

Chapter 2

Student: _____

1. Culture

- A. is the exclusive domain of the elite.
- B. is acquired by humans as members of society through the process of enculturation.
- C. is being destroyed by electronic media.
- D. developed among nonhuman primates around 10,000 years ago.
- E. is more developed in industrial nations than among hunters and gatherers.

2. Which of the following statements about enculturation is NOT true?

- A. It occurs through a process of conscious and unconscious learning.
- B. It results in internalization of a cultural tradition.
- C. It may involve direct teaching.
- D. It is the exchange of cultural features that results when two or more groups come into consistent firsthand contact.
- E. It is the process by which culture is learned and transmitted across generations.

3. Anthropologists agree that cultural learning is uniquely elaborated among humans and that all humans have culture. They also accept a doctrine designated in the 19th century as the "psychic unity of man." What does this doctrine mean?
- A. Although women and men both share the emotional and intellectual capacities for culture, at a population level there is less variability in these capacities among men than among women.
 - B. Although individuals differ in their emotional and intellectual capacities, all human populations have equivalent capacities for culture.
 - C. Although an individual's genetic endowment does not affect that person's ability to learn cultural traditions, it does affect his or her capacity to change culture creatively.
 - D. Although human populations differ in their emotional and intellectual capacities, all individuals have equivalent capacities for culture.
 - E. Both mental abilities and disabilities are evenly distributed among individuals of all cultures.
4. Anthropologist Clifford Geertz defined culture as ideas based on cultural learning and symbols. For anthropologist Leslie White, culture originated when our ancestors acquired the ability to use symbols. What is a symbol? It is
- A. a distinctive or unique cultural trait, pattern, or integration that can be translated into other cultures.
 - B. any element within a culture that distinguishes it from other cultures, precisely because it is difficult to translate.
 - C. something verbal or nonverbal, within a particular language or culture, that comes to stand for something else, with no necessary or natural connection to the thing for which it stands.
 - D. a linguistic sign within a particular language that comes to stand for something else in another language.
 - E. something verbal or nonverbal with a nonarbitrary association with what it symbolizes.

5. What does it mean to say that humans use culture instrumentally?

- A. People use culture to fulfill their basic biological needs for food, drink, shelter, comfort, and reproduction.
- B. People use culture to develop artistic endeavors, including musical instruments and visual arts.
- C. People use culture to advance civilization.
- D. Culture is a human construct.
- E. Culture is instrumental in the creation of societies.

6. What do anthropologists mean when they say culture is shared?

- A. Culture is an attribute of particular individuals.
- B. Culture is an attribute of individuals as members of groups.
- C. Culture is what ensures that all people raised in the same society have the same opinions.
- D. Culture is universally regarded as more important than the concept of the individual.
- E. Passive enculturation is accomplished by more than one person.

7. People in the United States sometimes have trouble understanding the power of culture because of the value that American culture places on the idea of the individual. Yet in American culture

- A. individualism is a distinctive commercial value, a feature of capitalist culture shared only by the business elite.
- B. the cult of individualism is truly shared only by the country's atheist minority.
- C. individualism is a distinctive shared value, a feature of culture.
- D. individualism is a distinctive shared value, a result of genetic enculturation.
- E. individualism is only something people talk about but don't practice, because it is not really part of their culture.

8. People have to eat, but culture teaches us what, when, and how to do so. This is an example of how

- A. culture takes the natural biological urges we share with other animals and teaches us how to express them in particular ways.
- B. biology dominates culture.
- C. we are all just uncultured animals.
- D. individuals are powerless to alter the strong relationship between nature and culture.
- E. "human nature" is a cultural construction, an idea we have in our minds that has nothing to do with true nature.

9. Since the 1970s, many anthropologists have done research among the Ariaal, a nomadic community of northern Kenya. Just as anthropologists have studied many aspects of this community's culture, the Ariaal have formed opinions based on observation of their visitors. For example, they note how anthropologists

- A. always follow up on their promises of sending reports of their studies.
- B. slather white liquid on their very white skin to protect them from the sun, and often favor short pants that show off their legs and boots.
- C. focus only on the cultural aspects of their lives and ignore the biological aspects.
- D. will work with them only if the Ariaal exhibit no signs of the modernization that threatens to spoil their culture.
- E. typically are very ethnocentric, a key aspect of the anthropological approach to studying other cultures.

