Sociocultural Anthropology Problem Based Approach (Canadian) 4th edition Robbins Test Bank

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Name:_____ Class:_____ Date:_____

CHAPTER 1 - CULTURE AND MEANING

1. In most mall food courts the tables are small and bolted to the floor, with very little space between them. The chairs are hard and usually fairly uncomfortable. Both are easy to clean. An anthropologist could interpret that the design in the food court was done to increase food consumption efficiency by deterring prolonged relaxed meals. From the options below, what is this an example of in terms of anthropological research?

a. how corporations manipulate customers
b. how efficient malls are for shoppers
c. how the physical environment can affect the social environment
d. how a researcher can misinterpret a social environment

ANSWER: c

2. If Umar adopted the perspective of Michel Foucault, what would he most likely say is produced as a result of "political anatomy"?

a. gendered violence b. public policy
c. docile bodies d. politicians

ANSWER: c

3. On the first day of school, Corinna accompanied her two children to their classrooms. She saw, in her son's fourth grade room, all the desks and chairs in neat rows facing the front where the teacher's desk was positioned. This was in sharp contrast to her four-year-old daughter's classroom where the tables and chairs were arranged in whole group circles. How would an anthropologist describe this contrast?

a. as the politicization of the education system
b. as an evolution of classroom discipline
c. as a progression of age-based learnedness
d. as pedagogical violence

ANSWER: b

4. After many years of post-graduate studies, Xuan is hired as a linguistic anthropologist for the federal government. Which of the following would NOT be included in his job description?

a. Study the evolution of language change.
b. Describe the formation of language(s).
c. Examine the relation between language and culture.
d. Analyze and rank order languages.

ANSWER: d

5. Which of the following is NOT a research method used by archaeologists and paleoanthropologists?

a. analyzing artifacts b. investigating material culture
c. processing fossils d. recording oral life histories

ANSWER: d

6. As a paleoanthropologist, which of the following would Zaha study?

a. the political anatomy of the culture
b. fossilized bone remains
c. cultural similarities and differences
d. the language used in different social contexts

ANSWER: b

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7. After the discovery of human skeletal remains, the police called Lauranne for assistance in identification and cause of death of the individual. What title does Lauranne hold?

a. forensic anthropologist b. forensic archaeologist
c. pathologist d. primatologist

ANSWER: a

8. Hongxiao spends her days studying societal structures and the creation of cultural meanings. Which of the following subfields is Hongxiao specializing in?

a. biological anthropology b. primatology
c. linguistic anthropology d. sociocultural anthropology

ANSWER: d

9. What does a sociocultural anthropologist hope to reveal about a culture by looking beyond the everyday experience and doing cross-cultural analysis?

a. the political anatomy of the culture
b. the meanings people give to everyday experiences
c. the true nature of society
d. the statistical basis of social hierarchies

ANSWER: b

10. An anthropologist penetrates a remote jungle village in Brazil to find the last Indigenous people living a traditional life and sharing a river valley, with common religious beliefs, family definitions, and common laws that have been adopted and shared since the beginning of their collectivity. Which term best describes the affiliation of these people?

a. community b. culture
c. society d. nation

ANSWER: b

11. Which statement best describes why people from different societies understand and interpret similar life events in different ways?

a. They culturally ascribe different meanings to the experience.
b. Biological differences affect brain development.
c. They come from different geographical regions.
d. People are individualistic in their assigning of meaning.

ANSWER: a

12. The Peruvian practice of raising guinea pigs for food is not seen as appropriate in North America, where guinea pigs are raised as pets. What does that indicate about food acquisition and consumption patterns?

a. The edibility of an item is culturally determined.
b. The edibility of an item is based on nutritional considerations.
c. The edibility of an item is individually determined.
d. The edibility of an item is ethically determined.

