

POLITICS, POWER, AND VIOLENCE

MULTIPLE CHOICE

1. The term _____ refers to the way power, or the ability to control others' behavior, is distributed or embedded in society. (p.308)
 - a. social structure
 - b. political control
 - c. political organization
 - d. authoritarianism
 - e. dictatorship
2. The term political organization refers to the way _____, or the ability to control others' behavior, is/are distributed or embedded in society. (p.308)
 - a. resources
 - b. wealth
 - c. taxes
 - d. power
 - e. favors
3. An egalitarian, autonomous group composed of related people who occupy a single region is called a/an (p.308)
 - a. government.
 - b. form of political organization.
 - c. band.
 - d. tribe.
 - e. state.
4. Among the Nuer, feuds (p.313)
 - a. are very uncommon.
 - b. have been eliminated through the mediation of leopard-skin chiefs.
 - c. are very common.
 - d. are resolved by a council of elders within a clan.
 - e. are common among women but rare among men.
5. Bands and tribes are both (p.309)
 - a. centralized.
 - b. associated with industrialism.
 - c. dependent on age groups for political organization.
 - d. uncentralized and egalitarian.
 - e. hierarchical in social organization.

6. The form of social organization typical of hunter-gatherers is the _____, whereas horticulture and pastoralism are usually associated with the form of social organization called the _____.(pp.308, 312)
- tribe/chiefdom
 - tribe/state
 - tribe/band
 - band/chiefdom
 - band/tribe
7. A _____ is a form of political organization in which a larger group is broken up into clans, that are divided into lineages. This keeps the tribe from fragmenting but has no centralized authority. (p.313)
- band
 - kindred
 - segmentary lineage system
 - phratry
 - common-interest association
8. A group of nominally independent communities occupying a specific region, sharing a common language and culture, which is integrated by some unifying factor. This is the description of what type of political organization? (p. 310)
- band
 - tribe
 - chiefdom
 - state
 - segmentary lineage system
9. The “leopard-skin chief” among the Nuer (p.314)
- is the head of the largest and most powerful clan.
 - is the head of the dominant matrilineage.
 - has the authority to force feuding lineages to accept “blood cattle” and stop feuding.
 - tries to mediate between feuding sides but does not have political power.
 - is the totem of one of the Nuer lineages.
10. Age-grade systems and common-interest associations are effective methods of integrating small autonomous units such as bands into larger social units. These methods may be described _____ systems of political organization. (p. 314)
- segmentary
 - negotiated
 - state
 - nonkinship
 - kinship
11. A _____ is a form of political organization in which a larger group is broken

up into clans, which are divided into lineages. (p. 313)

- a. descent group
- b. common-interest association
- c. segmentary lineage system
- d. clan
- e. state

12. The tonowi (Big Man) of the Kapauku of New Guinea acquires political power (p.311)

- a. by being generous.
- b. by being a good talker.
- c. by being wealthy.
- d. by being a male.
- e. All of the above.

13. The basis of the tonowi's wealth is (p.311,312)

- a. pigs.
- b. yams.
- c. money.
- d. shell necklaces.
- e. land.

14. A _____ is a ranked society in which every member has a position in the hierarchy, and an individual's status is determined by membership in a descent group. (p.315)

- a. band
- b. tribe
- c. chiefdom
- d. state
- e. kindred

15. The primary means of distributing goods in a chiefdom is (p.315)

- a. reciprocity.
- b. negative reciprocity.
- c. redistribution.
- d. market exchange.
- e. silent trade.

16. The state is distinctive in the extensiveness of its legitimate use of _____ to regulate the affairs of its citizens. (p.316)

- a. kinship
- b. force
- c. chiefs
- d. religion

- e. gossip
17. A centralized political system with the power to coerce is a (p.316)
- a. tribe.
 - b. chiefdom.
 - c. state.
 - d. tonowi.
 - e. redistributive system.
18. In a chiefdom, an individual's status is determined by membership in a (p.315)
- a. government.
 - b. social class.
 - c. bureaucracy.
 - d. descent group.
 - e. secret society.
19. The _____, is the most formal of political organizations and is one of the hallmarks of civilization. Its political power is centralized in a government, which may legitimately use force to regulate the affairs of its citizens, as well as its relations with other similar political systems. (p.316)
- a. band
 - b. tribe
 - c. chiefdom
 - d. state
 - e. kindred
20. The case of the Swazi may be used to illustrate that (p.317)
- a. states are not always characterized by impersonal bureaucracy.
 - b. relationships within the state may be supported by familiar bonds of kinship and long-term personal and familiar relationships.
 - c. states may be associated with an economic system in which pastoralism plays a major role.
 - d. states are always characterized by impersonal bureaucracy.
 - e. all but a
21. A cross-cultural comparison of systems of political organization reveals that (p.318)
- a. many women who hold high office do so by virtue of their relationship to men.
 - b. many women in positions of leadership adopt characteristics of temperament that are usually considered masculine.
 - c. in many societies, women have as much political power as men.
 - d. women may play an important role in political decisions even when they are not visible public leaders.
 - e. All of the above.