10. Culture can be adaptive or maladaptive. It is maladaptive when

- A. it exhibits cultural traits that are not shared with the majority of the group.
- B. it threatens the core values of a culture that guarantee its integration.
- C. cultural traits diminish the survival of particular individuals but not others.
- D. cultural traits, patterns, and inventions disrupt the world economy, causing international discontent.
- E. cultural traits, patterns, and inventions threaten the group's continued survival and reproduction and thus its very existence.

11. The human capacity for culture has an evolutionary basis that extends back at least 2.5 million years. This date corresponds to

- A. the earliest production of cave art found in South Africa.
- B. early toolmakers whose products survive in the archaeological record.
- C. a genetic mutation that caused the increase in brain size and complexity.
- D. the advent of anatomically modern primates.
- E. evidence of hunting and the use of fire to cook tough meats.

12. Why does this chapter on culture include a section that describes similarities and differences between humans and apes, our closest relatives?

- A. to emphasize culture's evolutionary basis
- B. to better define culture as a capacity that distinguishes members of the zoological family *hominidae* from anatomically modern humans
- C. to stress that there is no such thing as human nature
- D. to promote the study of primatology, which has nothing to do with human culture
- E. to illustrate how evolution is just a theory

13. Many human traits reflect the fact that our primate ancestors lived in trees. These traits include all of the following EXCEPT
- A. grasping ability.
 - B. depth and color vision.
 - C. learning ability based on a large brain.
 - D. substantial parental investment in a limited number of offspring.
 - E. echolocation made possible by overlapping visual fields.
14. The incest taboo is a cultural universal, but
- A. it applies only to groups with bilateral kinship terminologies.
 - B. it does not count as such, since higher primates do it too.
 - C. the definition of what constitutes incest varies widely across cultures.
 - D. it has only recently appeared among tribal societies.
 - E. it has disappeared among modern societies.
15. There are two meanings of globalization: globalization as fact and process, and globalization as ideology and contested policy. What is the primary and neutral meaning of globalization as is applicable to anthropology?
- A. promotion of the interests of multinational corporations at the expense of farmers and workers
 - B. the efforts by international financial powers to create a global free market for goods and services
 - C. the impact of the world on the rest of the universe
 - D. the spread and connectedness of production, communication, and technologies across the world
 - E. the opposition of global free trade

16. Which of the following is a cultural generality?

- A. exogamy
- B. the use of fire
- C. the incest taboo
- D. the use of symbols
- E. the nuclear family

17. Which of the following LEAST explains the existence of cultural generalities?

- A. cultural borrowing
- B. globalization
- C. colonialism
- D. isolationism
- E. trade

18. What are cultural particularities?

- A. traits isolated from other traits in the same culture
- B. traits unique to a given culture, not shared with others
- C. different levels of culture
- D. the most general aspect of culture patterns
- E. cultural traits of individuals rather than groups

19. All of the following are evidence of the tendency to view culture as a process EXCEPT

- A. analysis that attempts to establish boundaries between cultures.
- B. practice theory.
- C. attention to agency in anthropological analysis.
- D. interest in public, collective, and individual dimensions of day-to-day life.
- E. interest in how acts of resistance can make and remake culture.

20. What process is most responsible for the existence of international culture?

- A. ethnocentrism
- B. cultural relativism
- C. dendritic acculturation
- D. gene flow
- E. cultural diffusion, whether direct, indirect, or by force

21. Which of the following statements about subcultures is NOT true?

- A. Subcultures exemplify "levels of culture."
- B. Subcultures have different learning experiences.
- C. Subcultures have shared learning experiences.
- D. Subcultures may originate in ethnicity, class, region, or religion.
- E. Subcultures are mutually exclusive; individuals may not participate in more than one subculture.

22. Which of the following statements about culture is NOT true?

- A. It has an evolutionary basis.
- B. It is acquired by all humans as members of society through enculturation.
- C. It encompasses rule-governed, shared, symbol-based, learned behavior, as well as beliefs transmitted across the generations.
- D. Everyone is cultured.
- E. It is transmitted genetically.