ANSWER: a

13. What is the main social function of funeral customs in southern Italy?

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a. to allow an ancestor a chance to offer advice
b. to discourage the dead from returning
c. to force family members to make an offering
d. to bring good luck to the household

ANSWER: b

14. What does Clifford Geertz mean when he states that "human beings are incomplete or unfinished animals who complete themselves through culture—not just culture in general, but specific forms of it: Balinese, Italian, Ilongot, Chinese, Kwakiutl, American, and so on"?

a. Culture is forced on people and is oppressive.
b. Culture helps individuals become aware of their "true" egocentric self.
c. Culture helps individuals evolve from a primitive state of nature to modern society.
d. Culture helps people comprehend their experiences and impose order on their universe.

ANSWER: d

15. In North America, most individuals would not consider pizza to be appropriate for breakfast but would happily consume it for lunch or dinner. From an anthropological perspective, what does this demonstrate?

a. For biological reasons, pizza does not digest well until later in the day.
b. Pizza preparation takes a long time and would not make for an efficient morning meal.
c. Food, and its appropriate edibility and meaning, are culturally constructed.
d. North American culture does not appreciate the food value of pizza.

ANSWER: c

16. In North America, burial practices have changed considerably over the last several decades. Body preparation and display in the home was once not only acceptable but expected. Now, specialists at funeral homes handle preparation and family viewings. From an anthropological perspective, what does this indicate?

a. The cultural understanding of death has stayed the same, but technological advancements have changed the ritual.
b. Through science, the culture has become more civilized, which has changed the ritual.
c. The cultural understanding of death has stayed the same, but people are more willing to spend money on the ritual.
d. The cultural understanding of death has changed, and so too has the ritual.

ANSWER: d

17. In his class presentation on the beliefs of the Ilongots of the Philippines, Noah discussed their practice of killing an enemy to obtain a head which they could then throw away. When a student asked Noah the reason for this, which of the following would most likely be his response?

a. to please the gods and ward off future disasters
b. to indicate their superiority over their opponents
c. to diminish the grief and rage felt at the death of a kinsperson
d. to demonstrate their cruelty and instill fear in their adversaries

ANSWER: c

18. Jiaqi has the habit of viewing the world and judging other societal traditions from the perspective of her own Asian culture. Which term describes this tendency?

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a. anthropomorphism b. multiculturalism
c. ethnocentrism d. cultural myopia

ANSWER: c

19. Wives of warriors in a particular foraging tribe must present to their husbands a first-born child who is male. If the first-born child is female, a midwife will pick the baby up by the ankles and smash its head on a rock. In our society we are shocked and offended. Which term can be applied to our feeling of horror from this example?

a. cultural relativism b. ethnocentrism
c. principled indignation d. moral outrage

ANSWER: b

20. Which scenario is a demonstration of ethnocentrism by an individual?

a. Sameer respects the many cultural differences that are evidenced by students in his sociology class.
b. Marwan consistently requests recipes from his coworkers of different ethnic backgrounds because he finds their lunches to be intriguing and interesting.
c. In her political science class, Hannah argues that democracy is the best system of government and needs to be adopted by all countries.
d. At her weekly bible study class, Phiona discusses how world religions are on a par with each other.

ANSWER: c

21. While doing fieldwork in Turkey, you heard numerous informants talk about the importance of virginity testing, where the hymeneal blood stain is displayed for people to see the morning after a wedding. What metaphor combo do they use to explain their cultural reasoning of this ritual practice?

a. war and conquest b. love and sacrifice
c. dominance and control d. seed and soil

ANSWER: d

22. Anthropology has traditionally striven to be an objective and relativistic discipline. What has Nancy Scheper-Hughes suggested as a new approach for anthropologists?

a. morally engaged and ethically grounded b. legally aware and logistically driven
c. stoic and impassively observant d. ethnocentrically motivated and militant

ANSWER: a

23. When working as an anthropologist, what would be the best way to interpret cultural similarities and differences to avoid both the ethnocentric and the relativistic fallacies?

a. by statistically mapping the various ways that humans construct their belief systems
b. by treating them as puzzles that can help us understand ourselves and others
c. by demonstrating how similar all cultures are
d. by determining social policies that will help to overcome the differences

ANSWER: b

24. According to Nancy Scheper-Hughes, which alternative perspective goes beyond simply approaching our subjects from a relativist perspective?

