

6. Which of the following is one of the four elements that an anthropologist considers in attempting to understand the complex workings of a culture?
- a. symbols
 - b. individualism
 - c. ethnicity
 - d. discourses

ANS: A DIF: Difficult OBJ: 2.1 What is culture?
 MSC: Remembering

7. Ideas or rules about how people should behave in particular situations or toward certain other people are considered _____.
- a. beliefs
 - b. meanings
 - c. norms
 - d. values

ANS: C DIF: Moderate OBJ: 2.1 What is culture?
 MSC: Remembering

8. In many European and Latin American cultures, people commonly greet one another with a kiss on the cheek. In the United States, people may be more likely to greet one another with a hug or a handshake. An anthropologist would call these _____ actions.
- a. symbolic
 - b. spatial
 - c. value
 - d. normative

ANS: A DIF: Moderate OBJ: 2.1 What is culture?
 MSC: Applying

9. Anthropologists studying female circumcision might personally be horrified by the practice, but must also be able to suspend their own personal judgment in order to understand the beliefs and practices of others within their cultural context. What is this known as?
- a. relative altruism
 - b. cultural relativism
 - c. relative culturalism
 - d. contextual relativism

ANS: B DIF: Difficult OBJ: 2.1 What is culture?

MSC: Understanding

10. The description of the McDonald's Happy Meal in the text provides an example of how cultural norms and attitudes are found in everyday life. In deconstructing the Happy Meal, which of these facets of culture and human life would an anthropologist be likely to view as ethnocentric?
- child rearing practices in the United States
 - the way edible foods are packaged
 - production cost of a Happy Meal
 - the existence of only two genders

ANS: D DIF: Moderate OBJ: 2.0 Culture MSC: Applying

11. Anthropologists seek to counter ethnocentrism by:
- objectively, accurately, and sensitively representing the diversity of human life and culture.
 - explaining cultural difference as scientifically or biologically natural.
 - developing clear explanations about American norms and values for the populations they study.
 - accurately critiquing the norms and values of other cultures against the standards of their home cultures.

ANS: A DIF: Moderate OBJ: 2.1 What is culture?
MSC: Remembering

12. In the course of participant observation, anthropologists are often called on to do things that they might not ordinarily do. What allows them to develop a keen understanding of beliefs and practices of others as they conduct fieldwork?
- ethnographic practice
 - cultural relativism
 - cultural reflexivity
 - cultural ethnology

ANS: B DIF: Moderate OBJ: 2.1 What is culture?
MSC: Understanding

13. The concept of culture is a very recent idea and was actually developed without the benefit of any fieldwork whatsoever by:
- Franz Boas's work in the Pacific Northwest.
 - Edward Burnett Tylor's work in his home.
 - Charles Darwin's work in the Galapagos Islands.
 - Bronislaw Malinowski's work in the Trobriand Islands.

ANS: B DIF: Moderate
OBJ: 2.2 How has the culture concept developed in anthropology?
MSC: Understanding

14. Edward Burnett Tylor (1832–1917) is credited with crafting the first definition of which of the following concepts utilized in anthropology?
- ethnography
 - cultural relativism
 - ethnocentrism
 - culture

ANS: D DIF: Easy
OBJ: 2.2 How has the culture concept developed in anthropology?
MSC: Remembering

15. Which of the following individuals was among the earliest anthropologists who sought to organize vast quantities of data about the diversity of world cultures that were being accumulated via colonial and missionary enterprises?
- a. Lewis Henry Morgan
 - b. Franz Boas
 - c. Bronislaw Malinowski
 - d. Margaret Mead

ANS: A DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Remembering

16. The work of many nonanthropologists through the nineteenth century suggested what theoretical idea about human life that anthropologists applied to culture?
- a. historical particularism
 - b. structural functionalism
 - c. unilineal cultural evolution
 - d. cultural interpretivism

ANS: C DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

17. Anthropologists attempting to understand humans and their interactions engage with the idea of _____ as both a definition and theoretical framework.
- a. culture
 - b. ethnography
 - c. ethnocentrism
 - d. cultural relativism

ANS: A DIF: Easy

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

18. Franz Boas (1858–1942) rejected unilineal cultural evolution, instead suggesting that different cultures arise as the result of very different causes, and will vary widely. What do we call his approach?
- a. structural functionalism
 - b. cultural interpretivism
 - c. historical particularism
 - d. unilineal cultural evolution