23. The Makah, a tribe that lives near the mouth of the Strait of Juan de Fuca on the Olympic Peninsula, see themselves as whalers and continue to identify themselves spiritually with whales. Their ongoing struggle to maintain their traditional way of life, which involves whale hunting, demonstrates how

- A. some indigenous communities are able to isolate themselves from national and international politics despite the continuous threat from outsiders.
- B. indigenous communities do not understand the threat that their activities pose to endangered species.
- C. contemporary law is useless in solving disputes with indigenous communities.
- D. contemporary indigenous groups have to grapple with multiple levels of culture, contestation, and political regulation.
- E. animals do not have rights.

24. The tendency to view one's own culture as superior and to use one's own standards and values in judging others is called
- A. patriotism.
 - B. ethnocentrism.
 - C. moral relativism.
 - D. cultural relativism.
 - E. illiteracy.
25. In anthropology, cultural relativism is not a moral position but a methodological one. It states that
- A. because cultural values vary between cultures, they cannot be analyzed and compared.
 - B. some cultures are relatively better than others.
 - C. in order to understand another culture fully, we must try to understand how the people in that culture see things.
 - D. to understand another culture, we must try to use tactics to jar people so that their true view of things is revealed.
 - E. to bring about desired cultural change, anthropologists should act as emissaries of the most evolved cultural values.
26. How are cultural rights different from human rights?
- A. Human rights are real, whereas cultural rights are just perceived.
 - B. The United Nations protects human rights but not cultural rights.
 - C. Cultural rights are vested in groups, not in individuals.
 - D. Cultural rights are more clear-cut than human rights.
 - E. The term *cultural rights* is a politically correct synonym for human rights.

27. Human rights are seen as inalienable. This means that

- A. no one can abuse them.
- B. nations cannot abridge or terminate them.
- C. they are vested in groups and not individuals.
- D. anthropologists have no moral grounds to question them.
- E. they are universally accepted by all individuals.

28. Although rap music originated in the United States, it is now popular all over the world. Which of the following mechanisms of cultural change is responsible for this?

- A. acculturation
- B. enculturation
- C. independent invention
- D. colonization
- E. diffusion

29. What is the term for the kind of cultural change that results when two or more cultures have consistent firsthand contact?

- A. acculturation
- B. enculturation
- C. independent invention
- D. colonization
- E. imperialism

30. Which of the following is an example of independent invention, the process by which people in different societies have innovated and changed in similar but independent ways?

- A. acculturation
- B. culture
- C. globalization
- D. agriculture
- E. language

31. Culture helps us define the world in which we live, to express feelings and ideas, and to guide our behavior and perceptions.

True False

32. Culture is transmitted by both formal and informal instruction, but not by observation.

True False

33. Culture is transmitted in society.

True False

34. According to Leslie White, culture is dependent upon the ability to create and use symbols.

True False

35. Cultural particularities are unique to certain cultures, while cultural generalities are common to several (but not all) cultures.

True False

36. Cultures are integrated, patterned systems in which a change in one part often leads to changes in other parts.

True False

37. Once an individual has been enculturated, that person must adhere to the cultural rules that govern that culture.

True False

38. Although culture is one of the principal means humans use to adapt to their environment, some cultural traits can be harmful to a group's survival.

True False

39. While cultural abilities have a biological basis, they do not have an evolutionary basis.

True False

40. Although humans do employ tools much more than any other animal does, tool use also turns up among several nonhuman species, including birds, beavers, sea otters, and apes.

True False

41. Hunting is a distinctive human activity not shared with the apes.

True False

42. Practice theory recognizes that the study of anthropology takes a lot of practice before resulting in accurate descriptions of a culture.

True False

43. Although there are many different levels of culture, an individual can participate in only one level at a time.

True False

44. Only people living in the industrialized, capitalist countries of Europe and the United States are ethnocentric.

True False

45. Cultural relativists believe that a culture should be judged only according to the standards and traditions of that culture and not according to the standards of other cultural traditions.

True False

46. Anthropology is characterized by a methodological rather than moral relativism; in order to understand another culture fully, anthropologists try to understand its members' beliefs and motivations.

True False

47. Methodological relativism does not preclude making moral judgments or taking action.

True False

48. The idea of universal and inalienable human rights that are superior to the laws and ethics of any culture can conflict with some of the ideas central to cultural relativism.

True False

49. Diffusion plays an important role in spreading cultural traits around the world.

True False

50. In many countries, use of the English language reflects a colonial history and is thus a consequence of forced diffusion.