a. nonjudgmental tolerance b. studying up
c. critical cultural relativism d. ethnocentrism

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ANSWER: c

25. Which word do the Balinese use to refer to the fighting cock and to a metaphorical hero, warrior, champion, political candidate, or tough guy?

a. Sabung b. Mangu

c. Liget d. Potlatch

ANSWER: a

26. In a parallel to hockey in Canada, what idea is embedded in the cockfight for the Balinese?

a. the meaning of revenge b. the meaning of success

c. the meaning of sport d. the meaning of entertainment

ANSWER: b

27. According to the study by Peter Collings and Richard Condon, what new activity was appropriated by the residents of Holman, NWT, that enabled them to work through the social reality that hunting was no longer a dominant way to sustain oneself and achieve status?

a. pool b. curling

c. hockey d. swimming

ANSWER: c

28. What do both the Balinese cockfight and Canadian hockey conceptually represent in terms of small-scale renderings of their respective cultures?

a. violence b. democracy

c. status d. rivalry

ANSWER: c

29. In North America, hockey is a performative demonstration of the cultural value of success. What else does it symbolically represent for North Americans?

a. the rules that govern success inside the rink

b. the rules that govern success outside the rink

c. the rules that govern the patriarchy

d. the rules that govern the merchant class

ANSWER: b

30. Why do Marvin Harris and Eric Ross believe beef became a centrepiece of the North American diet?

a. The meat is suitable for grilling.

b. Cattle are domestic to North America.

c. Livestock maintenance and processing is efficient.

d. Beef is high in protein and easy to digest.

ANSWER: a

31. What could an anthropologist gain insight into by researching the purchase and consumption of popular fast food meals in North America?

a. how limited consumer nutritional education is

b. ecological patterns, demographics, agricultural history, and gender roles

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c. intergenerational dependence

d. univocal nature of food

ANSWER: b

32. Which of the following is NOT a problem that anthropologists can most likely help solve with the anthropological toolkit?

a. assessing the level of mercury present in the fish diet of an Indigenous group

b. designing public policy initiatives to help reduce juvenile crime

c. determining how to educate youth regarding sexually transmitted disease

d. addressing the management problem of how to structure relationships among staff

ANSWER: a

33. Which of the following is a relatively new branch of sociocultural anthropology that involves challenging dominant explanations for environmental degradation and contesting some of the popular solutions to these problems?

a. eco-medical anthropology b. environmental activism

c. political ecology d. sociocultural anthropology

ANSWER: c

34. In which careers area are ethnographic skills most in demand?

a. diplomat b. marketing

c. accounting d. human resources

ANSWER: b

35. Why is ethnocentrism intellectually awkward for sociocultural anthropologists?

a. It creates unbiased understanding. b. It impedes intercultural understanding.

c. It creates uneven social hierarchies. d. It generates unbiased representation.

ANSWER: b

36. Brewing ancient beer could help archaeologists understand human history and past culture.

a. True

b. False

ANSWER: True

37. Linguistic anthropologists are interested in both the spoken and the written language.

a. True

b. False

ANSWER: True

38. The term “anthropology” is created by combining two Latin words: *anthropos* and *logos*.

a. True

b. False

ANSWER: False

39. Differences in cultural beliefs and practices can arise because people participate in different realities.

a. True

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b. False

ANSWER: True

40. A Canadian's opinion, spoken while wearing a toque, that the ceremonial fur hat of an individual from another culture looks odd, can be considered ethnocentric.

a. True

b. False

ANSWER: True

41. Ethnocentrism holds that no belief should be judged odd or wrong and that it must be understood in relation to the culture in which it is embedded.

a. True

b. False

ANSWER: False

42. According to Carol Delaney, virginity testing in Turkey serves, among other things, to establish a sense of certainty about paternity.

a. True

b. False

ANSWER: True

43. Researching and understanding North American culture enables us to prove cultural superiority over third world countries.

a. True

b. False

ANSWER: False

44. People often use ethnocentric justifications for conquest and racism, while accepting the same practices and beliefs in their own culture that they abhor in the other culture.

