


Touro Institute  מכוך טרו

In Conjunction with



Cultural Anthropology



Image courtesy of Corrine Ellsworth

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Anthropology
Utah State University

Course Description

This course covers the basic areas of anthropology including biological evolution, the prehistoric evolution of early civilizations, language, culture and social life, and the analyses of the nature and variability of human institutions. However, the components that deal with cultural anthropology are heavily emphasized.

Text Book

Crapo, Richley H. 2001, Cultural Anthropology: Understanding Ourselves and Others (5th Edition). McGraw-Hill. ISBN 0-07-238152-3



ABOUT RICHLEY CRAPO

Richley Crapo received his Ph.D. in anthropology in 1970 at the University of Utah. His doctoral dissertation was a study of the roles of the English and Shoshoni languages among the Duckwater Shoshoni Indians of eastern Nevada.

He has published books on the Shoshoni language of Nevada, the Quechua language of Bolivia, and on cross-cultural research in human psychology. He is also the author of the text you will use in this course. Prof. Crapo enjoys gold prospecting as a hobby.

SCHEDULE

Chapter Topic

- 1 [A Definition](#)
- 2 [Culture](#)
- 3 [Biology and Culture](#)
- 4 [Culture and Personality](#)
- 5 [Language and Culture](#)
- 6 [Religion and Culture](#)
- 7 [Aesthetics and Culture](#)
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- 9 [The Life Cycle](#)

- 10 [Marriage, Family and Household](#)
- 11 [Politics and Culture](#)
- 12 [The Economic System](#)
- 13 [Environment, Adaption, and Subsistence](#)
- 14 [Cultural Evolution](#)

Reading Assignment: Chapter 1: Anthropology - A Definition

When you have finished this lesson you will be able to define anthropology as a discipline and describe the diversity and interrelatedness of anthropological research, and enumerate the history of anthropology, discuss the methods of anthropological research, and enumerate the subdivisions of anthropology.

You will also be able to analyze fieldwork in the context of the subdivisions of anthropology, discuss the benefits and limitations of participant observation, explain the basic ethics of anthropological research, and identify the uses of cross-cultural comparison.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 1: Anthropology - A Definition

1. Which of the following correctly describes how anthropology compares with other fields that study human beings?
 - a. Anthropology is more diverse in the topics it undertakes to study.
 - b. Anthropology is highly specialized in its focus.
 - c. Anthropologists study each aspect of the human condition in isolation from other aspects.
 - d. Anthropologists study each aspect of the human condition only in its historical context.

2. Ethnographers differ from ethnologists in which of the following ways?
 - a. Ethnologists work in the field gathering data; ethnographers write books analyzing it.
 - b. Ethnographers gather data; ethnologists do comparative analyzes of that data.
 - c. Ethnologists study animal behavior; ethnographers describe human customs.
 - d. Ethnographers describe human behavior; ethnologists interpret human communication.

3. Which of the following is the strongest factor in keeping the different subdivisions of anthropology united in one discipline?
 - a. They are all found in universities.
 - b. They are all interested in human beings.
 - c. They all relate their research to the broader picture of the human condition.
 - d. They all use fieldwork.

4. What characteristically anthropological research method is employed in all of the subfields of anthropology?

- a. fieldwork
- b. laboratory research
- c. questionnaire research
- d. library research

5. Which of the following is most characteristic of participant observation?

- a. passive watching and note taking of people's public behavior
- b. accurate recording of people's behavior when they are participating in the customs of their society
- c. involvement in the day-to-day life of a society to gain fuller insight into the meanings of a people's way of life
- d. data gathering used by applied anthropologists to discover the most effective means of the changing their subject's customs

6. Anthropological ethics are usually predicated on the idea that:

- a. first loyalties of the anthropological fieldworker mistle with the people being studied.
- b. academic freedom ensures the rights of field workers to study any topic that interests them.
- c. field workers have a professional obligation to publish all of the information they obtain about the peoples they study.
- d. deception of subjects is necessary so that their behavior will not be influenced by research interests.

7. Which of the following is one method used by anthropologists to improve the general validity of their interpretations?

- a. cross-cultural research
- b. participant observation research
- c. questionnaire research
- d. laboratory research

8. Boasian empiricism is best defined in which of the following ways?

- a. a doctrine that empires were the most highly evolved stage of cultural development
- b. a scientific approach that stresses careful observation and description over theorizing
- c. a concept proposed by Franz Boas that ways of life are determined by racial heredity
- d. a scientific approach that emphasizes the importance of careful and systematic theory building

9. The function of a custom is best defined as which of the following?

- a. the motives of people who practice that custom
- b. the contributions of a custom makes to the unity and survival of a society

- c. the means by which a custom increases the complexity of a society
- d. the psychological as opposed to material rewards that a custom has for its participants

10. Which of the following illustrates how the role of culture as an adaptive system influenced Dobuan life.

- a. it was learned as a result of hostility in child rearing practices.
- b. it was the result of historical accident.
- c. it was the result of precarious living caused by the unproductive soil of the island on which they live.
- d. it was an expression of their growing awareness of conflicting class interests.

Matching Exercise - Chapter 1: Anthropology - A Definition

- | | |
|---|---------------------------------|
| 1. ethnography | 11. cultural evolutionism |
| 2. ethnology | 12. postmodernist anthropology |
| 3. HRAF | 13. cognitive anthropology |
| 4. function | 14. applied anthropology |
| 5. interpretive anthropology | 15. Sir Edward Burnett Tylor |
| 6. neofunctionalism | 16. Franz Boas |
| 7. feminist anthropology | 17. culture and personality |
| 8. cultural ecology | 18. structuralism |
| 9. American Anthropological Association | 19. British social anthropology |
| 10. diffusion | 20. cultural area |

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| a. | an approach that analyzes how cultures are adapted to their natural environments |
| b. | the movement of cultural traits from one culture to another |
| c. | an approach that emphasizes the relativism of all ideologies and the role of the anthropological fieldworker in the dynamic of developing an understanding of a culture |
| d. | an approach that emphasizes how each element of a culture relates meaningfully to its original context |
| e. | the first anthropologist to hold an academic position in a university |
| f. | the use of anthropological insights to solve practical human problems |
| g. | the development of general laws of culture through the comparative study of descriptive data about many cultures |
| h. | the major professional organization for U.S. anthropologists |
| i. | an approach that emphasizes the role of gender in cultural systems |
| j. | an American anthropologist who emphasized the importance of fieldwork |
| k. | an approach that asserts that the tendency of the human mind to think in dualities expresses itself in the symbolism of every culture |
| l. | a major collection of data about many cultures that is used to test the cross-cultural validity of ideas about relationships among various parts of culture |
| m. | a geographical region within which individual cultures share many cultural characteristics |
| n. | a description of a human way of life by a cultural anthropologist who has personally |

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| | | studied it |
| | o. | an approach that emphasizes the function of customs in maintaining the stability of social relationships |
| | p. | an approach that emphasized the influence of child-rearing customs on culture |
| | q. | an approach that examines how conflict may promote stability |
| | r. | the contributions of a custom makes to the unity and survival of a society |
| | s. | the dominant theoretical framework among nineteenth century anthropologists |
| | t. | an approach that attempts to systematically describe parts of a culture as they are perceived by their own participants |

True/False - Chapter 1: Anthropology - A Definition

| True | False | |
|------|-------|--|
| | | 1. HOLISM is a concern for how all parts of a system are related to and influence one another. |
| | | 2. In comparison with other fields, anthropology studies a broader range of societies over a greater period of time. |
| | | 3. Anthropological linguists are chiefly interested in language for its own sake. |
| | | 4. Male and female anthropologists are typically exposed to different data during their fieldwork. |
| | | 5. Linnaeus' publication Systema Naturae was an attempt to demonstrate that living species had evolved from common ancestors. |
| | | 6. Physical anthropologists do not do fieldwork. |
| | | 7. Most archaeologists would probably agree that the physical relationships between the artifacts are just as important as the artifacts themselves. |
| | | 8. Anthropologists feel that they can best understand human beings by studying large populations. |
| | | 9. Cross-cultural research is a means of determining whether relationships that appear to be valid in one culture hold true for others under like circumstances. |
| | | 10. Applied anthropology is rapidly becoming a fifth major subdivision of the field. |

Short Essay Questions - Chapter 1: Anthropology - A Definition

1. Eric Wolf has described anthropology as bridging the gulf between the humanities and the sciences. Explain briefly why anthropology can be considered both as one of the humanities and as one of the sciences.

2. In what ways is anthropology broader in scope than other fields that study human beings or human customs?

3. What is meant by when anthropologists say that they take a holistic view of the human condition? How does a holistic perspective add to the breadth of anthropology?
4. What are some of the specific skills and methods used by cultural anthropologists to learn about and document a way of life?
5. How does the work of anthropological linguists differ from that of linguists in other fields? How can learning the native language of a people benefit the research of a cultural anthropologist who plans to study them?
6. The specialized interests of cultural anthropologists, anthropological linguists, archaeologists, and biological anthropologists can be quite diverse. How does the field of anthropology maintain its unity as a single discipline?
7. What is applied anthropology and why is it becoming increasingly important as a new fifth subdivision of anthropology?
8. Define cultural relativism. Why is it important to the study of other cultures?
9. Why is cross-cultural research important to the goals of anthropology? What is the name of the major archive of cross-cultural data?
10. How does the primary goal of a humanistic understanding of the human condition differ from that of a scientific understanding? Why can humanistic approaches to anthropology be said to be similar to the work of translating a foreign language?

Reading Assignment: Chapter 2: Culture

In this assignment you will learn about culture, the shared system of beliefs and feelings that guides people's customary behavior as members of society and that gives each society its unity and unique identity. You will learn to distinguish between ideal and real culture, You will become familiar with the role of feelings such as ethnocentrism in perpetuating people's allegiance to their way of life while inhibiting understanding of other cultures.

You also will learn about culture shock and about the anthropological concept of cultural relativism as an anthropological tool for better understanding the meanings of customs. Finally you will learn about the two basic approaches anthropologists use to understand cultures: humanistic interpretation of cultures and scientific explanation of cultures.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 2: Culture

1. Which of the following best defines culture?

- a. the pattern of ideas and feelings of a people and the customs that are related to them.
- b. the pattern of a people's ideas and the customs based on them
- c. a people's customs and rules for living, based on a pattern of legal concepts
- d. biologically predetermined behavior patterns

2. Which of the following best characterizes culture?

- a. Cultures are homogeneously shared by members of society.
- b. Diversity within a culture exists primarily because different specialists require different
- c. "Culture" is really just an abstraction, since each individual has his or her own culture.
- d. Although culture is said to be shared, everyone in a society does not share it equally.

3. A regional or social variant of a culture is called a(n) _____.

- a. subculture
- b. ethnic group
- c. minority group
- d. local culture

4. Which of the following is NOT an example of ideological communication?

- a. small talk
- b. greetings
- c. a lecture on physics
- d. being sworn in before giving testimony in court

5. Which of the following is true of belief systems?

- a. Scientific beliefs are found only in complex societies.
- b. Scientific beliefs are a distinctive trait of western cultures.
- c. All cultures include beliefs that may be characterized as scientific.
- d. Scientific beliefs are simply beliefs that are objectively true.

6. According to the text, religious beliefs are _____.

- a. not based on real experiences
- b. truths from a higher source
- c. expressions of human feelings
- d. beliefs that are informally organized

7. Ruth Benedict's book Patterns of Culture illustrated which of the following:

- a. Cultures do not differ much in the kinds or amounts of emotions they encourage a people to express.
- b. Cultures differ in the kinds and amounts of emotions they encourage a people to express.
- c. Cultures provide guidelines that mold people's behavior, but many members in any society

deviate from those guidelines.

d. Cultures encourage emotional reactions to similar situations but cannot control emotional intensity.

8. How are the terms morality and piety related in this text?

a. Piety is a form of morality.

b. Morality is a form of piety.

c. Morality controls relationships between people, while piety controls relationships with the supernatural.

d. Both are kinds of beliefs.

9. Etiquette is best defined as _____.

a. rules that define good and bad treatment of other people.

b. rules about religious obligations.

c. rules that govern manners and define what are considered courteous or civil ways of communicating.

d. any kind of value.

10. Which of the following is NOT a cultural universal?

a. youthful vitality and health are regarded as sexually attractive.

b. parents are expected to care for their young.

c. play and play-fighting function to establish status hierarchies.

d. a preference among men for women with high social status as mates.