ANS: C DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

19. Which student of Boas explored the unique patterns and integration of cultural traits and entire cultures?
- a. Margaret Mead
 - b. Bronislaw Malinowski
 - c. E. E. Evans-Pritchard
 - d. Ruth Benedict
 - e. E. Evans-Pritchard

ANS: D DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Remembering

20. Margaret Mead's (1901–1979) fieldwork in Samoa was controversial in part because she examined sexual freedom, and considered sex to be a matter of _____.
- a. biology
 - b. enculturation
 - c. cultural relativism
 - d. structural functionalism

ANS: B DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

21. Anthropologist Margaret Mead (1901–1979) is best known for her research on sexual freedom and experimentation by young women in Samoa. Which aspect of culture among American women did Mead so powerfully contrast?
- a. personality types
 - b. repressed sexuality
 - c. biology
 - d. cultural patterns

ANS: B

DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

22. Clifford Geertz argued that every cultural action is more than the action itself. It is also a symbol of deeper meaning, subject to interpretation. What key idea in anthropology did this important theoretical idea help promote?



- a. Facial expression is a key aspect of understanding other cultures.
- b. Symbols are a crucial means of understanding other cultures.
- c. Balinese culture holds the key to how we might understand other cultures.
- d. Meticulous field notes are the most effective way to understand other cultures.

ANS: B

DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

23. Anthropologists have been successful in uncovering evidence of vast trade networks done entirely on foot throughout the entire continent of North America that long preceded the arrival of Europeans. This movement and exchange of material goods and cultural pieces supports which of the following concepts?
- a. stratification
 - b. diffusion
 - c. evolution
 - d. innovation

ANS: B

DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Applying

24. Many early anthropologists drew from biology to support their work. They believed that society, like the human body, was composed of interconnected parts, with each part having a:
- a. unique structure.
 - b. shared intelligence.
 - c. specific function.
 - d. biological structure.

ANS: C

DIF: Difficult

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

25. Early British anthropological researchers believed they could isolate and scientifically study the structure and function of what?

- a. culture
- b. gender
- c. ethnicity
- d. society

ANS: D DIF: Easy

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Remembering

26. In his research conducted in the Trobriand Islands, Bronislaw Malinowski (1884–1942) employed an early form of what type of anthropological theory?

- a. structural functionalism
- b. unilineal evolutionism
- c. interpretivism
- d. historical particularism

ANS: A DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Remembering

27. Clifford Geertz (1926–2006), who urged anthropologists to explore culture primarily as a symbolic system, felt that symbols were largely responsible for meaning. This meant that symbols and their meanings required a great deal of _____.

- a. interpretation
- b. rejection
- c. collective understanding
- d. specificity

ANS: A DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Understanding

28. In her book *Liquidated: An Ethnography of Wall Street*, Karen Ho uses ethnography to explore the ways in which Wall Street bankers are socialized into the temporal life of the market. An examination of the meaning of time among Wall Street bankers is an example of _____.

- a. thick description
- b. ethnocentrism
- c. epigenetics
- d. participant observation

ANS: A DIF: Moderate

OBJ: 2.2 How has the culture concept developed in anthropology?

MSC: Applying

29. Which of the following is defined as the ability or potential to bring about change through action or influence?

- a. stratification
- b. hegemony
- c. coercion
- d. power

ANS: D DIF: Moderate OBJ: 2.3 How are culture and power related?

MSC: Remembering

30. What does anthropologist Eric Wolf believe to be inherent in *all* relationships?

- a. belief system
- b. power dynamics
- c. stratification
- d. human agency

ANS: B DIF: Difficult OBJ: 2.3 How are culture and power related?

MSC: Applying

31. What do anthropologists call the uneven distribution of resources and privileges, often along lines of gender, racial or ethnic group, class, age, family, religion, sexuality, or legal status?