True False

51. Independent invention occurs when two or more cultures independently come up with similar solutions to a common problem.

True False

52. Acculturation is the process by which people lose the culture that they learned as children.

True False

53. Indigenous cultures are at the mercy of the forces of globalization, as they can do nothing to stop threats to their cultural identity, autonomy, and livelihood.

True False

54. Modern means of transportation and communication have facilitated the process of globalization.

True False

55. What does it mean to say that culture is all-encompassing?

56. What are the different kinds of learning? On which kind(s) of learning is culture based? How is culture transmitted across generations?

57. How has this chapter challenged your understanding of the concept of human nature?

58. Explain the distinctions among cultural universals, generalities, and particularities, and give examples of each.
59. *Agency* refers to the actions that individuals take, both alone and in groups, in forming and transforming culture. Describe examples in your own life that illustrate the relationship between agency and culture.
60. What does it mean to say that there are levels of culture? What are they? How do cultural traits extend to a broader geographic area?

61. What are ethnocentrism and cultural relativism, and how do they affect the work of anthropologists? How do they influence your own life in an increasingly diverse society?
62. Compare and contrast the various types of cultural change listed at the end of this chapter. In particular, to what extent does each model for change suggest that culture shapes human behavior or is shaped by human behavior?

Chapter 2 Key

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Kottak - Chapter 02 #1

2. Which of the following statements about enculturation is NOT true?

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Kottak - Chapter 02 #2

3. Anthropologists agree that cultural learning is uniquely elaborated among humans and that all humans have culture. They also accept a doctrine designated in the 19th century as the "psychic unity of man." What does this doctrine mean?
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Kottak - Chapter 02 #4

5. What does it mean to say that humans use culture instrumentally?
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Kottak - Chapter 02 #5

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Kottak - Chapter 02 #6

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Kottak - Chapter 02 #7

8. People have to eat, but culture teaches us what, when, and how to do so. This is an example of how

- A. culture takes the natural biological urges we share with other animals and teaches us how to express them in particular ways.
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Kottak - Chapter 02 #8

9. Since the 1970s, many anthropologists have done research among the Ariaal, a nomadic community of northern Kenya. Just as anthropologists have studied many aspects of this community's culture, the Ariaal have formed opinions based on observation of their visitors. For example, they note how anthropologists

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Kottak - Chapter 02 #9

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Kottak - Chapter 02 #10

11. The human capacity for culture has an evolutionary basis that extends back at least 2.5 million years. This date corresponds to

- A. the earliest production of cave art found in South Africa.
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- C. a genetic mutation that caused the increase in brain size and complexity.
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Kottak - Chapter 02 #11

12. Why does this chapter on culture include a section that describes similarities and differences between humans and apes, our closest relatives?

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- D. to promote the study of primatology, which has nothing to do with human culture
- E. to illustrate how evolution is just a theory

Kottak - Chapter 02 #12

13. Many human traits reflect the fact that our primate ancestors lived in trees. These traits include all of the following EXCEPT

- A. grasping ability.
- B. depth and color vision.
- C. learning ability based on a large brain.
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Kottak - Chapter 02 #13

14. The incest taboo is a cultural universal, but

- A. it applies only to groups with bilateral kinship terminologies.
- B. it does not count as such, since higher primates do it too.
- C. the definition of what constitutes incest varies widely across cultures.
- D. it has only recently appeared among tribal societies.
- E. it has disappeared among modern societies.

Kottak - Chapter 02 #14

15. There are two meanings of globalization: globalization as fact and process, and globalization as ideology and contested policy. What is the primary and neutral meaning of globalization as is applicable to anthropology?