22. Among the Igbo of Nigeria, (p.318)

- a. men and women each had separate, autonomous spheres of political activity.
- b. women were bought and sold as slaves.
- c. women were imprisoned in their homes and allowed out only on marketing days.
- d. men and women lived in separate villages.
- e. men had no political role in the village, which was controlled and ruled by women.

23. When the British imposed colonial rule on the Igbo of Nigeria, (p.320)

- a. they killed all the women.
- b. they introduced changes that sustained the equality of political power between the sexes.
- c. they introduced changes that made women more powerful than men.
- d. they did not recognize the political power of women, and introduced changes that resulted in women becoming subordinate to men.
- e. they introduced changes that caused men to change into women.

24. How is social order maintained in bands and tribes? (p.320)

- a. public beatings
- b. murder carried on under cover of darkness
- c. occasional use of police and the court system
- d. threats of killing the first-born child
- e. gossip and fear of supernatural forces

25. Wape villagers avoid quarreling with each other because (p.320)

- a. they are afraid that a ghost will misdirect a bullet and kill a quarreling person during hunting.
- b. they believe that a hunter misses his prey only because of the intervention of ancestral ghosts who are angry with quarreling in the community.
- c. they know they will be put in jail by the New Guinea government.
- d. a hunter will refuse to loan his gun to a quarreling person.
- e. the ancestors will go away from their villages if they quarrel.

26. Sanctions refer to (p.321)

- a. internalized social controls.
- b. holy behavior.
- c. externalized social controls.
- d. decadent behavior.
- e. ritualized behavior.

27. Awards, titles, recognition, imprisonment, corporal punishment, and ostracism from the community are all examples of (p.321)

- a. internalized controls.
- b. the Pago Pago principle.

- c. punishments typical of state-level societies only.
- d. sanctions.
- e. kinship principles.

Answer: d Type: M Page: 321 Key 1: o Key 2: n

28. _____ sanctions attempt to precisely and explicitly regulate people's behavior. They can be positive (such as military decorations) or negative (such as imprisonment). (p.322)
- a. Hierarchical
 - b. Egalitarian
 - c. Informal
 - d. Formal
 - e. Magical
29. In Bedouin society, when a woman believes she has been mistreated by her husband, she can return to her home of birth "angry," and her people can scold the husband and require that he act to appease her. This illustrates the use of _____ to check abuse of authority in a hierarchical society. (p.322)
- a. force
 - b. formal sanctions
 - c. informal sanctions
 - d. law
 - e. political organization
30. If a Bedouin wife who felt mistreated by her husband were to kill her husband, society would sentence her either to death or to long imprisonment. If she were to kill herself, society would react with gossip, avoidance of the husband, and many dependents leaving his household. The response of society to the wife's death would be examples of informal sanctions; the response of society to the wife killing the husband would be examples of _____ sanctions. (p.322)
- a. positive
 - b. mediating
 - c. adjudicating
 - d. formal
 - e. negative
31. Adamson Hoebel defined _____ as a social norm enforced by the legitimate use (or threat of use) of physical force. (p.325)
- a. law
 - b. negotiation
 - c. mediation
 - d. adjudication
 - e. informal sanctions
32. In centralized societies, antisocial behavior is usually dealt with in a court system by the

use of formal, negative sanctions involving the application of abstract rules and the use of force. The primary aim is (p.324)

- a. to help the victim.
- b. to renew social relations between the victim and the perpetrator of the crime.
- c. to prevent witchcraft from being used.
- d. to assign and punish guilt.
- e. to provide a good show for the spectators.

33. The functions of law include (p.325)

- a. the definition of proper behavior in particular circumstances so that everyone is clear about their rights and duties.
- b. allocating authority to use coercion to enforce sanctions.
- c. protecting the rich from the poor.
- d. redefining what is proper behavior when situations change.
- e. all but c

34. In Western society, “personal offenses” pertains to offenses committed against (p.326)

- a. minorities.
- b. cities.
- c. individuals.
- d. the community.
- e. All of the above.

35. When a disruptive dispute occurs among members of Ju/'hoansi or Inuit bands, it is usually defined as an offense against (p.326)

- a. the community.
- b. the moral order.
- c. the gods.
- d. the individual.
- e. the anthropologist.

36. A method of resolving disputes in which the disputing parties voluntarily arrive at a mutually satisfactory agreement is called (p.326)

- a. negotiation.
- b. mediation.
- c. adjudication.
- d. use of sanctions.
- e. law.

37. Critics of the argument that humans are innately warlike point out that “warlike” behavior has not been widely observed among (p.330)

- a. chimpanzees.
- b. gorillas.

