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CORRECT ANSWERS ARE LOCATED IN THE 2ND HALF OF THIS DOC.

TRUE/FALSE - Write 'T' if the statement is true and 'F' if the statement is false.

1) Culture helps us define the world in which we live, to express feelings and ideas, and to guide our behavior and perceptions.
   - ◎ true
   - ◎ false

2) Culture is transmitted by both formal and informal instruction, but not by observation.
   - ◎ true
   - ◎ false

3) Most ethnographers try to be objective, accurate, and sensitive in their accounts of other cultures. The presence of objectivity, sensitivity, and a cross-cultural perspective means that anthropologists must ignore international standards of justice and morality.
   - ◎ true
   - ◎ false

4) Language is one of the distinctive possessions of *Homo sapiens.*
   - ◎ true
   - ◎ false

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5) Cultures are integrated, patterned systems in which, if one part of the system is changed, other parts may also change.
   - ◎ true
   - ◎ false

6) 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

7) While cultural abilities have a biological basis, they do not have an evolutionary basis.
   - ◎ true
   - ◎ false

8) 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

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9) Hunting is a distinctive human activity not shared with the apes.
- ◎ true
- ◎ false

10) Exogamy, marriage outside one's kin or local group, is a major cultural contrast between humans and other primates.
- ◎ true
- ◎ false

11) Cultural particularities are unique to certain cultures, while cultural generalities are common to several (but not all) cultures.
- ◎ true
- ◎ false

12) Practice theory recognizes that the study of anthropology takes a lot of practice before resulting inaccurate descriptions of a culture.
- ◎ true
- ◎ false

13) Ethnocentrism and cultural relativism are inherently problematic viewpoints.
- ◎ true
- ◎ false

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14) Only people living in the industrialized, capitalist countries of Europe and the United States are ethnocentric.
- ◎ true
- ◎ false

15) 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

16) 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

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17) Methodological relativism does not preclude making moral judgments or taking action.
- ◎ true
- ◎ false

18) The idea of universal and inalienable human rights that are superior to the laws and ethics of any one culture can conflict with some of the ideas central to cultural relativism.
- ◎ true
- ◎ false

19) Diffusion plays an important role in spreading cultural traits around the world.
- ◎ true
- ◎ false

20) In many countries, use of the English language reflects a colonial history and is thus a consequence of forced diffusion.
- ◎ true
- ◎ false

21) Independent invention occurs when two or more cultures independently come up with similar solutions to a common problem.
- ◎ true
- ◎ false

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22) Acculturation is the process by which people lose the culture they learned as children.
- ◎ true
- ◎ false

23) 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

24) Globalization has led to new forms of cultural expression.
- ◎ true
- ◎ false

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MULTIPLE CHOICE - Choose the one alternative that best completes the statement or answers the question.

25) Which of the following statements about culture is true?

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

26) Which of the following statements about enculturation is *false?*

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

27) Regarding human capacity for culture, anthropologists agree that

A) both mental abilities and mental disabilities are evenly distributed among individuals of all cultures.
B) because human populations differ in their emotional and intellectual capacities, the ability to learn culture differs among societies.
C) although women and men both share the emotional and intellectual capacities for culture, at the population level there is less variability in these capacities among men than among women.
D) although individuals differ in their emotional and intellectual capacities, all human populations have equivalent capacities for culture.
E) 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.

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28) Anthropologist Clifford Geertz defined culture as ideas based on cultural learning and symbols. What is a symbol?
- A) a distinctive or unique cultural trait, pattern, or integration that can be translated into other cultures
- B) a linguistic sign within a particular language that comes to stand for something else in another language
- 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) any element within a culture that distinguishes it from other cultures, precisely because it is difficult to translate
- E) something verbal or nonverbal with a nonarbitrary association with what it symbolizes

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

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30) What do anthropologists mean when they say culture is shared?
- A) Culture is an attribute of particular individuals.
- B) Culture is what ensures that all people raised in the same society have the same opinions.
- C) Passive enculturation is accomplished by more than one person.
- D) Culture is an attribute of individuals as members of groups.
- E) Culture is universally regarded as more important than the concept of the individual.

