Chapter 4: Patterns of Family Relations

Multiple Choice Questions  Leave short answer and essay questions blank on your scantron

1. A good way to learn about family norms and values of another culture is to
   a) analyze economic structures.
   b) understand popular soap operas.
   c) look at food distribution in a store.
   d) listen to how strangers address each other.

2. Americans reckon their kinship
   a) bilaterally.
   b) through a nuclear family.
   c) matrilaterally.
   d) patilaterally.

3. The comparative views of life among the Ju/wasi, Trobriand Islanders, and traditional Chinese are presented in the “ethnographic present,” meaning that the observed behaviors
   a) existed in the past.
   b) are different today than in the past.
   c) have changed through time but are presented as if they still existed.
   d) All of the above

4. In Ju/wasi society, bride service refers to the
   a) wealth given to the bride's parents.
   b) work a bride does for the groom's parents.
   c) work a groom does for the bride's parents.
   d) wealth given to the groom's parents.

5. Among the Trobrianders, a "baloma" is a
   a) vengeful ancestor spirit that punishes social transgressors.
   b) spirit that brings good luck to hunters.
   c) spirit that represents the dead who did not receive a proper burial.
   d) spirit child which will eventually enter the womb of a woman of the same matrilineage as itself.

6. In the creation myth of the Trobriand Islanders, each dala or lineage originated
   a) with a mother and father.
   b) with a son and father.
   c) with a brother and sister.
   d) with a daughter and mother.

7. The key family relationship for the Trobrianders is between
   a) brother and sister.
   b) husband and wife.
   c) grandparents and grandchildren.
   d) aunts and nephews.
8. In the Trobriand Islands, who collects bridewealth?
   a) Bride's father and maternal uncle
   b) Groom's father and maternal aunt
   c) Groom's father and maternal uncle
   d) Groom's father and paternal cousins

9. What must a woman possess in traditional China to be a marriageable bride that a
   Trobriand woman or a Ju/wasi woman would not need?
   a) A wedding gown
   b) A collection of family jewelry
   c) A spirit child
   d) Her virginity

10. What is the major threat to family stability among the Ju/wasi? Conflict between
    a) siblings.
    b) husband and wife over food.
    c) husband and wife over infidelity.
    d) husband and wife and her father.

11. If a woman has more than one husband, it is known as
    a) polygamy.
    b) polygyny.
    c) polyandry.
    d) polymorphy.

12. The biggest threat to Trobriand kinship is
    a) Western material objects.
    b) rebuke and criticism.
    c) scarcity in yams and pigs.
    d) sorcery.

13. Extramarital affairs for the Ju/wasi
    a) are extremely rare.
    b) add variety as well as economic insurance.
    c) occur as men encounter other camps while hunting.
    d) occur usually in the later stages of marriage.

14. Which of the following is not usually part of a traditional Chinese dowry?
    a) A house
    b) Clothing
    c) A leather chest
    d) Cosmetics

15. At a funeral of a Trobriand Islander, what is given away?
    a) Yams
    b) Bundles of banana leaves
    c) Potatoes
    d) Dalas
16. In traditional Chinese society, what is the most important family relationship?
   a) Father and son
   b) Husband and wife
   c) Sister and brother
   d) Mother and daughter

17. What form of inheritance is practiced when a man’s property is divided equally among his children after he dies?
   a) Paternal
   b) Partible
   c) Bilateral
   d) Impartible

18. In Trobriand society, a man inherits property from whom?
   a) His mother’s brothers
   b) His father’s brothers
   c) His wife’s father
   d) His own father

19. Trobriand Islanders consider which of these to be the most intimate activity for husbands and wives?
   a) Having sex
   b) Sharing food
   c) Living together
   d) Working together

20. One reason Trobriand men marry is to
   a) give away yams for status.
   b) obtain yams.
   c) solidify their matrilineal ties with another matrilineage.
   d) have legitimate children.

21. The biggest threat to a traditional Chinese family is
   a) a daughter’s absence.
   b) a wife’s infidelity.
   c) a son’s absence.
   d) conflict between husband and wife.

22. Temporal depth in Chinese society refers to the long line of
   a) patrilineal ancestors in a family.
   b) matrilineal ancestors in a family.
   c) bilateral ancestors in a family.
   d) unilateral ancestors in a family.