Matching Exercise - Chapter 2: Culture

1. society

2. culture

3. subculture

4. ethnic group

5. ideology

6. belief

7. emotion

8. attitude

9. values

10. morality

11. etiquette

12. piety

13. aesthetics

14. real culture

15. ideal culture

16. acculturation

17. assimilation

18. culture shock

19. ethnocentrism

20. cultural relativism

21. super-organic

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| a. | the idea that culture is a system that is governed by rules that are not explainable in terms of human biology but that must be studied as a phenomenon in its own right to identify the lawful characteristics that govern cultural processes |
| b. | feelings about what should be considered good, bad, moral, or immoral; the ideals that |

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| | | people long for but do not necessarily pursue |
| c. | | the rules by which beauty is to be evaluated in a culture |
| d. | | an idea a person holds about what is factual or real |
| e. | | a group whose identity is based on shared customs, especially of immigrants |
| f. | | the attitude that one's own culture is the only good one and that the more other cultures differ from one's own, the more inferior they are |
| g. | | the ways people perceive their own customs and behaviors, often more a reflection of their feelings and ideals about what they should be than an accurate assessment of what they are |
| h. | | cultural change that results from borrowing |
| i. | | the process by which a society experiencing acculturation changes so much that it is hardly distinguishable from a more dominant one |
| j. | | values concerning the treatment of nature and attitudes that define our relationship to the supernatural |
| k. | | the consciously shared beliefs and feelings that members of a society consider characteristic of themselves |
| l. | | values concerning proper and improper ways of treating other human beings |
| m. | | the geographical or social variations that occur within the cultures of societies with large populations |
| n. | | a groups of human beings who conceive of themselves as distinct from other such groups |
| o. | | the loneliness and depression that are often experienced when one is in a foreign cultural setting |
| p. | | a pleasant or unpleasant subjective reaction to an experience, characterized by varying degrees of muscles tension and changes in respiration and heart rate |
| q. | | a learned system of beliefs, feelings, and rules for living around which a group of people organize their lives; a way of life of a particular society |
| r. | | culture portrayed in terms of the actually observable behaviors of a people |
| s. | | values that govern manners and define what is considered courteous or civil ways of communicating with others |
| t. | | principle that cultural traits are best understood in the context of the cultural system of which they are a part |
| u. | | likes and dislikes |

True/False - Chapter 2: Culture

| True | False | |
|------|-------|---|
| | | 1. Society is a synonym for culture. |
| | | 2. Culture is a shared system of learned ideas, feelings, and survival strategies. |
| | | 3. The culture of each society is homogeneously shared by all of its members. |
| | | 4. According to Jules Henry drives are the motives that people actually pursue, sometimes at great cost, rather than those they merely give lip service to. |

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| | | 5. Formal learning involves explicit teaching that expresses disapproval of behavior and suggests an alternative way as the proper, moral, or good way to act. |
| | | 6. Customs that are learned formally tend to be slow to change. |
| | | 7. The strongest emotional responses are often caused by the violation of customs that are learned informally. |
| | | 8. Culture contact often has devastating effects on the less powerful of two societies. |
| | | 9. Culture shock is a common experience of people when they spend time in a society whose culture differs from their own. |
| | | 10. Cultural relativism is the idea that no values should command our respect. |

Short Essay Questions - Chapter 2: Culture

1. How does a society's ideology differ from the other beliefs and feelings of its culture?
2. How does ideological communication differ from other forms of communication?
3. What is the difference between a belief and a feeling?
4. What is the major criticism that has been leveled at Benedict's portrayal of cultures as expressions of particular themes?
5. What is the relationship between values and drives?
6. How do the three kinds of learning that occur during socialization differ in their impact on the ease with which different customs may change?
7. What adaptive functions might ethnocentrism have had in earlier, small scale societies? Why do anthropology students need to learn to recognize their own ethnocentrism and try to overcome it?
8. How did Toelken's experience among the Navajo help him realize that there were aspects of his own culture that he took for granted but could not really explain?
9. How is the relationship between culture and the human individual viewed differently by those who view culture as a superorganic phenomenon differ and those who see culture as the domain of human communication and human interaction?
10. Why is it important to consider cultures both in terms of their distinctive qualities and in terms of their similarities to other cultures? What are cultural universals?

Reading Assignment: Chapter 3: Biology and Culture

After completing this assignment you will understand the interplay of biology and culture. You will be able to explain the role of natural selection in human evolution and a discussion of the rise of Homo sapiens, you will be able to define racism, and explain its functions in society and why it lacks scientific validity. You will be able to explain how ideas about differences between men and women influence the ways in which social roles are assigned. You will understand the concept of supernumerary genders. You will be able to explain the causes of gender stratification.

Finally, you will be able to discuss sexual orientation, homophobia, and heterosexism.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 3: Biology and Culture

1. Which of the following best characterizes the relationship between biology and culture?
 - a. Biology makes culture possible and determines its specific contents.
 - b. Biology makes culture possible but does not determine its specific contents.
 - c. Since culture is based on learning it is not made possible by biology.
 - d. The distinction between culture and biology is a false dichotomy, since culture is merely our species' biological predisposition.

2. How is biological evolution defined?
 - a. A change in a living organism that can be biologically inherited by its offspring.
 - b. Changes in groups of organisms that they develop so they can survive more easily in their environment.
 - c. Cumulative change in the inherited characteristics of a species over successive generations.
 - d. Any change in a species.

3. Anatomically modern Homo sapiens first occur in _____.
 - a. coastal regions along the Red Sea coast of Africa.
 - b. central Africa.
 - c. Europe.
 - d. Asia.

4. Anatomically modern Homo sapiens first appear about _____.
 - a. 10,000 years ago.
 - b. 50,000 years ago.
 - c. 110,000 years ago.
 - d. 200,000 years ago.

5. Intelligence is best understood as
- a biologically inherited capacity.
 - a stable characteristic throughout one's life
 - a measure of culturally desirable knowledge or skill
 - uninfluenced by culture
6. How does sex relate to gender?
- Gender is a synonym for sex.
 - Sex refers to biological distinctions, gender refers to social statuses and roles.
 - The term "sex" encompasses both biological characteristics and gender characteristics.
 - Gender is the generic term for the combination of our sexual learned differences and our socially learned characteristics.
7. Sanday found that women's rank was highest in:
- foraging societies
 - pastoral societies
 - where men and women contributed more or less equally to the economy
 - where women were employed for salaries
8. Which of the following is true of masculinity and femininity?
- All cultures characterize masculine and feminine roles in the same way.
 - Femininity is defined the same way in all cultures, but masculine roles are more variable.
 - Men are recognized to be naturally aggressive in all cultures, but feminine roles are quite variable.
 - there is diversity in how both masculine and feminine roles are defined in different cultures.
9. The Two Spirits (berdache) status _____.
- involved gender mixing.
 - was found primarily in West Africa.
 - was a stigmatized status.
 - was not practiced by females.
10. The percentage of persons whose life-long sexual orientation is towards other members of their own sex is approximately _____.
- about 30 percent.
 - about 15 percent.
 - about 10 percent.
 - about 4 percent.

Matching Exercise - Chapter 3: Biology and Culture

1. biological evolution
2. natural selection
3. anatomically modern Homo sapiens
4. bipedalism
5. races
6. racism
7. racist beliefs
8. IQ (intelligence quotient)
9. "culture-free" intelligence tests
10. sex

11. gender
12. gender stereotypes
13. sexism
14. gender stratification
15. patriarchy
16. purdah
17. female genital mutilation (FGM)
18. matrifocality
19. sexual orientation
20. homophobia
21. heterosexism

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| a. | a form of social system in which high female status is maintained by the absence of men and female control of food production |
| b. | an ordering of men and women that involves different access to social power and prestige |
| c. | preconceived ideas about how women and men differ in their personality traits, behavioral skills, and predispositions |
| d. | tests that are not biased in favor of the values and life experiences (the "culture") of any one segment of a society |
| e. | biological subdivisions of our species that share a cluster of genetic traits that distinguish them from other such human groups |
| f. | the often unspoken assumption within a society's customs and institutions that all members of society are heterosexual |
| g. | fossil members of the human species that date from at least 80,000 years ago and that are fully modern in their skeletal characteristics |
| h. | cumulative change in the inherited characteristics of a species over successive generations |
| i. | a social identity that consists of the roles persons are expected to play because of their sex |
| j. | a more radical form of female circumcision that typically involves at least partial or full removal of the clitoris and that is associated with patriarchal subordination of women |
| k. | the ability to walk upright on two legs |
| l. | affective and erotic attraction to other persons based on their sex characteristics, traits perceived as "male" or "female" traits |
| m. | a form of society in which access to social power and prestige is unequally distributed by gender to men |
| n. | a pattern of irrational fear, revulsion and distrust of homosexuals that was sometimes translated into hostility and even rage towards them |
| o. | culturally mandated, institutionally-supported discrimination against members of minority races that is based on and supported by cultural beliefs about innate differences between the races |
| p. | the seclusion of women from public view |

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| q. | beliefs that mistakenly attribute the causes of role differences to inborn racial predispositions rather than to social learning |
| r. | change in the frequency of biological traits in a species that results from the fact that, in a given environment, the characteristics of different individual members of a species give some individuals a better chance of surviving and therefore passing on those helpful traits to the next generation |
| s. | refers to biological distinctions such as the chromosomal, hormonal, or physical differences between males and females |
| t. | rigid enforcement of gender stereotypes that prevents individuals from playing roles that are not those assigned to their own sex |
| u. | a standardized score on an intelligence test |

True/False - Chapter 3: Biology and Culture

| True | False | |
|------|-------|---|
| | | 1. Human behavior is not controlled by instincts. |
| | | 2. Biological evolution is change that occurs in individuals. |
| | | 3. Differences in racial biology account for differences in culture. |
| | | 4. Racist beliefs function to support the political and economic goals of those who espouse them. |
| | | 5. Gender is a synonym for sex. |
| | | 6. There is evidence that women are instinctively better suited for rearing children than men. |
| | | 7. Gender roles must be different because there are natural biological differences between the sexes. |
| | | 8. Gender stereotypes are better understood as value statements or guidelines that encourage role conformity than as valid descriptions of how people behave. |
| | | 9. So far, research has not been conclusive about the determinants of sexual orientation, but both biology and culture may be involved. |
| | | 10. Homophobia is most likely to occur in societies where the gender roles of men and women are particularly distinct and the roles of women are ranked below those of men. |

Short Essay Questions - Chapter 3: Biology and Culture

1. What does it mean to say that biology makes culture possible but does not determine its content?
2. How does natural selection influence the characteristics of species?
3. When and under what circumstances did anatomically modern Homo sapiens arise?

4. What distinctively human traits may have played a role in making culture possible?
5. How do experiences such as those of Greg Williams demonstrate the arbitrariness of social concepts of race?
6. In what sense can racism be more harmful than individual racial prejudice?
7. What is meant by the term "culture-free" intelligence tests? Why can culture still influence IQ scores, even on a "culture-free" test?
8. Explain the difference between sex and gender.
9. Why is it appropriate to define statuses such as the Two Spirits (berdache) as a gender?
10. What are the characteristics of homophobia and how may it be grounded in early gender socialization?

Reading Assignment: Chapter 4: Culture, Personality, and Psychological Process

No additional information provided.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 4: Culture, Personality, and Psychological Process

1. The field of culture and personality in the 1920s emphasized:
 - a. that personality is not influenced by culture.
 - b. that the personality traits of individuals born into each society determine the main cultural characteristics that they will share.
 - c. that there are close parallels between each society's culture and the common personality characteristics of its people.
 - d. That personality is an innate feature of each individual and is not greatly influenced by socialization.
2. Psychological anthropology beginning with the 1950s differs from the earlier culture and personality research in:
 - a. placing more weight on global generalizations about personality.
 - b. emphasizing statistically testable links between specific aspects of culture and particular psychological processes.
 - c. less use of cross-cultural comparison.
 - d. less reliance on fieldwork.

3. Barry, Child, and Bacon compared the socialization practices of agricultural societies with foraging societies and found that:

- a. Agricultural societies were more likely to stress individualism.
- b. Foraging societies were more likely to stress obedience.
- c. Agricultural societies were less likely to stress assertiveness.
- d. Foraging societies were more likely to stress compliance.

4. Cora DuBois attributed the shallow friendships and suspicious, pessimistic outlook of the Alorese to:

- a. the influence of genetics on Alorese personalities.
- b. the influence of a harsh environment on the Alorese.
- c. socialization that began with great indulgence at an early age.
- d. socialization that involved inconsistent care and little attention to the needs of children.

