

Instructor's Manual with Test Items for

Cultural Anthropology

Fifth Edition

Serena Nanda

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Using the Instructor's Manual

This Instructor's Manual has been developed for use with the Fifth Edition of *Cultural Anthropology*. It is designed to help you teach the introductory cultural anthropology course more effectively, and it emphasizes questions and projects that involve student participation.

The manual contains chapter outlines; behavioral objectives; multiple-choice, short-answer, and essay questions; and suggested projects for both in-class and out-of-class assignments. The manual also includes films keyed to each chapter. Each chapter in the manual is organized as follows:

Chapter Outline: The outline of the text chapter provides you with an overview of both the content and organization of the chapter.

Behavioral Objectives: Between five and ten behavioral objectives are listed for each chapter. Although they are not exhaustive, they do state the most important topics covered in each chapter.

Test Questions: At least 25 *multiple-choice* questions are given for each chapter. In addition, there are at least 15 *short-answer* questions for each chapter; these may include matching, identification, true-false, and fill-in (with some suggested answers). Each chapter contains up to five *essay* questions, which may also be used as the basis of class discussion.

Teaching Suggestions (Exercises): This section provides suggestions both for in-class exercises, which maximize student participation, and for out-of-class assignments. For further teaching suggestions, three excellent resources are: (1) *Anthropology and Multicultural Education: Classroom Applications*, edited by Yolanda T. Moses and Patricia J. Higgins; publication 83-1, Anthropology Curriculum Project, The University of Georgia, Athens, GA 30602; \$5; (2) *Anthropology and Education Quarterly, Special Issue: Teaching Anthropology*, Patricia C. Rice, guest editor; vol. 16, no. 4, winter 1985; (3) *Films for Anthropological Teaching*, 7th ed., 1983, prepared by Karl G. Heider; American Anthropological Association, Washington, DC; \$7.

Films: Most chapters contain annotated film suggestions, including distributor, running time, rental price, brief description of the film, and notation of the film review in *American Anthropologist* if it has been reviewed there. You may want to look ahead at the list of films because they should be ordered in advance. The last section of the manual is an alphabetical list of major film distributors.

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ANTHROPOLOGY AND CULTURE

- 1 Anthropology and Human Diversity
- 2 Doing Cultural Anthropology
- 3 The Culture Concept and Anthropological Theory
- 4 The Cultural Context of Human Behavior
- 5 Language
- 6 Learning Culture

Anthropology and Human Diversity

Specialization in Anthropology

Cultural Anthropology

Linguistics

Archeology

Biological Anthropology

Applying Anthropology

What We Learn from Anthropology

Understanding Human Differences

Human Biological Diversity: Race and Racism

Cultural Relativity

Ethnography: Body Ritual among the Nacirema

Anthropology in a Changing World

BEHAVIORAL OBJECTIVES

On completing this chapter, the student should be able to:

1. Identify and describe the major perspectives of anthropology as a discipline (the comparative perspective, the holistic perspective, and the emic and etic perspectives).
2. State briefly the major focus of each of the four fields of anthropology and some areas in which they interrelate.
3. Define *ethnocentrism* and *cultural relativity*, and discuss how these concepts affect people's attitudes and understandings of cultural differences.
4. Discuss the changes in the discipline in the last 20 years.

MULTIPLE-CHOICE QUESTIONS

1. The holistic perspective of anthropology refers to its focus on
 - a. objects and acts regarded as holy by various peoples.
 - b. the whole personality of any particular individual.
 - *c. the integration of biological, sociocultural, and environmental factors in human behavior.
 - d. the whole world.
 - e. the efforts to find holes in certain theories.
2. The most basic goal of cultural anthropology as an academic discipline is to
 - *a. explain the differences and similarities among the ways of life of different human societies.
 - b. increase the level of culture in a particular human society.
 - c. place large numbers of cultural anthropologists in political office.
 - d. inform the American public about other cultures.
 - e. increase the number of cultural anthropology students in universities.