31) Identify an example of a maladaptive cultural trait.
- A) overconsumption of processed foods
- B) individuals seeking informal support to satisfy emotional needs
- C) individualism seeking formal support to conform to social norms
- D) industrialization of manufacture of essential everyday items
- E) use of machinery in agriculture

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

33) Something verbal or nonverbal, within a particular language or culture, that stands for something else is known as a_____.
A) transmitter
B) taboo
C) substitute
D) symbol
E) talisman

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

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35) Culture can be adaptive or maladaptive. It is maladaptive when
A) cultural traits, patterns, and inventions threaten the group's continued survival and reproduction and thus its very existence.
B) cultural traits evolve and change with time.
C) it threatens the core values of a culture that guarantee its integration.
D) cultural traits diminish the survival of particular individuals but not others.
E) it exhibits cultural traits that are not shared with the majority of the group.

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36) The human capacity for culture has an evolutionary basis that extends back perhaps 3 million years. This date corresponds to
A) the earliest production of cave art found in South Africa.
B) the advent of anatomically modern primates.
C) early toolmakers, whose products survive in the archaeological record.
D) evidence of hunting and the use of fire to cook tough meats.
E) a genetic mutation that caused an increase in brain size and complexity.

37) Why does this chapter on culture include a section that describes similarities and differences between humans and apes, our closest relatives?
A) to stress that there is no such thing as human nature
B) to promote the study of primatology, which has nothing to do with human culture
C) to illustrate how evolution is just a theory
D) to emphasize culture's evolutionary basis
E) to better define culture as a capacity that distinguishes members of the zoological family Hominidae from anatomically modern humans

38) 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.

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39) Which of the following is a mechanism of cultural change?
A) diffusion
B) particularity
C) ethnocentrism
D) cultural relativism
E) generational enculturation

40) Which of the following is an example of cultural generality?
A) vegetarianism
B) immortality
C) illiteracy
D) solo living
E) the nuclear family

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41) Which of the following is true of cultural change through diffusion?
- A) In today's world, much international diffusion is indirect—culture is spread by mass media and information technology.
- B) It doesn't commonly happen because cultures are isolated
- C) It occurs through independent human invention
- D) In the current world, finding creative solutions to problems is the main means of diffusion of culture
- E) It is the ongoing exchange of cultural features that results when groups have continuous firsthand contact.

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

43) All of the following are evidence of the tendency to view culture as a process except
- A) attention to agency in anthropological analysis.
- B) analyses that attempt to establish boundaries between cultures.
- C) interest in public, collective, and individual dimensions of day-to-day life.
- D) practice theory.
- E) interest in how acts of resistance can make and remake culture.

44) What process is most responsible for the existence of international culture?
- A) gene flow
- B) cultural relativism
- C) cultural diffusion
- D) dendritic acculturation
- E) ethnocentrism

45) Which of the following is a major contrast between humans and other primates?
- A) Unlike primates, humans maintain lifelong ties with sons and daughters.
- B) Unlike primate females, human females have a visible estrus cycle.
- C) Unlike humans, primates practice exogamy exclusively.
- D) Unlike humans, primate adolescents do not disperse, leaving kinship ties intact lifelong.
- E) Primate pair bonds for mating are more exclusive and more durable than are those of humans.

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46) 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) ethnocentrism.
B) moral relativism.
C) patriotism.
D) illiteracy.
E) cultural relativism.

47) 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) to bring about desired cultural change, anthropologists should act as emissaries of the most evolved cultural values.
C) to understand another culture, we must use tactics to try to jar people so that their true views are revealed.
D) to understand another culture fully, we must try to understand how the people in that culture see things.
E) some cultures are relatively better than others.

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

49) Human rights are seen as inalienable. This means that
A) anthropologists have no moral grounds to question them.
B) they are vested in groups and not individuals.
C) no one can abuse them.
D) nations cannot abridge or terminate them.
E) they are universally accepted by all individuals.

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50) 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) diffusion
B) colonization
C) independent invention
D) acculturation
E) enculturation

51) What is the term for the kind of cultural change that results when two or more cultures have consistent firsthand contact?
A) independent invention
B) imperialism
C) colonization
D) enculturation
E) acculturation

52) What is the primary and neutral meaning of globalization as it is applicable to anthropology?
A) opposition to global free trade
B) global connectedness and linkages, and not any kind of political position
C) the impact of the world on the rest of the universe
D) the promotion of the interests of multinational corporations at the expense of farmers and workers
E) the efforts by international financial powers to create a global free market for goods and services

53) 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) language
B) agriculture
C) acculturation
D) globalization
E) culture

ESSAY. Write your answer in the space provided or on a separate sheet of paper.

54) What does it mean to say that culture is all-encompassing?