- a. racism
- c. coercion

- ANS: B DIF: Moderate OBJ: 2.3 How are culture and power related?
MSC: Remembering

ANS: B DIF: Moderate OBJ: 2.3 How are culture and power related?
MSC: Remembering

- ANS: B DIF: Moderate OBJ: 2.3 How are culture and power related?
MSC: Applying

ANS: B DIF: Moderate OBJ: 2.3 How are culture and power related?
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- ANS: A DIF: Difficult OBJ: 2.3 How are culture and power related?
MSC: Understanding

ANS: A DIF: Difficult OBJ: 2.3 How are culture and power related?
MSC: Understanding

- ANS: D DIF: Difficult OBJ: 2.3 How are culture and power related?
MSC: Remembering

ANS: D DIF: Difficult OBJ: 2.3 How are culture and power related?
MSC: Remembering

- ANS: A DIF: Moderate OBJ: 2.3 How are culture and power related?
MSC: Understanding

ANS: A DIF: Moderate OBJ: 2.3 How are culture and power related?
MSC: Understanding

- ANS: C DIF: Difficult
OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?
MSC: Analyzing

ANS: C DIF: Difficult
OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?
MSC: Analyzing

- a. The importance of genetic inheritance is significantly overstated.

- b. There is no material evidence to support the DNA concept.
- c. Too many examples of gender role reversal exist.
- d. The existence of more than two genders contradicts their argument.

ANS: A DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

38. Recent research has revealed the existence of a kind of “second body” within all humans, one that may be a crucial part of how we interact with our own bodies and others. What is this called?
- a. genetic community
 - b. human microbiome
 - c. micro-organic evolution
 - d. human environment

ANS: B DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

39. Social scientists are increasingly attempting to understand how, when, and why mass murders occur. Which area of study would allow researchers to understand which environmental factors activate genetic predispositions toward violent behavior?
- a. Human Genome Project
 - b. cultural anthropology
 - c. epigenetics
 - d. interpretivist approach

ANS: C DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

40. Rather than studying changes in organisms caused by alterations of the genetic code itself, epigenetics examines changes caused by:
- a. environmental factors that switch genes on and off.
 - b. gendered predispositions toward certain behavior.
 - c. hormonal imbalances.
 - d. shifts in white blood cell counts.

ANS: A DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

41. Until now, studies of human evolution have focused on _____ percent of our cells that we typically call human.
- a. 10
 - b. 40
 - c. 70
 - d. 90

ANS: A DIF: Difficult

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Remembering

42. What is the idea that humans are continually evolving and adapting, both on the species level and within the individual lifespan?
- a. epigenetics
 - b. radical evolution
 - c. cultural relativism
 - d. human becomings

ANS: D DIF: Easy

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Remembering

43. When someone gets sick, this may not simply represent a deficiency in the person's immune system, but a shift in his or her _____.
a. microbiome
b. cell count
c. genes
d. thyroid gland

ANS: A DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Applying

44. Recognition that our genes are themselves highly susceptible to environmental factors is a body of research called _____.
a. epigenetics
b. environmentalism
c. micro-organics
d. Mendelian genetics

ANS: A DIF: Easy

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

45. The difficulty of establishing clear links between genes and behavior has led to the recognition that culture is not part of our DNA. What are we born with that allows us to create culture?
a. the ability to reshape our genetic self to match our surroundings
b. an innate language and tool-making skills that transcend biology
c. the ability to learn any culture we are born or move into
d. an ability to change according to biological and environmental conditions

ANS: C DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Understanding

46. Current estimates suggest that children in the United States view almost 40,000 commercials a year. All of this is accomplished by advertising, which helps us learn how to:
a. be successful as consumers.
b. best manage our personal finances.
c. have more friends.
d. manage our material desires.

ANS: A DIF: Difficult OBJ: 2.5 How is culture created?

MSC: Understanding

47. The advent of computers and deregulation of banking in the 1970s initiated major changes in our financial environment. What was one of the biggest changes?
a. online banking
b. credit cards
c. home equity loans
d. easy student loans

ANS: B DIF: Moderate OBJ: 2.5 How is culture created?

MSC: Understanding

48. The credit card industry in the United States is able to extend credit to nearly anyone, even if they are unable to repay the credit card debt. In which population group is this especially noticeable?
a. high school teenagers
b. college students
c. white-collar workers
d. men

ANS: B DIF: Moderate OBJ: 2.5 How is culture created?

