Test Bank for Introducing Sociology Using the Stuff of Everyday Life 1st Johnston

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Chapter 2

YOU ARE WHAT YOU EAT: CULTURE, NORMS, AND VALUES

MULTIPLE CHOICE

1. The practice of "nose to tail eating" attempts to reduce food waste and show respect for animals. In doing so, it showcases the following aspect of food production, usually hidden by commodity fetishism:
a. labor
b. nature
c. capital investment
d. organization of production

ANS: B REF: 30–31, 36

2. Researchers and activists claim that the "true cost" of a burger is far greater that a few dollars we pay for it in a fast-food restaurant. Which of the following costs is this attributable to?
a. Psychological
b. Individual
c. Collective
d. Environmental

ANS: D REF: 32

3. Central areas of many American cities, inhabited by the poor, are described as "food deserts," where fast food is abundant, but it is difficult to find healthy, affordable food. Which of the following phenomena are food deserts examples of?
a. Food sustainability
b. Food convenience
c. Food insecurity
d. Food choice

ANS: C REF: 34

4. Which of the following is a material element of culture?
a. Musical instruments
b. Belief in immortality
c. Connection between food, care and femininity
d. Conceptualization of chickens as food animals

ANS: A REF: 40

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5. Fair Trade movement labels food to inform consumers whether the primary producers of coffee, tea, and similar commodities received a fair price for them. By doing so, it tries to limit the influence of the following phenomenon:
a. monoculture
b. commodity fetishism
c. commodity market
d. environmental degradation

ANS: B REF: 36

6. According to Durkheim, people participating in a religious ritual are actually worshipping the following:
a. a deity
b. a religious organization
c. a social group to which they belong
d. a social group superior to themselves

ANS: C REF: 38

7. Which of the following concepts, discussed in the textbook, can best describe the significance of food as a mark of national identity?
a. Commodity fetishism
b. Production chain
c. Foodwork
d. Totem

ANS: D REF: 38

8. Research shows a discrepancy between the fact that women perform the vast majority of unpaid foodwork and:
a. most people's belief in egalitarian division of foodwork
b. public policies that promote gender equality
c. economic efficiency of dividing foodwork more equally
d. men's traditional responsibility for hunting and raising food animals

ANS: A REF: 39

9. According to the textbook, sociologists should strive to interpret results of qualitative interviewing from the standpoint of:
a. cultural dominance
b. cultural relativism
c. cultural assimilation
d. ethnocentrism

ANS: B REF: 40, 43–44

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10. Which of the following values do sociologists pursue, when they try to understand the respondents' behavior within the context of the respondents' culture?
a. Cultural relativism
b. Ethnocentrism
c. Cultural assimilation
d. Multiculturalism

ANS: A REF: 43–44

11. Which of the following refers to the judging of another culture by the standards of one's own?
a. Culture shock
b. Cultural lag
c. Egocentrism
d. Ethnocentrism

ANS: D REF: 43

12. Jennifer tells her friend Libby that she finds it disgusting that people in some countries eat bugs. What concept does Jennifer's opinion exemplify?
a. Cultural diffusion
b. Cultural conflict
c. Ethnocentrism
d. Myopia

ANS: C REF: 43

13. Which of the following is true of cultural norms?
a. Norms never change.
b. Norms change through history.
c. Basic food norms are the same across societies.
d. All societies use the same sources of food, proscribed by norms.

ANS: B REF: 41

14. Which of the following do groups and societies apply in reaction to deviance?
a. Norms
b. Values
c. Beliefs
d. Sanctions

ANS: D REF: 42

15. Marxist concept of commodity fetishism implies that consumers should be aware of the conditions under which items they purchase have been produced. Knowing this, which of the following approaches to sociology do Marxists engage in?