5. Which of the following best defines deviant?

- a. a person who has broken moral rules
- b. a person who breaks any rule
- c. one who has been labeled by others for one's role-playing errors
- d. a criminal

6. Which of the following is NOT true of the residual rules of a society?

- a. They are taken for granted and not formally taught.
- b. Their violation is associated with insanity.
- c. They constitute an open ended category of miscellaneous rules.
- d. They are the religious rules of a society.

7. Which of the following is NOT characteristic of trances as outlined by Arnold Ludwig?

- a. They always involve alterations in thinking.
- b. They always involve alterations in perception.
- c. They always involve hyper suggestibility.
- d. They always involve feelings of rejuvenation.

8. Which of the following distressful emotions may be expressed as an alternative to any of the remaining three?

- a. fear
- b. guilt
- c. shame
- d. anger

9. Spirit travel trance According to Bourguignon and Greenbaum, spirit possession is the form of trance that would be most likely in societies:

- a. that place heaviest stress on independence and assertion.
- b. which stress the importance of compliance.
- c. with small and widely dispersed populations.
- d. of native North America.

10. According to the text, the central psychological role of ritual is:

- a. uniting a community for coordinated action in times of disaster.
- b. perpetuating loyalty to a religious ideology.
- c. reducing anxiety.
- d. helping people eliminate their problems.

11. Amok was a culturally specific mental disorder found in which part of the world?

- a. Mongolia
- b. China
- c. Indonesia
- d. New Guinea

Matching Exercise - Chapter 4: Culture, Personality, and Psychological Process

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|-------------------------------|------------------------------|
| 1. configurationalism | 11. grief |
| 2. national character studies | 12. anger |
| 3. psychological anthropology | 13. stress |
| 4. personality | 14. trance |
| 5. Contrary Warrior | 15. spirit possession trance |
| 6. status-appropriate roles | 16. ritual |
| 7. face-work | 17. deviant |
| 8. deviance | 18. residual rules |
| 9. stigma | 19. insanity |
| 10. fear | 20. amok |

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|----|---|
| a. | interaction in which effort is directed to maintaining or returning behavior to roles considered appropriate for members of a group; efforts to maintain or reestablish face |
| b. | a person who has been labeled a rule violator by others for his or her role-playing errors |
| c. | an attempt to identify the psychological characteristics of complex, industrial societies |
| d. | a distressful emotion characterized by a sense of loss, sadness, and failure to obtain esteem from others |
| e. | Benedict's view of culture as a configuration of values and customs that influence individual psychology |
| f. | an emotional state during which another person is held responsible for one's own distress; may substitute for anxiety, fear, guilt, grief, or shame in situations in which those emotions might otherwise be felt |

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| g. | a culture-specific hysterical disorder in which young men attack other people and destroy property |
| h. | A deviant master status the roles of which involve residual rule breaking |
| i. | the ways of behaving that are expected of an individual who holds a particular social status in a specific culture |
| j. | behaviors, often performed in repetitive and stereotyped ways, that express people's anxieties by acting them out; may be an attempt to influence the supernatural realm to achieve greater control over the natural world |
| k. | a physiological response to any demand, characterized by the body's preparing itself for action |
| l. | loss of rank that accompanies the social rejection of persons who have violated accepted role behavior |
| m. | a consistent pattern of behavior related both to inner forces and to external, cultural, and social pressures |
| n. | subjective state of mind where experiences are not interpreted in terms of normal symbolic categories of one's culture |
| o. | a Cheyenne status that required the reversal of all normal behaviors, reserved for the bravest warriors |
| p. | an empirical approach to data collection that emphasizes statistical correlations between culture and psychological processes |
| q. | an altered state of consciousness in which individuals feel as if their behavior is under the control of one or more spirits that have entered their bodies |
| r. | behavior that differs enough from what society expects that others notice and react to it |
| s. | a distressful emotion characterized by concerns about inadequate power to protect oneself from specific danger |
| t. | miscellaneous, normally unspoken rules that people are expected to follow to avoid violating the pattern or style of behavior that is expected in the culture |

True/False - Chapter 4: Culture, Personality, and Psychological Process

| True | False | |
|------|-------|---|
| | | 1. A basic personality type consists of those personality traits that are shared by all members of a society? |
| | | 2. According to Margaret Mead, the Iatmul of New Guinea encouraged aggression in their children by frustrating their attempts to take food. |
| | | 3. Emotion is a biological process, but it is also related to role playing. |
| | | 4. According to Barry, Child, and Bacon how do agricultural and foraging societies commonly differ in their socialization practices? |
| | | 5. According to Wright, there are definite relationships between socialization practices and a society's folklore. |
| | | 6. Anxiety is one result of unrelieved stress. |

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| | | 7. Cheyenne Contrary Warriors behave the way they do because they suffer from a psychological disorder. |
| | | 8. Anxiety about inadequate handling of power is a characteristic of the neuroses. |
| | | 9. Role playing by schizophrenics suggests that the underlying problem may involve difficulty in “presentation of self”. |
| | | 10. Amok is interpreted religiously in New Guinea. |

Short Essay Questions - Chapter 4: Culture, Personality, and Psychological Process

1. What did Kardiner mean by basic personality structure and modal personality type?
2. What are the main ways in which the early culture and personality studies have been criticized?
3. How does an anthropological definition of personality differ from a psychological definition?
4. Outline the three stages in the typical ritual by which damaged face can be repaired.
5. What is anxiety and how does it differ from the other distressful feelings that people sometimes experience?
6. According to Ludwig, what are the common characteristics of trances?
7. Why do spirit travel trance and spirit possession trance tend to be common in different kinds of societies?
8. According to Scheff, what are the three main non-volitional causes of residual rule breaking? What do these have to do with Selye's concept of stress?
9. According to Seymour Parker, what characteristics are typical of societies in which hysteria is prevalent?
10. What facts about Western cultures seem relevant to understanding anorexia nervosa as a culture specific mental disorder?

Reading Assignment: Chapter 5: Language and Culture

In this assignment you will learn the basic principles of how the human brain functions in ways that make possible symbolic communication. You will learn to distinguish between symbols and signs and between verbal and nonverbal communication. You will learn to distinguish human

communication from communication in other animals. You also will learn about the building blocks of language and the effects that language has on human thinking and culture.

Finally, you will learn about the processes of language change that have resulted in the contemporary diversity of human languages.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 5: Language and Culture

1. Communication is synonymous with:

- a. language.
- b. using one set of objects and events to represent other objects or events.
- c. the use of signs.
- d. the use of symbols.

2. How do signs differ from symbols?

- a. Signs are kinds of symbols.
- b. Symbols are kinds of signs.
- c. Signs and symbols have nothing in common.
- d. Only symbols have meanings only because their users agree they do.

3. When Helen Keller began to use symbolic communication, her rate of learning:

- a. increased dramatically.
- b. decreased slightly.
- c. remained about the same.
- d. declined initially and then returned to its original level.

4. Which of the following is true of proxemics?

- a. It is the study of unconscious nonverbal gestures.
- b. Its meanings are the same in all cultures.
- c. It is the study of the use of distances to communicate meaning.
- d. It does not express feelings.

5. Which of the following is true of the use of personal distance in the United States?

- a. Americans use a greater distance to show friendship than people in many other societies use.
- b. It indicates that people tend to be close and personable in their relationships.
- c. It is the same in the U.S. as in most parts of the world.
- d. It has nothing to do with showing friendliness.

6. What does it mean when we say that language is an open system?
- a. The rules governing the use of language can never be completely specified.
 - b. With a finite set of symbols and rules for combining them, an uncountable number of ideas can be communicated.
 - c. Language has no real structure--structure implied by written grammars is artificial.
 - d. People are free to change the rules of language.
7. What best characterizes language?
- a. It relies on the acting out of meanings.
 - b. It expresses only feelings.
 - c. It cannot provide information about things that are invisible or that do not exist.
 - d. It is a meta-communication system.
8. Speech differs from language in that:
- a. It includes the sequence of sounds made by nonhuman primates.
 - b. It refers only to more formal uses of language.
 - c. It is the interpretation of sounds produced.
 - d. It consists of the symbolic sequences of sounds that people produce.
9. The number of phonemes in human languages is typically how many?
- a. 10-20
 - b. 20-45
 - c. 30-60
 - d. 45-55
10. The number of human languages in the world today is approximately:
- a. 600
 - b. 1,500
 - c. 3,000
 - d. 6,000

Matching Exercise - Chapter 5: Language and Culture

- | | |
|---------------------------------|---------------------------|
| 1. anthropological linguistics | 11. linguistic relativity |
| 2. language | 12. dialects |
| 3. symbols | 13. basic vocabulary |
| 4. proxemics | 14. language families |
| 5. kinesics | 15. Proto-Indo-European |
| 6. cerebral cortex | 16. glottochronology |
| 7. American Sign Language (ASL) | 17. sociolinguistics |
| 8. creoles | 18. prestige dialects |

9. International Phonetic Alphabet

19. language nationalism

10. phonemic alphabet

| | |
|----|---|
| a. | the study of how language is used and how the use of language conveys information about the social settings in which it is used |
| b. | the idea that language influences thought processes |
| c. | groups of related languages each of which evolved from a single, ancestral language that was spoken about five or six thousand years ago |
| d. | a system of fewer than one hundred written symbols that can be used for writing any of the world's more than 3,000 spoken languages |
| e. | an alphabet made by using only one symbol for each phoneme of a language |
| f. | new languages that are created by groups of people who did not speak the same language when they first came together |
| g. | the words which children normally learn in their earliest years at home and use frequently in normal speaking |
| h. | a method in the 1950s to estimate the minimum number of years since the divergence of any two related languages |
| i. | prejudices concerning the elevation of one language or another to special legal status as a "national language" that is required for use in various settings |
| j. | objects or events that have no inherent significance and whose meanings exist only because their users have agreed that they will represent certain other objects or events |
| k. | the gestural language of the deaf in North America |
| l. | the largest and most recently evolved part of the brain, which monitors the senses, controls mental activities, and initiates voluntary activities |
| m. | dialects with a reputation of being inherently better than others |
| n. | a system of communication that uses both signs and symbols to communicate |
| o. | the study of language and the roles it plays in human social life |
| p. | the study of the body movements that complement speech as a means of communication |
| q. | the study of people's use of the space around them |
| r. | ancestral language from which most of the languages from Europe through India evolved |
| s. | mutually intelligible variants of a language shared by different social groups |

True/False - Chapter 5: Language and Culture

| True | False | |
|------|-------|---|
| | | 1. A sign is a kind of symbol. |
| | | 2. Homo sapiens is the only species of animals that communicates. |
| | | 3. Nonverbal communication is composed entirely of signs. |
| | | 4. Language is a synonym for speech. |

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| | | 5. Most commonly, the centers that control language are found in the left cerebral cortex. |
| | | 6. The three structural components of language are phonology, morphology, and grammar. |
| | | 7. The languages of all the world can be written with an alphabet of fewer than 100 symbols. |
| | | 8. Dialects of the same language can gradually become so different that their speakers can no longer understand each other. |
| | | 9. A large majority of English words today derive from an earlier Germanic base. |
| | | 10. The basic vocabularies of different languages change at greatly different rates. |

Short Essay Questions - Chapter 5: Language and Culture

1. In what sense is the very existence of culture based on the human ability to create and use symbols?
2. How is speech different from language?
3. What evidence is there that humans may have an innate tendency to acquire a language?
4. List and describe the functions of each of the four specialized language centers of the brain.
5. What may pidgins and creoles reveal about the origin of language?
6. What is the difference between a phone and a phoneme?
7. What is the difference between a phonetic and a phonemic description of speech?
8. How do dialects develop in a language?
9. What is a language family.
10. Why are glottochronological relationships among languages with a common ancestor more than about 10,000 years ago so difficult to prove?

Reading Assignment: Chapter 6: Religion and Culture

In this assignment you will learn about the difficulties that surround attempts to define religion in a way that is cross-culturally valid. You will become familiar with some of the diversity of human religious beliefs and will gain insight into the fact that religious beliefs may have adaptive benefits for their culture. You will learn about the role of feelings in religion and how

feelings and beliefs are related to religious rituals. You will learn about the common types of religious specialists and about different ways that religious groups are organized.

Finally, you will learn about the psychological functions of religion and about the characteristics of religious thinking.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 6: Religion and Culture

1. According to Tylor, the main function of religion was to help people.
 - a. answer perplexing questions, such as what causes unconsciousness, dreams, and death.
 - b. feel more secure by giving them comfort.
 - c. control their anxieties by providing rituals which distract them from their worries.
 - d. control their anxieties by providing rituals which given them a feeling of control.