MSC: Understanding

49. In 2015, what was the average level of credit card debt per household?
a. \$10,083
b. \$15,355
c. \$20,225
d. \$31,342

ANS: B DIF: Difficult OBJ: 2.5 How is culture created?
MSC: Remembering

50. About fifteen years ago, Walmart opened a store in Germany. Ten years later, it pulled out of the country. As the text shows, some corporations, like McDonalds, have succeeded in other countries. What do critics fear that the expansion of these stores will do?
- a. cosmopolitanize c. dominate
 - b. monopolize d. homogenize

ANS: D DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Applying

51. Cultures are influenced by many different factors, including a constant flow of ideas, goods, and people. What is one of the major ways that people influence culture?
- a. migration c. invasion
 - b. globalization d. financial power

ANS: A DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Understanding

52. Which of the following processes is intensifying the exchange and diffusion of people, ideas, and goods worldwide, creating more interaction and engagement among cultures?
- a. industrialization c. financialization
 - b. neoliberalization d. globalization

ANS: D DIF: Easy OBJ: 2.6 How is globalization transforming culture?
MSC: Remembering

53. What do we call the process that diminishes the diversity of the world's cultures as a result of foreign influences that inundate local practices, products, and ways of thinking?
- a. colonization c. homogenization
 - b. democratization d. industrialization

ANS: C DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Remembering

54. A global outlook is emerging in response to increasing globalization linking cultural practices, norms, and values across great distances, even to the most remote areas of the world. What do anthropologists call this?
- a. capitalism c. homogenization
 - b. cosmopolitanism d. migration

ANS: B DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Remembering

55. The export of television shows worldwide and the knowledge of other cultures that is subsequently disseminated to even remote areas of the world are examples of which of the following concepts?
- a. advertising c. cosmopolitanism
 - b. nationalism d. propagandization

ANS: C DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Applying

ESSAY

1. Chapter 2 begins with a brief discussion of how something as simple as a Happy Meal can illuminate many aspects of culture. Describe an example of a cultural encounter that you have experienced in your own life and discuss the ways in which it may have expanded or challenged your own ideas about cultural norms, values, symbols, and mental maps of reality. Conclude by discussing what you might have done or learned from that encounter.

ANS:

Students should provide at least one concrete example and should demonstrate knowledge of the distinctions between the concepts of norms, values, symbols, and mental maps of reality. They should also demonstrate the ability to apply these four terms to a real-life example.

DIF: Moderate

OBJ: 2.1 What is culture?

MSC: Analyzing

2. Mental maps of reality constitute one of the four elements that anthropologists often consider when conducting cross-cultural research. Define mental maps of reality and discuss the two important functions that mental maps of reality play regarding culture. Provide a concrete example for each of the two functions. Conclude by discussing why anthropologists should consider a group of people's mental maps of reality when trying to understand their culture.

ANS:

Students must be able to define mental maps of reality and identify the element's two associated functions: they classify reality and assign meaning to what has been classified. They must also be able to provide a concrete example of each function and articulate why an anthropologist should consider these mental maps of reality in research.

DIF: Difficult

OBJ: 2.1 What is culture?

MSC: Analyzing

3. In your own words, define the term *ethnocentrism* and provide a concrete example that illustrates the concept. Then discuss how ethnocentrism is related to cultural relativism and why anthropologists must concern themselves with ethnocentrism when conducting cross-cultural research. Conclude by offering some suggestions for concrete ways in which anthropologists can counter ethnocentrism in mainstream society today.

ANS:

Students should be able to define *ethnocentrism* (the belief that one's own culture or way of life is normal, natural, or even superior, and the tendency to use one's culture to evaluate and judge the cultural ideas and practices of others) and offer a concrete example of it. They must also demonstrate the ability to distinguish between ethnocentrism and cultural relativism (which calls for the suspension of judgment while attempting to understand a group's beliefs and practices within their own cultural context), offering concrete reasons why anthropologists are concerned with these concepts. Students should provide plausible suggestions for how anthropologists can counter ethnocentrism more generally in mainstream society.

DIF: Moderate

OBJ: 2.1 What is culture?

MSC: Analyzing

4. Focusing on early anthropology, define the approaches of historical particularism and structural functionalism. Who developed these approaches and what do these approaches examine when working to learn about other cultures? How did these two approaches differ from the preceding approach of unilineal cultural evolution?

ANS:

Students must be able to generally define, compare, and contrast both approaches, as well as identify their main proponents. Historical particularism, attributed to Franz Boas, is the idea that cultures develop in specific ways because of their unique histories; structural functionalism, attributed to Bronislaw Malinowski and E. E. Evans-Pritchard, is a conceptual framework positing that each element of society serve a particular function to keep the entire system in the equilibrium. Students must also be able to draw clear distinctions between these two approaches and the unilineal cultural evolution approach.