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55) How has this chapter challenged your understanding of the concept of human nature?

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

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

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58) 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.

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59) 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?

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60) 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?

61) Compare and contrast the various mechanisms of cultural change discussed in this chapter. In particular, to what extent does each model for change suggest that culture shapes human behavior or is shaped by human behavior?

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Answer Key

Test name: Chapter 02

1) TRUE
2) FALSE
3) FALSE
4) TRUE
5) TRUE
6) TRUE
7) FALSE
8) TRUE
9) FALSE
10) TRUE
11) TRUE
12) FALSE
13) TRUE
14) FALSE
15) TRUE
16) TRUE
17) TRUE
18) TRUE
19) TRUE
20) TRUE
21) TRUE
22) FALSE
23) FALSE
24) TRUE
25) D
26) E
27) D
28) C
29) E
30) D
31) A
32) E
33) D
34) D
35) A
36) D
37) D

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38) E
39) A
40) E
41) A
42) D
43) B
44) C
45) A
46) A
47) D
48) E
49) D
50) A
51) E
52) B
53) B
54) Essay
Answers will vary.

55) Essay
Answers will vary.

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56) Essay
Answers will vary.

57) Essay
Answers will vary.

58) Essay
Answers will vary.

59) Essay
Answers will vary.

60) Essay
Answers will vary.

61) Essay
Answers will vary.

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Chapter 2
Culture

Chapter Objectives

1. Describe the defining dimensions of culture.
2. Discuss the evolutionary basis of culture and the similarities and differences between humans and primates.
3. Define and identify examples of cultural universals, generalities, and particularities.
4. Explain how people may avoid, subvert, and manipulate cultural rules and expectations, and how today's anthropologists view and analyze those practices.
5. Recall the three levels of culture and why it is important to differentiate among them.
6. Distinguish between ethnocentrism and cultural relativism, including how both relate to human rights.
7. Describe the mechanisms of cultural change.
8. Summarize how globalization affects culture, including how people may affect and be affected by the interrelated forces of globalization.

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Chapter Outline

I. What Is Culture?

- Sir Edward Tylor defined *culture* as, "that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."
- **Enculturation** is the process by which a child *learns* his or her culture.

A. Culture Is Learned

- The ease with which children absorb their cultural tradition rests on the uniquely elaborated human capacity to learn.
- Cultural learning depends on the uniquely developed human capacity to use **symbols**, signs that have no necessary or natural connection to the things they stand for, or signify.
    - Anthropologist Clifford Geertz (1973) describes cultures as sets of "control mechanisms—plans, recipes, rules, instructions" and likens them to computer programs that govern human behavior.

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- Every person begins immediately, through a process of conscious and unconscious learning and interaction with others, to internalize, or incorporate, a cultural tradition through the process of enculturation.
- Culture is also acquired through observation.

B. Culture Is Symbolic

- Symbolic thought is unique and crucial to humans and to cultural learning.
- A symbol is something verbal or nonverbal, within a particular language or culture, that comes to stand for something else.
  - Language is one of the distinctive possessions of Homo sapiens.
  - There also is a rich array of nonverbal symbols. Flags, for example, stand for various countries, as arches do for a hamburger chain.
- Other primates have demonstrated a rudimentary ability to use symbols, but only humans have elaborated cultural abilities such as to learn, to communicate, to store, to process, and to use symbols.
- Every contemporary human population has the ability to use symbols and thus to create and maintain culture.
  - Our nearest relatives—chimpanzees and gorillas—have rudimentary cultural abilities. However, no other animal has elaborated cultural abilities to the extent that Homo has.

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C. Culture Is Shared

- Culture is an attribute not of individuals per se but of individuals as members of *groups*.
- Culture is transmitted in society.
  - People learn their culture by observing, listening, talking, and interacting with other people.
  - Shared beliefs, values, memories, and expectations link people who grow up in the same culture.
- Enculturation unifies people by providing them with common experiences.

D. Culture and Nature

- Cultural habits, perceptions, and inventions mold "human nature" into many forms.
- Culture influences how people perceive nature, human nature, and "the natural," and cultural advances have overcome many "natural" limitations.