- A. promotion of the interests of multinational corporations at the expense of farmers and workers
- B. the efforts by international financial powers to create a global free market for goods and services
- C. the impact of the world on the rest of the universe
- D. the spread and connectedness of production, communication, and technologies across the world
- E. the opposition of global free trade

Kottak - Chapter 02 #15

16. Which of the following is a cultural generality?

- A. exogamy
- B. the use of fire
- C. the incest taboo
- D. the use of symbols
- E. the nuclear family

Kottak - Chapter 02 #16

17. Which of the following LEAST explains the existence of cultural generalities?

- A. cultural borrowing
- B. globalization
- C. colonialism
- D. isolationism
- E. trade

Kottak - Chapter 02 #17

18. What are cultural particularities?

- A. traits isolated from other traits in the same culture
- B. traits unique to a given culture, not shared with others
- C. different levels of culture
- D. the most general aspect of culture patterns
- E. cultural traits of individuals rather than groups

Kottak - Chapter 02 #18

19. All of the following are evidence of the tendency to view culture as a process EXCEPT

- A. analysis that attempts to establish boundaries between cultures.
- B. practice theory.
- C. attention to agency in anthropological analysis.
- D. interest in public, collective, and individual dimensions of day-to-day life.
- E. interest in how acts of resistance can make and remake culture.

Kottak - Chapter 02 #19

20. What process is most responsible for the existence of international culture?

- A. ethnocentrism
- B. cultural relativism
- C. dendritic acculturation
- D. gene flow
- E. cultural diffusion, whether direct, indirect, or by force

Kottak - Chapter 02 #20

21. Which of the following statements about subcultures is NOT true?

- A. Subcultures exemplify "levels of culture."
- B. Subcultures have different learning experiences.
- C. Subcultures have shared learning experiences.
- D. Subcultures may originate in ethnicity, class, region, or religion.
- E. Subcultures are mutually exclusive; individuals may not participate in more than one subculture.

Kottak - Chapter 02 #21

22. Which of the following statements about culture is NOT true?

- A. It has an evolutionary basis.
- B. It is acquired by all humans as members of society through enculturation.
- C. It encompasses rule-governed, shared, symbol-based, learned behavior, as well as beliefs transmitted across the generations.
- D. Everyone is cultured.
- E. It is transmitted genetically.

Kottak - Chapter 02 #22

23. The Makah, a tribe that lives near the mouth of the Strait of Juan de Fuca on the Olympic Peninsula, see themselves as whalers and continue to identify themselves spiritually with whales. Their ongoing struggle to maintain their traditional way of life, which involves whale hunting, demonstrates how

- A. some indigenous communities are able to isolate themselves from national and international politics despite the continuous threat from outsiders.
- B. indigenous communities do not understand the threat that their activities pose to endangered species.
- C. contemporary law is useless in solving disputes with indigenous communities.
- D. contemporary indigenous groups have to grapple with multiple levels of culture, contestation, and political regulation.
- E. animals do not have rights.

Kottak - Chapter 02 #23

24. The tendency to view one's own culture as superior and to use one's own standards and values in judging others is called

- A. patriotism.
- B. ethnocentrism.
- C. moral relativism.
- D. cultural relativism.
- E. illiteracy.

Kottak - Chapter 02 #24

25. In anthropology, cultural relativism is not a moral position but a methodological one. It states that

- A. because cultural values vary between cultures, they cannot be analyzed and compared.
- B. some cultures are relatively better than others.
- C. in order to understand another culture fully, we must try to understand how the people in that culture see things.
- D. to understand another culture, we must try to use tactics to jar people so that their true view of things is revealed.
- E. to bring about desired cultural change, anthropologists should act as emissaries of the most evolved cultural values.

Kottak - Chapter 02 #25

26. How are cultural rights different from human rights?

- A. Human rights are real, whereas cultural rights are just perceived.
- B. The United Nations protects human rights but not cultural rights.
- C. Cultural rights are vested in groups, not in individuals.
- D. Cultural rights are more clear-cut than human rights.
- E. The term *cultural rights* is a politically correct synonym for human rights.

Kottak - Chapter 02 #26

27. Human rights are seen as inalienable. This means that

- A. no one can abuse them.
- B. nations cannot abridge or terminate them.
- C. they are vested in groups and not individuals.
- D. anthropologists have no moral grounds to question them.
- E. they are universally accepted by all individuals.

Kottak - Chapter 02 #27

28. Although rap music originated in the United States, it is now popular all over the world. Which of the following mechanisms of cultural change is responsible for this?

- A. acculturation
- B. enculturation
- C. independent invention
- D. colonization
- E. diffusion

Kottak - Chapter 02 #28

29. What is the term for the kind of cultural change that results when two or more cultures have consistent firsthand contact?

- A. acculturation
- B. enculturation
- C. independent invention
- D. colonization
- E. imperialism

Kottak - Chapter 02 #29

30. Which of the following is an example of independent invention, the process by which people in different societies have innovated and changed in similar but independent ways?