3. *Culture* in anthropology refers to
 - a. “civilized” behavior, such as good manners.
 - b. complex social structures, including the development of cities and centralized governments.
 - c. a highly developed individual taste in the arts, literature, and music.
 - *d. the totality of learned and shared behavior patterns of a group of people.
 - e. the various religious cults found in different countries.
4. Archeology is mainly interested in
 - a. describing sites and artifacts of societies with written records.
 - b. describing sites and artifacts of cultures without written records.
 - c. tracing the course of human evolution through fossilized remains of now-extinct primates.
 - *d. understanding the processes of culture change in prehistoric societies.
 - e. tracing the development of Western civilization.
5. A biological anthropologist would be most concerned with
 - *a. the social organization of chimpanzees.
 - b. musical styles in different cultures.
 - c. language change in contemporary human societies.
 - d. the relationship of religion to politics.
 - e. the rise of cities.
6. The relationship between human culture and biology is best expressed by the statement:
 - a. Culture determines biological differences among peoples.
 - *b. Culture and biology influence each other.
 - c. Biological differences among human groups are the major source of culture differences.
 - d. Biology and culture have nothing to do with each other.
 - e. Biology influenced cultural differences in the early stages of human evolution but no longer does so.

7. To the anthropologist, differences in the behavior of human groups are best explained by
 - *a. learned behavior patterns.
 - b. genetic inheritance.
 - c. differences in the physical environment.
 - d. level of formal education.
 - e. differences in languages spoken.
8. Ethnocentrism is the tendency for
 - *a. every society to view itself as superior to others.
 - b. every society to want to exploit the wealth of other societies.
 - c. every individual to consider him/herself the equal of others.
 - d. every individual to see another's point of view.
 - e. every society to value the group above the individual.
9. A positive value of ethnocentrism for a society is that it
 - a. decreases the chance of war.
 - *b. increases social solidarity within a group.
 - c. increases an individual's ability to act independently of others.
 - d. results in a higher standard of living through an emphasis on progress.
 - e. increases equality between males and females within a society.
10. Racism is
 - a. a scientific theory that different human groups have different frequencies of particular genes.
 - b. a political ideology that holds that all races are equal.
 - c. an unchangeable fact of life in a world where some people look different from others.
 - *d. a belief in the genetic superiority of some human groups compared with others.
 - e. a theory that holds that skin color, hair texture, and head shape are adaptations to the physical environment.
11. Cultural relativity requires that
 - a. all cultures be seen as equally good.
 - b. all cultures be seen as equally self-serving.

- c. all cultures be measured against our own.
 - d. an individual must give up his/her own culture in order to understand another culture.
 - *e. all cultures be understood from their own point of view.
12. Nacirema ritual centers around
- *a. health and cleanliness.
 - b. pigs and warfare.
 - c. canoes and trading.
 - d. garden magic.
 - e. sex.
13. The point of the article “The Body Ritual among the Nacirema” is to
- a. show how foolish people’s rituals are.
 - *b. help us look at our own culture objectively.
 - c. promote practices of preventive medicine.
 - d. increase the respect of most Americans for the healing practices of other cultures.
 - e. put a little laughter into our dreary lives.
14. The ultimate aim of anthropological linguistics is to
- a. teach people to speak better English.
 - b. improve language learning in all cultures.
 - *c. understand the workings of the human mind as expressed in language.
 - d. decide whether nonhuman primates (apes) can speak.
 - e. develop a world language.
15. Cultural relativity emphasizes
- a. an etic perspective.
 - *b. an emic perspective.
 - c. an interdisciplinary perspective.
 - d. an individualistic perspective.
 - e. a racist perspective.

16. An example of anthropology's contribution to interdisciplinary studies is the discovery that
- *a. kuru, a nervous system disease in New Guinea, was related to funeral rituals.
 - b. the Nacirema culture died out because of its extreme religious practices.
 - c. the !Kung are very healthy due to their high intake of animal fats.
 - d. the Yanomamo are decreasing in number because of their continuous warfare.
 - e. the specific language one learns is programmed by genetic inheritance.
17. An important issue among contemporary anthropologists is
- a. the feminist bias of most early ethnography.
 - *b. the political use of anthropological information.
 - c. how to discourage native informants from becoming anthropologists.
 - d. a determined unwillingness by anthropologists to consider the effects of their own cultural bias.
 - e. the preference of most anthropologists to begin their careers by fieldwork in their own culture.
18. The concept of race
- *a. has been found to be inadequate for scientifically meaningful classification of humans.
 - b. has great scientific utility but no political implications.
 - c. is agreed on by both biological and cultural anthropologists to be very useful in analyzing human behavior.
 - d. is outmoded; there are no patterned biological variations in the human species.
 - e. is no different from racism.
19. The subfield of anthropology that focuses on how humans communicate with each other is called
- a. archeology.
 - *b. linguistics.
 - c. psychology.
 - d. paleontology.
 - e. applied anthropology.