23. Ideally in American life, a spouse should also be chosen
   a) from an arranged selection of people in one’s immediate community.
   b) when the male has secured a job and a place to dwell.
   c) from an appropriate income, ethnic, gender, and racial group.
   d) from an individual’s desires and independent wants.
24. One barrier to AIDS prevention measures in Mexico is the
   a) cost of programs (materials, instructors).
   b) code of silence.
   c) Catholic church’s stance on sexual matters.
   d) government’s stance on foreign intervention on internal policies.

25. The major problem in AIDS prevention (and the prevention of sexually
   transmitted diseases in general) is
   a) the logistics of distributing information and condoms.
   b) the cost of programs in economically poor countries.
   c) how to persuade people who are sexually active to protect themselves and their sex
      partners..
   d) all of the above.

True/False Questions

26. In the Trobriand view of procreation, men are not needed for conception to occur.

27. In traditional China, the family includes only living members of the patrilineal family unit.

28. In the *dala* the Trobrianders merge certain people under the same kin term—the same
   way Americans refer to different kinds of kin as aunt, uncle, or cousin..

29. One feature of Ju/wasi society that figures prominently in the dynamics of family life is the
   custom of *brideservice* at marriage.

30. In traditional Chinese society, a wife can seek divorce.

31. Trobriand chiefs don't have to concern themselves with beauty since their position insures a
   ready supply of females.

32. Romantic love and sexuality are irrelevant in the relations between traditional Chinese
   husbands and wives.

33. The Chinese condemn women who choose prostitution over family.

34. In traditional China, fathers have enormous authority and power over sons, and sons are
   obligated to worship, respect, obey, and care for their fathers.

35. Research shows that when people are aware of the dangers of unprotected sex it motivates
   them to use condoms.

36. In Mexico, the penetrating male in a male-to-male sexual act is not seen as gay whereas the
   recipient of the penetration is seen as gay.

37. Very often, family values and attitudes play a role in effective HIV/AIDS prevention
   programs.
38. **Short Answer Questions** (worth 2 pts. each)

a. How can soap operas help an outsider learn about a society? [pp. 180-181]

b. What is the family composition of the Ju/wasi? [pp. 183-185]

c. What is the Trobriand *dala*? [p. 185]

d. What is the ideal family composition in a Chinese household? [pp. 188-190]

e. What kin are prohibited from marrying by the Trobriand islander incest taboo? [p. 185]


g. For most Trobriand Islanders, which is more intimate: having sex or sharing food? [p. 199]

h. What is the value of women in traditional Chinese society? [p. 200]

i. Even though polygyny is permitted, why do most Ju/wasi choose monogamy? [p. 201]

j. What threatens the Ju/wasi family? [p. 201]

k. What is the primary threat to the traditional Chinese family? [pp. 203-204]

l. How does the definition of a homosexual male differ in the United States and Mexico? [p. 209]

m. In Mexico, how do beliefs and attitudes about sex, love, and passion pose barriers to condom use? [p. 210]

n. What is the difference between patrilineal and matrilineal kinship? [p. 182]

o. What is the incestuous component of the Trobriand creation myth? [p. 185]

39. **Essay Options** (worth 5 pts. each)

a. What would be some of the central themes and locales of a Ju/wasi soap opera that would give an outsider insight into their culture? [pp. 183-185, 191-192, 198]

b. What would be some of the central themes and locales of a Trobriand soap opera that would give an outsider insight into their culture? [pp. 185-188, 193-195, 199]

c. What would be some of the central themes and locales of a traditional Chinese soap opera that would give an outsider insight into their culture? [pp. 188-190, 195-197, 199-200]

d. Compare and contrast family structure among the Ju/wasi, Trobrianders, and traditional Chinese. What do these differences indicate about the value systems of these groups? [pp. 182-205]
e. Compare the role and status of females among the Ju/wasi, Trobrianders, and traditional Chinese, and how it affects their power. [pp. 182-205]

f. What role do love, passion, and romance play among the Ju/wasi, Trobrianders, and traditional Chinese? [pp. 198-200]

g. What are the similarities and differences in the threats to the Ju/wasi, Trobrianders, and traditional Chinese families? [pp. 201-206]

h. What are some of the obstacles confronting AIDS-prevention educators? [pp. 206-213]

**QUIZ 5B due April 5th- ques. 40 -74**

**Annual Editions ‘12-13 Article #5  How Language Shapes Thought**

**KEY TERMS AND TOPICS**

_Sapir-Whorf hypothesis_ -- the notion that the grammatical structure and vocabulary of a language influence the way its speakers think about the world.

