

INTRODUCTION TO PART 1 CULTURE AND ETHNOGRAPHY

The introduction to Part 1 discusses the concept of culture and the nature of ethnographic fieldwork with special emphasis on the following definitions.

KEY DEFINITIONS

Culture is the acquired (learned) knowledge that people use to generate behavior and interpret experience.

Explicit culture is culture that people are consciously aware of and can talk about.

Tacit culture is culture that is not coded in language by a people, such as speaking distances.

Ethnography is the process of discovering and describing a particular culture.

A **microculture** is a system of cultural knowledge characteristic of a subgroup within a larger society.

Detached observation is a research approach in which investigators observe human behavior and create their own categories and theories to describe and explain it.

A **subject** is a person who is observed by social scientists conducting experimental social or psychological research.

An **informant** is an individual from whom anthropologists learn a culture.

A **respondent** is an individual who responds to questions normally associated with survey research.

Naïve realism is the belief (often unconscious) that people everywhere see the world in the same way.

Culture shock is a state of anxiety that results from cross-cultural misunderstanding.

Ethnocentrism is the belief and feeling that one's own culture is best.

INTRODUCTION QUESTIONS

True or False?

- F 1. Culture is the patterned behavior characteristic of a group of people.
- T 2. Detached observation is a research approach in which investigators observe human behavior and create their own categories and theories to describe and explain it.
- F 3. A microculture is the patterned behavior characteristic of a subgroup within a larger society.
- T 4. An informant is what anthropologists call the individuals from whom they learn a culture.

- F 5. Culture shock is the process of discovering and describing a particular culture.

Multiple Choice

1. Sir Edward Burnett Tylor is known for his early definition of
 - a. ethnography.
 - b. culture.
 - c. naive realism.
 - d. culture shock.Correct Answer: b
2. When they do ethnographic fieldwork, anthropologists interview
 - a. objects.
 - b. subjects.
 - c. informants.
 - d. participants.Correct Answer: c
3. The process of discovering and describing a particular culture is called
 - a. interviewing.
 - b. ethnocentrism.
 - c. participant observation.
 - d. ethnography.Correct Answer: d
4. The view that all people see and understand the world in the same way is called
 - a. naive realism.
 - b. culture shock.
 - c. ethnocentrism.
 - d. detached observation.Correct Answer: a
5. The belief and feeling that one's own culture is best is called
 - a. cultural relativism.
 - b. naive realism.
 - c. detached observation.
 - d. ethnocentrism.Correct Answer: d

ARTICLE 1 QUESTIONS

True or False?

- F 1. Spradley defines culture as behavior, artifacts, and knowledge.
- T 2. Anthropologists, such as George Hicks, look for inside meaning when they do ethnographic research.
- F 3. Tacit culture refers to cultural knowledge that informants consciously hide from the ethnographer.
- T 4. Herbert Blumer developed a theory of symbolic interactionism.
- F 5. The concept of “explicit culture” is a key part of Herbert Blumer’s theory of symbolic interaction.
- T 6. Spradley argues that culture is more like a map, guiding human action, rather than a strict set of rules requiring specific behavior.

Multiple Choice

- 1. According to Spradley, the term “ethnography” refers to
 - a. the discovery and description of the culture of a particular group.
 - b. the statistical testing of hypotheses in the field, using survey questionnaires.
 - c. the discovery of ethnic subgroups within complex societies.
 - d. the process of cross-cultural classification, comparison, and explanation.Correct Answer: a
- 2. According to Spradley, culture, itself, is a kind of
 - a. behavior.
 - b. artifact.
 - c. knowledge.
 - d. ideal system.Correct Answer: c
- 3. According to Spradley, the belief that people everywhere interpret the world in the same way is called
 - a. naive realism.
 - b. cultural behavior.
 - c. explicit culture.
 - d. tacit culture.Correct Answer: d
- 4. Which of the following is the best example of an action based on a tacit cultural rule for members of U.S. society?
 - a. chewing with one's mouth closed
 - b. driving on the right side of the street

- c. giving your father “his” chair in front of the family television
- d. moving to the opposite side of an elevator when there is only one other person in it

Correct Answer: d

5. The idea that human beings act toward things on the basis of the meanings they have for them is a tenet of
- a. naive realism.
 - b. explicit culture.
 - c. tacit culture.
 - d. symbolic interactionism.

Correct Answer: d

6. According to Spradley, the actions generated by cultural knowledge are called
- a. cultural behavior.
 - b. cultural generation.
 - c. cultural artifacts.
 - d. explicit culture.

Correct Answer: a

Article 2 *Eating Christmas in the Kalahari*

RICHARD BORSHAY LEE

ARTICLE 2 QUESTIONS

True or False?

