KNOWLEDGE OF KEY TERMS AND CONCEPTS

Multiple Choice

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| 1. | The American anthropologist responsible for the concept of historical particularism was named | |
| A) | E. B. Tylor |
| B) | Morgan |
| C) | Alfred Kroeber |
| D) | Franz Boas\* |

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| 2. | Who was responsible for the theory of functionalism? | |
| A) | Franz Boas |
| B) | E. B. Tylor |
| C) | Bronislaw Malinowski\* |
| D) | Alfred Kroeber |

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| 3. | The theory of culture that proposes that cultural practices, beliefs, and institutions fulfill the psychological and physical needs of society is called | |
| A) | historical particularism |
| B) | social evolution |
| C) | functionalism\* |
| D) | cultural materialism |

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| 4. | The theorist most connected with post-structuralism is | |
| A) | Marvin Harris |
| B) | Franz Boas |
| C) | E. B. Tylor |
| D) | Renato Rosaldo\* |

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| 5. | Culture is | |
| A) | learned and shared\* |
| B) | a product of biology |
| C) | a product of individual psychology |
| D ) | something you get when you go to the opera |

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| 6. | Ethnocentrism | |
| A) | is part of being a good anthropologist |
| B) | means you think your culture is superior to others\* |
| C) | is a rare feature of culture |
| D) | is the idea that all human actions are the products of culture |

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| 7. | Who was responsible for the theory of social evolutionism? | |
| A) | Marvin Harris |
| B) | Franz Boas |
| C) | E. B. Tylor\* |
| D) | Bronislaw Malinowski |
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| 8. | The process of learning culture from a very young age is called | |
| A) | enculturation\* |
| B) | ethnocentrism |
| C) | symbolism |
| D) | acculturation |

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| 9. | The most enduring and ritualized aspects of culture are referred to as | |
| A) | values |
| B) | norms |
| C) | traditions\* |
| D) | symbols |

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| 10. | A symbol | |
| A) | has no basis of influencing human behavior |
| B) | is something that conventionally stands for something else\* |
| C) | has a very limited period of cultural salience |
| D) | is the idea that people collectively build meanings through collective negotiation. |
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| 11. | The perspective that aims to identify and understand cultures in their entirety is called | |
| A) | holism\* |
| B) | structural |
| C) | symbolic |
| D) | ethnocentrism |

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| 12. | Examples of social institutions are | |
| A) | kinship, marriage, and farming\* |
| B) | numbers and the alphabet |
| C) | texts, books, and archival materials |
| D) | material artifacts |

Fill in the Blank

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| 13. | Collective definitions of proper and improper behavior “built” meanings through common experiences, and negotiations are cultural constructions. |

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| 14. | The experience of feeling that the way your culture does things is the right way and any different way of doing things is wrong is called ethnocentrism. |

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| 15. | The idea that cultures pass through stages from primitive to complex is known as social evolution. |

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| 16. | Anthropologists believe that a cross-cultural approach, analyzing human societies' phenomena by comparing the phenomena with different societies, is necessary to appreciate how artificial our beliefs and actions are. |

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| 17. | The theory that posits that cultural practices and beliefs serve purposes for society is called functionalism. |

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| 18. | The unilateral decision of one social group to take control of the symbols, objects, and practices of others is called cultural appropriation. |

True/False

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| 19. | Culture is uniquely human. | |
| A) | True\* |
| B) | False |

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| 20. | Anthropologists generally believe in one unified theory of culture. | |
| A) | True |
| B) | False\* |

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| 21. | All humans are born with some culture. | |
| A) | True |
| B) | False\* |

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| 22. | Activities that are biologically based, such as eating and sleeping, are universally practiced in the same way for all humans. | |
| A) | True |
| B) | False\* |

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| 23. | Culture can be transmitted virtually through the Internet in addition to face-to-face interaction. | |
| A) | True\* |
| B) | False |

COMPREHENSION OF FUNDAMENTAL CONCEPTS

Multiple Choice

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| 24. | The defining feature of historical particularism is | |
| A) | all societies pass through stages from primitive to complex |
| B) | individual societies develop particular cultural traits and undergo a unique process of change\* |
| C) | cultural differences are the result of different evolutionary stages |
| D) | the material world shapes people's customs and beliefs |

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| 25. | The main idea behind the holistic perspective is to study culture | |
| A) | by its individual parts |
| B) | through systematic connections of different parts\* |
| C) | as integrated and balanced |
| D) | via symbols alone |

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| 26. | The structuralist approach to culture theorizes which of the following? | |
| A) | people make sense of the world through binary oppositions (i.e., raw/cooked)\* |
| B) | cultures evolve over time |
| C) | culture is systematic, operating in a balanced fashion to keep society functioning smoothly |
| D) | individual societies develop individual traits |
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| 27. | The idea that embraces dynamic cultural processes and the idea that the observer of cultural processes can never see culture completely objectively represents | |
| A) | interpretive anthropology |
| B) | neo-evolutionism |
| C) | post-structuralism\* |
| D) | historical particularism |
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| 28. | Because our values and beliefs include many elements of life such as clothes, food, and language means that culture is | |
| A) | static |
| B) | integrated\* |
| C) | a system |
| D) | symbolic |