_Nonagentive -- language_—wording in which an event is described without reference to the person causing the action

40. Which of the following varies from culture to culture with respect to people’s perceptions of space and time?
   a. The direction from which they read, right to left or left to right.
   b. The direction in which they see the future, ahead of them or behind them.
   c. Whether or not they ignore directions such as east and west when thinking about time.
   d. All of the above.

41. When a drink is accidentally spilled, which of the following speakers is more like to notice who did it?
   a. the English-speaker.
   b. the Japanese-speaker.
   c. the Spanish speaker.
   d. all of the above are equally likely to notice who did it.
   e. it depends on how many people are present

42. There is evidence that the language one speaks has an influence on one’s ability to
   a. sense direction.
   b. figure out one’s gender early in life.
   c. remember who caused an accident.
   d. do all of the above.

43. People who speak languages that rely on absolute directions are good at keeping track of where they are
   a. even in unfamiliar landscapes and inside unfamiliar buildings.
   b. better than people who live in the same environments but who do not speak such languages.
   c. better than scientists thought humans ever could.
   d. in all of the above respects.
44. Which of the following is true, according to the author?
   a. language influences thought.
   b. thought influences language.
   c. thought and language influence each other.
   d. we do not yet know enough to draw any conclusions with respect to the relative influences of language and thought.

45. People who think differently about space are also likely to think differently about time. (T/F)

**Annual Editions ‘12-13 Article #6  DO YOU SPEAK AMERICAN?**

It is a common assumption that the mass media is making all Americans speak in a similar manner. Linguists point out, however, that while some national trends in language are apparent, regional speech differences are not only thriving, but in some places they are becoming even more distinctive.

**KEY TERMS AND TOPICS**

*Prescriptivists* -- those who believe that people should follow established rules of grammar.

*Descriptivists* -- those who describe the language as it is actually used.

46. As discussed in “Do You Speak American?”, educators in Oakland tried in the late 1990s to get black English recognized not as a dialect but as
   a. slang that was unacceptable in a classroom setting.
   b. the predecessor of modern English.
   c. the source of a uniquely American national literature.
   d. a separate language called Ebonics.

47. The fact that African-American children are growing up with non-standard English dialect needs to be dealt with by
   a. getting them to drop that way of speaking as soon as possible
   b. school systems helping minority students become “bilingual” in both standard and non-standard English
   c. having such students enroll in English as a Second Language classes along with immigrants
   d. letting them learn from their mistakes when they get into the work world where they will have to speak standard English

48. As explained in “Do You Speak American?”, colored dots on a map showing different areas of pronunciation allowed linguists to create the
   b. pronunciation guide most commonly used in college dictionaries.
   c. evidence for the influence of accent-neutral national newscasters.
49. According to “Do You Speak American?”, the growing homogenization of language in the United States is a myth. (T/F)

50. As quoted in ‘Do You Speak American?”, prescriptivist John Simon sees the current state of American English as “unhealthy, poor, sad, depressing, and probably fairly hopeless.” (T/F)

51. Which of the following is true, according to the author of “Do You Speak American?”
   a. The editors of the great dictionaries today are prescriptivists who want us to maintain the prescribed rules of grammar.
   b. Descriptivists believe that the trend towards informality is ruining the English language.
   c. Descriptivists believe that dictionaries should not just focus on the language of the elite.
   d. Prescriptivists believe that language change is inevitable and that we should accept it without complaint.

52. Which of the following is true of the African-American vernacular English, according to William Labov (“Do You Speak American?”)? It
   a. is a set of slang words
   b. consists of a random set of grammatical mistakes
   c. works effectively for communication within an urban community
   d. is more gibberish than anything else

53. As disclosed in “Do You Speak American?”, most Americans consider the best American speech to be that which has the fewest regional features, or the speech of
   a. California.
   c. the Southwest.
   d. the Midwest.

54. As noted in “Do You Speak American?”, the influence of the national media has caused two sound changes in American English, probably from California, including the vowel in “do” and
   a. the tendency to drop the final “g” and “r” in some words.
   b. a rising inflection at the end of sentences that makes statements sound like queries.
   c. a general flattening of the short “a” vowel sound.
   d. the tendency to insert verbal placeholders such as “um” or “ah” in sentences.

55. According to “Do You Speak American?” all of the speech patterns of modern American blacks can be traced back to the slavery period. (T/F)

56. The total immersion of the American people in the same mass media is making us all speak in a similar manner. (T/F)

Essay Options (Worth 5 pts.)

57a. As enumerated in “Do You Speak American?”, what are some of the concerns raised by expecting computers to understand spoken English?