- F 1. !Kung ridiculed the ox Lee gave them for their Christmas feast because the animal was too thin and old.
- F 2. Lee's gift of a Christmas ox was ridiculed by the !Kung because he misunderstood their criteria for a desirable animal.
- T 3. The !Kung ridiculed the ox given them by Lee for their Christmas feast because this is the usual way they “cool” the arrogance of people who provide important things for others.
- T 4. The !Kung regularly understate their own hunting achievements to avoid looking arrogant.
- F 5. !Kung regularly express admiration for one another's hunting achievements.
- T 6. The misunderstanding that Lee experienced with the !Kung was based on different cultural meanings for Lee's gift of a Christmas ox.

Multiple Choice

1. !Kung expressed disappointment with the ox Lee gave them for the Christmas feast because
- the animal was too thin and old.
 - this was their way to “cool” a giver's potential arrogance.
 - the animal came from an outsider.
 - they were afraid that Lee would take the animal back if they showed approval.
- Correct Answer: b
2. The cross-cultural misunderstanding experienced between Lee and the !Kung occurred over
- the cultural meaning of the gift of an ox.
 - the way Lee gave them the ox.
 - the cultural meaning of oxen.
 - the poor condition of the ox.
- Correct Answer: a
3. According to Lee, a !Kung hunter
- eats all of a kill himself.
 - shares game only with his own family.
 - gives all the meat from an animal he has killed to the man who made the arrow he used.
 - shares what he kills with others and expects them to reciprocate.
- Correct Answer: d
4. According to Lee, when a !Kung hunter kills a large animal, he is likely to tell others
- “I have killed a large giraffe.”
 - “I have killed a big one in the bush.”
 - “I am no good for hunting. I saw nothing at all...just a little tiny one.”
 - “A giraffe happened to step in front of my flying arrow.”
- Correct Answer: c

5. The way the !Kung treated Richard Lee's gift of a Christmas ox reveals how much they value
- a. male dominance.
 - b. family solidarity.
 - c. identification with nature.
 - d. equality.

Correct Answer: d

6. Lee acquired the ox he intended to slaughter for the !Kung Christmas feast
- a. from Herero pastoralists living nearby.
 - b. from a South African cattle rancher.
 - c. by catching it in the wild.
 - d. from a friend.

Correct Answer: a

ARTICLE 3 QUESTIONS

True or False?

- F 1. According to Sterk in her article, “Fieldwork on Prostitution in the Era of AIDS,” virtually all the prostitutes she interviewed or observed were hooked on drugs.
- T 2. According to Sterk, “Fieldwork on Prostitution in the Era of AIDS,” 30 prostitutes she interviewed were college graduates and 75 percent of her informants had graduated from high school.
- F 3. In “Fieldwork on Prostitution in the Era of AIDS,” Sterk found that it was essential to present yourself as an expert on the lives of informants before interviewing them and to use such information to design interviews.
- T 4. According to Sterk, “Fieldwork on Prostitution in the Era of AIDS,” finding informant sites, making contact, dealing with self-appointed key informants, gaining rapport, dealing with ethical dilemmas and leaving the field were all important challenges to doing ethnographic fieldwork among prostitutes.
- F 5. In “Fieldwork on Prostitution in the Era of AIDS,” Sterk found it was essential to interview prostitutes in the presence of their pimps and other prostitutes in order to gain trust.
- T 6. In “Fieldwork on Prostitution in the Era of AIDS,” Sterk found that AIDS affects the lives of prostitutes but that customers often refuse to use condoms.
- F 7. According to Sterk, “Fieldwork on Prostitution in the Era of AIDS,” the greatest impediment to developing rapport in the field is the requirement, imposed by her university, that informants sign consent forms.

Multiple Choice

1. According to Sterk, about _____ percent of the prostitutes she interviewed were not drug addicts.
- 10
 - 25
 - 40
 - 15
- Correct Answer: b
2. Which one of the following is an observation that Sterk makes in “Fieldwork on Prostitution in the Era of AIDS” about “gatekeepers”? They
- are not a vital part of fieldwork.
 - are important in gaining initial access to a scene.
 - may become more important to a study as time goes on.
 - tend to be individuals who exist on the periphery of a scene.
- Correct Answer: b

3. Three of the following statements made by Sterk in “Fieldwork on Prostitution in the Era of AIDS” are true. Which one is **not**?
- a. It is wise to watch out for self-appointed “gatekeepers.”
 - b. The best way to gain rapport is to show interest in informants and do things for them.
 - c. Talking with informants in groups often inhibits ethnographic discovery.
 - d. It is best to give informants some control over the interview.

Correct Answer: c

4. Which one of the following is a conclusion that Sterk reached in “Fieldwork on Prostitution in the Era of AIDS” about prostitutes and prostitution based on her field study?
- a. Although the media portrays men as violent toward prostitutes, most are not.
 - b. Many women are able to leave their life of prostitution behind without any consequences.
 - c. Although police and health professionals insist that prostitutes are drug addicts, most are not.
 - d. First experiences as prostitutes often involve alienation from people outside the life.