DIF: Difficult OBJ: 2.2 How has the culture concept developed in anthropology?
MSC: Analyzing

5. Early anthropologists suggested that all cultures would naturally evolve through the same sequence of stages, regardless of location or historical experience. What was this concept called and who were three of its early proponents? What were the three primary stages that all cultures pass through, according to this anthropological approach? In your opinion, what are some implications that an approach such as this could have on how societies are perceived around the world?

ANS:

Students must correctly reference the concept of unilineal cultural evolution and identify Edward Burnett Tylor, James Frazer, and Henry Morgan as the three proponents. Students must also correctly identify the three stages as savage, barbarian, and civilized, and offer at least two implications that this approach could have on how societies are perceived around the world.

DIF: Difficult OBJ: 2.2 How has the culture concept developed in anthropology?
MSC: Evaluating

6. Using an interpretivist approach, anthropologist Clifford Geertz (1926–2006) argues that seemingly straightforward actions such as winking have deep cultural meanings. Describe what constitutes an interpretivist approach. Next, provide your own example of a cultural action that you think conveys deep cultural meaning. What do you believe the action symbolizes culturally? How do you know that the action conveys deep cultural meaning and how did you learn its meaning? Would an individual need to be a member of the particular society in order to understand the deep cultural meaning of the action, or would anyone be able to interpret it correctly? Discuss why or why not.

ANS:

Students must use the correct definition of the interpretivist approach (a conceptual framework that sees culture primarily as a symbolic system of deep meaning). They must also be able to provide at least one example of a cultural action and should adequately discuss what they think the action symbolizes. Students should conclude with a reasonable argument for whether or not the action's symbolism is particular to a society and why.

DIF: Difficult OBJ: 2.2 How has the culture concept developed in anthropology?
MSC: Applying

7. Antonio Gramsci (1891–1937) described hegemony as one of two primary aspects of power. Define hegemony and provide at least two concrete examples of how it serves as a form of power. What is the second aspect of power that Gramsci described and how does it differ from hegemony? Which of the two aspects of power do you believe is likely to be more effective and why?

ANS:

Students should be able to clearly define hegemony and provide at least two concrete examples of shared ideas that are considered “normal” in society and thus reflect hegemony. Students must also identify material power (which includes political, economic, or military power) as the second aspect and distinguish between physical and ideological power when discussing how it differs from hegemony. They should conclude by explicitly arguing why one aspect may be more effective than the other, why both are effective, or why neither is effective, fully substantiating whatever stand they take.

DIF: Moderate OBJ: 2.3 How are culture and power related?

MSC: Analyzing

8. Define human agency and how it relates to culture and power. Provide examples of how individuals engage in human agency. Next, discuss how human agency may be used to challenge various aspects of culture and power, providing a minimum of two examples for each. What do you believe are some of the implications of human agency on culture and society in general?

ANS:

Students should be able to clearly define human agency (the potential power of individuals and groups to contest cultural norms, values, mental maps of reality, symbols, institutions, and structures of power) and provide examples, such as individuals making conscious choices to reject certain aspects of culture. They should also be able to discuss how individuals’ active choice making may lead to further acts of resistance regarding culture and power (for example, refusing to participate in a cultural event, voting for a change on the legalization of gay marriage, and so forth). Students should conclude by offering concrete examples of implications, either negative or positive, regarding the impact that agency has on culture and society.

DIF: Moderate OBJ: 2.3 How are culture and power related?

MSC: Analyzing

9. Evolutionary psychologists generally argue that our genetic makeup determines who we are and how we behave, while most anthropologists argue otherwise. What do anthropologists argue regarding the nature versus nurture debate surrounding who we are and how we behave? What evidence do anthropologists have to substantiate their argument?

ANS:

Students must demonstrate competence in distinguishing between the biology and culture arguments regarding human identity and behavior. They must identify the argument by anthropologists for the strong influence that culture has on human experience and provide at least one example of evidence anthropologists use to substantiate this, such as the variety that exists across cultural groups even though human genetic codes are 99.99 percent identical.

DIF: Difficult

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Evaluating

10. Former Harvard University president and economist Lawrence Summers commented in a 2005 speech that his school and others similar to it likely had more men in science and math faculties than women because men’s brains were better suited for success in these areas. Do Summers’s beliefs reflect a nature or nurture perspective of human experience? Based on what you have read in Chapter 2, what may be some of the reasons why there is a gender discrepancy in science and math faculties in U.S. colleges and universities? What role does culture play in such gender discrepancies?