a. True

b. False

ANSWER: True

45. After returning to the shantytowns of Brazil, Nancy Scheper-Hughes realized that there was no contradiction between "objective" anthropology and politically committed anthropology.

a. True

b. False

ANSWER: False

46. Anthropologists do not have any biases or assumptions about the different groups they work with.

a. True

b. False

ANSWER: False

47. In anthropological terms, the text of a culture refers to the written and spoken language.

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a. True

b. False

ANSWER: False

48. While it is important symbolically as a central part of the diet in North America, beef-raising is a both environmentally destructive and inefficient.

a. True

b. False

ANSWER: True

49. Jobs at Google and Netflix are examples from the corporate world where the use of ethnography or training in ethnography may be in demand.

a. True

b. False

ANSWER: True

50. Applied anthropology is found almost exclusively within the subfield of cultural anthropology.

a. True

b. False

ANSWER: False

51. What is one of the major characteristics of human beings that distinguish them from other species?

ANSWER: "Only humans dwell largely in worlds that they themselves have created by giving meanings to things" and a discussion of "culture. "

52. Name the four fields (subdisciplines) of anthropology and briefly describe each one.

ANSWER: Answers will vary. (a) Biological anthropology: the study of the evolution, function, and health of the human body and our closest primate ancestors across time and space); (b) Archaeology: the study of human history and its artifacts; (c) Linguistic anthropology: the study of the relationship between language and culture; (d) Sociocultural anthropology: the study of social structures and cultural meanings.

53. In 2017, food safety laws were changed in Switzerland to allow the sale of food items containing which three types of insects? Would you eat these food products? Why and/or why not?

ANSWER: Answers will vary. The three insects are crickets, grasshoppers, and mealworms. The reasons why or why not will vary.

54. How do Turkish villagers conceptualize reproduction when speaking about virginity testing? Is there a comparable conceptualization in North America?

ANSWER: Answers will vary. Turkish villagers see producing children as analogous to planting and growing crops—men provide the "seed" (semen) and women serve as the "soil" for the germination and growing of the seed. In North America, language draws from the agricultural metaphors—women being "barren" or "fertile"; semen "fertilizing" "eggs".

55. Are there situations where it is not only possible, but also arguably essential, based on basic human rights, for an anthropologist to judge the practice(s) being done by a cultural group as wrong? Use examples from the textbook and offer your academic opinion supported by anthropological terminology.

ANSWER: Answers will vary but should include a discussion of "critical cultural relativism. "

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CHAPTER 1 - CULTURE AND MEANING

56. What is one solution to the dilemma of choosing between relativism and ethnocentrism?

ANSWER: Answers will vary. Scheper-Hughes argues for the adoption of a politically committed, morally engaged, and ethnically grounded approach; what she calls a more "womanly-hearted" anthropology which is concerned with how people treat one another.

57. In what way is culture like a "text"?

ANSWER: Answers will vary. Think of the culmination of significant symbols: words, gestures, drawings, and objects that all carry meaning. To understand a culture, one must decipher the meanings of these symbols that are shared by the members of a society.

58. What daily struggles are embedded in the cockfight for the Balinese?

ANSWER: Answers will vary. Cockfighting is closely tied to their cultural interpretations of manhood, competition, and status. The match inspires emotion and absorption, and the gambling is more about status and less about economic gain.

59. What kind of statements does the cockfight make to Balinese males about status?

ANSWER: Answers will vary. It makes a statement about status and the ranking of people vis-à-vis one another; the more a match is between near equals, personal enemies or high-status individuals, the more the match is about status, and the closer the identification of cock and man.

60. Does the objectification of North American culture, in the same way that other cultures have been objectified, yield any academic and social benefit?

ANSWER: Answers will vary but should demonstrate an understanding of how it encourages us to see our own society and culture in a new light which then promotes a questioning of our Canadian practices and beliefs.

61. What can a study of fast-food meals, specifically those directed towards children, tell us about North American culture?