20. The nonhuman animals most likely to be studied by biological anthropologists are
- a. rodents.
 - b. dinosaurs.
 - c. reptiles.
 - *d. primates.
 - e. domestic pets.
21. In the photograph on page 11, a man with dark skin wearing African robes is reading an English language newspaper. This photograph is meant to demonstrate the point that
- a. English is the world's most important language.
 - b. African men dress in clothes similar to those worn in the United States.
 - c. African men are more literate than African women.
 - *d. skin color, language, and culture vary independently of each other.
 - e. there is much cultural diversity in Africa.
22. The attitude toward magic and ritual among the Nacirema indicates that
- a. technologically advanced societies do not use magic and ritual.
 - b. too much magic and ritual will destroy a society.
 - *c. magic and ritual are found in a wide variety of cultures.
 - d. our own society in the United States contains very little magic and ritual.
 - e. anthropologists make more of a contribution when studying other societies than when studying our own.
23. Regarding its scientific status, anthropology is
- *a. basically a Western science.
 - b. not a science at all.
 - c. antiscientific.
 - d. politically irrelevant.
 - e. of little interest to newly independent nations.

24. A major change affecting anthropology since World War II is
- *a. the importance of nationalism in postcolonial nations.
 - b. the declining funding for anthropological studies by the United States government.
 - c. the lowering of professional anthropological standards.
 - d. the lack of interest anthropologists now have in studying cultures other than our own.
 - e. the tremendous increase in non-Western anthropologists studying Western cultures.
25. An important contribution of anthropology in a changing world is its
- *a. commitment to illuminating cultural diversity.
 - b. political involvement in global politics.
 - c. influence over the American media and mass culture.
 - d. role in helping multinational corporations in selling their products in different cultures.
 - e. promoting the superiority of Western culture.

SHORT-ANSWER QUESTIONS

True-False Questions

1. Anthropology is most interested in what is abnormal and typical in human populations. (F)
2. The New Guinea Arapesh are an economically competitive society very much like the United States. (F)
3. Archeology and linguistics are subfields of physical anthropology. (F)
4. The author's fieldwork in India implies that Indian sons live at home longer than sons in the United States. (T)
5. The archeologist infers culture from such material remains as pottery and house remains in prehistoric cultures. (T)
6. The study of kuru in New Guinea is a good example of the interdisciplinary approach to understanding human behavior. (T)

7. The least important differences among human groups are the results of culture. (F)
8. The perceptual bias that prevents us from seeing others from their own viewpoint is called cultural relativity. (F)
9. Kuru, a new disease found in New Guinea, is associated with childbirth practices. (F)
10. Racism is a scientific study of human biological variation. (F)

Fill-in Questions

1. Cultural relativity is an attitude that _____.
[helps us to see things from the native point of view; increases our understanding of others; is at the basis of ethnography]
2. Cultural anthropologists study _____.
[learned behavior, shared by a group of people; contemporary human cultures and societies]
3. Holism in anthropology refers to the anthropologist's interest in _____.
[studying the total range of human activity; studying the daily lives as well as important events in a culture]
4. The best definition of archeological anthropology is that it _____.
[studies human culture through material remains; studies past societies for which there are no written records; adds a time dimension to anthropology by studying past cultures]
5. Ethnocentrism is _____.
[judging other cultures by your own; an attitude of cultural superiority; looking at other cultures through the perception of one's own culture]

ESSAY QUESTIONS

1. Discuss some of the important ways in which the perspectives of anthropology differ from those of other academic disciplines that also study human beings.
2. How does the study of anthropology lead us to be more objective about our own society and its problems?
3. Ethnocentrism and cultural relativity are two major opposing ways of responding to cultural differences. Explain each and discuss their implications for intercultural relationships.
4. Discuss the culture of the Nacirema: their beliefs, values, and ritual practices. How does this article affect your views on cultural relativity and ethnocentrism?

TEACHING SUGGESTION

Exercise

This project was suggested by Lyn Miles of the University of Tennessee at Chattanooga. Have the students read and discuss “Body Ritual among the Nacirema” by Horace Miner. Then assign them to write a paper modeled on this study that is about the Nacirema. One typed page is quite sufficient to get some good examples. It may help to ask the student to pretend he or she is from another specific group studied throughout the course. (I assigned the paper in the beginning of the semester and asked for it to be handed in about two weeks before the end. Two examples are included here. You may like to leave one class period for the students to read their papers [not necessarily their own].)

The Daily Ritual:

A Yanomamo's View of American Television

I left my homeland, not knowing where or why I was leaving. I found myself in the belly of a huge “bird” with fifty or so other white people such as the one I was with. The “bird” landed and everybody in it got off. It was a long and tiresome trip and the garments I had to wear to be accepted by this white man's village were so uncomfortable.