- c. baboons.
 - d. orangutans
 - e. rhesus monkeys.
39. Which of the following are likely to be associated with warfare? (p.330)
- a. centralized political systems
 - b. the rise of cities
 - c. a technology that supports population growth
 - d. possession of complex, valuable property
 - e. All of the above
40. The type of political organization that is most likely to resolve conflict with a neighboring social unit by means of warfare is the (p.330)
- a. band.
 - b. tribe.
 - c. chiefdom.
 - d. state.
 - e. segmentary lineage system.
41. An exploitative worldview is more likely to exist in which of the following technologies? (p.331)
- a. food foraging
 - b. horticulture
 - c. pastoralism
 - d. intensive agriculture
 - e. all of the above except a
42. The use of wealth to support the Tonowi's power; belief in the divine right of kings to rule; the oldest living male becoming the head of the Dahomey state of West Africa-- what do all these have in common? (pp.312, 316)
- a. They have to do with a system of centralized authority.
 - b. They represent what is considered to be the legitimate basis of political authority in that particular society.
 - c. They all have to do with the use of force.
 - d. They all have to do with the use of kinship as a basis of political power.
 - e. They all are associated with food foraging.
43. Power based on force does not usually last very long; to be effective, it must be considered (p.334)
- a. legitimate.
 - b. mediated.
 - c. negotiated.
 - d. subject to sanctions.
 - e. inevitable.

44. Another agent of control in societies may be (p.324)
- a. witchcraft.
 - b. sorcerers.
 - c. ostracism.
 - d. fines set by judges.
 - e. warriors.
49. Which of the following political systems would be considered centralized system? (p.309)
- a. states
 - b. bands
 - c. chiefdoms
 - d. tribes
 - e. a and c
50. Among the Kapauku of west New Guinea the Big Man is called the *tonowi*, or “rich one.” The *tonowi*’s wealth comes from his success at (p.311)
- a. cattle herding.
 - b. shepherding.
 - c. trading stocks and bonds.
 - d. pig breeding.
 - e. raising chickens.
54. In the United States, the man who wears tennis shorts to a church service may be subject to a variety of _____ sanctions, ranging from disapproving glances from the clergy to the chuckling of other parishioners. (p.321)
- a. social
 - b. anti-social
 - c. positive
 - d. formal
 - e. informal
55. Awards like the Nobel Peace Prize are examples of _____ sanctions, by which societies promote approved behavior. (p.321)
- a. positive
 - b. negative
 - c. political
 - d. informal
 - e. economic
57. _____ ruled the British Empire from 1837-1901 and was probably the most powerful leader in the entire world during her reign. (p.318)

- a. Elizabeth I
- b. Candace
- c. Victoria
- d. Isabella I
- e. Wilhelmina

TRUE/FALSE

58. The term *political organization* refers to the way power has evolved, whether from war, political intrigue, or by ascription. (p. 308) T F
59. A wealthy man among the Kapauku of New Guinea cannot be a Big Man unless he gives his wealth away. (p.311) T F
60. Relationships among members of a chiefdom are egalitarian. (p.315) T F
61. States are less stable than decentralized political systems. (p. 316) T F
62. The term “sanctions” refers only to the enforcement of a formal, legal, abstract code of law. (p.321) T F
- Answer: f Type: T Page: 321 Key 1: o Key 2: n
63. The leopard-skin chief of the Nuer is an example of the process called mediation, which is used by many uncentralized societies to settle disputes. (p.326) T F
64. Among the Wape ancestral ghosts can be seen as agents of social control. (p.320) T F
65. It is clear that war is not a universal phenomenon, for in various parts of the world there are societies that do not practice warfare as we know it. (p.330) T F
66. In Bedouin society, because those in authority are expected to treat their dependents with some respect, they must draw as little attention as possible to the inequality of their relationship. (p.322) T F
67. The use of fictive kin terms serves to mask relations of inequality in Bedouin society. (p.322) T F
68. A Bedouin woman can resist a tyrannical husband by leaving for her natal home “angry.” This is the approved response to abuse in Bedouin society. (p.323) T F
69. Figures of authority in Bedouin society are vulnerable to their dependents because their positions rest on the respect these people are willing to give them. (p.324) T F
70. What anthropologists involved with dispute management are trying to do is to help create a culture of negotiation in a world where adversarial, win-lose attitudes are out of step with the increasingly interdependent relations between people. (p.328) T F

71. War is a universal phenomenon. (p.330) T F
72. Among the Igbo of Midwestern Nigeria, women were not allowed positions in the administrative hierarchy. (p. 318) T F
73. In a number of societies women have enjoyed political equality with men, as among the Iroquoian tribes of New York. (p.318) T F
74. Since their appearance some 5,000 years ago, states have proven to be permanent political systems. (p. 316) F T
75. All social relations involve power. (p.307) T F
76. The ethnographic data shows that no women have ever served as tribal chiefs. (p. 312) T F

MATCHING

77. Match the culture with its characteristic.

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|------------------|--|
| _____ Nuer | a. a southeast African state |
| _____ Swazi | b. a Nigerian society in which men and women occupy separate political spheres |
| _____ Igbo | c. an example of the informal nature of band leadership is found in this group |
| _____ Wape | d. a New Guinea people with effective informal and internalized controls |
| _____ Ju/'hoansi | e. East African herders with a segmentary lineage system |