ANSWER: Answers will vary but should include a discussion of gender (toys), and environmental impact (beef farming and sugar crops). As well, the answer could include or touch on demographic and ecological patterns along with agricultural and industrial history.

62. What are some of the meanings about the Canadian idea of "success" contained in a hockey game?

ANSWER: Answers will vary. Hard work, dedication, submission to authority, and teamwork leads to success (winning) on the ice; then these factors can lead to success in real life.

63. What are three examples of what you can do with a B. A. in Anthropology?

ANSWER: Answers will vary. Students of anthropology can work in a variety of fields—user design, architecture, sustainable community-building, information and communication technology, urban planning—and for a variety of companies, e. g. , Netflix, Canada Post, Microsoft, Royal Bank of Canada, Canadian Tire, Google, as well as nongovernmental organizations and more.

64. What is political ecology?

ANSWER: Answers will vary. It is a relatively new branch of sociocultural anthropology that combines the concerns of ecology and a broadly defined political economy, challenging dominant explanations for environmental degradation/contesting some of the popular solutions to environmental problems.

65. Why is the alignment of anthropology with corporate interests (corporate ethnology) problematic?

ANSWER: Answers will vary. This alignment raises ethical issues. Anthropologists have a responsibility to ensure their

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work does not harm their informants. Many argue that the ultimate purpose of marketing and advertising is to manipulate people into mindless consumerism.

66. What is forensic anthropology and what contributions do forensic anthropologists make to society and our global world?
ANSWER: Answers will vary.

67. The chapter on culture and meaning indicates that it is a difficult task to understand other people's beliefs and behaviours. Different groups of people create, share, and participate in different realities, and assign different meanings to their experiences as a result. Understanding requires more than just a willingness to attempt this task. Being able to see the world through the eyes of others (even for a short time)is particularly difficult because we do not know much about the context of other people's lives. Everyone has grown up doing things and thinking about things in defined ways that shape their understanding of the world.

As an exercise to grasp this challenge, consider how your life would be different if you had grown up before the advent of electricity and the use of fossil fuels other than coal. There would be no electricity (or electrical devices), no television or Internet, no cars, no airplanes, or any other transportation apart from train and horse transportation. Even horse transportation would be expensive in the city, where you live. How would this change your daily life, your outlook on life, and your interactions with others? To prepare this assignment, you might begin with making a list for yourself of what you do each week and what activities you spend your time doing. You may want to write a day-by-day schedule as an aid. Would you still be attending university, or would you be pursuing other education or work? Next, you should consider your relationships with others (friends, coworkers, and family) and how they would change. Third, consider what might change in terms of your beliefs about the world (i. e. , religious and philosophical), and/or your beliefs, hopes, and aspirations for the future. What beliefs and goals would become more important to you, and which would become less important than today?

Answer this question in three parts. In the first part, explain how your life would change. In the second part, explore how your relationships with others would change. In the third part, explain how you believe your outlook on the world would change.
ANSWER: Answers will vary.

68. The symbolic meanings present in events and activities can be read as cultural texts. Anthropologist Clifford Geertz deciphered the meanings of the Balinese cockfight for what it reveals about Balinese society, and it was suggested that Canadian hockey could be deciphered in a similar way, so as to understand it as a ritual that creates meaning. Together, the two rituals can be used to help explain status, success, and community or group solidarity.

Using these two examples of decipherment as models, examine the commonplace Canadian ritual of gambling with lottery tickets. Many Canadians purchase lottery draw tickets and scratch tickets with almost ritual regularity, despite the odds of winning the top prize often being greater than the odds of being struck by lightning. Explain the cultural significance of this weekly practice for Canadians. As was done with the Balinese cockfight and hockey, you should explain some of the aspects of this gambling practice and the motivations of the practitioners. To help with your analysis and writing, brainstorm questions to ask those who practice this ritual. Think of what you might observe in terms of who buys these tickets, when they buy them, where they buy them, how they use them, and why they continue to do so. For the essay, put forward your best explanations about the significance of this ritual in Canadian society.
ANSWER: Answers will vary.