2. According to Emile Durkheim, the basis of religious ideas is to fulfill the need to _____.
 - a. explain natural features of the environment.
 - b. give symbolic expression to fears and anxieties.
 - c. create symbols that evoke feelings of respect, fear, and awe towards important social institutions and customs.
 - d. control important aspects of their environment.

3. Religious ideology is so extremely diverse in the cultures of the world because it:
 - a. has no practical considerations that limit variation in other aspects of culture.
 - b. is less influenced by the practical considerations that limit variation in other aspects of culture.
 - c. is an arbitrary creation of the human mind.
 - d. has no relationship to the real world.

4. According to research by Guy Swanson, monotheism is most likely to be found in those societies that:
 - a. depend on foraging for foods.
 - b. are isolated from other societies.
 - c. have no complex descent systems such as clans and lineages.
 - d. organize the sovereign decision-making groups into at least three levels.

5. Which of the following is NOT true of the Hindu belief in the sacredness of the zebu cow?

- a. It was written into the Indian constitution.
 - b. It has been the cause of much hunger in India.
 - c. It is the source of the English phrase “sacred cow.”
 - d. Cows wander the streets without being molested or killed.
6. Which of the following is NOT part of Victor Turner’s concept of the period of communities?
- a. the separation period
 - b. the liminal period
 - c. the “mystery of intimacy”
 - d. the importance of hierarchy
7. The two principles of magic wherever it is found are:
- a. The law of mana and the law of taboo.
 - b. The law of contagion and the law of imitation.
 - c. The law of contagion and the law of taboo.
 - d. The law of imitation and the law of mana.
8. The belief that illness is caused by loss of one’s soul is most common where socialization stresses:
- a. independence, assertiveness, and the use of power to gain high status.
 - b. passivity, helpfulness, and docility.
 - c. the importance of community.
 - d. the importance of family.
9. Which religious organization is the simplest and possibly the oldest?
- a. shamanic religion
 - b. communal religion
 - c. ecclesiastical religion of the Olympian type
 - d. ecclesiastical religion of the monotheistic type
10. Syncretism is _____.
- a. a form of worship.
 - b. a magical ritual performed to bring groups into harmony.
 - c. the belief in gods who are uninterested in human affairs.
 - d. the borrowing of beliefs and rituals by one religion from another.

Matching Exercise - Chapter 6: Religion and Culture

- | | |
|--------------|----------------|
| 1. religion | 11. sorcery |
| 2. animatism | 12. witchcraft |
| 3. mana | 13. magic |

4. animism
5. taboo
6. supernatural
7. anthropomorphism
8. sacred
9. ritual
10. secularization

14. Law of Similarity
15. Law of Contagion
16. divination
17. disease object
18. spirit possession
19. shaman
20. syncretism
21. revitalization movement

| | |
|----|---|
| a. | the innate ability to influence supernatural forces, usually to operate in ways that are harmful to others, without the necessity of using rituals |
| b. | belief in supernatural power, symbolic expression of feelings, and rituals performed in order to influence the nonhuman realm |
| c. | the principle that things that have been in contact remain supernaturally in contact or that contact between things can be used to transfer mana from one to the other |
| d. | the learned use of rituals to magically control the supernatural realm to achieve human goals |
| e. | a rule forbidding contact with sacred things, those containing mana |
| f. | the borrowing of beliefs, practices, or organizational traits by one religion from another |
| g. | the process by which nonreligious beliefs expand within an ideology at the expense of religious thought |
| h. | a belief in supernatural beings such as the soul, ghosts, spirits, and gods and goddesses |
| i. | behaviors, often performed in repetitive and stereotyped ways, that express people's anxieties by acting them out and that may be performed with the desire to influence supernatural beings or supernatural power to achieve greater control over the natural world. |
| j. | the use of ritual to obtain answers to questions from supernatural sources |
| k. | a trance in which individuals feel as if their behavior is under the control of one or more spirits that have entered their bodies |
| l. | part-time religious practitioner who is believed to have access to supernatural power that may be used for the benefit of specific clients, as in healing or divining |
| m. | supernatural power or force |
| n. | the use of rituals that, when performed correctly, are believed to compel--as opposed to simply making requests of--the supernatural to bring about desired results |
| o. | the belief in supernatural power or <i>mana</i> |
| p. | that which transcends the natural, observable world |
| q. | the quality of inspiring feelings of respect, awe, and reverence that is possessed by things set apart and forbidden |
| r. | an object such as a barbed stick or stone that is magically cast into the body of a victim to cause illness |
| s. | using human qualities to explain the nonhuman realm; interpreting or acting toward the nonhuman realm as if it were human, especially as if it were able to respond to symbolic communication |
| t. | the principle that things that are similar to one another are spiritually identical and can |

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| | | be used in rituals to influence a desired outcome |
| | u. | religious change that results in the birth of a new religion |

True/False - Chapter 6: Religion and Culture

| True | False | |
|------|-------|---|
| | | 1. The world's religions have such highly varied beliefs and practices that it is difficult to define religion in a way that encompasses all its forms. |
| | | 2. Marett believed that mana was the most ancient religious belief. |
| | | 3. According to Anthony F. C. Wallace, ritual is the central element of religion. |
| | | 4. Magic is fundamentally different from other forms of religious ritual in its basic principles. |
| | | 5. One psychological function of religion is to reduce anxiety. |
| | | 6. According to Guthrie, the basis of religion is a tendency to see human qualities in the nonhuman world. |
| | | 7. Religion tends to be a conservative institution that inhibits social change. |
| | | 8. Religious revitalization tends to occur during periods of prolonged social stability. |
| | | 9. A civil religion may be shared by members of different religious denominations. |
| | | 10. The Azande poison oracle is a person who answers questions while in a trance. |

Short Essay Questions - Chapter 6: Religion and Culture

1. What three things must always be included in any comprehensive definition of religion?
2. Why did Robert Marett believe that a belief in mana was more ancient than a belief in gods or spirits?
3. Define. How are taboos related to the concept of mana?
4. What difficulties are avoided by using the concept of "anthropomorphic beliefs" instead of the concept of "supernatural beliefs" in a definition of religion?
5. Briefly summarize Harris' ideas about how the Hindu veneration of the potentially edible cow actually may be beneficial for Hindu society in spite of a historic problem of hunger in India.
6. What are the defining characteristics of rituals? According to Wallace, why are rituals so important in religion?
7. What is the difference between sorcery and witchcraft?

8. According to Forest Clements, what are the four common religious explanations for illness. What social conditions seem to make each more likely?

9. What are the four stages of a religious revitalization movement?

10. In Guthrie's view, what do concepts of gods, spirits, and mana all have in common?

Reading Assignment: Chapter 7: Aesthetics and Culture

In this assignment you will learn the principles that describe cultural change. You will become acquainted with the four major stages of cultural evolution, archaeological evidence for the evolution of cultures, and the laws that govern cultural evolution.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 7: Aesthetics and Culture

1. In non-literate societies, art is:

- a. not always a specialized sphere of life.
- b. the domain of specialists.
- c. clearly distinguished and set apart from utilitarian life.
- d. restricted to song and dance.

2. Aesthetic locus is:

- a. the technical term for art and artistic standards.
- b. the technical term for the objects to which a society devotes particular artistic emphasis.
- c. any place such as a theater or dance ground where artistic performances occur.
- d. any feature of the natural environment that people regard as particularly beautiful.

3. Which of the following is NOT a necessary characteristic of art?

- a. It is the product of an individual artist.
- b. It conveys symbolic messages.
- c. It uses both universal signs and culturally specific symbols.
- d. It expresses feelings.

4. In Hindu aesthetics, the central feature of good art is:

- a. its ability to convey a subtle intellectual concept.
- b. its ability to convey a moral message.
- c. its ability to give sensuous pleasure that is equated with oneness with the divine.
- d. its ability to support religious beliefs.

5. The ability to appreciate beauty is:
- a biologically based capacity.
 - culturally learned.
 - a capacity not all individuals have.
 - absent in some cultures.
6. Which of the following is NOT true of play?
- It is common among mammals.
 - It is a learned ability.
 - It is culturally patterned.
 - It is intrinsically pleasurable.
7. According to Roberts and Sutton-Smith, games of strategy are preferred in societies where:
- obedience training is emphasized in childhood.
 - independence training is emphasized in childhood.
 - creativity training is emphasized in childhood.
 - play is emphasized as fun.
8. According to Barbara Ayres tonal ranges in adult music are:
- the same in all cultures.
 - larger where there is stress in childhood.
 - smaller where there is stress in childhood.
 - highly variable, but cross-culturally unpredictable.
9. According to Clyde Kluckhohn, common themes in myths:
- are limited to flood motifs.
 - do not include stories about incest.
 - are highly idiosyncratic and variable from culture to culture.
 - deal with anxiety-related matters.
10. Which of the following is not a social function of art?
- communicating a person's social status.
 - giving pleasure to an individual.
 - teaching moral and ethical principles.
 - maintaining harmony between groups.

Matching Exercise - Chapter 7: Aesthetics and Culture

- | | |
|--------------------|--------------|
| 1. aesthetics | 13. rhythm |
| 2. aesthetic locus | 14. vocables |

- 3. aesthetic experience
- 4. expressive culture
- 5. play
- 6. festivals
- 7. game
- 8. sport
- 9. art
- 10. music
- 11. ethnomusicology
- 12. scale
- 15. dance
- 16. verbal arts
- 17. myths
- 18. legends
- 19. rhetoric
- 20. folktales
- 21. proverbs
- 22. riddles
- 23. jokes

| | |
|----|---|
| a. | a cultural expression of feeling and meaning in a form that evokes an aesthetic experience in the participant or observer |
| b. | rhythmically patterned human movement performed for aesthetic pleasure |
| c. | short statements that illustrate the basic values of a culture |
| d. | a competitive activity involving physical skills, strategy, and chance in a model of a conflict-producing real-life situation |
| e. | syllables that have no individual meanings |
| f. | formal speech that follows the traditional rules of a particular culture |
| g. | expressions of culture such as play, ritual, or the arts |
| h. | stories that recount the origin of such things as gods, the universe, animals, and plants |
| i. | things said to incite laughter |
| j. | the study of music and its relationship to culture |
| k. | the pleasure we feel when we recognize something as beautiful |
| l. | the timing and stressing of tones within a melody |
| m. | the area of a culture to which a society devotes its aesthetic effort |
| n. | scheduled public, secular rituals |
| o. | mental puzzles told for entertainment |
| p. | various forms of speaking for aesthetic pleasure |
| q. | stories told for entertainment that teach a moral principle or a practical lesson |
| r. | a stepwise sequence of tones separated by set intervals, from which melodies are constructed. |
| s. | rhythmically organized scaled tones that produce melodic sound |
| t. | the rules by which beauty is to be evaluated in a culture |
| u. | stress-relieving ritualistic practice of potentially utilitarian behaviors |
| v. | aggressively competitive activity played according to strict rules |
| w. | stories that describe heroes and heroines who are usually responsible for the origin of a culture or society |

True/False - Chapter 7: Aesthetics and Culture

| True | False | |
|------|-------|---|
| | | 1. Most of the languages of non-literate societies have a word for art. |

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| | | 2. Aesthetic locus is the place in a community where artworks are produced. |
| | | 3. A formal set of rules for evaluating the beauty or effectiveness of works of art is most likely to exist in societies that have artistic specialists. |
| | | 4. In all cultures, people make judgments about the beauty of things. |
| | | 5. Games of skill are most common where childhood socialization emphasizes independence and individual initiative. |
| | | 6. Public festivals often serve as a source of cathartic release from the routine stresses of life. |
| | | 7. Symmetry in art is most common in egalitarian societies. |
| | | 8. Musical octaves have eight tones in all societies. |
| | | 9. Oral literature exists only in cultures that have writing. |
| | | 10. Jokes reveal the preoccupations and tensions of a society. |

Short Essay Questions - Chapter 7: Aesthetics and Culture

1. If the Tiv have no formal aesthetic standards, how could Keil discover their aesthetic standards?
2. What is meant by the aesthetic experience? How is it related to human biology?
3. What is expressive culture?
4. What are the three defining characteristics of art?
5. According to Fischer what distinguishes the visual art of complex, socially stratified societies from that of simple, non-stratified societies?
6. What aspect of child-rearing is associated with rhythm?
7. What did Kluckhohn find to be the most widespread themes in myths throughout the world?
8. What are proverbs and why are they often hard for people to understand who do not share the culture in which they arose?
9. What is the central aesthetic focus of the Japanese tea ceremony?
10. What social functions than are commonly fulfilled by art?