ANS:

Students must identify the statement as belonging to the nature or biological perspective of human experience. They should argue that Summers's statement is incorrect given the vast variability in human experiences worldwide. They should provide at least two reasons for gender discrepancy and reference culture as an influence. Students should conclude by explicitly discussing how culture shapes the way humans perceive gender and gender roles in society.

DIF: Moderate

OBJ: 2.4 How much of who you are is shaped by biology, and how much by culture?

MSC: Applying

11. The culture of consumerism in the United States and globally has intensified, especially during the last 50 years. What constitutes a culture of consumerism and how does it relate to the concept of culture more generally? What are three examples of how the culture of consumerism affects culture in general in the United States? Does it affect cultures worldwide, and if so, how?

ANS:

Students should accurately define the culture of consumerism (norms, values, beliefs, practices, and institutions that have become commonplace and accepted as normal and that cultivate the desire to acquire consumer goods to enhance one's lifestyle) and discuss how it is an aspect found within culture more generally that both has an influence on culture and is influenced by it. Examples of how consumerism affects general culture may include holidays, celebrations such as Mother's Day, gift giving, the calendar, happy hour, and eating meals out. Students should also include worldwide examples, such as worldwide celebrations of events such as Cinco de Mayo, certain tourist destinations and activities, fashion, consumption of particular foods, or highly advertised pilgrimages.

DIF: Moderate

OBJ: 2.5 How is culture created?

MSC: Analyzing

12. The notion of a culture of consumerism is distinct from the concept of culture more generally. Do you think that the culture of consumerism affects culture more generally in some way, and if so, how? What are some benefits and drawbacks of the culture of consumerism in society today? Do you think it will affect the future of societies, and if so, in what explicit ways?

ANS:

Students should offer an opinion regarding the effects of consumerism on culture in general, providing at least one concrete example that substantiates the opinion. They should discuss at least two benefits and two drawbacks of the culture of consumerism. Students should end with a solid argument that consumerism either will or will not affect the future, providing at least two examples to substantiate the argument.

DIF: Easy

OBJ: 2.5 How is culture created?

MSC: Analyzing

13. The advertising industry is key in igniting human desires for goods and services, which fuels the culture of consumerism. How does the power of advertising compare to the power of hegemony in influencing what people consider to be the "norm" in their cultural experiences? Are there any interconnections between the culture of consumerism and political organization in society today? Is there any evidence that suggests advertising is also used as a tool in politics to support and to institute hegemonic ideologies of certain groups who hold power within societies? Please provide concrete examples with each of your answers.

ANS:

Students should draw conclusions regarding how advertising influences individuals' consumption patterns by making certain products, services, and ideas seem "normal," and they should be able to relate how hegemony similarly makes certain behaviors and ideas of one group seem "normal" to everyone in society. Students should also be able to discuss how businesses and lobbyists are directly linked to politicians and institutions, clearly illustrating the connection between consumerism and politics. They should also discuss how political campaign ads in advertising and other public ads from interest groups are developed to persuade citizens to "buy into" certain ideologies and behaviors, constituting an example of a mechanism of hegemony.

DIF: Difficult OBJ: 2.5 How is culture created? MSC: Analyzing

14. Homogenization is just one of the effects of globalization on cultures around the world. Define homogenization and give at least three examples of it. Are there aspects from other cultures that you now incorporate into your own culture? If so, please provide at least two examples. Do you think that globalization will indeed cause the homogenization of world cultures in the future? Why or why not?

ANS:

Students should provide a sufficient definition of homogenization and describe three concrete examples of it. They should be able to discuss new cultural elements that they incorporate into their lives, such as foreign foods, music, media, religious practices, or recreational activities. Students should sufficiently argue that globalization will or will not cause homogenization, providing clear substantiation for the argument.

DIF: Moderate OBJ: 2.6 How is globalization transforming culture?
MSC: Evaluating

15. Globalization has led to an unprecedented rate of change worldwide. Barely 100 years ago, anthropologists traveled to remote places to study other people whose lifestyles are now all but extinct. How has globalization changed the ethnographic research of anthropologists? What aspects of culture might an anthropologist study to produce meaningful, useful results?

ANS:

Students should clearly identify and discuss all of the core parts of globalization mentioned in the text. This should include homogenization, diversification, migration and global flows, and cosmopolitanism. Students should be able to either develop an example of their own or draw from the examples in the book to build their argument.

DIF: Difficult OBJ: 2.6 How is globalization transforming culture?
MSC: Analyzing