E. Culture Is All-Encompassing and Integrated

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- *Culture*, as defined anthropologically, encompasses features that sometimes are considered trivial or unworthy of serious study, such as those of "popular" culture.
- The term **popular culture** encompasses aspects of culture that have meaning for many or most people within the same national culture.
- Cultures are integrated, patterned systems.
  - If one part of the system (e.g., the economy) changes, other parts also change.
- Cultures train their individual members to share certain personality traits.
  - A set of characteristic **core values** (key, basic, central values) integrates each culture and helps distinguish it from others.

F. Culture Is Instrumental, Adaptive, and Maladaptive

- Culture is the main reason for human adaptability and success.
- People use culture instrumentally, that is, to fulfill their basic biological needs for food, drink, shelter, comfort, and reproduction.
  - They also use culture to fulfill psychological and emotional needs, such as friendship, companionship, approval, and sexual desirability.
- On one level, cultural traits (e.g., air conditioning) may be called adaptive if they help individuals cope with environmental stresses.
  - But on a different level, such traits can also be maladaptive. That is, they may threaten a group's continued existence.

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II. Culture's Evolutionary Basis

- The human capacity for culture has an evolutionary basis that extends back perhaps 3 million years, the date of the earliest evidence of tool manufacture in the archaeological record.
- Similarities between humans and apes are evident in anatomy, brain structure, genetics, and biochemistry.
  - Most closely related to humans are the African great apes: chimpanzees and gorillas.
    - *Hominidae* is the zoological family that includes fossil and living humans, as well as chimps and gorillas.
    - The members of this family are referred to as **hominids**.
    - The term **hominins** is used for the group that leads to humans but not to chimps and gorillas and that encompasses all the human species that ever have existed.
  - Many human traits are part of an ancestral arboreal heritage that we share with monkeys and apes. These traits developed as our ancestors adapted to life in the trees

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millions of years ago.
    - Grasping ability and manual dexterity (especially opposable thumbs)
    - Depth and color vision
    - Learning ability based on a large, visually oriented brain
    - Substantial parental investment in a limited number of offspring
- All these traits continue to be key features of human adaptation. Manual dexterity, for example, is essential to a major human adaptive capacity: tool making.

A. What We Share with Other Primates

- Faced with environmental change, humans and other primates don't have to wait for a genetic or physiological response.
    - They can modify learned behavior and social patterns instead.
- 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 especially apes.
    - The most studied form of ape tool making involves "termiting," in which chimps make tools to probe termite hills.
- Wild chimpanzees and orangutans aim and throw objects.
    - Hominins have elaborated the capacity to aim and throw, without which we never would have developed projectile technology, weaponry, baseball, or the forward pass.
- Primate research shows that other primates, especially chimpanzees, are habitual hunters.

B. How We Differ from Other Primates

- Cooperation and sharing are much more characteristic of humans.
- A difference between humans and other primates involves mating.
    - Among baboons and chimps, most mating occurs when females enter **estrus**, during which they ovulate.
        - In estrus, the vaginal area swells and reddens, and receptive females form temporary bonds with, and mate with, males.
        - Human pair bonds for mating are more exclusive and more durable than are those of chimps.
- Marriage creates another major contrast between humans and other primates: exogamy and kinship systems.

III. Universality, Generality, and Particularity

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- In studying human diversity in time and space, anthropologists distinguish among the universal, the generalized, and the particular.
  - Certain biological, psychological, social, and cultural features are **universal**, found in every culture.
  - Others are merely **generalities**, common to several but not all human groups.
  - Still other traits are **particularities**, unique to certain cultural traditions.

A. Universals and Generalities

- Biologically based universals include a long period of infant dependency; year-round (rather than seasonal) sexuality, and a complex brain that enables us to use symbols, languages, and tools.
- Among the social universals is life in groups and in some kind of family.
- Generalities occur in certain times and places but not in all cultures.
  - One cultural generality that is present in many but not all societies is the nuclear family, a kinship group consisting of parents and children.
- Different societies can share beliefs and customs because of borrowing or through (cultural) inheritance from a common cultural ancestor.
  - More recently, English has spread through **diffusion** (cultural borrowing) to many other countries, as it has become the primary language used in business and travel.

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B. Particularity: Patterns of Culture

- A cultural particularity is a trait or feature of culture that is not generalized or widespread; rather, it is confined to a single place, culture, or society.
- Cultures are integrated and patterned differently and display tremendous variation and diversity.

IV. Culture and the Individual

- Generations of anthropologists have theorized about the relationship between the “system” on one hand and the “person” or “individual” on the other.
  - *System* can refer to various concepts, including culture, society, or social structure.
  - Individual human beings always make up, or constitute, the system.
- Cultural rules provide guidance about what to do and how to do it, but people don’t always do what the rules say should be done.
- People use their culture actively and creatively, rather than blindly following its dictates.
- Cultures are dynamic and constantly changing.