Reading Assignment: Chapter 8: Social Organization and Kinship

In this assignment you will learn about the building blocks of society: groups, statuses, roles, division of labor, and rank. You will discover how our behavior is governed by culturally defined social roles and how these influence our standing in society. You will learn that peoples'

statuses in life and the roles are expected to play are sometimes assigned them for very arbitrary reasons such as their sex or race. You will learn the principles that govern the concept of descent.

You will become familiar with the various kinds of descent groups that have formed the basic social organization of most human societies throughout history.

Finally, you will learn how people symbolize their family relationships with various kinship terminology systems.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 8: Social Organization and Kinship

1. Human groups differ from those found in other social animals in which of the following ways?
 - a. They have economic significance.
 - b. They have no ranking.
 - c. They identify themselves symbolically.
 - d. They have geographical boundaries.

2. Which of the following statuses is characterized by high honor but little power?
 - a. a judge
 - b. a traffic cop
 - c. a pastor
 - d. a garbage collector

3. What best defines class?
 - a. All classes are kinds of castes.
 - b. class is a broad stratum that is made up of unrelated families.
 - c. Membership is determined by birth and individuals cannot move from one social stratum to another.
 - d. Class is based on religious concepts.

4. Which of the following best defines a minority group?
 - a. a numerically small group compared with other groups in the same society
 - b. people who hold master statuses with low power and honor
 - c. an ethnic group
 - d. people who cannot hold a master status

5. Which of the following is true of the idea of kinship?

- a. It is synonymous with biological relationships.
 - b. It is based on a connection between siblings.
 - c. It is a way of defining social relatives, based on a biological connection.
 - d. Each child is the offspring of two parents.
6. Kindreds are most typical of which of the following?
- a. industrialized and foraging societies
 - b. horticultural and foraging societies
 - c. pastoral and industrialized societies
 - d. pastoral and horticultural societies
7. Scottish clans traced ancestry with which of the following descent systems?
- a. patrilineality
 - b. double descent
 - c. bilaterality
 - d. ambilaterality
8. Patrilineality is LEAST likely under which of the following circumstances?
- a. when fraternal work groups are important in making a living.
 - b. in frontier areas
 - c. where internal warfare is common.
 - d. where men are absent from home for prolonged periods.
9. Which of the following kinship systems is used by most people in Canada and the United States?
- a. Hawaiian
 - b. Eskimo
 - c. Omaha
 - d. Sudanese
10. Crow kinship terminology is associated with which of the following descent systems?
- a. matrilineality
 - b. patrilineality
 - c. double descent
 - d. bilaterality

Matching Exercise - Chapter 8: Social Organization and Kinship

- | | |
|------------------------|-------------|
| 1. social organization | 13. kin |
| 2. group | 14. descent |
| 3. social structure | 15. kinship |

4. status
5. complementary statuses
6. ascribed statuses
7. roles
8. master status
9. minorities
10. ethnic group
11. class
12. castes
16. bilateral descent
17. unilineal descent
18. lineage
19. clan
20. kindred
21. Eskimo kinship terminology>
22. Hawaiian kinship terminology
23. fictive kinship

| | |
|----|---|
| a. | a kinship group whose members can trace their lines of descent to the same ancestor |
| b. | social classes membership in which is determined by birth, so that an individual cannot legitimately change class membership by acquiring a new status |
| c. | the relationships between the groups, statuses, and division of labor that structure the interaction of people within society |
| d. | kinship group whose members believe themselves to be descended from a common ancestor far enough in the past that they cannot trace their specific genealogical ties to one another |
| e. | relatives connected to one another by some combination of descent and marriage |
| f. | a system for classifying people who are related to one another by ties of descent or by ties of marriage |
| g. | a system of tracing descent lines equally through both parents |
| h. | the simplest kinship designation, using the terms parents, siblings, and children |
| i. | the skills, abilities, and ways of acting toward others that belong to each status of a society |
| j. | an immigrant group who have maintained a distinctive cultural heritage while also becoming participating members of a new, larger society and its culture |
| k. | socially created kinship relationships involving individuals who are not otherwise considered relatives either by descent or marriage |
| l. | social positions that one is assumed to occupy by virtue of the group into which one happens to be born--for instance, one's sex or race |
| m. | a social status that is so important that it cannot be ignored |
| n. | bilateral kinship system in which terms for mother, father, brother, and sister are used for relatives outside the nuclear family |
| o. | a pair of statuses, each of which has roles that are different from but compatible with the roles of the other |
| p. | those with a low-ranked master status |
| q. | a broad, ranked stratum within society made up of unrelated families that have more-or-less equal power and prestige. |
| r. | a culturally defined relationship that one individual may have with one or more other individuals; the position within a group that each member holds |
| s. | a system of tracing descent through a single sex line rather than through both parents equally |
| t. | two or more individuals engaged in a common activity |

| | |
|----|--|
| u. | a kinship group in a bilateral descent system that consists of the known relatives of a living individual |
| v. | the part of social organization made up of groups and their relationships with each other |
| w. | the cultural recognition of kinship connections between a child and one or both of his or her parent's kin |

True/False - Chapter 8: Social Organization and Kinship

| True | False | |
|------|-------|--|
| | | 1. Social organization consists of groups, statuses, and division of labor. |
| | | 2. Ascribed statuses are given to people in recognition of their accomplishments. |
| | | 3. Master statuses are defined as statuses that overshadow the other statuses a person might have. |
| | | 4. Homophobia is most likely to occur in societies where the gender roles of men and women are particularly distinct and the roles of women are ranked below those of men. |
| | | 5. Racist ideas change from generation to generation, depending on social values. |
| | | 6. Kinship is the same as biological relationship. |
| | | 7. Matrilineal descent is an effective means of unifying groups of women as decision-making bodies. |
| | | 8. Patrilineal descent and matrilineal descent are never both used in the same society. |
| | | 9. Kinship terminology symbolically portrays the distinctions between relatives that are socially important in our lives. |
| | | 10. Iroquois kinship may be more common in matrilineal societies in which marriage is permitted between both cross cousins and parallel cousins. |

Short Essay Questions - Chapter 8: Social Organization and Kinship

1. How does social structure differ from social organization, and what does the concept of social structure have to do with groups?
2. Why do statuses always come in pairs?
3. Give three examples of ascribed statuses and three examples of achieved statuses.
4. What are roles and division of labor? In what kind of society is the division of labor based solely upon age and gender?
5. What are the two basic components of social rank?

6. What subsistence technologies are associated with egalitarian societies? What economic condition is necessary before ranked societies can develop? What subsistence technology tends to give rise to stratified societies?
7. How were members of Navajo clans organized geographically? How could this benefit individual members of a clan?
8. What kinds of society are most likely to have on kindreds rather than unilineal descent groups?
9. Briefly outline the likely historical sequence in which the various descent groups came into existence.
10. What group of relatives are particularly contrasted with other relatives by the Eskimo kinship system of kin terms and under what social conditions do you suppose it would be most useful for people to label their relatives with this system?

Reading Assignment: Chapter 9: The Life Cycle

In this assignment you will review the most common changes in status that people pass through during their lifetimes. You will learn how rites of passage aid people through the life cycle. You will learn about the diversity of ways in which pregnancy is understood and childbirth occurs. You will come to understand the reasons for cultural differences in courtship, marriage, parenthood, divorce, and old age. You will also learn about the diverse ways in which social stability is maintained when individual members die.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 9: The Life Cycle

1. Which of the following defines life cycle?
 - a. a person's daily activities
 - b. the yearly cycle of events that a person experiences
 - c. the social problems that recur in any society
 - d. the changes in social status that a member of society passes through during his or her lifetime
2. Rites of passage are typically practiced in the cultures of the world on which of the following occasions?
 - a. during major social upheaval
 - b. in preparation for war
 - c. during changes in social status that are experienced by all members of society
 - d. during times of particular importance to an individual

3. Which of the following is NOT a social function that rites of passage play?
- a. They help maintain stability and order in society.
 - b. They give individuals the opportunity to create new roles for themselves that are not already available in their society.
 - c. They are symbolic dramatizations during crisis events in an individual's life.
 - d. They help the individual recognize the importance of adopting new habits in his or her new social role.
4. Which of the following best summarizes the views of Leach about the pregnancy beliefs of the Tully River people?
- a. They were truly unaware that sex causes pregnancy.
 - b. They were straightforward descriptions of what they observed.
 - c. Their comprehension of conception has no parallels in Western cultures.
 - d. They were a way of emphasizing the important social bonds in their society.
5. What best defines the naming ceremony in cultures throughout the world?
- a. purification of the child by symbolic washing
 - b. circumcision
 - c. symbolic induction into human society
 - d. ritual socialization of the infant
6. Restrictiveness regarding sexual experimentation before adulthood is likely where:
- a. control of property is unimportant.
 - b. male solidarity is economically or politically important.
 - c. class distinctions or differences in wealth are unimportant.
 - d. parents have little interest in the future marriage plans of their children.
7. According to research by Cohen, puberty rituals are LEAST common in which of the following societies?
- a. Those with extended families.
 - b. Those with nuclear families.
 - c. Those in which children have to be trained to play an interdependent, cooperative role with other family members.
 - d. Those with lineages or clans.
8. According to Brown, female puberty rituals are common where:
- a. women are politically dominant.
 - b. married couples establish their residence near the wife's relatives.
 - c. women engage in heavy labor.
 - d. women's associations cooperate in work activities.

9. Divorce is most likely where:

- a. bride price is customary.
- b. dowry is customary.
- c. it is customary for the couple to live in an extended family.
- d. income is unrelated to kinship ties and neolocal residence is practiced.

10. High social rank is LEAST likely to be associated with old age where:

- a. the married couple are economically independent from other relatives.
- b. post-marital residence rules require a couple to live near one spouse's parents.
- c. older people live with related married couples
- d. descent is traced through only one of the parents rather than through both.

11. Which of the following is NOT true of funeral rituals?

- a. They encourage the survivors to adjust to the absence of the deceased.
- b. They provide a setting in which issues of property rights are settled.
- c. They pass on the statuses of the deceased to new persons.
- d. They usually have little emphasis on religious ritual symbolism.

Matching Exercise - Chapter 9: The Life Cycle

- | | |
|----------------------|-------------------------|
| 1. life cycle | 9. scarification |
| 2. rite of passage | 10. sleep crawling |
| 3. pregnancy rituals | 11. teknonymy |
| 4. marking | 12. divorce |
| 5. couvade | 13. biological death |
| 6. naming ceremony | 14. psychological death |
| 7. puberty ritual | 15. social death |
| 8. circumcision | 16. funeral ritual |

| | |
|----|---|
| a. | the process by which one subjectively prepares for impending biological death |
| b. | the idea that the behaviors of a woman during pregnancy may influence the physical or psychological characteristics of the unborn child |
| c. | the termination of a marriage relationship |
| d. | the custom of referring to a person as the parent of his or her child rather than by birth name |
| e. | a rite of passage that formalizes the change from the status of child to the status of adult |
| f. | a rite of passage that formalizes the removal of an individual from the status of living member of the social group |
| g. | religious rules such as taboos designed to protect the unborn child and the mother during pregnancy and childbirth or admonitions to engage in acts believed to be a positive influence on the developing child |
| h. | the surgical removal of the foreskin from the penis |

| | |
|----|---|
| i. | the status changes from birth to death that are typical of a particular society |
| j. | measured by cessation of such organic functions as breathing, heartbeat, reaction to pain, or brain functioning |
| k. | a Samoan sexual practice in which an uninvited youth would enter a young woman's house after dark with the intent of seduction |
| l. | a custom in which the husband acts as if he gives birth to his child |
| m. | the point at which people respond to a person with the behaviors appropriate to one who is biologically dead |
| n. | a rite of passage following birth, at which the infant is declared a member of the human group by being given a name |
| o. | a ritual that formalizes a major change in social status |
| p. | decorating the body by cutting designs in it and treating them with ashes or other material to ensure that they will produce raised scars |

True/False - Chapter 9: The Life Cycle

| True | False | |
|------|-------|--|
| | | 1. The ways people explain pregnancy sometimes parallel the ways social power is allocated by gender in their societies. |
| | | 2. According to cross-cultural research by George Devereux, intentional abortions seem to have been practiced in few of the societies that anthropologists have studied. |
| | | 3. According to Ford and Beach, premarital sexuality is most likely to be forbidden in societies in which people are ranked by differences in wealth and class. |
| | | 4. Rites of passage help maintain social stability when individuals move from one status to another, and they help individuals make the change from one set of habits (or roles) to another. |
| | | 5. Pregnancy rituals are religious rituals that are intended to protect the child and pregnant woman and to aid in a successful birth. |
| | | 6. According to Hall, customs that are learned formally can be quite easy to change. |
| | | 7. Puberty rituals tend to be most dramatic when the transition to adulthood is relatively easy. |
| | | 8. In many societies, the marriage ritual is a purely secular matter. |
| | | 9. Divorce is more common in societies in which the means of livelihood is not inherited. |
| | | 10. Funeral rituals typically involve religious symbolism. |

Short Essay Questions - Chapter 9: The Life Cycle

1. What rites of passage are most often publicly celebrated as important changes during the life cycle in societies throughout the world?
2. What are pregnancy rituals? Give an example from your own culture.
3. What are the characteristics of societies in which abortions are most likely to be accepted?
4. What is the most common posture adopted by women throughout the world for giving birth and benefits does it have over the position that American women have traditionally been expected to adopt in the hospital birthing process?
5. What environmental and social characteristics are most often associated with the couvade?
6. Under what circumstances are societies most restrictive regarding sexual experimentation before adulthood?
7. What social conditions increase the likelihood of puberty rituals for males and for females?
8. According to Whiting, Kluckhohn, and Anthony, what social traits are most commonly associated with circumcision at puberty?
9. What social characteristics are associated with low divorce rates cross culturally?
10. Under what conditions is old age likely to be associated with high social rank?