- A. acculturation
- B. culture
- C. globalization
- D. agriculture
- E. language

Kottak - Chapter 02 #30

31. Culture helps us define the world in which we live, to express feelings and ideas, and to guide our behavior and perceptions.

TRUE

Kottak - Chapter 02 #31

32. Culture is transmitted by both formal and informal instruction, but not by observation.

FALSE

Kottak - Chapter 02 #32

33. Culture is transmitted in society.

TRUE

Kottak - Chapter 02 #33

34. According to Leslie White, culture is dependent upon the ability to create and use symbols.

TRUE

Kottak - Chapter 02 #34

35. Cultural particularities are unique to certain cultures, while cultural generalities are common to several (but not all) cultures.

TRUE

Kottak - Chapter 02 #35

36. Cultures are integrated, patterned systems in which a change in one part often leads to changes in other parts.

TRUE

Kottak - Chapter 02 #36

37. Once an individual has been enculturated, that person must adhere to the cultural rules that govern that culture.

FALSE

Kottak - Chapter 02 #37

38. Although culture is one of the principal means humans use to adapt to their environment, some cultural traits can be harmful to a group's survival.

TRUE

Kottak - Chapter 02 #38

39. While cultural abilities have a biological basis, they do not have an evolutionary basis.

FALSE

Kottak - Chapter 02 #39

40. Although humans do employ tools much more than any other animal does, tool use also turns up among several nonhuman species, including birds, beavers, sea otters, and apes.

TRUE

Kottak - Chapter 02 #40

41. Hunting is a distinctive human activity not shared with the apes.

FALSE

Kottak - Chapter 02 #41

42. Practice theory recognizes that the study of anthropology takes a lot of practice before resulting in accurate descriptions of a culture.

FALSE

Kottak - Chapter 02 #42

43. Although there are many different levels of culture, an individual can participate in only one level at a time.

FALSE

Kottak - Chapter 02 #43

44. Only people living in the industrialized, capitalist countries of Europe and the United States are ethnocentric.

FALSE

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45. Cultural relativists believe that a culture should be judged only according to the standards and traditions of that culture and not according to the standards of other cultural traditions.

TRUE

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46. Anthropology is characterized by a methodological rather than moral relativism; in order to understand another culture fully, anthropologists try to understand its members' beliefs and motivations.

TRUE

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47. Methodological relativism does not preclude making moral judgments or taking action.

TRUE

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48. The idea of universal and inalienable human rights that are superior to the laws and ethics of any culture can conflict with some of the ideas central to cultural relativism.

TRUE

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49. Diffusion plays an important role in spreading cultural traits around the world.

TRUE

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50. In many countries, use of the English language reflects a colonial history and is thus a consequence of forced diffusion.

TRUE

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51. Independent invention occurs when two or more cultures independently come up with similar solutions to a common problem.

TRUE

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52. Acculturation is the process by which people lose the culture that they learned as children.

FALSE

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53. Indigenous cultures are at the mercy of the forces of globalization, as they can do nothing to stop threats to their cultural identity, autonomy, and livelihood.

FALSE

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54. Modern means of transportation and communication have facilitated the process of globalization.

TRUE

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55. What does it mean to say that culture is all-encompassing?

Answer will vary

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56. What are the different kinds of learning? On which kind(s) of learning is culture based? How is culture transmitted across generations?

Answer will vary

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57. How has this chapter challenged your understanding of the concept of human nature?

Answer will vary

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58. Explain the distinctions among cultural universals, generalities, and particularities, and give examples of each.

Answer will vary

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59. *Agency* refers to the actions that individuals take, both alone and in groups, in forming and transforming culture. Describe examples in your own life that illustrate the relationship between agency and culture.

Answer will vary

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60. What does it mean to say that there are levels of culture? What are they? How do cultural traits extend to a broader geographic area?

Answer will vary

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61. What are ethnocentrism and cultural relativism, and how do they affect the work of anthropologists? How do they influence your own life in an increasingly diverse society?

Answer will vary

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62. Compare and contrast the various types of cultural change listed at the end of this chapter. In particular, to what extent does each model for change suggest that culture shapes human behavior or is shaped by human behavior?

Answer will vary

Chapter 2 Summary

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