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  - People learn, interpret, and manipulate the same rule in different ways—or they emphasize different rules that better suit their interests.
- Culture is *contested*: Different groups in society struggle with one another over whose ideas, values, goals, beliefs, interests, and causes will prevail.
  - Even common symbols may have radically different *meanings* to different individuals and groups in the same culture.
- Some anthropologists find it useful to distinguish between ideal and real culture.
  - The *ideal culture* consists of what people think or say they *should* do and what they *say* they do (such as how much beer they consume).
  - *Real culture* refers to their actual behavior as observed by the anthropologist (e.g., the evidence from garbage.
- Culture is both public and individual, both external and internal, both in the world and in people's heads.
- The tendency to view culture as an entity rather than as a process is changing.
  - Contemporary anthropologists now emphasize how day-to-day action, practice, or resistance can make and remake culture.
  - *Agency* refers to the actions that individuals take, both alone and in groups, in forming and transforming cultural identities.

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- The approach to culture known as *practice theory* (Bourdieu, 1977; Ortner, 1984) recognizes that individuals within a society or culture have diverse motives and intentions and different degrees of power and influence.
  - Practice theory focuses on how such varied individuals—through their actions and practices—manage to influence, create, and transform the world they live in.

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V. Ethnocentrism, Cultural Relativism, and Human Rights

- **Ethnocentrism** is the tendency to view one's own culture as superior and to apply one's own cultural values in judging the behavior and beliefs of people raised in other cultures.
  - People everywhere think that the familiar explanations, opinions, and customs are true, right, proper, and moral.
    - They regard different behavior as strange, immoral, or savage.
- Opposing ethnocentrism is **cultural relativism**, the viewpoint that behavior in one culture should not be judged by the standards of another culture.
  - In today's world, human rights advocates challenge many of the tenets of cultural relativism.
  - For example, several societies in Africa and the Middle East have traditions of female genital modification (FGM). *Clitoridectomy* is the removal of a girl's clitoris. *Infibulation* involves sewing the lips (labia) of the vagina, to constrict the vaginal

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opening.
    - Such practices have been opposed by human rights advocates, especially women's rights groups.
  - Similar issues arise with circumcision and other male genital operations.
- In anthropology, cultural relativism is not a moral position but a methodological one.
  - It states: To understand another culture fully, you must try to determine how the people in that culture see things.
- The idea of **human rights** invokes a realm of justice and morality beyond and superior to the laws and customs of particular countries, cultures, and religions.
- **Cultural rights** are vested not in individuals but in *groups*, such as religious and ethnic minorities and indigenous societies.
- The related notion of indigenous **intellectual property rights (IPR)** has arisen in an attempt to conserve each society's cultural base—its core beliefs, knowledge, and practices.
- Anthropologist George Nicholas (2018) defines **cultural appropriation** as taking or using, without permission or recompense, an aspect of someone else's heritage in inappropriate, harmful, or unwelcome ways.
- Most ethnographers try to be objective, accurate, and sensitive in their accounts of other cultures.
  - However, objectivity, sensitivity, and a cross-cultural perspective don't mean that anthropologists have to ignore international standards of justice and morality.

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VI. Mechanisms of Cultural Change

- Why and how do cultures change? One way is through diffusion, or borrowing, of traits between cultures.
  - Diffusion is *direct* when two cultures trade with, intermarry among, or wage war on one another.
  - Diffusion is *forced* when one culture subjugates another and imposes its customs on the dominated group.
  - Diffusion is *indirect* when items or traits move from group A to group C via group B without any firsthand contact between A and C.
- **Acculturation**, a second mechanism of cultural change, is the ongoing exchange of cultural features that results when groups have continuous firsthand contact.
  - One example of acculturation is a *pidgin*, a mixed language that develops to ease communication between members of different societies in contact.
    - This usually happens in situations of trade or colonialism.
- **Independent invention**—the process by which humans innovate, creatively finding solutions to problems—is a third mechanism of cultural change.

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- Faced with comparable problems and challenges, people in different societies have innovated and changed in similar ways, which is one reason cultural generalities exist.
  - One example is the independent invention of agriculture in the Middle East and Mexico.