Reading Assignment: Chapter 10: Marriage, Family, and Household

In this assignment you will learn about the characteristics that marriage has in all societies and about the variations in marriage forms that are found throughout the world. You will learn about the functions that marriage fulfills, about the types of marriage that are most common under different circumstances, and about atypical forms of marriage that are found in some societies.

You also will learn about how marriages are established in different societies and about the forms that the family created by marriage has in different societies.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 10: Marriage, Family, and Household

1. A general definition of marriage need NOT include reference to which of the following?
 - a. bride price
 - b. economic rights and responsibilities

- c. sexual rights and responsibilities
- d. establishment of inheritance rights for potential descendants

2. Which of the following is NOT a traditional function of marriage?

- a. minimizing sexual competition
- b. regulating inheritance rights
- c. encouraging self-sufficiency
- d. perpetuating a kinship group

3. According to data presented by Ford and Beach and in the Cultural Diversity Data Base, about what percentage of societies restrict marriage to monogamy?

- a. about 15 percent
- b. about 25 percent
- c. about 33 percent
- d. about 50 percent

4. According to Ford and Beach, about what percentage of societies prefer polygynous marriage?

- a. about 20 percent
- b. about 50 percent
- c. about 67 percent
- d. about 84 percent

5. Which of the following is most closely associated with the need to minimize the growth of families?

- a. polygyny
- b. polyandry
- c. monogamy
- d. ambilocal residence

6. Which of the following is NOT true of Sudanese Nuer ghost marriage?

- a. It ensures a continuation of the family line of a male who dies without children.
- b. It is an obligation of a dead male's close male relatives.
- c. It enlarges the family of the man who marries in behalf of a dead relative.
- d. It creates anew the very circumstances which require ghost marriage.

7. Which of the following is true of the incest taboo?

- a. It always forbids marriage between cousins.
- b. It typically forbids sexual intercourse at least between parents and their children and between brothers and sisters.
- c. It always applies to all members of society.
- d. It applies to a broader range of persons than does a rule of exogamy.

8. Which of the following is true of exogamy rules?

- a. They do not coexist with incest taboos.
- b. They coexist with endogamy rules.
- c. They apply to a broader range of persons than do incest taboos.
- d. They do not coexist with marriage preference rules.

9. The dowry is most likely to be found in societies where:

- a. women are important sources of income for families.
- b. goods are inherited matrilineally.
- c. women are economically nonproductive.
- d. women are economically independent.

10. Virilocality (patrilocality) is LEAST likely to be found in societies where:

- a. solidarity of the male group is very important.
- b. women play a predominant role in food production.
- c. hunting is primarily a male activity.
- d. internal warfare is common.

Matching Exercise - Chapter 10: Marriage, Family, and Household

- | | |
|-------------------------|-----------------------|
| 1. marriage | 12. quasi-marriages |
| 2. serial monogamy | 13. incest taboo |
| 3. polygamy | 14. exogamy rules |
| 4. polygyny | 15. endogamy rules |
| 5. group marriage | 16. cross cousins |
| 6. atypical marriage | 17. parallel cousins |
| 7. symbolic marriages | 18. bridewealth |
| 8. common-law marriages | 19. dowry |
| 9. levirate | 20. family |
| 10. pathic marriages | 21. extended families |
| 11. mentorship | 22. neolocality |
| | 23. household |

| | | |
|--|----|--|
| | a. | cousins whose common parents are either two brothers or two sisters |
| | b. | atypical marriages that obtain their legal status either by virtue of community consensus |
| | c. | a socially accepted sexual and economic union involving a lasting commitment between two or more people who have parental rights and obligations to any children |

| | | |
|----|--|---|
| | | of the union |
| d. | | cousins who are related through parents of the opposite sex who are usually brother and sister |
| e. | | a payment from the family of a bride to the family of her husband to compensate them for their acceptance of the responsibility of her support |
| f. | | a group of people who share a common residence |
| g. | | rules forbidding an individual from marrying a member of the kinship, residential, or other specified group to which he or she belongs |
| h. | | a rule that forbids sexual behaviors between designated kin, including but not limited to intercourse between parents and children and between siblings |
| i. | | any of several alternative forms of marriage that may coexist with the generally preferred marriage type in any society |
| j. | | the group that has responsibility for childrearing and that usually consists of married persons, their children |
| k. | | rules requiring marriage within specified kinship categories or other specified social or local groups to which one belongs |
| l. | | families that include two or more nuclear families and often their parents, who reside together |
| m. | | form of marriage between an older, socially established partner and a younger spouse of the same sex |
| n. | | those atypical marriages that do not establish economic and social ties between kinship groups |
| o. | | a rule that requires kin of a deceased man to provide his widow with another husband, often one of the deceased man's brothers |
| p. | | form of marriage in which two or more men are married to two or more women at the same time |
| q. | | a marriage pattern in which individuals of either sex may have only one spouse at a given time, but through divorce and remarriage may have several spouses during their lifetime |
| r. | | the custom of newly married couples setting up residence in a new location apart from either spouse's family |
| s. | | form of marriage in which a man has more than one wife |
| t. | | same-sex marriages involving gender-role change in one partner |
| u. | | form of marriage where a person is permitted to have more than one spouse at the same time |
| v. | | marriage-like relationships that, like atypical marriages, fulfill various functions of marriage but that are not regarded as “real” marriages by most members of society |
| w. | | Payments made by a husband’s family to his wife’s parents to recompense them for the loss of her productive and reproductive capacity. |

True/False - Chapter 10: Marriage, Family, and Household

| | | |
|------|-------|--|
| True | False | |
|------|-------|--|

| | | |
|--|--|---|
| | | 1. Husbands and wives do not share a common residence in some of the societies anthropologists have studied. |
| | | 2. Sexual fidelity is always a cultural expectation in marriage. |
| | | 3. More societies require marital fidelity of wives than do of husbands. |
| | | 4. Monogamy is the preferred form of marriage in most of the societies that anthropologists have studied. |
| | | 5. The Nayar of southern India placed no restrictions on a woman's sexual freedoms. |
| | | 6. Sororal polygyny is typically viewed as one way a man demonstrates his success. |
| | | 7. Male-stratified polygyny is associated with subsistence economies in which male labor is the major source of income. |
| | | 8. Group marriages are uncommon where polyandry is preferred. |
| | | 9. Repeated cross-cousin marriage over generations reinforces economic and political ties among in-law families. |
| | | 10. The primary economic function of the North American family is consumption. |

Short Essay Questions - Chapter 10: Marriage, Family, and Household

1. Why is it difficult to define marriage in any simple way that would include the Nayar of India as a group that has marriages?
2. Under what conditions is sororal polygyny the common form of polygyny?
3. In what kinds of environments might polyandry be advantageous?
4. What was the social benefit of co marriage among the northern Alaskan Inuit?
5. What is meant by atypical marriage types?
6. What benefit might fictive marriages have in a society in which kinship is the major economic and political institution?
7. Describe the economic benefits that woman marriage has for the Nuer.
8. What are the four main historical types of theories that have attempted to explain the universality or near universality of the incest taboo.
9. How does the dowry differ from the indirect dowry?
10. How does the household differ from the family?

Reading Assignment: Chapter 11: Politics and Culture

In this assignment you will learn about the four basic systems that human beings have used for organizing controlling their social life. You will learn about specific mechanisms that are used for encouraging conformity to cultural rules for living in society. You will examine the nature of law and learn about how societies attempt to maintain order and cope with conflict.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 11: Politics and Culture

1. Which of the following is the typical seat of legal authority in bands?
 - a. the kinship group
 - b. the local community
 - c. legal associations
 - d. governing specialists

2. Which of the following is a typical legal authority of families in tribal societies?
 - a. the punishment of family members
 - b. the defense of the community
 - c. the policing of the community
 - d. the conduct of all trials

3. In tribes, military defense is usually the responsibility of which of the following?
 - a. families
 - b. the local group
 - c. military associations
 - d. individual volunteers

4. Which of the following is characteristic of a chiefdom?
 - a. Its government cannot legitimately use force.
 - b. The authority of its government is based on kin relationships with the governed.
 - c. It lacks a monopoly over legal authority.
 - d. Its officials may exercise authority only over their own kin.

5. The defining characteristic of a state is which of the following?
 - a. the presence of agriculture
 - b. the presence of markets
 - c. the monopoly by government of the right to use legal force
 - d. the presence of governing authorities with power outside their own kinship group

6. According to Nancy Turner, which of the following is the basis of a matrifocal society?

- a. women's control of political offices
- b. a social structure in which the primary solidarity relations involve women
- c. a social structure in which women dominate men
- d. women's control of the top political office of their society

7. Which of the following is NOT a characteristic of the Nuer "Leopard Skin Chief"?

- a. Ritual responsibilities.
- b. The ability to offer sanctuary.
- c. Prestige.
- d. Authority to impose fines.

8. Feuds are most common as a means for legally redressing wrongs where:

- a. fraternal groups work together and share obligations.
- b. work is shared by in-laws.
- c. courts are powerful.
- d. work is highly individualized.

9. According to Otterbein, what was NOT a purpose of warfare in bands and tribes?

- a. individual motivation
- b. defense
- c. plunder
- d. economic control of neighboring communities

10. Which of the following is NOT a major factor in crime in the United States according to the National Commission on the Causes and Prevention of Violence?