69. It is not uncommon for people to judge the beliefs and behaviours of others. Such judgments often do not go beyond reactions of shock, puzzlement, or condemnation. Anthropologists attempt to avoid this ethnocentric tendency to judge by employing cultural relativism. Anthropologists try to understand behaviours or beliefs in terms of the purpose, function, or meaning they have for people in the societies where we find them.

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Examine the toys that North American adults buy for their children. Consider the repertoire of toys of one specific toy company on the Internet and concentrate on toys for children in any age group under ten. Examine the images and descriptions of the toys and plan to discuss at least seven different toys. What might someone from outside of North America find shocking, puzzling, offensive, or inappropriate about these toys and the idea of children playing with them? How could you explain the cultural context of why children play with these toys in North American society? What do the toys suggest about North American society and its values, beliefs, and interests?
ANSWER: Answers will vary.

70. What are some of the difficulties faced by anthropologists because of the ethnocentric and relativistic fallacies? Use two examples from the textbook to illustrate the difficulties.
ANSWER: Answers will vary.

71. Why does anthropology matter? Discuss the contributions of the discipline and the role of applied anthropology in our world today.
ANSWER: Answers will vary.

72. In our class discussions, we examined cultural differences and what they mean, and we explored how to go about interpreting the meanings that people in our own and other cultures assign to their experiences. We examined how to interpret cultural texts. This essay question will be an exercise in *interpretation*. Prepare an article for publication in which you examine a typical Canadian setting or text and write about Canadian culture as it is expressed or represented in that setting.

The cultural text you will examine is a *university cafeteria*. As a guide to your interpretation, consider the following questions:

a) How are diners controlled and disciplined in the cafeteria setting?
b) Why would the university cafeteria be buffet style, and not some alternative food distribution scheme?
c) Is there any kind of social hierarchy or status system, and if so, how is it expressed?
d) Do people's eating styles tell you anything about them?
e) What similarities are there between the cultural setting of the university cafeteria and that of the typical university classroom?
ANSWER: Answers will vary.

73. In our class discussions, we examined cultural differences and what they mean, and we explored how to go about interpreting the meanings that people in our own and other cultures assign to their experiences. We examined how to interpret cultural texts. This essay question is an exercise in *interpretation*. Prepare an article for publication in which you examine a typical Canadian setting (text) and write about Canadian culture as it is expressed or represented in that setting.

You are free to *choose the setting* (a shopping mall, a classroom, a high school, a restaurant, etc.), but you must address the following questions:

a) What are the basic features of the setting(i. e. , physical description, primary function, type of persons, etc.)?
b) What cultural elements would you say are the most important? What stands out?
c) How would you briefly describe the rules for how to act in the setting to someone who is not familiar with it?
d) What meanings might you infer exist behind the setting?
e) Is it possible to evaluate or judge the setting for its positive or negative effects on people?

Whatever setting you choose to describe and interpret, you will need to refer often to your readings and to our class discussions.

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ANSWER: Answers will vary.

74. Human beings are unique in how they view the world largely because unlike most, if not all, of the two million described species of living organisms that inhabit the earth, only human beings construct the meanings of the worlds that they live in. Human beings in groups create culture; that is, they assign meanings to their experiences and proceed as if those meanings were real.

We examined cultural differences and what they mean, and we explored how to go about interpreting the meanings that people in our own and other cultures assign to their experiences. We examined how to interpret cultural texts. This essay question will be an exercise in *interpretation*. You will examine a typical Canadian setting or text and write about Canadian culture as it is expressed or represented in that setting.

The cultural text you will examine is a *Tim Hortons restaurant*. As a guide to your interpretation, consider the following four steps:

a) Read the language used to refer to places, people, and events.
b) Read the spatial and temporal distribution of places, people, and events.
c) Read the contrasts between peoples or types of people; that is, who is doing what.
d) Read the behaviour and interactions between people.

Be sure to use the discussions of the Balinese cockfight and Canadian hockey in the text as a guide, but feel free to be imaginative. You may also want to visit a Tim Hortons restaurant just to refresh your experience.
ANSWER: Answers will vary.

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