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| 29. | Anthropologists overcome ethnocentrism by | |
| A) | developing theories to explain human action |
| B) | studying a culture's customs |
| C) | defending whatever another culture does |
| D) | seeing matters from the point of view of another culture\* |
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| 30. | Cultural determinism is unproductive for cultural analysis because it | |
| A) | denies the influence of factors like physical environment and biology on humans\* |
| B) | denies the history of social atrocities |
| C) | explains that human action is the product of biology alone |
| D) | Is commonly used as a guiding framework by contemporary cultural anthropologists |
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| 31. | Norms are stable because | |
| A) | culture doesn't change |
| B) | people learn them when they are older |
| C) | people learn them when they are young\* |
| D) | they are the same in every culture |

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| 32. | The controversy between Native Americans and the National Collegiate Athletic Association (NCAA) schools using mascots illustrates | |
| A) | the scientific method |
| B) | historical particularism |
| C) | the power of tradition\* |
| D) | cultural determinism |

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| 33. | “Owning” culture | |
| A) | means controlling symbols that give meaning\* |
| B) | happens inevitably over time |
| C) | makes it better |
| D) | is a naturally occurring process as a result of globalization |

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| 34. | When Kay Warren presented her anthropological research, a group of Maya intellectuals, activists, and political leaders | |
| A) | were there cheering her on |
| B) | challenged her right to study the Maya culture as a foreign anthropologist\* |
| C) | collaborated with Warren |
| D) | copublished the paper |

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| 35. | Which of the following is not a social consequence of introducing coffee into the highlands of Papua New Guinea? | |
| A) | young men gained social status |
| B) | the spread of coffee plantations halted |
| C) | people had less access to commodities |
| D) | Starbucks cafes sprung up across the highlands\* |

Fill in the Blank

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| 36. | An interpretive approach to culture, such as that promoted by Geertz, Turner, and Douglas, emphasizes that culture is a shared system of meanings. |

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| 37. | Many anthropologists are wary about traditions because while they may feel ancient to some people, they are often invented. |

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| 38. | A focus on values helps anthropologists understand intrinsically desirable principles held by a group of people. |

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| 39. | Michael Ames developed exhibits with native Canadian communities at the Museum of Anthropology at the University of British Columbia because he believed in collaboration. |

True/False

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| 40. | Cultural relativism is important because it helps anthropologists understand and defend all the things that people in other cultures do. | |
| A) | True |
| B) | False\* |

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| 41. | Culture consists of the collective processes that make the artificial seem natural. | |
| A) | True\* |
| B) | False |

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| 42. | People rarely hold conflicting values. | |
| A) | True |
| B) | False\* |

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| 43. | Cultural appropriation involves relationships of power. | |
| A) | True\* |
| B) | False |

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| 44. | The application of a holistic perspective to understand changes in everyday practices, such as eating breakfast cereals, reveals the | |
| A) | interconnections between different domains of a society |
| B) | processes of cultural appropriation\* |
| C) | relativity of culture |
| D) | creation of cultural constructions |
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APPLICATION OF ANTHROPOLOGICAL CONCEPTS

Multiple Choice

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| 45. | The idea that Ongee ancestors make tidal waves and earthquakes would be understood by an interpretive anthropologist as | |
| A) | a reflection of underlying binary structures of thought |
| B) | an adaptive response to nature's dynamics |
| C) | a psychological disturbance |
| D) | a way of explaining how the world works\* |
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| 46. | If you wanted to understand the norms of a society, you would be most likely to focus on | |
| A) | ceremonialized aspects of a society |
| B) | everyday interactions\* |
| C) | the symbolic use of the body |
| D) | the principles and values people hold dear |
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| 47. | How would a critical relativist explain Native American criticisms of cultural appropriation? | |
| A) | they are baseless complaints; cultural appropriation is as old as humanity itself |
| B) | cultural appropriation is a positive process of change for any society |
| C) | it is important to understand Native American claims from their point of view though it doesn't necessarily mean we should accept them as the only way to view the issue\* |
| D) | It is in their culture to criticize dominant settler society |

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| 48. | A cross-cultural perspective on eating insect larvae would reveal | |
| A) | taste is biologically hardwired |
| B) | that eating insects is culturally maladaptive |
| C) | that eating insects is disgusting in all cultures |
| D) | the cultural constructions of insects as food\* |
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| 49. | If a functionalist were to explain why the teacher lectures from the front of the classroom to students organized in neatly arranged chairs, she or he would emphasize that | |
| A) | learning happens best when students are being talked at |
| B) | this way of teaching organizes people to promote shared cultural goals\* |
| C) | this mode of teaching evolved over time |
| D) | the teacher is the symbolic head of the class |
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Short Answer

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| 50. | Explain how a focus on values can help us understand why people around the world love their countries. |

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| 51. | How would you apply a holistic approach to the study of technological change? |

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| 52. | How would you apply a cross-cultural approach to study sleeping habits? |

Essays

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| 53. | How would you use the culture concept to help you analyze the social relationships involved in Facebook and other social media? |

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| 54. | How would you apply the idea that culture is “a laptop” to study food preferences? |

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| 55. | How would (a) a functionalist and (b) an interpretive anthropologist analyze Americans' love of baseball? How would their analyses differ? |

OPPORTUNITIES FOR ANALYSIS AND SYNTHESIS

Essays

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| 56. | What is the role of symbols in our everyday lives? Give an example of an important symbol, and discuss how and why it creates meaning. |

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| 57. | Why does culture feel stable and natural when it is something that is artificial? |

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| 58. | What are social institutions, and how do they affect culture? |

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| 59. | Thinking holistically, what would you study if you wanted to understand the introduction of the cell phone into a rural community? |