- a. age
- b. education
- c. unemployment
- d. religion

Matching Exercise - Chapter 11: Politics and Culture

- | | |
|---------------|------------------------|
| 1. politics | 14. negative sanctions |
| 2. authority | 15. negotiation |
| 3. government | 16. mediation |
| 4. laws | 17. court |
| 5. band | 18. oaths |
| 6. tribe | 19. ordeals |
| 7. sodalities | 20. retribution |
| 8. chieftdom | 21. feuds |

- 9. state
- 10. matrifocal societies
- 11. law
- 12. legal authority
- 13. sanction

- 22. raids
- 23. war
- 24. internal warfare
- 25. crime
- 26. rebellion

| | |
|----|--|
| a. | local groups whose members are drawn from several tribal families and that perform special functions, including political functions, within communities |
| b. | societies in which the primary solidarity relations involve women |
| c. | the right to compel others to obey the law and to punish those who violate it |
| d. | the manner in which power is achieved and used to create and implement public goals |
| e. | a society with a centralized government that monopolizes the legal authority to use force |
| f. | a society, often of many villages, that has a government capable of coordinating social action within and between villages but in which governmental authority is balanced by the legal autonomy of families in many areas |
| g. | action taken by legal authorities responding to violations of law |
| h. | a body of officials who have the authority to create and administer a system of laws that are binding on members of society at large |
| i. | organized armed conflict between political communities |
| j. | cultural rules that regulate human behavior and maintain order |
| k. | tests of guilt or innocence by enduring dangerous or painful acts |
| l. | armed conflicts between kinship groups initiated to avenge a wrong |
| m. | the harming of a person or personal property by another |
| n. | a semisedentary kinship-based society without a full-time government; most often economically based on a simple food domestication subsistence technology, either horticulture or pastoralism |
| o. | the right, delegated to a person or persons, to use force or threaten the use of force legitimately |
| p. | fighting between neighboring peoples who share the same language and culture |
| q. | punishments and the loss of privileges or benefit to which a person was entitled before breaking a law |
| r. | personal use of force to redress wrongs, usually in simple societies with no centralized governmental authority |
| s. | ritual acts of swearing innocence on pain of punishment by deities |
| t. | organized violence by one group against another to achieve an economic benefit |
| u. | seminomadic, kinship-based society with no full-time government, economically based on a foraging subsistence technology |
| v. | organized and violent opposition to the legitimacy of a society's current governing body |
| w. | the attempt of parties involved in a conflict to resolve disputes by discussing their disagreements |
| x. | formalized institution that asserts authority over parties in a dispute and over persons |

| | | |
|--|----|--|
| | | accused of violating the law |
| | y. | formal rules that are binding on members of society at large |
| | z. | negotiation between conflicting parties carried out by a neutral third party |

True/False - Chapter 11: Politics and Culture

| True | False | |
|------|-------|--|
| | | 1. Politics concerns itself with the use of power for social ends. |
| | | 2. Authority is any use of power by governing officials. |
| | | 3. The policing of communities in tribal societies is typically a family responsibility. |
| | | 4. Chiefs typically have both religious and secular authority in their societies? |
| | | 5. According to Nancy Tanner, a matrifocal society is one in which women dominate men. |
| | | 6. Religion functions as a mechanism of social control. |
| | | 7. Retribution is never a legitimate use of legal authority. |
| | | 8. Feuds are usually motivated by a sense of obligation toward one's fraternal group. |
| | | 9. Raids are usually motivated by a desire for economic gain. |
| | | 10. Crime occurs at roughly similar rates in all societies. |

Short Essay Questions - Chapter 11: Politics and Culture

1. Describe the political system by which people govern themselves in band societies.
2. What responsibilities were exercised by the military associations of the Plains Indians?
3. How do chiefdoms differ from bands and tribes in their system of government?
4. What factors tend to be associated with high levels of political power for women?
5. What is Marvin Harris' view about the main cause of gender inequality in non-industrialized societies?
6. How does this concept of matrifocality differ from that of matriarchy?
7. According to Margaret Schuler, what are the main human rights categories that particularly affect women?
8. Define mediation and explain how a mediator can function successfully even though he or she has no legal authority to enforce a decision.

9. What social differences exist between the kinds of societies that practice internal and those that practice external warfare?

10. What social conditions are most likely to increase criminal behavior?

Reading Assignment: Chapter 12: The Economic System

In this assignment you will learn the characteristics of economic systems. You will become familiar with concepts such as use rights, ownership, and division of labor, that govern the production of economic goods and services. You will learn about the basic forms of distribution: reciprocity, redistribution, and markets. You will examine the differences in consumption in societies that are based on subsistence economies and in societies that generate status income.

Finally, you will learn the mechanisms by which societies of differing complexity control their economic systems.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 12: The Economic System

1. Which of the following is NOT a necessary part of a definition of economics?

- a. production
- b. distribution
- c. buying and selling
- d. consumption

2. Which of the following is true of the concept of “supply and demand”?

- a. It is the only force that controls prices and wages in the United States.
- b. It is unrelated to cultural values.
- c. It has prevented discrimination in wages in the United States.
- d. It is as much a value statement as it is a description of economic processes.

3. Which of the following is true of the profit motive?

- a. People work to maximize their material benefits in any exchange.
- b. The benefits sought in an exchange may include intangible ones.
- c. It is the only factor that determines the true value of commodities.
- d. It is not influenced by cultural values.

4. Which of the following is NOT true of Kwakiutl exchanges?

- a. Honor is an important factor in bargaining.
- b. Paying too low a price could mark one as poor.
- c. Selling high can mark one as stingy.
- d. Both the buyer and seller attempt to maximize their immediate material benefit.

5. Which of the following is true of ownership?

- a. It is a synonym for use rights.
- b. It implies the right to use a resource and to deny its use to other.
- c. It is based on social status such as rank, age, or sex.
- d. It implies the right to deny its use to others who have use rights.

6. Which of the following is true of division of labor in bands?

- a. Specialization is based on one's birth family.
- b. Voluntary differences based on the differing interests of individuals.
- c. Age and gender are the fundamental criteria for specialization.
- d. Kinship roles determine the specializations of individuals.

7. Which of the following is NOT one of the basic systems of distribution?

- a. reciprocity
- b. redistribution
- c. markets
- d. barter

8. Which of the following best characterizes reciprocity?

- a. direct exchange
- b. gift giving
- c. bargaining
- d. barter

9. Which of the following is necessarily true of money?

- a. Its value is based on its usefulness as a commodity.
- b. It is always valuable in its own right.
- c. Its value is based on mutual agreement.
- d. It is of no value in and of itself.

10. Which of the following is true of subsistence economies?

- a. They usually give rise to major differences in wealth.
- b. The work of food producers is the basis for calculating the wealth of non-food commodities.
- c. They involve producing primarily for one's own consumption.
- d. They are least common in bands

Matching Exercise - Chapter 12: The Economic System

- | | |
|-----------------------------|-----------------------------|
| 1. economics | 14. market |
| 2. commodities | 15. barter |
| 3. ownership | 16. money |
| 4. unskilled laborers | 17. general-purpose money |
| 5. pink-collar occupations | 18. consumption |
| 6. blue-collar workers | 19. subsistence economy |
| 7. white-collar occupations | 20. subsistence income |
| 8. professionals | 21. status income |
| 9. reciprocity | 22. feminization of poverty |
| 10. generalized reciprocity | 23. conspicuous consumption |
| 11. redistribution | 24. corporation |
| 12. bigmanship | 25. consumer market |
| 13. chief | 26. means of production |

| | |
|----|---|
| a. | a system of distribution for goods and services based primarily on the use of established locations for the exchange |
| b. | final use by a society of goods and services |
| c. | economic entrepreneurship by persons in horticulture societies who encourage economic production and gift giving in their communities |
| d. | universal medium of exchange used to buy and sell any item |
| e. | service occupations that are largely held by women |
| f. | the acquisition and use of a surplus of goods as a way of competitively demonstrating one's success and prestige |
| g. | form of exchange of goods by trading |
| h. | gift giving with no expectation of immediate exchange |
| i. | the tools and resources necessary for the creation of commodities and the locations in which they are used |
| j. | economy in which people consume most of what they produce |
| k. | an economic system in which basic needs of consumers are met by the system of production, and competition for sales may focus on non-essentials |
| l. | goods produced over and above subsistence needs |
| m. | goods, services, and intangible items that are determined to be useful or valuable in a particular culture |
| n. | association of employers and employees that is legally entitled to act as a single person to produce goods or provide services |
| o. | self-employed, college-educated service providers |
| p. | presiding redistributive and political official in a nonstate society whose legal authority extends in at least some areas over members of families other than his or her own |
| q. | low-paid workers, including part-time or seasonal workers, who are usually paid by the hour or for the quantity of goods they produce |
| r. | sharing of surpluses with the understanding that the party receiving the gift will respond in kind in the future |

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| s. | the trend in which women comprise a major and growing proportion of the world's poor today |
| t. | system by which people obtain or produce, distribute, and consume material goods and services |
| u. | non-farm manual laborers |
| v. | goods produced by each family for its own consumption |
| w. | service-providing occupations such as clerical, sales, managerial, and administrative jobs |
| x. | standard medium of exchange that has a mutually agreed-upon value |
| y. | the right to use property and the right to deny use rights to others as long as one owns the property |
| z. | contribution of commodities by all members of a group to a common pool from which they will be distributed to those who will use them |

True/False - Chapter 12: The Economic System

| True | False | |
|------|-------|---|
| | | 1. Buying and selling is a component of all economic systems. |
| | | 2. Cultures may define intangibles as commodities. |
| | | 3. In most societies, the contributions of children add to the productive abilities of their families. |
| | | 4. Reciprocity is found in all societies. |
| | | 5. Big men are the same as chiefs. |
| | | 6. Specialization by group is more common in food-producing societies than among foragers. |
| | | 7. Markets are especially developed in sedentary societies with large populations. |
| | | 8. A subsistence economy is one in which people regularly consume only a small fraction of what they produce. |
| | | 9. Horticulturists typically may not be able to sell the land they control without permission from their kinship group. |
| | | 10. In most societies, the herding of small animals is typically the work of men. |

Short Essay Questions - Chapter 12: The Economic System

1. Illustrate the role of culture in determining what is considered to be a commodity and in determining the value that a commodity has.

2. Why must the phrase "profit motive" be understood as meaning much more than simply the desire to maximize monetary gain in transactions if it is to be considered a valid principle? What motives do people have besides economic profit when they make exchanges with each other?

3. Briefly describe Kwakiutl exchanges. What brought honor to a Kwakiutl buyer?
4. What are the five categories of economic statuses that make up the U.S. system of economic classes?
5. What are the three forms of reciprocity, and how do the social relations differ in each?
6. What benefits could Melanesians obtain from participating in the Kula Ring?
- 7 Explain the differences between a subsistence economy and an economy that produces status income.
8. What are the four basic means that human societies have used for controlling their economic systems? Which type of society (i.e., bands, tribes, chiefdoms, and states) is associated with each mechanism?
9. Describe the different ways in which government and private corporations may interact in a market economy.
10. Define consumer market.

Reading Assignment: Chapter 13: Environment, Adaption, and Subsistence

In this assignment you will become familiar with the basic natural environments in which human societies are found and how people adapt themselves to these environments. You will learn how the concept of adaptation is applied to biology and to culture.

Finally, you will learn the basic subsistence adaptations that anthropologists have found in various human societies.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter Chapter 13: Environment, Adaption, and Subsistence

1. Which is NOT a reason for the relationship between culture areas and natural environments?
 - a. Environmental boundaries are sometimes barriers to the movement of cultural traits.
 - b. Adaptations to similar environments are likely to yield similar cultures.
 - c. Diffusion occurs readily between cultures with similar environmental adaptations.
 - d. Environments determine the characteristics of culture.
2. Which is the type of natural area most densely inhabited by human beings?

- a. grasslands
- b. mixed forests
- c. scrub forests
- d. arid lands

3. Which of the following is NOT characteristic of tropical forests?

- a. warm climates
- b. abundant rainfall
- c. high soil acidity
- d. high agricultural productivity

4. Arid lands have typically been MOST useful to which of the following?

- a. agriculturalists
- b. pastoralists
- c. horticulturists
- d. foragers

5. Which of the following is NOT true of carrying capacity?

- a. The upper limit on a population is determined by the characteristics of the environment.
- b. Carrying capacity is influenced by food resources that are naturally available.
- c. The upper limit on a population is determined by the natural resource that is most abundant.
- d. Carrying capacity is the level at which populations tend to stabilize.

6. The oldest and simplest type of subsistence technology is which of the following?

- a. Rainfall horticulture.
- b. Pastoralism.
- c. Foraging.
- d. Slash-and-burn

7. Which of the following is NOT true of optimal foraging theory?

- a. Explains why some foods are emphasized more than others.
- b. Explains why some foods are regularly ignored by foragers.
- c. Claims that foraging societies are most likely to be found in areas of optimal resources.
- d. Likelihood of a resource being used is proportional to the calories per unit of effort required to obtain and prepare it

8. Which of the following is true of slash-and-burn horticulture?

- a. It is most commonly practiced in tropical forests and savannas.
 - b. It involves the work of many people in one large garden for each village.
 - c. It can permit a family to support itself on a single garden plot.
 - d. It is usually the basis for a completely sedentary village life.
9. Which of the following represents the common view of the origin of pastoralism?
- a. It evolved directly from foraging in animal rich environments.
 - b. It developed as farmers expanded into environmentally less productive zones.
 - c. It developed in environments where animal husbandry could replace farming.
 - d. It developed when warfare forced sedentary farmers to become migratory.
10. Which of the following is NOT true of industrialized agriculture?
- a. A large percentage of the society is directly involved in food production.
 - b. It is more productive than traditional agriculture.
 - c. It is likely to have full-time governments that monopolize political power.
 - d. Its society is highly urbanized.