57b. As given in “Do You Speak American?”, what does the linguist Labov believe is the role of women in language changes?
Annual Editions ‘12-13 Article #7 FIGHTING FOR OUR LIVES

In America today, a pervasive warlike tone seems to prevail in public dialogue. The prevailing belief is that there are only two sides to an issue and opposition leads to truth. Often, however, an issue is more like a crystal, with many sides, and the truth is in the complex middle, not in the oversimplified extremes.

KEY TERMS AND TOPICS

Agonism -- an automatic warlike stance.

ATF -- Alcohol, Tobacco, and Firearms, Bureau of, U.S. federal agency.

Demonography -- biography written to denigrate the subject.

58. As profiled in “Fighting for Our Lives,” the author’s interest in the topic of opposition in public discourse intensified following the
   a. Vietnam War.
   c. publication of her book about communication between men and women.
   d. 2003 divorce from her husband.

59. According to Tannen, appropriate alternatives to the argument culture include
   a. managing conflict by means of dialogue.
   b. an emphasis upon debates to the exclusion of other forms of discussion.
   c. letting opponents fight it out in physical combat.
   d. all of the above.

60. As revealed in “Fighting for Our Lives,” psychologists have found that the words used to ask people what they recall affect what they recall. (T/F)

61. According to Deborah Tannen, “the argument culture”
   a. involves the idea that there are two sides, and only two sides, to every question.
   b. makes use of the metaphor of war.
   c. can be seen in close relationships, such as within families, as well as in politics.
   d. all of the above.

62. Characteristics of the argument culture in public discourse, as pointed out in "Fighting for Our Lives," includes all of the following except the use of
   a. attack.
   b. opposition.
   c. face-saving techniques.
   d. debate.

63. Who were the best detectors of lying, according to Tannen? The
   b. C.I.A., F.B.I., and the A.T.F.
   c. psychotherapists.
   d. judges, lawyers and the police.
64. The “argument culture” (in “Fighting for Our Lives”) is more likely to occur where there is a
general disconnection and breakdown of community.  (T/F)

Annual Editions ‘12-13 Article #8 SHAKESPEARE IN THE BUSH

It is often claimed that great literature has cross-cultural significance. In this article, Laura
Bohannan describes the difficulties she encountered and the lessons she learned as she attempted
to relate the story of Hamlet to the Tiv of West Africa in their own language.

65. As noted in "Shakespeare in the Bush," the author's experience validates the conclusion that
a. great literature transcends cultural barriers.
b. character motivations in literature are not easily understandable by all cultures.
c. literature is a universal language.
d. new audiences find Shakespeare more understandable after drinking beer.

66. As she explains in "Shakespeare in the Bush," Laura Bohannan encountered a major
translation problem in telling the story of “Hamlet” to the Tiv, because they had no word or
concept for
a. death.
b. ghost.
c. suicide.
d. jealousy.

67. The author of "Shakespeare in the Bush" notes that in the Tiv language, the word for
"scholar" also means
a. headman.
b. wise person.
c. witch.
d. storyteller.

68. According to the Tiv,
a. omens can't talk.
b. dead men can't walk.
c. dead men can't cast shadows.
d. all of the above are true.

69. Storytelling is a skilled art among the Tiv, as noted in "Shakespeare in the Bush." (T/F)

70. When Laura Bohannan decided to tell the story of Hamlet to the Tiv, she expected them to
a. understand the general plot and motivation in the same way she did.
b. want to change the story and motivations around to fit their own cultural patterns.
c. resist the very idea of her telling a story of any kind.
d. want to stage the play themselves.

71. Bohannan found Tiv elders to believe that madness is caused by
a. witchcraft or by seeing the beings that lurk in the forest.
b. the great frustrations of thwarted love.
c. touching one of the zombies.
d. drinking beer too often for an extended period of time.
72. Bohannan's difficulty in telling the story of "Hamlet" to the Tiv
   a. indicates the problems of translating cultural concepts from one language to another.
   b. was only a result of her inability to speak the Tiv language
   c. was a result of the Tiv not being familiar with the practice of storytelling.
   d. was the result of all of the above.

73. Bohannan had difficulty in convincing the Tiv that a man would marry a deceased brother's wife. (T/F)

74. What does the article "Shakespeare in the Bush" illustrate about the culture and religion of the Tiv people?
   a. they have no belief in individual afterlife.
   b. they believe in Witchcraft.
   c. they believe in ghosts.
   d. both a and b
   e. both b and c