Correct Answer: d

5. In “Fieldwork on Prostitution in the Era of AIDS,” when Sterk *first* tried to make contact with prostitutes on the street, they
- a. became angry and tried to drive her away with threats.
 - b. largely ignored her.
 - c. called their pimps on cell phones causing their pimps to threaten her.
 - d. welcomed her warmly because she was interested in their lives.

Correct Answer: b

6. In “Fieldwork on Prostitution in the Era of AIDS,” Sterk found that in-depth interviews
- a. worked best if she had asked a list of carefully prepared questions.
 - b. worked best if held in private.
 - c. yielded little in-depth information.
 - d. were the most stressful part of fieldwork.

Correct Answer: b

Article 4 *Nice Girls Don't Talk to Rastas*

GEORGE GMELCH

ARTICLE 4 QUESTIONS

True or False?

- T 1. Gmelch's article, "Nice Girls Don't Talk to Rastas," describes a conflict caused by his student's naive realism as she did fieldwork in a rural Barbadian community.
- F 2. In "Nice Girls Don't Talk to Rastas," Gmelch describes how one of his study abroad students ran into trouble when she began living with a Rastafarian.
- F 3. In "Nice Girls Don't Talk to Rastas," Gmelch notes that female students from the U.S. find it nearly impossible to conduct fieldwork in Barbados because they are unwittingly disrespectful to Barbadians.
- T 4. In "Nice Girls Don't Talk to Rastas," when Gmelch learned about the difficulties his study abroad student was having in her homestay village, he read her field notes and discovered that she had been talking to and accompanying a Rastafarian named Joseph.
- T 5. In his article "Nice Girls Don't Talk to Rastas," Gmelch argues that the U.S. students often work on the idea of *personal autonomy*, meaning that if they see what they believe is truth they can act without concern for what others think.
- F 6. In "Nice Girls Don't Talk to Rastas," Gmelch concludes that U.S. middle-class students do not realize that face-to-face communities like the ones where his students lived in Barbados are homogeneous.

Multiple Choice

1. According to Gmelch's article, "Nice Girls Don't Talk to Rastas," when his students do fieldwork in rural Barbadian communities
- they fail to recognize that such communities are homogeneous.
 - they ignore the fact that class distinctions may be present in such communities.
 - they should expect to be looked down on by villagers.
 - they will be embraced warmly by the villagers.
- Correct Answer: b
2. In "Nice Girls Don't Talk to Rastas," Gmelch notes that American students often behave according to a principle called *personal autonomy* when they live among people in other societies. This means that
- if they see what they believe is "truth," they can act without concern for what others think.
 - they should be able to have their own private space in which to live.
 - they can feel free to criticize local people.
 - if they don't like a local custom, they can ignore it.
- Correct Answer: a
3. According to Gmelch in "Nice Girls Don't Talk to Rastas," the first thing he did after his student, Hanna, told him she was being shunned by the Barbadian villagers where she was doing her research was to

- a. find and talk to the Rastafarians she had been seen with.
- b. meet with local elders to discover their views on the problem.
- c. explain to her homestay mother that Hanna meant no harm.
- d. pull Hanna out of the village so she could work in a more receptive community.

Correct Answer: b

4. On the basis of his student's negative experience in a Barbadian village, Gmelch concludes in "Nice Girls Don't Talk to Rastas" that
- a. it is difficult for U.S. women to find acceptance in Barbadian communities because people there think they are morally "loose."
 - b. American students unconsciously look down on Barbadians and are unable to hide their sense of superiority.
 - c. a great barrier to student research in places like Barbados is that local people view students as tourists.
 - d. U.S. students assume that Barbadian communities are homogeneous and fail to appreciate the social dynamics found in small face-to-face communities.

Correct Answer: d

5. According to Gmelch in "Nice Girls Don't Talk to Rastas," Barbadian villagers shunned his U.S. study abroad student because she
- a. had sexual relations with a Rastafarian named Joseph.
 - b. gave Joseph some of the fruit growing on her homestay mother's tree.
 - c. lived for a time with Joseph in his hillside cave.
 - d. was seen talking to and leaving the village with Joseph.

Correct Answer: d

6. According to Gmelch in "Nice Girls Don't Talk to Rastas," people living in the rural Barbadian community where his study abroad student, Hanna, was doing research believed that
- a. Rastafarians had taken vows of celibacy and young women should not talk to them.
 - b. Rastafarians were low class because their ancestors had come from Africa.
 - c. Rastafarians were lazy, pot smoking people who stole things and bathed naked.
 - d. Rastafarians were members of a religion that revered Islam, not Christianity.

Correct Answer: c

7. According to Gmelch in "Nice Girls Don't Talk to Rastas," orthodox Rastafarians are
- a. part of a religious sect whose members go without clothes and subsist off the land
 - b. part of a Muslim sect found largely on Caribbean islands.
 - c. a sub group practicing voodoo religious rights.
 - d. a monastic group that is based on a North African religious tradition.

Correct Answer: a