Matching Exercise - Chapter 13: Environment, Adaption, and Subsistence

- 1. scrub forests
- 2. tropical forests
- 3. grasslands
- 4. steppes
- 5. prairies
- 6. arid lands
- 7. boreal forests
- 8. polar lands
- 9. tundras
- 10. taigas
- 11. carrying capacity
- 12. subsistence technology
- 13. foraging
- 14. communal foraging
- 15. optimal foraging theory
- 16. sedentarism
- 17. horticulture
- 18. extensive cultivation
- 19. slash-and-burn cultivation
- 20. dry-land gardening
- 21. transhumance
- 22. intensive cultivation
- 23. traditional agriculture
- 24. industrialized agriculture

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|----|---|
| a. | cultivation of crops using simple hand tools such as the hoe and digging stick and without fertilization of the soil, crop rotation, and often without irrigation |
| b. | living in permanent or semipermanent settlements |
| c. | the use of an industrialized technology and other techniques such as chemical soil fertilization to obtain high levels of food production per acre |
| d. | regions between coasts and mountains with mild, wet winters and hot, dry summers |
| e. | a form of pastoralism in which only a part of the group moves with the herd; some stay in villages and grow crops year round |
| f. | the use of food growing techniques that permit permanent use of the same fields |
| g. | a particular environment's ability to support a species on the available resources |
| h. | principle that foragers use food resources in direct proportion to the caloric effort required to obtain them |

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| i. | horticulture that involves the use of land for short periods followed by periods of letting the land stand idle for several years |
| j. | technology the tools and techniques by which people obtain food |
| k. | intensive cultivation using simple tools such as hoes, shovels, and animal-drawn plows |
| l. | regions with warm climates and abundant rainfall, plants, and animal life |
| m. | areas of low annual rainfall and sparse cover with low-growing desert shrubs |
| n. | areas that cover 26 percent of the earth's surface, with grasses of different types |
| o. | level or undulating treeless plains in the arctic and subarctic regions of North America, Asia, and Scandinavia |
| p. | a form of farming in which the land is prepared by cutting and burning the natural growth and in which several plots, in various stages of soil depletion, are worked in a cycle |
| q. | heavily wooded regions dominated by coniferous trees |
| r. | a subsistence technology based on gathering wild plant foods, hunting, and fishing |
| s. | areas with tall varieties of grass that tolerate wetter climates |
| t. | areas that cover stretches of southeastern Europe and Asia, with a short, hardy variety of grass |
| u. | horticulture is carried out in arid environments with the aid of simple supplemental watering techniques |
| v. | regions of cold climates near North and South poles |
| w. | cooperative food gathering where fish and small game are meat resources and plants are easily collected |
| x. | swampy coniferous forests of the northern lands south of the tundras |

True/False - Chapter 13: Environment, Adaption, and Subsistence

| True | False | |
|------|-------|---|
| | | 1. Throughout most of history mixed forest have been the natural environment most densely inhabited by human beings. |
| | | 2. Foraging is the least adequate subsistence technology at meeting human's nutritional needs. |
| | | 3. According to Lomax and Arensberg, foragers emphasize hand skills rather than tools. |
| | | 4. Foraging societies tend to be rather competitive and warlike in their attempts to maintain control over vital resources. |
| | | 5. The richer the environment of a foraging society is, the greater will be the diversity of food resources it utilizes. |
| | | 6. Typically slash-and-burn horticulture requires heavier investments in human labor than does dry land gardening. |
| | | 7. Because of their small local populations, warfare tends not to be common in |

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| | | the lives of horticulturists. |
| | | 8. According to Michael Harner, the Shuar, (Jivaro) of Ecuador and Peru hunt meat with blowguns and darts covered with curare. |
| | | 9. Among horticulturists, the authority of family organizations is typically great. |
| | | 10. Compared with foraging, life based on horticulture generally leads to greater emphasis in child-rearing on compliance and responsibility in children |

Short Essay Questions - Chapter 13: Environment, Adaption, and Subsistence

1. Why, according to Kroeber, do societies that occupy similar natural environments often share many similarities of culture?
2. Where is the greatest concentration of foragers today?
3. Describe the basic characteristics of band societies.
4. List and describe the differences between the four basic types of foraging adaptation that have been outlined by Ernestine Friedl.
5. According to Turnbull's description of the Ituri Forest Pygmy, how do net hunting bands contrast with archery hunting bands in terms of seasonal changes in their group structure?
6. Explain the idea of optimal foraging theory.
7. How did the development of food production alter the lives of human beings in terms of the size of their local communities and the length of their work weeks?
8. Explain the views of Frisch and McArthur about the effects of sedentarism and the shift of emphasis from hunting to gathering in the ancient Near East on human population growth.
9. How do horticulturists differ from foragers in their approach to government and family organization?
10. Why did pastoralists frequently have a militaristic lifestyle?

Reading Assignment: Chapter 14: Cultural Evolution and the Contemporary World

In this assignment you will learn the processes by which the world's non-industrialized societies are becoming extinct. You will learn about the effects of industrialization and development on the underdeveloped societies of the world today. You will develop insights into the nature of peasant societies, including those of the past as well as the present.

You will be introduced to the role of applied anthropology in efforts at directed cultural change and the problems that population growth poses for underdeveloped countries.

Assignment Overview

[MCQ](#) :: [Matching](#) :: [True/False](#) :: [Short Essay](#)

MCQ - Chapter 14: Cultural Evolution and the Contemporary World

1. Acculturation is best defined as:
 - a. the loss of culture by a human society.
 - b. culture change brought on by intense interaction between two cultures.
 - c. intense loyalties to a culture in response to competition.
 - d. the idea that the more powerful society is likely to change more than the less powerful society.

2. The concept of SPECIFIC EVOLUTION is best defined as:
 - a. change in the direction of increasing adaptive specialization.
 - b. the evolution of a specific culture.
 - c. the evolution of a specific subsystem of a culture.
 - d. any change in a particular cultural trait.

3. Which of the following is true of the GENERAL EVOLUTION of cultures?
 - a. It is a stage that all cultures must pass through.
 - b. It refers to qualitative changes in cultural complexity.
 - c. It has no counterpart in biological evolution.
 - d. It involves increases in the degree of efficient adaptation

4. The psychological effects of peoples' declining control over their personal lives that can come with increasing cultural complexity is called:
 - a. depression.
 - b. compartmentalization.
 - c. powerlessness.
 - d. alienation.

5. Indigenous people are:
 - a. Those in a territory before the present occupants arrived.
 - b. The original inhabitants, now politically subordinate to those who control the area.
 - c. The poorer members of a society.
 - d. those born into a particular society and territory, as opposed to those who immigrated there.

6. Industrialization refers to:

- a. The subordination of native peoples to the political systems of industrialized nations.
- b. The shift from home production to large-scale, mechanized factory production of goods.
- c. Government funding to mechanize factories totally.
- d. Private funding to mechanize factories totally.

7. What impact does industrialization usually have on family farm production practices?

- a. The number of different crops increases.
- b. The number of different crops decreases.
- c. The number of different crops stays about the same.
- d. Their cash crops increase and provide the family with all its food.

8. Peasants are:

- a. Any poor people
- b. Poor people who grow their own food.
- c. Food producers who employ and feed only their neighbors.
- d. Food producers who use pre-industrial techniques and are subordinate politically and socially.

9. According to the text, colonialism involved all but the practice of:

- a. Encouraging production of nonfood cash crops.
- b. Taxing peasants and requiring payment in cash.
- c. Using physical force to take possession of land.
- d. Paying peasants high prices for growing nonfood crops for export.

10. According to Fisher, government-sponsored development projects often fail due to:

- a. technological problems in the government.
- b. environmental difficulties.
- c. peasant distrust of authority.
- d. social and ideological problems in project planning and handling

Matching Exercise - Chapter 14: Cultural Evolution and the Contemporary World

- | | |
|--|----------------------------|
| 1. innovation | 13. indigenous people |
| 2. stimulus diffusion | 14. frontier areas |
| 3. acculturation | 15. ethnocide |
| 4. assimilation | 16. genocide |
| 5. Law of Cultural Dominance | 17. industrialization |
| 6. Basic Law of Cultural Evolution | 18. underdeveloped country |
| 7. specific evolution | 19. developing country |
| 8. general evolution | 20. urbanization |
| 9. Principle of Stabilization | 21. peasants |
| 10. Law of Evolutionary Potential | 22. neocolonialism |
| 11. Law of Local Discontinuity of Progress | 23. image of limited good |

12. alienation

24. culture of poverty

25. refugees

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| a. | the systematic extermination of a people |
| b. | the borrowing of the idea for a cultural trait by one society from another, with the implementation of that idea being more or less determined within the borrowing culture |
| c. | underdeveloped nation undergoing industrialization |
| d. | displaced people who have been forced from their homes and means of livelihood because of the fear of political persecution |
| e. | the concept that the more efficient a culture becomes at harnessing energy for society, the more expensive and difficult it becomes to implement new means of increasing efficiency |
| f. | changes in a culture as a result of discovery or invention |
| g. | an approach to life often found in situations of poverty in which actions are directed only to satisfying the needs of the present, by spending and consuming all income, because saving for the future seems futile |
| h. | change in the direction of increasing adaptive specialization |
| i. | the systematic destruction of a traditional way of life |
| j. | the process of change from an economy based on home production of goods to one based on large-scale, mechanized factory production |
| k. | the idea that the successive stages of general evolutionary change are not likely to occur in the same locality |
| l. | a fatalistic outlook common in situations of peasant poverty, in which the drudgery of life is not believed to bring much reward, since the achievement of one person can only be accomplished at the expense of another |
| m. | the concept that a culture's capacity to move from one general evolutionary stage to another varies inversely with the degree of its specific evolutionary adaptation to its environment |
| n. | the process in which two or more cultures interact intensely so that they change in the process of borrowing traits and adjusting to each other |
| o. | the concept that increases in energy harnessed or in efficiency of its use through technological change are the primary cause of cultural evolution |
| p. | change that occurs to a culture when when a previously distinct society comes in contact with and interacts intensely with another society and loses its autonomy in the process |
| q. | the process in which an increasing portion of a society's population becomes concentrated in cities |
| r. | the principle that the cultural system that effectively exploits the energy resources of a given environment has the tendency to spread into that environment at the expense of less effective systems |
| s. | the contemporary world system in which exploitation of underdeveloped nations' enforced by the economic necessity of their participation rather than by political coercion |
| t. | people who use non-industrialized, labor-intensive techniques for producing food and |

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| | | who are politically and economically subordinate to a governing class of which they are not a part and with whom they have little influence |
| | u. | a group of people whose occupation of an area precedes the state political system that now controls that area, and who have little or no influence within that political system |
| | v. | dissociation of workers from ownership of things they produce, accompanied by feelings of powerlessness and boredom |
| | w. | change in the direction of increasing complexity |
| | x. | lands unproductive for industrialized agriculture that are opened to settlement by national governments that do not recognize the claims of the indigenous population |
| | y. | nation with a largely non-industrialized economy |

True/False - Chapter 14: Cultural Evolution and the Contemporary World

| True | False | |
|------|-------|--|
| | | 1. The spread of tobacco around the world is an example of STIMULUS DIFFUSION. |
| | | 2. GENERAL EVOLUTION occurs when societies harness new sources of energy for new uses. |
| | | 3. The LAW OF EVOLUTIONARY POTENTIAL suggests that the societies that have undergone the most specific evolutionary change are the most prepared to undergo a general evolutionary change. |
| | | 4. General evolutionary development is synonymous with progress in the quality of life. |
| | | 5. Nonstate societies of the world are becoming extinct. |
| | | 6. Most underdeveloped countries suffer from severe shortages of land, capital, or labor. |
| | | 7. Industrialization has helped all segments of society equally. |
| | | 8. Colonialism undermined the economic self-sufficiency of peasant societies. |
| | | 9. Anthropologists feel that those who design projects for improving the lives of peasant people should be familiar with their ways of life. |
| | | 10. Hunter believes the problem in underdeveloped countries is basically a matter of too little growth in population to achieve enough productive labor. |

Short Essay Questions - Chapter 14: Cultural Evolution and the Contemporary World

1. When two cultures interact, what factor may cause one to be more likely than the other to undergo acculturation?
2. Explain the Law of Cultural Dominance.
3. What effects did the introduction of steel axes have on Yir Yiront culture?

4. Explain Thomas Harding`s Principle of Stabilization.
5. Explain Sahlins and Service's Law of Evolutionary Potential.
6. Explain the Law of Local Discontinuity of Progress.
7. What are indigenous peoples? How many indigenous people are there in the world and what percent of the world's current population do they represent?
- 8 How does economic production and consumption differ in industrialized societies and pre-industrialized ones? How does farming for one's own consumption differ from farming cash crops?
9. How did colonial governments encourage peasants to shift from the raising of food crops for their own consumption to export crops?
10. How have the People`s Republic of China and Singapore attempted to reduce population growth in their countries and which approach has been more successful?