VII. Globalization

- The term globalization encompasses a series of processes that work transnationally to promote change in a world in which nations and people are increasingly interlinked and mutually dependent.
  - The forces of globalization include international commerce and finance, travel and tourism, transnational migration, and the media.
- As used in this book, the primary meaning of globalization is *worldwide connectedness*.
  - A second meaning of globalization is political and has to do with ideology, policy, and free trade.
- The media play a key role in globalization.
  - Long-distance communication is faster, easier, and more global than ever.
  - The media help fuel a transnational culture of consumption by spreading information about products, events, lifestyles, and the perceived benefits (and sometimes costs) of globalization.
  - Emigrants transmit information and resources transnationally, as they maintain their ties with home (phoning, texting, or e-mailing; visiting; sending money; watching satellite TV).
- The Internet and cell phones have made possible the very rapid global transmission of money, resources, and information.
  - Transactions that once involved face-to-face contact now proceed across vast distances.
- The agents, effects, and results of globalization—including pandemics—are diverse, broad, and often unwelcome.
- Prior to the COVID-19 pandemic, tourism was the world's number-one industry.
  - Airbnb, VRBO, and other short-term rental sites are transforming residential neighborhoods in many cities.
  - Local people have devised various strategies to deal with threats to their autonomy, identity, and livelihood.
- Financial globalization means that nations have less control over their own economies. Institutions such as the World Bank, the IMF, the European Union, and the European
  - Central Bank routinely constrain and dictate the national economic policies of countries like Greece and Spain. Sovereign nations resist.

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- The British vote to withdraw from the European Union ("Brexit") is one example of political mobilization against globalization, as are regular protests at meetings of the principal agencies concerned with international trade.

Feature: Anthropology Today—Preserving Cultural Heritage

- *Heritage* refers to something that has been passed on from previous generations.
- *Cultural heritage*—the culture, values, and traditions of a particular group—includes not only such material things as artifacts, artwork, and buildings but also intangibles such as language, music, dances, and stories.
- Heritage becomes a matter of international concern when one group seizes it from another or destroys it for political, military, or religious purposes.
- For centuries, heritage items have been collected, purchased, and stolen from indigenous people for museums and private collections.
  - Among the world's most famous items of cultural heritage are the Parthenon Sculptures, also known as the Elgin Marbles.
    - Lord Elgin, the British ambassador to the Ottoman empire, acquired these sculptures in the early 19th century in Athens, Greece.
    - Their ownership remains a point of contention between Greece and the United Kingdom.

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- Some items are recognized as important to the shared history and heritage of humanity as a whole.
  - This is what UNESCO (the United Nations Educational, Scientific and Cultural Organization) has in mind when it designates sites as having "World Heritage" value.
- Responding to ongoing threats to cultural preservation, local activists, cultural historians, anthropologists, and others have taken various steps to ensure that indigenous groups maintain or recover items of cultural heritage.
  - The United Nations has enacted a number of measures which include the following:
    - 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict
    - The 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage
    - 2007 Declaration on the Rights of Indigenous Peoples
- Different groups may value cultural heritage sites, artifacts, and remains for different reasons.
  - For the British Museum, the Elgin Marbles are prized works of art proudly displayed in a chamber far from their point of origin.
  - Athenians value the Marbles as a creation of their classic civilization that should be returned to Greece.

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Lecture Topics

1. Discuss the social history of early definitions of culture, and address how anthropological notions of culture are both similar to and different from these.

2. Discuss the deep tenacity of particular social values, illustrating this effect by citing cases in which people have made great sacrifices to maintain the value systems of their cultures.

3. Describe the process of enculturation in regard to a subculture with which you are familiar, such as the subculture of academic professions.

4. Using one particular cultural practice (e.g., clitoridectomy), discuss the implications of a culturally relativist position. Clarify the difference between moral relativism and cultural relativism, addressing how cultural relativism presents an analytic stance with which to consider the significance of particular cultural practices for the people who experience them.

5. Discuss how cultures have never been completely isolated, or bounded geographically, but rather have been characterized by the movement of people, technologies, and goods across social relations and networks.

6. Analyze the different contemporary uses of the term *globalization* among anthropologists and in social discourse. If we agree that such a process exists, is this a new phenomenon? What are the different positions one might take on the manifestations and effects of globalization? Question the students on what they think constitutes globalization and whether they view such processes as largely positive or negative. How is globalization (as in current concerns over global terrorism) a social force with which people must contend in their daily lives?

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