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a. Normative
b. Regulative
c. Empirical
d. Moral

ANS: A REF: 45–47

SHORT ANSWER

1. Define values and their importance for social life. Illustrate your answer with an example.

ANS: Values are individual and group beliefs about what is right and wrong, important or unimportant, desirable and undesirable.
They are important to social life because they inform social norms (therefore, must be understood in order to understand norms themselves) and influence individual decision-making and action (individuals are socialized to accept values and decide on courses of action in situations of value conflict).
Give extra credit if students discuss this in terms of structure/agency or micro/macro thinking frames.
Accept any realistic example. Good answers will explain how a value (e.g. social solidarity expressed in rituals of food consumption) both inform social norms (e.g. it is rude to be late to a meal) and influence individual decision-making and actions (e.g. deciding to stay at home for a family Sunday meal and decline a friend's invitation to go to a new restaurant).

REF: 43

2. Apply the concepts of ethnocentrism and cultural relativism to the conceptualization of dogs as food animals.

ANS: Ethnocentrism is use of one's own culture to understand and evaluate cultures of others. It often includes the belief that one's culture is superior to others. Variety of cultures across societies and time supports the view that ethnocentrism is unjustified.
Cultural relativism is an attempt to understand an individual's beliefs, behavior, feelings and worldview in relation to his or her culture. It is a preferred approach in sociology.
If a member of a culture that conceptualizes dogs as pets condemns their use as food in other cultures, she commits ethnocentrism.
If one accepts that use of dogs as food is justified in cultures that conceptualize them as food animals, one follows cultural relativism.

REF: 43–44

3. Define commodity fetishism. Can foodwork within a family household be understood as a case of commodity fetishism? Explain your answer.

ANS: Commodity fetishism is a situation wherein the production process is obscured at the point of consumption i.e. invisible to the consumer. This includes a situation in which labor necessary

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to produce food, including inequality, exploitation and alienation of producers, is invisible to people who consume food.
This concept applies to domestic division of foodwork, which is often "invisible" (e.g. planning of menus and time necessary for purchase and preparation of food), and unequal (less powerful family members, e.g. women, spend much more time on foodwork), but the inequality is accepted as normal and not questioned.

REF: 36, 39

4. Who decides which food will be considered as mark of national identity? Is this process contentious in any way?

ANS: Food choices and rituals may be marks of group (including national) identity. They function as totems: objects of veneration wherein, according to Durkheim, group members venerate the group itself and thus generate social solidarity.
Members of a national group themselves often mark a food choice or ritual as mark of national identity, but outsiders may also form perceptions of food as identifying a group. This perception may be different from the group's own definition of food as identity marker (e.g. Mexicans and non-Mexicans have different ideas of Mexican cuisine).
This is particularly contentious if one group is more powerful than the other and can make its perception dominant, and make it an element of ethnocentrism.

REF: 37–38

5. Define social control. Illustrate your answer with an example.

ANS: Social control is a process of regulating individual behavior to ensure it conforms to group norms—often informal, but widely known and accepted ways of doing things within a culture.
This is done by applying sanctions—actions that express approval or disapproval of actions in reference to social norms.
Conformity to norms elicits positive sanctions (e.g. positive tweets about a restaurant), and their violation elicits negative sanctions (negative tweets about a restaurant).
Sanctions may be informal (e.g. disappointed patrons tell their friends not to visit a restaurant) or formal (a restaurant is fined or closed due to violation of food safety regulations).
Accept any realistic example(s).

REF: 44

6. Define the normative approach to sociology. Does the textbook support or oppose it?

ANS: Unlike empirical approach, which stops at documenting the social world as it is, the normative approach is concerned not only with facts of the social world, but with the way it should be, according to the values held by researchers and activists.
The textbook advocates the normative approach, by stating that sociological research into the way food production and consumption is organized should consider "responsibility' in two ways: (1) by reflecting on their own position on food justice, inequality and sustainability, and

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choosing research questions that reflect that; and (2) by paying attention to the struggle for food justice (protests, Free Trade movement etc.)

REF: 45–47

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